

Course

Handbo

Explanatory Notes Vocabularies

The Linguaphone Institute

Linguaphone Institute Limited
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ad-darsu_l-'awwal

Lesson one

Words in this lesson

Part one

al-	الـ
dars (m.)	دَرْس
duruus (p.)	دُرُوس
al-'awwal (m.)	الْأَوَّل
al-'uula (f.)	الْأُولَى
fii	فِي
maTaar (m.)	مَطَار
maTaaraat (p.)	مَطَارَات
juz' (m.)	جُزْء
ajzaa'	أَجْزَاء
hasan	حَسَن
muraad	مُرَاد
anaa	أَنَا
mudarris (m.) -uun (p.)	مُدَرِّس -- وَن
-ah (f.) -aat (p.)	--- ة -- ات
lughah (f.)	لُغَة
-aat (p.)	-- ات
'arabiyyah (f.) -aat (p.)	عَرَبِيَّة -- ات
'arabiy (m.)	عَرَبِيّ
'arab (p.)	عَرَب
min	مِنْ

fi_l-maTaar

At the airport

the	الـ
lesson	دَرْس
first	أَوَّل
in, at	فِي
airport	مَطَار
part	جُزْء
Hassan	حَسَن
Murad	مُرَاد
I	أَنَا
teacher	مُدَرِّس -- وَن
language	لُغَة
Arabic, Arab	عَرَبِيَّة -- ات
from	عَرَبِيّ

al-qaahirah (f.)	القاهرة	Cairo
miSr (f.)	مِصر	Egypt
miSriy (m.) -uun (p.)	مِصْرِيّ -- ون	
-yah (f.) -aat (p.)	-- ة -- ات	
bayt	بَيْت	house
buyuut (p.)	بُيُوت	
al-'aan	الآن	now
huwa	هُوَ	he
hiya (f.)	هِيَ	she
kabiir (m.)	كَبِير	big, large
kibaar (p.)	كِبَار	
kabiirah (f.) -aat (p.)	كَبِيرَة -- ات	
sayyaarah (f.) -aat (p.)	سَيَّارَة -- ات	car
khaarij	خَارِج	outside
Saalah (f.) -aat (p.)	صَالَة -- ات	room, hall
intiZaar	إِنْتَظَار	waiting
Sadiiq (m.)	صَدِيق	friend
aSdiqaa' (p.)	أَصْدِقَاء	
Sadiiqah (f.) -aat (p.)	صَدِيقَة	
usrah	أُسْرَة	family
usar (p.)	أُسَر	
ism (m.)	إِسْم	name, noun
asmaa' (p.)	أَسْمَاء	
sayyid (m.)	سَيِّد	Mr.
asyaad, saadah (p.)	أَسْيَاد , سَادَة	
sayyidah (f.) -aat (p.)	سَيِّدَة -- ات	
'alii	عَلِي	Aly
al-halabiy	الْحَلَبِي	Al-Halaby
dimashq (f.)	دِمَشْق	Damascus

'aaSimah (f.)	عَاصِمَة	capital
'awaaSim (p.)	عَوَاصِم	
suuriyyaa	سُورِيَا	Syria
rajul (m.)	رَجُل	man
rijaal (p.)	رِجَال	
imra'ah	إِمْرَأَة	woman
nisaa' (p.)	نِسَاء	
a'maal (p.)	أَعْمَال	work, business
'amal (m.s.)	عَمَل	
rajul a'maal	رَجُل أَعْمَال	businessman
ma'a	مَعَ	with
DaabiT (m.)	ضَابِط	officer
DubbaaT (p.)	ضَبَّاط	
jawaazaat (p.)	جَوَازَات	passports
jawaaz (m.s.)	جَوَاز	
ba'da	بَعْدَ	after
haadhaa (m.)	هَذَا	this
haadhihi (f.)	هَذِهِ	
mufattish (m.) -uun (p.)	مُفَتِّش -- ون	officer, inspector
-ah (f.) -aat (p.)	-- ة -- ات	
jumruk (m.)	جُمْرُك	customs
jamaarik (p.)	جَمَارِك	
Part two		
ath-thaanii (m.)	الثَّانِي	second
ath-thaaniyah (f.)	الثَّانِيَة	
ayy	أَيّ	which, what
balad (m.)	بَلَد	country
bilaad (p.)	بِلَاد	

antum (m.p.)	أَنْتُمْ	you
anta (m.s.)	أَنْتَ	
nahnu	نَحْنُ	we
hal?	هَلْ	interrogative particle
safar	سَفَر	travelling
jawaaz safar (m.)	جَوَاز سَفَر	passport
na'am	نَعَمْ	yes
anti (f.s.)	أَنْتِ	you
anta (m.s.)	أَنْتَ	
yaa	يَا	oh
fawziyyah	فَوْزِيَّة	Fawziya
aanisah (f.) -aat (p.)	أَيْسَة -- ات	Miss
nabiilah	نَبِيلَة	Nabeela
ab	أَب	father
aabaa' (p.)	آبَاء	
shukran	شُكْرًا	thank you
al-'afw	الْعَفْو	not at all
ashyaa' (p.)	أَشْيَاء	things
shay' (m.s.)	شَيْء	
ajnabiyyah (f.) -aat (p.)	أَجْنَبِيَّة -- ات	foreign
ajnabiy (m.)	أَجْنَبِي	
ajaanib (p.)	أَجَانِب	
saa'ah (f.) -aat (p.)	سَاعَة -- ات	watch, clock, hour
suwiisriyyah (f.) -aat (p.)	سُوَيْسِرِيَّة -- ات	Swiss
suwiisriy -uun (p.)	سُوَيْسِرِي -- ون	
zujaajah (f.) -aat (p.)	زُجَاجَة -- ات	bottle
kolooniyya	كُولُونِيَا	cologne
faransiyyah (f.) -aat (p.)	فَرَنْسِيَّة -- ات	French

faransiy (m.) -uun (p.)	فَرَنْسِي -- ون	
aalah (f.) -aat (p.)	آلَة -- ات	apparatus, instrument
taSwiir (m.)	تَصْوِير	photography
aalat taSwiir (f.)	آلَة تَصْوِير	camera
almaaniyyah (f.) -aat (p.)	أَلْمَانِيَّة -- ات	German
almaaniy (m.)	أَلْمَانِي	
almaan (p.)	أَلْمَان	
aakhar (m.)	آخَر	else, other, another
ukhra (f.)	أُخْرَى	
laa	لَا	no
ahlan wa-sahlan	أَهْلًا وَسَهْلًا	welcome
kayfa?	كَيْفَ	how?
kayfa haalukum?	كَيْفَ حَالِكُمْ	how are you?
bi-khayr	بِخَيْر	well
zawjah (f.) -aat (p.)	زَوْجَة -- ات	wife
zawj (m.) azwaaj (p.)	زَوْج، أَزْوَاج	husband
ustaadh (m.)	أُسْتَاذ	Mr., teacher,
-ah (f.)	ة --	professor
ibn (m.)	ابْن	son
abnaa' (p.)	أَبْنَاء	
ibnah (f.)	ابْنَة	daughter
banaat (p.)	بَنَات	
bi-	ب --	at, in
haa hiya (f.)	هَآ هِيَ	here's
haa huwa (m.)	هَآ هُوَ	

Part three

saliim	سَلِيم	Saleem
--------	--------	--------

ath-thaaliḥ (m.)	الثَّالِثَ	third
-ah (f.)	ة --	
lubnaan	لُبْنَان	Lebanon
Taalib (m.) Tullaab (p.)	طَالِب طُلَّاب	pupil, student
-ah (f.) -aat (p.)	ة -- ات	

Notes

Part one

- anaa ḥasan muraad. I'm Hassan Murad (I Hassan Muraad).** This sentence in Arabic contains no verb, but consists of two parts: *I* and *Hassan Murad*. This is one of the main sentence-types in Arabic. The present tense of *to be* (*am, are, is*) is not expressed in Arabic.
anaa miSriy: I am an Egyptian.
huwa min dimaḥq: He is from Damascus.
Every sentence of Part one is made up with this construction, usually known in grammar as an EQUATIONAL SENTENCE. Arabic equational sentences generally correspond to the English sentences with *am, are, or is*.
- anaa mudarris lughah 'arabiyyah. I'm a teacher of Arabic (I teacher of Arabic language).**
- a. mudarris: teacher** The indefinite article *a* or *an*, are not expressed in Arabic. Thus **anaa** stands for *I'm* and **mudarris** for *a teacher*. This word is derived from the verb **darasa: دَرَسَ** *learn, study*.
- b. lughah 'arabiyyah: Arabic language (language Arabic)** These two words display several fundamental rules in Arabic:
 - (1) Nouns and adjectives in Arabic are either masculine or feminine (App. 2A.).
 - (2) Adjectives follow the nouns they describe.
 - (3) A masculine noun in the singular takes a masculine adjective, and a feminine noun in the singular takes a feminine adjective.
Another example in this lesson is **maTaar kabiir: a big airport (airport, big)**. Unlike English, Arabic adjectives have masculine and feminine forms for both the singular and the plural. Thus **maTaar kabiir: a big (m.) airport, lughah 'arabiyyah Arabic (f.) language**.
 - (4) If the noun is definite i.e. is used with the definite article (*the*), in Arabic **al-** أَلْ , the adjective must also have the definite article; e.g. **al-lughah l-'arabiyyah. the Arabic language (the language of the Arabic).**

(5) Almost all nouns and adjectives ending in **ا, ه, ح** or **ة, ة, ت** are feminine. Most Arabic feminine names end in **ه** or **ة**. Here is a list of the feminine nouns in this Lesson:

Saalah	<i>hall</i>	saa'ah	<i>watch</i>
sayyaarah	<i>car</i>	zujaajah	<i>bottle</i>
aanisah	<i>miss</i>	al-qaahirah	<i>Cairo</i>

All these nouns, animate or inanimate, are of feminine gender.

(6) Note the difference:

al-lughah l-'arabiyyah: the Arabic language (the language, the Arabic)

al-lughah 'arabiyyah: the language is Arabic (the language Arabic)

- mudarris lughah: a teacher of language** Here we have two nouns together, one modified by the other. Compare this with the English construction *language teacher*. In English, the first noun, *language*, describes the second, *teacher*. In Arabic, the second noun **lughah: language**, describes the first noun **mudarris: teacher** (reading Arabic from right to left, of course). Other such constructions in this lesson are:

maTaari l-qaahirah: the airport of Cairo (airport of the Cairo)

Saalati l-intiZaar: the waiting room (hall of the waiting)

rajul a'maal: businessman (man of affairs)

DaabiTu l-jawaazaat: the passport officer (officer of the passports)

This is generally known in English as the CONSTRUCT STATE. It is important to remember that the first noun never takes the definite article in the construct state, and that the second noun may or may not take the definite article, as the situation demands. We can either say **mudarris lughah** or **mudarrisu l-lughah**.

- anaa mina l-qaahirah. I'm from Cairo.**

It will be useful to keep in mind that **mina مِن** *from* is different from **man مَنْ** *who?* **man** is an interrogative pronoun. It introduces a question: **man anta? who are you?**

- al-qaahirah: Cairo (The Cairo)** Note that here the definite article is used. Some place-names in Arabic have the definite article.
- al-qaahirah fii miSr. Cairo is in Egypt.**
fii: in, at, according to context and English usage.
- anaa miSriy wa-baytii fi l-qaahirah. I'm Egyptian and my home is in Cairo.**
- Egyptian** (adj.), or **an Egyptian** (n.), from **miSr: Egypt**. Note the form of the Arabic comma **،** compared with the English **,**.
- wa-baytii: and my house** **wa وَ** : *and* is written as part of the following word. It cannot stand alone. Thus **wa-baytii: and my house** is one word.
- baytii: my home** The ending **ii** is attached to the noun to express the English *my*. Other examples in this lesson are:

سَيَّارَتِي	sayyaaratii: my car	سَيَّارَة	sayyaarah: car
صَدِيقِي	Sadiiqii: my friend	صَدِيق	Sadiiq: friend
زَوْجَتِي	zawjatii: my wife	زَوْجَة	zawjah: wife

The two feminine nouns **sayyaarah**: سَيَّارَة and **zawjah**: زَوْجَة, like most feminine nouns in Arabic end in **taa' marbuuTah**: ة, which is usually pronounced as **h** when the word is not followed by a pronoun attached to it, or a word connected with it in meaning. But when the word is joined to a pronoun, as in **sayyaaratii**: and **zawjatii**, the **taa' marbuuTah** is written and pronounced as **t**; whereas when the word is followed by another word connected with it, **taa' marbuuTah** retains its form in writing while in pronunciation it changes to **t**.

6. **al-'aan anaa fii maTaari_l-qaahirah.** Now I'm at Cairo airport.
- a. **al-'aan:** now Note that 'aa stands for 'ا' with the long vowel aa.
- b. **anna:** I'm (I) For I and I am, see N1 above.
- c. **maTaari_l-qaahirah:** Cairo airport (airport of the Cairo) Another example of the construct state. See N2c.
7. **huwa maTaar kabiir. sayyaaratii kharija_lmaTaar.** It's a big airport. My car's outside the airport.
- a. **huwa:** It (he) is used in Arabic for expressing both *he* and the masculine *it*. **huwa** هُوَ can also stand for *he is* or *it is*.
- b. **maTaar kabiir:** a big airport (airport big) Remember the adjective always follows the noun it describes (N 2b).
- c. **sayyaaratii:** my car For the suffix **ii** ي, meaning *my*, see N 5c.
8. **anaa fii Saalati_l-intiZaar.** I'm in the waiting room. Construct state again (N 2c).
- a. **Saalah:** hall This is a feminine noun (N 2b).
- b. **intiZaar:** waiting, expecting Almost all Arabic words have three consonants as a ROOT or stem. This word, for instance, is from the root **naZara** نَظَرَ look for, expect.
9. **anaa fi_ntiZaar Sadiiqii wa-'usratih** I'm waiting (in the waiting) for my friend and his family.
- a. **Sadiiqii:** my friend Note the ending **ii** to express *my* (N 5c).
- b. **wa-'usratih:** and his family Remember **wa:** and is added to the word following it (N 5b).
- c. **usratih:** his family **usrah** أُسْرَة family The ending **h** or **h** is attached to the end of the noun to express *his, its* (m.). Similarly **Sadiiqh** صَدِيقُه his friend, **zawjah** زَوْجَتُه his wife.
10. **Sadiiqii ismuhu_s-sayyid 'alii_l-halabiy.** My friend's name (my friend, his name) is Mr. Aly Al-Halaby.
- a. **ismuhu:** his name See N 9c for the ending **h** to express *his*.

- b. **as-sayyid:** Mr. Note also **as-sayyidah:** Mrs. Remember that in Arabic we add **al-** ال to titles with the meaning of *Mr.* and *Mrs.*

11. **Sadiiqii suuriy.** My friend's Syrian.

suuriy: Syrian, a national of **suuriyyah:** Syria. See also **miSriy:** Egyptian, a national of **miSr:** Egypt. In Arabic, relative adjectives end in **iy** ي (m.s.) or **iyah** يَة (f.s.). The table below provides some examples from the Introduction and this lesson. These adjectives also express the nationals of a country.

	Masculine	Feminine	Derived from	
Arab Arabic	'arabiy عَرَبِيّ	'arabiyyah عَرَبِيَّة	'arab عَرَب	Arab
Egyptian	miSriy مِصْرِيّ	miSriyyah مِصْرِيَّة	miSr مِصْر	Egypt
German	almaaniy أَلْمَانِيّ	al-maaniyyah أَلْمَانِيَّة	almaaniyaa أَلْمَانِيَا	Germany
Syrian	suuriy سُورِيّ	suuriyyah سُورِيَّة	suuriyyaa سُورِيَا	Syria

These adjectives follow the same rules of agreement as other adjectives (N 2b.).

12. **huwa rajul a'maal.** He's a businessman.

- a. **rajul a'maal:** a businessman (a man of affairs) Another example of the construct state (N 2c). **'amal** عَمَل: work, action; the plural is **a'maal**.
13. **Sadiiqii_l-'aan ma'a DaabiTi_l-jawaazaat,** My friend is now with the immigration (passport) officer, **DaabiTi_l-jawaazaat:** passport officer; the word *passport* in Arabic is **jawaaz safar** جَوَاز سَفَر (permit for travel).
14. **wa-ba'da haadhhaa ma'a mufattishi_l-jumruk.** (and after that with the customs officer).
- a. **ma'a:** with, a preposition.
- b. **mufattishi_ljumruk:** customs officer (inspector of the customs).

Part two

ma'a Daabiti_l-jawaazaat (With) The immigration officer

15. **min ayy balad antum?** Which country do you come (are you) from? **ayy balad:** which country? **ayy** أَيّ may be translated as *which? what?* Here **ayy balad** means either *which country?* or *what country?* Note the form of the Arabic question mark ؟ compared with English ? .

16. **nahnu min suuriyyah.** *We are from Syria.*

nahnu: *we* (m. or f.) You have now met almost all the personal pronouns. It will be useful to list them here:

	1st person	2nd person	3rd person
s.m.	anaاَنَا I	antaأَنْتَ you	huwaهُوَ he
s.f.	antiأَنْتِ I	antiأَنْتِ you	hiyaهِيَ she
p.m.	nahnuنَحْنُ we	antumأَنْتُمْ you	humهُمْ they
p.f.	nahnuنَحْنُ we	antunnaأَنْتُنَّ you	hunnaهُنَّ they

17. **hal ma'akum jawaazaat safar?** (*Have you got any passports?*)

a. **hal** This word introduces questions which can usually be answered with *yes* or *no*. It has no English equivalent. It is placed at the beginning of the interrogative sentence. It is important to remember that the order of the words in the sentence does not change. Examples:

The teacher is from Syria. al-mudarris min suuriyyah.

Is the teacher from Syria? hali_l-mudarris min suuriyyah?

My house is in Cairo. baytii fi_l-qaahirah.

Is my house in Cairo? hal baytii fi_l-qaahirah?

Note that when **hal** is followed by the definite article it is pronounced **hali**.

b. **ma'akum** *with you* **ma'a:** *with* is a preposition. In Arabic, the pronouns *me, you, him, her*, etc. can be attached to prepositions. thus **ma'akum** مَعَكُمْ is made of: **ma'a** مَعَ + **kum** كُمْ. Since there is no verb *to have* in Arabic, possession is expressed by the use of such prepositions as **ma'a:** *with, belonging to*.

18. **na'am, haadhaa huwa jawaaz safarii.** *Yes, here (this) is my passport.*

a. **na'am:** *yes*, **laa** لا *no*.

b. **hadhaa:** *this* (m.s.). **haadhihi** هَذِهِ *this* (f.s.) Since the present tense of the verb *to be* is not expressed in Arabic, **haadhaa** هَذَا and **haadhihi** هَذِهِ can often mean *this is*. **haadhaa huwa_s-sayyid muraad:** *This is Mr. Murad*; **haadhihi sayyaaratii:** *This is my car*. **haadhaa** and **haadhihi** are sometimes followed by **huwa** هُوَ : **haadhaa huwa** هَذَا هُوَ, and **hiya** هِيَ : **haadhihi hiya** هَذِهِ هِيَ.

haadhaa huwa jawaaz safarii.	<i>This is my passport.</i>
haadhihi hiya sayyaaratii.	<i>This is my car.</i>

c. **jawaaz safarii:** *my passport* Note the ending **ii** ي for *my* (N 5c).

19. **wa-'anti yaa sayyidah?** *And you, madam?*

yaa: *Oh* The particle **yaa** يَ indicates direct address. **yaa sayyidah:** *lady! madam!* It precedes the name, title, rank, etc. of the person addressed. **yaa** is never followed by the definite article **al-** ال, *the*. It is equivalent to the English *Oh*, as in *Oh my Lord!* or *Oh King, live forever!* In modern English, it has practically died out. In Arabic, however, it is very much alive and often used in daily conversation.

20. **haa huwa jawaaz safarii.** *Here's my passport.*

haa: *here is*.

21. **wa-'anti yaa aanisah:** *and you, young lady?*

aanisah: *Miss! Young lady!* Note that the definite article is not used with **aanisah** because it is preceded by **yaa** (N 19).

22. **shukran.** *Thanks.*

When you thank someone in Arabic you say **shukran** شُكْرًا and the response to it is **'afwan** عَفْوَاً or **al-'afw** اَلْعَفْوُ: *not at all*.

ma'a mufattishi_l-jumruk (With) *The customs officer*

23. **ashyaa' ajnabiyyah:** *foreign things.*

ashyaa' is the plural of **shay'** شَيْء: *thing*. This is a type of plural common in Arabic and known as **BROKEN PLURAL**. In Arabic, there are generally two types of plural: **SOUND PLURAL**, which you will study in future lessons, and **BROKEN PLURAL**. In the latter, the plural is usually formed from the singular by internal vowel changes, sometimes with a prefix, added at the beginning, or a suffix, added at the end of a word. Here are some examples:

Singular	Broken plural
'amal عَمَل <i>action</i>	a'maal أَعْمَال <i>actions</i>
shay' شَيْء <i>thing</i>	ashyaa' أَشْيَاء <i>things</i>

Note that an adjective describing a noun in the broken plural has to be singular and feminine (App. 4).

24. **saa'ah swiisriyyah:** *Swiss watch.*

- a. **saa'ah:** *watch, clock, but also hour.* **saa'ah** is feminine since it ends with **h** (N 2b).
- b. **swiisriyyah:** *Swiss* Other feminine adjectives derived from the name of countries are:

faransiyyah: *French from France*

فَرَنْسَا **faransa**

almaaniyyah: *German from Germany*

أَلْمَانِيَا **almaaniyaa**

briiTaaniyyah: *British from Britain*

بَرِيْطَانِيَا **briiTaaniyaa**

fii Saalati_l-intiZaar *In the waiting-room*

25. **ahlan wa-sahlan! kayfa haalukum?** *Welcome! How are you?*

- a. **ahlan wa-sahlan! Welcome!** This expression is used to make a new-comer feel welcome by those already there. It is especially used by a host in welcoming a guest.
- b. **kayfa haalukum?** *How are you? How do you do (m.s.)? (How is your condition?)* When addressing a female, **kayfa haaluki** كَيْفَ حَالُكِ is used.

26. **nahnu bi-khayr:** *We are well. (We are in prosperity, well being.)*

Note:

anaa bi-khayr: *I am well.*

huwa bi-khayr: *He is well.*

anta bi-khayr: *You are well.*

hum bi-khayr: *They are well.*

The main structures from Lesson one

1. Equational sentence

anaa	hasan muraad. fawziyyah_l-halabiy.
huwa	rajul. maTaar.

2. Equational sentence — describing people and places.

anaa anta Sadiiqii	miSriy. ‘arabiy.
hiya nabiilah	‘arabiyyah.

3.

huwa	maTaar	kabiir.
	mudarris	miSriy.
nabiilah	Taalibah aanisah	suuriyyah.

4. Equational sentence — with prepositions and adverbs

(mina or min: *from*, fii: *in*, khaarija: *outside* and ma'a: *with*.)

anaa	mina_	l-qaahirah.
hiya nahnu	min	suuriyyah.
anta	fi_	l-maTaar.
huwa	fii	dimashq.
sayaaratii Sadiiqii	khaarija_	l-maTaar.
sadiiqii nabiilah	ma'a	DaabiTi_l-jawaazaat. hasan muraad.

5. Equational sentence — introducing people

haadhihi	ukhtii zawjatii	hind. fawziyyah.
haadh ^h aa	Sadiiqii	‘alii_l-halabiy.

6. haa huwa: here's

haa huwa	jawaaz safarii. Sadiiqii.
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7. Construct state

jawaaz jawaazaat	safar	
‘aaSimat	miSr suuriyyah	
mudarris	lughah	‘arabiyyah faransiyyah

8. ma‘ii: I have

ma‘ii	saa‘ah.
	aalat taSwiir.
	jawaaz safar.

9. Masculine nouns and adjectives (singular)

anna anta huwa	Taalib mudarris rajul	‘arabiy. miSriy. suuriy.
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10. Feminine nouns and adjectives (singular)

anaa anti hiya	Taalibah aanisah sayyidah	‘arabiyyah. miSriyyah. suuriyyah.
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11. Question patterns
hal

hal	anti hiya	‘arabiyyah? Taalibah?
	huwa	rajul a‘maal?
	nahnu antum	min miSr? suuriyyah?

hal	ma‘akum	jawaazat safar?
	ma‘aki	jawaaz safar?

12. kayfa: how

kayfa	haalukum? haaluki?
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13. min ayy: from which?

min	ayy	balad	antum? anta? anti?
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Lesson two

We live in Cairo

New words in this lesson

Part one

na'iish	نَعِيش	we live
'aasha (r.)	عَاشَ	to live
askun	أَسْكُن	I live
sakana	سَكَنَ	to live
Taabiq (m.)	طَبَق	floor
Tawaabiq (p.)	طَوَائِق	
'ulwi (m.)	عُلْوِي	upper
-yah (f.)	يَّة	
sufli (m.)	سُفْلِي	lower
-yah (f.)	يَّة	
ghuraf (p.)	غُرْف	rooms
ghurfah (f.s.)	غُرْفَة	
nawm (m.)	نَوْم	sleeping
ghurafu_n-nawm	غُرْف النَّوْم	bedrooms
juluus	جُلُوس	sitting
ghurfatu_l-juluus	غُرْفَة الْجُلُوس	sitting-room
maktab (m.)	مَكْتَب	study, office
makaatib (p.)	مَكَاتِب	
ghurfatu_l-maktab	غُرْفَة الْمَكْتَب	study room
akl (m.)	أَكْل	eating

ghurfatu_l-'akl	غُرْفَة الْأَكْل	dining-room
najlis	نَجْلِس	we sit
jalasa (r.)	جَلَسَ	to sit
na'kul	نَأْكُل	we eat
akala (r.)	أَكَلَ	to eat
naqra'	نَقْرَأ	we read
qara'a (r.)	قَرَأَ	to read
naktub	نَكْتُب	we write
kataba (r.)	كَتَبَ	to write
nadrus	نَدْرُس	we study
darasa (r.)	دَرَسَ	to study
hawla	حَوْلَ	around
hadiiqah (f.)	حَدِيقَة	garden
hadaa'iq (p.)	حَدَائِق	
'indanaa	عِنْدَنَا	we have
bustaani (m.)	بُسْتَانِي	gardener
-uun (p.)	ون	
ya'mal	يَعْمَل	he works
'amila (r.)	عَمِلَ	
maTbakh (m.)	مَطْبَخ	kitchen
maTaabikh (p.)	مَطَائِخ	
Tabbaakhah (f.) -aat (p.)	طَبَّاخَة -- ات	cook
Tabbaakh (m.) -unn (p.)	طَبَّاخ -- ون	
taTbukh	نَطْبِخ	she cooks
Tabakhah (r.)	طَبَخَ	to cook
lanaa	لَنَا	for us
Ta'aam (m.)	طَعَام	food
maa'idah (f.)	مَائِدَة	table
mawaa'id (p.)	مَوَائِد	

Part two

ladhiidh (m.) -ah (f.)	لَذِيذٌ -ة	delicious
jiddan	جِدًّا	very
maahir (m.) -uun (p.)	مَاهِرٌ -- وَن	skilful, good
-ah (f.) -aat (p.)	-- ة -- ات	
samiirah (f.)	سَمِيرَةٌ	Sameera
samiir (m.)	سَمِيرٌ	Sameer
ayDan	أَيْضًا	too, also
saamii	سَامِي	Samy
shaqqah (f.)	شَقَّة	flat, apartment
shuqaq (p.)	شُقُق	
qariib (m.)	قَرِيبٌ	near
-ah (f.)	-- ة --	
jaami'ah (f.) -aat (p.)	جَامِعَةٌ -- ات	university
ba'iid (m.)	بَعِيدٌ	far, a long way from
-ah (f.)	-- ة --	
'an	عَنْ	from
tadhhab	تَذْهَبُ	you go
dhahaba (r.)	ذَهَبَ	to go
jamiil (m.)	جَمِيلٌ	lovely, beautiful
-ah (f.) -aat (p.)	-- ة -- ات	
man?	مَنْ	who?
dhaalika (m.)	ذَلِكَ	that
tilka (f.)	تِلْكَ	
'umar	عُمَرُ	Omar
shajarah (f.)	شَجَرَةٌ	tree
ashjaar (p.)	أَشْجَارٌ	
burtuqaal (p.)	بُرْتُقَالٌ	oranges

burtuqaalah (f.s.)	بُرْتُقَالَةٌ	
laymuun (p.)	لَيْمُونٌ	lemons
laymuunah (f.s.)	لَيْمُونَةٌ	
ward (p.)	وَرْدٌ	flowers
wardah (f.s.)	وَرْدَةٌ	

Part three

kariim	كَرِيمٌ	Kareem
ayna?	أَيْنَ	where?
amiir	أَمِيرٌ	Ameer
otobiis	أُتُوبِيسٌ	bus

Notes

Part one

1. **ana askun fii bayt bi-l-qaahirah.** *I live in a house in Cairo.*

a. **askun** Most Arabic verbs have three consonants as a root. A three-lettered verb (i.e., three Arabic letters) is called a SIMPLE VERB.

The verb **أَسْكُنَ askun: I live**, is derived from the root **sakana سَكَنَ**

In reality what we call a root is the PERFECT (past) of the simple verb in the third person masculine singular. **sakana**, which is the root of the verb **askun**, literally means *he lived*. The nearest concept in English to this root in Arabic is the concept of the infinitive. And, in order to avoid confusion, we shall translate a root like **sakana** as *to live*, instead of *he lived*. In this lesson we have the verbs **naskun: we live**; **najlis: we sit**; **naqra': we read**; and **na'kul: we eat**. The roots of these verbs are: **sakana سَكَنَ to live**, **jalasa جَلَسَ to sit**, **qara'a قرأ to read**, **akala أكل to eat**. The IMPERFECT (Present) of the simple verb is formed by adding prefixes to the beginning of the root and suffixes to the end of the root. Read the brief description of the Arabic verb (App. 6).

b. **fii bayt bi-l-qaahirah: in a house in Cairo** In this line, we have two words in Arabic for *in*; **fii في** *in*, used as a separate word, and **bi بِ** *in*,

by, with, used as a prefix, i.e. attached to the beginning of the noun. Arabic prepositions (words like *in, by, from*) have a variety of meanings in English depending on the context and idiom. Note that **al-qaahirah**: Cairo has a definite article, **al** (L1N3a).

2. **fi l-bayt Taabiq 'ulwiyy wa-Taabiq sufliy**. In the house there is an upper floor and a ground floor (a lower floor).
 - a. **Taabiq**: floor, storey (of a building) It has a broken plural. See L1 N23.
 - b. **'ulwiyy**: upper, **'ulwiyyah** is the feminine adjective.
3. **ghurafu n-nawm fi T-Taabiqi l-'ulwiyy**. The bedrooms are on the upper floor.
 - a. **ghuraf**: rooms, a broken plural of **ghurfah**: room. Remember the ending **ā h** or **t** indicates that this word is feminine. Note that **ghurafu n-nawm**: the bedrooms (the rooms of the sleeping) is another example of the construct state (L1N2c) and App. 3.
 - b. **nawm**: sleep (n), sleeping, derived from the verb **naama** نَامَ
4. **ghurfatu l-juluus**: sitting-room **juluus**: sitting, from **jalasa**: sit
5. **wa-ghurfatu l-maktab wa-ghurfatu l-'akl**. The study and the dining-room.
 - a. **ghurfatu l-maktab**: the office room, i.e. study room The word **maktab**: office is derived from **kataba** كَتَبَ to write (v.). In Arabic, many words containing a common basic meaning are derived from the same root. Thus from **kataba**: write, we have **kitaab** كِتَاب : book, **kaatib** كَاتِب : writer, clerk, secretary, **maktab** مَكْتَب : office, **maktabah** مَكْتَبَة : library and **maktuub** مَكْتُوب : letter.
 - b. **ghurfatu l-'akl**: the dining-room (the room for the eating) Note that **akl** أَكَلَ food is derived from the verb **akala**. Also, note that in all these construct state nouns, the definite article is used with the second noun. Thus, in notes 3, 4 and 5 above: **ghurfatu l-maktab**, **ghurfatu l-'akl**, **ghurfatu n-nawm**, **ghurfatu l-juluus**, only the second noun takes the definite article.
6. **nahnu najlis fii ghurfati l-juluus**, We sit in the sitting-room, **najlis**: we sit (L2 N1a) **na** نَ when used at the beginning of the verb usually means *we*. Note carefully the following verbs: **najlis**: we sit, from the root **jalasa**: to sit; **na'kul**: we eat, from the root **akala**: to eat; **naqra'**: we read, from the root **qara'a**: to read; **naktub**: we write, from **kataba**: to write; **nadrus**: we study, from **darasa**: to study.
7. **hawala baytinaa hadiiqah**, Round our house there's a garden, (Round our house, a garden),

baytinaa: our house This word is composed of **bayt** بَيْت house and **naa** نَا our. The ending **naa** may be attached to a verb or a noun, and has the meaning of *we, us, or our*. Here, **baytinaa**: our house. Similarly:

غُرْفَتُنَا	ghurfatunaa	our room	ghurfah	room
مَكْتَبُنَا	maktabunaa	our office	maktab	office
حَدِيقَتُنَا	hadiiqatunaa	our garden	hadiiqah	garden

8. **'indanaa bustaanii ya'mal fi l-hadiiqah**. We have a gardener who works in the garden.
 - a. **'indanaa**: with us, composed of the preposition **'inda** with, at the place of, and **naa** نَا us (L2 N7). Since Arabic has no verb equivalent to the English verb to have, it uses prepositions to express possession. Thus **lanaa** means either *to us* or *belonging to us*, **'indanaa** عِنْدَنَا with us or we have, **ma'anaa** مَعَنَا with us or we have. Here **'indanaa** means *we have*. (App. 6.I).
 - b. **bustaanii**: a gardener, from **bustaan** بُسْتَان garden. Note also that **bustaanii** ending with **iy** يَ is different from **bustanii** بُسْتَانِي ending with **ii** يِ. The latter means *my garden*, (L1 N5c and 11).
 - c. **ya'mal**: he works, from **'amila**: to work (v.); **'amal** عَمَل (n.) act, action, work, business, affair; **rajul a'maal**: a businessman (a man of affairs).
9. **wa-fi l-bayt maTbakh kabiir**, And in the house there's a big kitchen, **maTbakh**: kitchen, from **Tabakhha** طَبَخَ to cook (v.). Hence **Tabbaakh** طَبَّاح cook (n.m.) and **Tabbaakhah** cook (n.f.).
10. **'indanaa Tabbaakhah taTbukh lanaa T-Ta'aam**. We have a cook who cooks the food for us.
 - a. Note the verb:

aTbukh	I cook (m. or f.)
yaTbukh	he cooks
taTbukh	she cooks
naTbukh	we cook (m. or f.)

 For the conjugation of the present tense see App. 6B.
 - b. **lanaa**: for us Note also **lii** لِي for me. The preposition **li** لِ means *to, for*. In another context **lanaa** لَنَا also means *we have* (L2 N8).
11. **nahnu l-'aan fii ghurfati l-'akl**, hiya ghurfah kabiirah. We are now in the dining-room. It's a big room.

- a. **al-'aan:** now Note the **maddah** آ aa.
 b. **hiya:** it (f.) This refers to **ghurfah:** room (f.).
 c. **ghurfah kabiirah:** a big room Note the differences between:
al-ghurfah_l-kabiirah: the big room; and
al-ghurfah kabiiruh: the room is big.
12. **ma'anaa_l-'aan as-sayyid al-halabiy wa-zawjatuh wa-bnatuh.** We have with us, now, Mr. Al-Halaby, his wife and his daughter.
 a. **as-sayyid al-halabiy:** Mr. (the Mr.) Al-Halaby Note that you must use **al** with such titles as Mr., Mrs., Dr., Miss., etc. (L1 N10).
 Note also
as-sayyidah fawziyyah: Mrs. Fawziya
al-'aanisah nabiilah: Miss Nabeela **al-'ustadh mahmuud:** Mr. Mahmoud.
 b. **wa-zawjatuh wa-bnatuh:** and his wife and daughter (and his wife and his daughter) Note that in Arabic **wa** و and is added before each noun (L1 N5b).
13. **nahnu najlis hawla_l-maa'idah.** We sit round the table.
 a. **najlis:** we sit It is not necessary to use the personal pronoun **nahnu** we.
najlis means *we sit*. In spoken Arabic, however, the pronoun **nahnu** is often used for emphasis and clarity.
 b. **al-maa'idah:** the table Also **Taawilah** طاولة table.

Part two

hawla_l-maa'idah At (round) the table

14. **haadhaa_T-Ta'aam ladhiidh!** This food is delicious!
 Note the use of the demonstratives (*this, that*) in Arabic. **haadhaa:** can mean both: *this, this is* (m.s.). and *that, that is*, (m.s.).
haadhaa Taalib: This (m.s.) is a student.
haadhaa_T-Taalib: this student
haadhaa_T-Taalib miSriy: This student is Egyptian.
haadhaa_T-Ta'aam, ladhiidh: This food is delicious.
 Similarly,
haadhihi ghurfah: this (f.s.) is a room.
haadhihi_l-ghurfah: this room
hadhihi_l-ghurfah kabiirah: this room is big.
15. **ladhiidh jiddan:** very delicious Note that **jiddan** جداً very, like the English *very*, is an adverb, and that its form does not change. However **jiddan** follows the adjective whereas in English, *very* precedes it.
16. **maahirah** (f.s.): skilful The masculine singular form is **maahir** ماهر .

17. **zawjatii ayDan Tabbaakhah maahirah.** My wife, too, is a skilful cook.
zawjatii: my wife, associated with **zawj:** couple. **zawj** also means husband.
18. **baytukum jamiil yaa ustaadh hasan!** Your house is lovely, Mr. Hassan!
 a. **baytukum jamiil:** your house is beautiful. The word **baytukum** بَيْتُكُمْ your (m.p.) house is composed of **bayt** بَيْت house and **kum** كُمْ your (m.p.). We have already seen that, in Arabic, personal possession (*his, my, our*, etc.) is expressed by pronoun suffixes attached to the end of the noun and therefore called ATTACHED PRONOUNS. For instance, **baytunaa** بَيْتُنَا our house, (N7) above, **zawjatuh wa-bnatuh:** his wife and his daughter (L2 N12). There is a pronoun suffix corresponding to each of the personal pronouns. These suffixes, when attached to nouns, express possession. See table.
 b. **yaa ustaadh hasan:** Mr. Hasan For the use of the particle, **yaa** يَا see L1 N19.
19. **fii dimashq, hal 'indakum bayt kabiir?** In Damascus, have you got a big house?
hal 'indakum: Have you got? (Is there with you?)
20. **hal hiya qariibah mina_l-jaami'ah?** Is it near the university?
 a. **qariibah min:** near to Note English uses *near to* whereas Arabic *near from*.
 b. **al-jaami'ah:** the university, but **al-jaami'** الجامع the mosque.
21. **na'am, hiya qariibah mina_l-jaami'ah, laakin ba'iidah 'an maktab abii.** Yes, it's near the university, but a long way from my father's office.
 a. **'an:** from Do not confuse with **'ala** عَلَى : on.
 b. **maktab abii:** the office of my father or my father's office.
22. **hal tadhab ila maktabik bi-s-sayyaarah?** Do you go to your office by car? Note that the interrogative of the Imperfect is formed by the addition of **hal** at the beginning of the sentence without any changes in the word order.
 a. **ila:** to, usually indicating direction.
 b. **bi-s-sayyaarah:** by the car **bi** بِ with, by, is usually used with inanimate objects, with instruments, etc.
- fi_l-hadiiqah** In the garden
23. **nadhab ila_l-hadiiqah?** Shall we go to the garden.
 a. **nadhab?** Shall we go? Here we have an example of how the present tense in Arabic can be used for the future tense without the slightest change in form. Note also that this sentence expresses a request. This request is indicated merely by a change in the intonation.

Personal pronouns	Attached pronouns (acting as Possessive pronouns)	Examples of Attached pronouns used with Possessive pronouns
m. or f.s. anaa	ii	baytii
m.s. anta	ka	baytuka
f.s. anti	ki	baytuki
m.s. huwa	hu	baytuhu
f.s. hiya	haa	baytuhaa
m. or f.p. nahnu	naa	baytunaa
m.p. antum	kum	baytukum
f.p. antunna	kunna	baytukunna
m.p. hum	hum	baytuhum
f.p. hunna	hunna	baytuhunna
أَنَا I	يَ my	بَيْتِي my house
أَنْتَ you	كَ your	بَيْتُكَ your house
أَنْتِ you	كِ your	بَيْتُكِ your house
هُوَ he	هُ his	بَيْتُهُ his house
هِيَ she	هَا her, its	بَيْتُهَا her house
نَحْنُ we	نَا our	بَيْتُنَا our house
أَنْتُمْ you	كُم your	بَيْتُكُمْ your house
أَنْتُنَّ you	كُنَّ your	بَيْتُكُنَّ your house
هُمْ they	هُم their	بَيْتُهُم their house
هُنَّ they	هُنَّ their	بَيْتُهُنَّ their house

b. *ila*: to, but *‘ala* عَلَى on, upon.

24. **haadhihi hadiiqah jamiilah** This is a beautiful garden.

Note the difference:

haadhihi hadiiqah: This is a garden.

haadhihi hadiiqah jamiilah: this is a beautiful garden.

haadhihi l-hadiiqah: this garden

haadhihi l-hadiiqah l-jamiilah: This beautiful garden

haadhihi hadiiqah jamiilah: This garden is beautiful.

See also App. 5.C.

25. **man dhaalika r-rajul?** Who's that man?

a. **man**: who, but **min** مِنْ from.

b. **dhaalika**: that man Study the following demonstratives for reference.

haadhaa	this (m)
haadhihi	this (f)
dhaalika	that (m)
tilka	that (f)

Demonstrative adjectives			
(m.)	haadhaa	this	haadhaa_r-rajul this man
(m.)	dhaalika	that	dhaalika_r-rajul that man
(f.)	haadhihi	this	haadhihi_T-Taalibah this student
(f.)	tilka	that	tilka_T-Taalibah that student

Demonstrative pronouns			
(m.)	haadhaa	this	haadhaa kitaab هَذَا كِتَابٌ This is a book.
(m.)	dhaalika	that	dhaalika kitaab ذَلِكَ كِتَابٌ That is a book.
(f.)	haadhihi	this	haadhihi sayyaarah هَذِهِ سَيَّارَةٌ This is a car.
(f.)	tilka	that	tilka sayyaarah تِلْكَ سَيَّارَةٌ That is a car.

26. ismuhu 'umar. *His name is Omar.*

ismuhu: *his name* Other forms are ismii إسمي *my name*, ismuhaa إسمها *her name*, ismuka إسمك *your (m.) name* (L2 N18a).

27. anta bustaaniy maahir jiddan yaa 'umar! *You are a very clever (skilful) gardener, Omar!* Remember that in Arabic, *very* follows the adjective.

28. maa haadhihi sh-shajarah? *What's that tree?*

a. maa: *What?* This is an interrogative pronoun. Compare with man مَنْ. We say maa haadhihi sh-shajarah? but, man haadhaa r-rajul?

b. ash-shajarah: *the tree* The word ash-shajarah: *the tree* indicates a single tree. The plural is ashjaar أَشْجَار.

29. haadhihi shajarat ward jamiilah. *This is a lovely rose tree.*

a. shajarat ward: *a rose tree (a tree of roses)* Note the following:

wardah وَرْدَة *a rose*

Wuruud وَرُود *roses*

ward وَرْد *roses(in general)*

Similarly:

shajarah *one tree*

ashjaar (shjaar) *trees*

shajar شَجَر *trees(in general)*

The words wardah and shajarah have two forms of plural; one expresses the regular plural and the other the collective. See also LIN23.

- b. shajarat ward jamiilah: *a beautiful tree of roses (a tree of roses beautiful)* Here we have a Construct State. The adjective jamiilah: *beautiful* is feminine singular and describes shajarah: *tree* (f.s.). Here the adjective cannot come after the noun it describes because a Construct State cannot be separated.

30. na'am, wa-haadhihi l-wardah la-ki minnii. *(Yes, and this rose is to you from me.)* Note that, some prepositions in Arabic are joined to the attached pronouns. See N18a.

Examples:

lii لي	for me, to me	minnii مِنِّي	from me
laka لَكَ	for you, to you (m.s.)	minka مِنْكَ	from you
lanaa لَنَا	for us, to us	minhaa مِنْهَا	from her
lakum لَكُمْ	for you, to you (m.)	minkum مِنْكُمْ	from you

Also note that the attached pronouns, which act as possessive pronouns when they are joined to nouns, do not always indicate possession when attached to prepositions. Joined to such prepositions as 'inda: *with* and ma'a: *with*, they do express possession as we have learnt, but when joined to a preposition like min: *from* the meaning is: minnii: *from me*, minka: *from you*.

The main structures from Lesson two

1. The verb — Imperfect

anaa	askun	fii	bayt.
nahnu	najlis		ghurfati_l-juluus.
	naqra'		ghurfati_l-maktab.
anta	taskun	ma'a	usratika.
	tadhhab	ila_	l-hadiiqah.

2. Questions with the Imperfect

hal	tskun	fii	bayt?
	tadhhab	ila_	l-hadiiqah?
	taskun	ma'a	usratika?
	najlis	fii	ghurfati_l-juluus?

3. Responses — short

na'am.
laa.

4. Sentences (equational) beginning with prepositions

ma'anaa	as-sayyid	al-ḥalabiy.
ḥawla	baytinaa	ḥadiiqah.
fi_	l-bayt	maTbakḥ.

5. ʿindanaa we have

ʿindanaa	bustaaniy. bayt. Tabbaakhah. sayyaarah. ḥadiiqah.
----------	---

6. haadh_haa, haadh_hihi: this (is)

haadh _h aa	bayt	kabiir.
	bustaaniy	maahir.
haadh _h aa_	T-Ta'aam	ladhiidh.

haadh _h ihi	sayyidah ghurfah ḥadiiqah	jamiilah. kabiirah.
haadh _h ihi_	l-wardah	

7. dhaalika: that (is)

dhaalika	bayt	kabiir.
dhaalika_	l-bayt	

8. man? and maa?: who? and what?

man	haadh _h aa_	r-rajul?
	anti? antum? huwa?	
	haadh _h ihi_	s-sayyidah?

maa	haadh _h ihi_	sh-shajarah?
	huwa?	
	haadh _h aa_	sh-shay'?
maa_	smuhu?	

9. Possession with nouns + the attached pronouns

haadh _h aa	baytii. baytuka. baytuki. baytunaa.
haadh _h ihi	ghurfatukum. ghurfatuhu. ghurfatuhaa.

10. Possession with li_ or la_ belonging to and the attached pronouns

haadh _h aa_	l-bayt	lii. laka.
haadh _h ihi	l-ḥadiiqah	laki. lanaa. lakum. lahu. lahaa.

Lesson three

At the hotel

New words

funduq (m.)	فُنْدُق	hotel
fanaadiq (p.)	فَنَادِق	
ahmad	أَحْمَد	Ahmad
zakii	زَكِي	Zaky
muwaZZaf (m.) -uun (p.)	مُوَظَّف -- ون	employee
mukhtaar	مُخْتَار	Mukhtar
kathiir (m.) -uun (p.)	كَثِير -- ون	many
-ah (f.) -aat (p.)	ة -- ات	
kull	كُل	each, every
sariir (m.)	سَرِير	bed
asirrah (p.)	أَسِرَّة	
telifoon -aat (p.)	تِلِفُون -- ات	telephone
maa' (m.)	مَاء	water
miyaah (p.)	مِيَاه	
baarid (m.)	بَارِد	cold
-ah (f.)	ة --	
saakhin (m.)	سَاخِن	hot
-ah (f.)	ة --	
maT'am (m.)	مَطْعَم	restaurant
maTaa'im (p.)	مَطَاعِم	
baar (m.) -aat (p.)	بَار -- ات	bar

qahwah (f.)	قَهْوَة	coffee
shaay (m.)	شَاي	tea
mal'aan (m.)	مَلَان	full
-ah (f.)	ة --	
yashrabuun	يَشْرَبُونَ	they drink
shariba (r.)	شَرِبَ	to drink
jaraa'id (p.)	جَرَائِد	newspapers
jariidah (f.s.)	جَرِيدَة	
majallaat (p.)	مَجَلَّات	magazines
majallah (f.s.)	مَجَلَّة	
siinima (f.) -aat (p.)	سِينِمَا -- ات	cinema
masrah (m.)	مَسْرَح	theatre
masaarih (p.)	مَسَارِح	
thumma	ثُمَّ	then
yarji'uun	يَرْجِعُونَ	they come back, return
raja'a (r.)	رَجَعَ	to come back
yaS'aduun	يَصْعَدُونَ	they go upstairs
Sa'ida (r.)	صَعِدَ	to go upstairs, to ascend
khidmah (f.) -aat (p.)	خِدْمَة -- ات	service

Part two

salaam (m.)	سَلَام	peace
'alaykum	عَلَيْكُمْ	on you
as-salaamu 'alaykum	السَّلَامُ عَلَيْكُمْ	hello
'alaykumu_s-salaam	عَلَيْكُمْ السَّلَام	hello (reply)
hajaza	حَجَزَ	he reserved
hajaza	حَجَزَ	to reserve
hunaa	هَنا	here
muddah (f.)	مُدَّة	period

mudad (p.)	مُدَد	
usbuu'ayn	أُسْبُوعَيْن	two weeks
usbuu' (s.)	أُسْبُوع	week
al-khaamis (m.)	الْخَامِس	fifth
-ah (f.)	-- ة	
miS'ad (m.)	مِصْعَد	lift
maSaa'id (p.)	مِصَاعِد	
Tab'an	طَبْعًا	certainly, naturally
miftaah (m.)	مِفْتَاح	key
mafaatiih (p.)	مَفَاتِيح	
mu'aTTal (m.)	مُعْطَل	out of order
-ah (f.)	-- ة	
maḥmuud	مَحْمُود	Mahmood
ramaDaan	رَمَضَانَ	Ramadan
Sabaah (m.)	صَبَاح	morning
Sabaaha_l-khayr	صَبَاحَ الْخَيْر	good morning
Sabaaha_n-nuur	صَبَاحَ النُّور	good morning (reply)
istiqaal	إِسْتِقْبَال	reception
maaDii	مَاضِي	last, past
maaDiyah (f.)	مَاضِيَّة	
maḥjuuz (m.)	مَحْجُوز	reserved
-ah (f.)	-- ة	
as-saabi' (m.)	السَّابِع	seventh
-ah (f.)	-- ة	
laakin	لَكِنْ	but
yawm (m.)	يَوْم	day
ayyaam (p.)	أَيَّام	
al-yawm	الْيَوْم	today

aasif (m.)	أَسِيف	sorry
-ah (f.)	-- ة	

Part three

masaa'	مَسَاء	evening
masaa'a_l-khayr	مَسَاءَ الْخَيْر	good evening
ila haalika	إِلَى حَالِك	your way

sittah (m.)	سِتَّة	six
sitt (f.)	سِت	
khamsah (f.)	خَمْسَة	five
khams (m.)	خَمْس	
wa-laa	وَلَا	not even
waahid (m.)	وَاحِد	one
-ah (f.)	-- ة	
kull	كُلّ	all

Notes

Part one

- muwaZZaf:** official, clerk Usually an employee receiving a fixed salary.
funduq: hotel, inn Another word for hotel is **oteel** أوتيل.
 - fiihi:** in it It refers to the hotel, **funduq** (m.s.). Remember that some prepositions in Arabic, unlike English, are joined to the pronouns (attached pronouns), (L2 N30). Examples:
fii في in
fiihi فيه in him, in it
fiihaa فيها in her, in it
fiihum فيهم in them
- a. **ghuraf:** rooms The broken plural of **ghurfah:** room.

- b. **ghuraf kathiirah**: *many rooms* Note that the adjective describing the broken plural of an inanimate noun is singular and feminine. Remember this rule since this structure occurs very often. See L1 N23 and App.4.
3. **kull ghurfah**: *each room* **kull** كُل basically means *all*; however, when it is used with an undefined noun it means *each, every*. If it is followed by a defined noun (i.e. a noun with *the*) then **kull** means *all, the entire, the whole*. Note these examples;
- | | |
|---|---|
| kull funduq : <i>every hotel</i> | kullu_l-funduq : <i>the entire hotel</i> |
| kull Taabiq : <i>each floor</i> | kullu_T-Taabiq : <i>the entire floor</i> |
| kull yawm : <i>each day</i> | kullu_l-yawm : <i>all the day</i> |
| kull ghurfah : <i>each room</i> | kullu_l-ghuraf : <i>all the rooms</i> |
4. **baarid**: *cold* (adj.) **bard** بَرْد *cold* (n.), similarly **saakhin**: *hot* (adj.) **sukhuunah** سُخُونَة *heat*.
5. **maT'am**: *restaurant, dining-room* **Ta'aam** طَعَام *food* is of the same root. **baar**: *bar* Moslems are forbidden to drink alcoholic beverages.
6. **mal'aan bi-n-naas**: *filled with people (full of people)*
an-naas: *people* A collective word.
7. **bilaad 'arabiyyah**: *Arab countries* **billaad** is the broken plural of **balad**: *country, land*. For the use of the feminine singular adjective with a broken plural noun, see L1 N2b.
8. **ya'kuluun wa-yashrabuun**: *they (m.p.) eat and they drink*. Here again the Imperfect is used. Note that Arabic has only two tenses: The PERFECT, or past, which is used to express all past tenses, and the IMPERFECT, or present, which is used to express all present tenses in addition to the future tense. Certain time words and certain structures are used to make time more definite, as the sense requires. It will be sufficient to say that the Perfect indicates that the action is completed; the Imperfect indicates that the action is not completed. The Simple Present tense in English is expressed in Arabic by the Imperfect, since **aakul** أَكُل *I eat* is not a completed action. In the Imperfect the different persons are expressed by prefixes, added at the beginning of the verb. Number and gender are shown in the Imperfect by use of suffixes, added at the end of the verb. The following are examples of the simple verb **darasa** دَرَسَ *to study, to learn*.
- (For a complete conjugation of the Imperfect and Perfect tenses see App. 6A and B.)

adrusu	أَدْرُسُ	I study	a—	أ
tadrusu	تَدْرُسُ	you study (m.s.)	ta—	تَ
tadrusiin	تَدْرُسِينَ	you study (f.s.)	ta—iin	تَين
yadrusu	يَدْرُسُ	he studies (m.s.)	ya—	يَ
tadrusu	تَدْرُسُ	she studies (f.s.)	ta—	تَ
nadrusu	نَدْرُسُ	we study	na—	نَ
tadrusuun	تَدْرُسُونَ	you study (m.p.)	ta—uun	تَون
tadrusna	تَدْرُسْنَ	you study (f.p.)	ta—na	تَنَ
yadrusuun	يَدْرُسُونَ	they study (m.p.)	ya—uun	يَون
yadrusna	يَدْرُسْنَ	they study (f.p.)	ya—na	يَنَ

9. **thumma**: *then* **thumma** is a conjunction used to link sentences.
10. **al-jaraa'id wa-l-majallaat**: *the newspapers and the magazines* These are the plurals of **jariidah** جَرِيدَة *newspaper* and **majallah** مَجَلَّة *journal, magazine*. Here is a clear illustration of a sound plural **majallah**, **majallaat** using the regular ending of the feminine plural, **aat** اَت , and the broken plural **jariidah**, **jaraa'id** using internal changes to form the plural (App. 2.).
11. **yaS'aduun**: *they go up*. The verb **yaS'ad** يَصْعَد means *he goes up, climbs*. The Arabic word **miS'ad**: *elevator, lift* is from the same root which is **Sa'ida** صَعِدَ : *to go up, to climb*.
- a. **ghurafihim**: *their rooms*

Part two

fii khidmatikum At your service

12. **as-salaamu 'alaykum**: *Hello! (Peace be upon you.)* This phrase is usually used by a newcomer entering a room to someone already in it. Note that the **-kum** ending, which is plural is retained even if only one person is addressed.
13. **wa-'alaykumu_s-salaam!** *(And upon you may the peace be!)* This is the standard response to the greeting in N 12. Other greetings worth noting are:
- Sabaaha l-khayr**: *Good morning*
 - Sabaaha n-nuur**: *Good morning* This is the standard response to the previous greeting.

- iii. **masaa'a_l-khayr**: *Good evening* This is used as a greeting any time after twelve noon.
- iv. **masaa'a_n-nuur**: *Good evening* This is the standard response to **masaa'a_l-khayr**
14. **dimashq**: *Damascus* A person from Damascus is called **dimashqiyy** دِمَشْقِيّ or **shaamiy** شَامِيّ.
- 15 **wa-haadhihi zawjatii**: *and this is my wife*. **zawj**: husband, **zawjah**: wife Note **haadhihi**: *this* (f.) but **haadhaa**: *this* (m.).
- a. **ibnatii**: *my daughter* **ibn**: son, **ibnah**: daughter. Also **bint** بِنْت girl, or daughter of.
16. **ahlan wa-sahlan!** *Welcome!*
- a. **hajaza lakum hunaa ghurfatayn**: *(He reserved for you here two rooms.)*
- b. **lakum**: *for you, also to you*. The preposition **li** لِي to, for is always attached either to nouns or, as in this case, to pronouns; but when it is used with pronouns it is changed to **la** لَ except with the first person. We say **lahu** لَهُ : *for him*, **lakum** لَكُمْ : *for you*, but **lii** لِي : *for me*.
- c. **ghurfatayn**. . . **usbuu'ayn**: *two rooms. . . two weeks*. This lesson introduces the DUAL NUMBER. As you know, the singular refers to one person or thing and the plural refers to more than one. In Arabic, however, there are two plurals: The Dual which refers only to two things or persons, usually ending with **aan** اَنْ or **ayn** اَيْن for both masculine and feminine; and the Plural which refers to three or more items. Thus **ghurfah** غُرْفَة : *one room*; **ghurfataan** غُرْفَتَان : *two rooms*; **ghuraf** غُرَف : *rooms* (three or more rooms). Similarly:
- yawm**: يَوْم a day, one day
- yawmaan, yawmayn**: يَوْمَان , يَوْمَيْن two days
- ayyaam**: أَيَّام days (three or more)
- Also:
- usbuu'**: أُسْبُوع one week
- usbuu'aan, usbuuayn**: أُسْبُوعَان, أُسْبُوعَيْن two weeks, but
- asaabiif**: أَسابيع weeks
17. **fii ayyi Tabbiq?** *On which floor? (In which floor?)* The question word **ayy** أَيّ which? what? is used with nouns, and is usually preceded by either **fii** in or **min** مِنْ from; **min ayy balad?** *From which country?* (Re-

- member that the regular question word for *what* in Arabic is **maa**. **maa** مَا what? is used with both nouns and verbs; **maa_smuka?** *What's your name?* **maa akala_l-yawm?** *What did he eat today?* Note that the feminine form of **ayy** is **ayyatu** أَيْة . **ayyatu ghurfah?** *which room?*
18. **al-khaamis**: *the fifth* The feminine form is **al-khaamisah** الْخَامِسَة .
19. **miS'ad**: *an elevator, a lift* A noun derived from the Arabic **Sa'ida**: *to go up, to climb*.
20. **Tab'an**: *of course (naturally)* Several nouns, especially nouns expressing time, are used with the ending **an** اَنْ , اُ to express an adverbial phrase: **Sabaahan** صَبَاحًا *during or in the morning*, also **fi_S-Sabaah**; **masaa'an** مَسَاءً *evening, in the evening*, also **fi_l-masaa'**; **ghadan** غَدًا *tomorrow*, also **fi_l-ghadd** فِي الْغَد . It is also used in such greetings as **ahlan wa-sahlan**: *welcome* (L3 N13), **marhaban**: *hello, welcome*.
21. **ayna_l-mafaatiih?** *Where are the keys?*
- a. **ayna**: *Where* An interrogative pronoun. It can be used with verbs as well: **ayna tadrus?** *Where do you study?*
- b. **mafaatiih**: *keys* The broken plural of **miftaah**: *key*, derived from **fataha**: *to open*.
22. **haadhaa huwa**: *this is* **haadhaa**: *this* (m.) referring to **miftaah**: *key*.
23. **al'afw**: *Don't mention it. Not at all.*
- This is used as a reply to **shukran**: *thanks*.
- fii khidmatikum**: *at your service*. **khidmah**: *service, employment* from **khadama** خَدَّمَ *to serve*.
- al-miS'ad mu'aTTal** *The lift's out of order*
24. **khidmah**: *service* Here **ayy khidmah?** means: *What can I do for you? (what service?)*
25. **al-'usbuu'i_l-maaDii**: *last week (the past week)*
- a. **hajaztu**: *I reserved* Perfect (past tense) of **hajaza** حَجَزَ *to reserve*. All past tenses of the simple verb in Arabic are formed by the addition of certain but regular suffixes at the end of their three-consonant roots. We shall deal with the past tense more thoroughly in future lessons.

Following is the past tense of **darasa** دَرَسَ to study, to learn with the different persons:

darastu دَرَسْتُ	<i>I studied</i>	—tu	تْ --
darasta دَرَسْتَ	<i>you (m.s.) studied</i>	—ta	تْ --
darasti دَرَسْتِ	<i>you (f.s.) studied</i>	—ti	تْ --
darasa دَرَسَ	<i>he studied</i>	—a	' --
darasat دَرَسَتْ	<i>she studied</i>	—at	تْ --
darasnaa دَرَسْنَا	<i>we studied</i>	—naa	نَا --
darastum دَرَسْتُمْ	<i>you (m.p.) studied</i>	—tum	تُمْ --
darastunna دَرَسْتُنَّ	<i>you (f.p.) studied</i>	—tunna	تُنَّ --
darasuu دَرَسُوا	<i>they (m.p.) studied</i>	—uu	وا --
darasna دَرَسْنَ	<i>they (f.p.) studied</i>	—na	نْ --

26. **‘indanaa:** *We have, with us* Arabic has no verb equivalent to the English *to have*. **‘inda** عِنْدَ *with, at* **ma’a** مَعَ *with* and sometimes **li:** *to, for*, joined to the attached pronouns are used to express possession. Thus **‘indii** عِنْدِي *with me*, but also *I have*. **ma’aka** مَعَكَ *with you*, but also *you have*. **laka** لَكَ *for you*, but also *you have*.
27. **Tab’an** of course (naturally) (L3 N20)
miS’ad: *elevator, lift*, derived from **Sa’ida:** *to go up, to ascend*.
28. **mu’aTTal:** *inoperative, out of order* The verb **‘aTila** عَطِلَ means *to be inactive, to be idle*.
29. **anaa aasif:** *I am sorry, I am distressed* The form **muta’assif** is also used for *Sorry! I regret!*

The main structures from Lesson three

1. The singular and the broken plural with adjectives.

al-ghurafah	kabiirah.
al-ghuraf	maḥjuuzah.
balad	‘arabiyy
billaad	‘arabiyyah

2. kull: every; kullu_l-: all

kull	ghurfah	maḥjuuzah.
	funduq	mal’aan.
kullu_	l-ghuraf	maḥjuuzah.
	l-funduq l-bayt	mal’aan. jamiil.

3. The Imperfect (present)

anaa	adrusu	fi_l-jaami‘ah.
anti	tadrusiin	fi_l-bayt.
anta	tadrusu	fi_l-ḥadiiqah.
hiya		
huwa	yadrusu	
hum	yadrusuun	
antum	tadrusuun	

4. The Perfect (past)

anaa	darastu_	d-dars.
anti	darasti_	
anta	darasta_	
huwa	darasa_	
antum	darastum_	
hum	darasuu_	

5. **wa: and**

anaa	darastu	wa-katabtu_	d-dars.
hiya	darasat	wa-katabti_	

al-ghurfah	kabiirah	wa-jamiilah.
al-bayt	kabiir	wa-qariib.

dhahabtu	ma^a	waalidii	wa-waalidatii.
	ila_	l-masrah	wa-ila_s-siinimaa.

6. **ayna: where**

ayna_	T-Taalib? T-Taalibah? n-naas?
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ayna	nadhhabu_ dhahaba darasa	l-yawm? haadh ^{haa} _S-Sabaah? fi_S-Sabaah?
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ad-darsu_r-raabi^**Lesson four****New words in this lesson****Part one**

ar-raabi^ (m.)

-ah (f.)

shaaTi' (m.)

shawaaTi' (p.)

nahr (m.)

anhaar (p.)

an-niil

kallamtu

kallama

mudiir (m.)

mudaraa' (p.)

-ah (f.) -aat (p.)

ashkhaaS (p.)

shakhS (m.s.)

^aa'ilah (f.)

^aa'ilaat

haDarnaa

haDara

ila

fi_l-'maT^am**In the restaurant**

fourth

bank, shore

river

Nile

I spoke

to speak, to talk to

manager, director

persons

family

we arrived at

to arrive at, to come

to

naafidhah (f.)	نَافِذَة	window
nawaafidh (p.)	نَوَافِذ	
garsoon (m.)	جَرَسُون	waiter
Tabaq (m.)	طَبَق	plate
aTbaaq (p.)	أَطْبَاق	
jaanib (m.)	جَانِب	side
jawaanib (p.)	جَوَانِب	
sakaakiin (p.)	سَكَاكِين	knives
sikkiinah (f.s.)	سِكِّينَة	
shuwak (p.)	شَوَّل	forks
shawkah (f.s.)	شَوَّكَة	
malaa'iq (p.)	مَلَاعِق	spoons
mil'aqah (f.s.)	مِلْعَقَة	
jaa'a	جَاءَ	he came
jaa'a (r.)	جَاءَ	to come
awwalan	أَوَّلًا	first
'aSiir	عَصِير	juice
TamaaTim	طَمَاطِم	tomato
lahm (m.)	لَحْم	meat
luhum	لُحُوم	
urz (m.)	أَرْز	rice
khuDraawaat	خُصْرَاوَات	vegetables
salaTah (f.)	سَلَاطَة	salad
akhiiran	أَخِيرًا	finally
hulw (m.)	حَلْو	sweet
-ah (f.)	هـ	
aT-Tabaqu_l-hulw	الطَبَقُ الْحَلْو	dessert, sweet
qahwah (f.)	قَهْوَة	coffee, café
aklah (f.)	أَكَلَة	meal, food

Part two

qaa'imah (f.)	قَائِمَة	list, menu
qawaa'im (p.)	قَوَائِم	
qaa'imatu_T-Ta'aam	قَائِمَةُ الطَّعَام	menu
mashwii (m.)	مَشْوِي	grilled
-yah (f.)	هـ	
baTaaTis	بَطَاطِيس	potatoes
baTaaTis bi-l-furn	بَطَاطِيس بِالْفُرْن	baked potatoes
furn (m.)	فُرْن	oven
afraan (p.)	أَفْرَان	
uhibbu	أَحِبُّ	I like
aḥabba	أَحَبَّ	to like
samak (p.)	سَمَك	fish
-ah (f.s.)	هـ	a fish
aakhudh	أَخَذَ	I take
akhadha (r.)	أَخَذَ	to take
dajaa	دَجَاج	chicken
-ah (f.)	هـ	hen
faakihah (f.)	فَاكِهَة	fruit
fawaakih (p.)	فَوَاكِه	
faTaa'ir (p.)	فَطَائِر	pastries
faTiirah (f.s.)	فَطِيرَة	
mukhtalif (m.) -uun (p.)	مُخْتَلِف -- وَن	different
-ah (f.) -aat (p.)	هـ -- ات	
finjaan (m.)	فِنْجَان	cup
fanaajjin (p.)	فَنَاجِجِين	
min faDlik	مِنْ فَضْلِك	please
haliib	حَلِيب	milk

sa'iid

سعيد

Saeed

kariimah

كريمة

Kareema

ismaa'iil

إسماعيل

Ismaeel

Notes

Part one

1. **al'aan:** *now* Note the doubled **aa**
2. **shaaTi':** *shore, bank* (of a river) Note the hamzah at the end of the word.
nahri_n-niil: *the river Nile (the river of the Nile)*
3. **haadha_S-Sabaah:** *this morning In the morning* is **Sabaah** or **fi_S-Sabaah**.
- a. **kallamtu:** *I spoke* Note the doubling of the letter **l** indicated by the shaddah sign (ّ). This is another pattern of the Arabic verb. As we have already said, almost all Arabic verbs and nouns have three root-consonants, such as: **darasa:** *to learn, study*; **kataba:** *to write*, **shariba:** *to drink*; **akala:** *to eat*; and so on. In Arabic, all the words formed from the same root, which is normally composed of three consonants (not counting the short vowels), are usually related to each other in meaning. In previous lessons, for instance, we used some of the following related words:

darasa	دَرَسَ : <i>to study, to learn</i> ;
mudarris	مُدَرِّس : <i>teacher</i> (m.);
mudarrisah	مُدَرِّسَة : <i>teacher</i> (f.);
madrasah	مَدْرَسَة : <i>school</i> (a place for studying),
fataha	فَتَحَ : <i>to open</i> ;
miftaah	مِفْتَاح : <i>key</i>
kataba	كَتَبَ : <i>to write</i> ;
kaatib	كَاتِب : <i>writer, scribe</i> ;
maktab	مَكْتَب : <i>office, study</i> (a place for writing);

maktabah مَكْتَبَة : *a library*;**maktab** مَكْتَب : *letter*;**kitaabah** كِتَابَة : *writing, calligraphy*,**kaataba** كَاتَب : *to correspond*.

You will note that whereas Arabic uses the same root, English uses several unrelated roots in order to express the same range of vocabulary. The different meanings usually depend on the form or pattern of words. By adding the proper prefixes, suffixes, and vowels to the three-consonant root, according to set patterns, you can derive several other related words, verbs and nouns, as we have seen above.

Take, for example, the Arabic **kalama** كَلَّمَ (note that it has three consonants) which is the root for the verb *speak*. From this root you can derive the following related verbs: **kallama** كَلَّمَ *he spoke to*, by doubling the consonant **l** ل , the middle letter; and **takallama** تَكَلَّمَ *he spoke*, by prefixing the syllable **ta** ت .

similarly:

kataba: *he wrote*;**kattaba:** *to make another write*;**kaataba:** *he corresponded*;**aktaba:** *he dictated*.

Notice that all four verbs contain the three consonants **k, t, b**, ك , ت , ب

of the root **kataba** كَتَب . Note that in Arabic grammar,

kataba كَتَب is known as Pattern or Form I;**kattaba** كَتَب is known as Pattern or Form II;**kaataba** كَاتَب is known as Pattern or Form III;**aktaba** أَكْتَب is known as Pattern or Form IV.

The rest of the patterns will be mentioned later. For additional study, see App. 6E.

- bi-t-telifon:** *by telephone* The separate preposition **ma'a** means *with*, and is commonly used for persons and animals. The prefix **bi** ب means *with, at or in*, depending on the context and the English usage, and is usually used with inanimate objects.

- fahajaza:** *and (so) he reserved* Note that **fa** ف instead of **wa** و and is used at the beginning of the verb. **fa** indicates an immediate sequence to the previous sentence. Here, *I spoke to the hotel manager by phone*

resulted in, and (so) he reserved **fahajaza** فَحَجَزَ.

- a. **la-naa:** for us **لِ** or **لَا** لَ , as it is here, means: for, to, belonging to.

Remember, some prepositions in Arabic can be joined to nouns and pronouns, like the preposition **la** لَ .

lii لِي for me, to me, belonging to me i.e. I have

laka لَكَ for you (m.s.) etc.

lakum لَكُمْ for you (m.) etc.

lanaa لَنَا for us, etc.

- b. **maa'idah:** table, also **Taawilah** طَاوِلَة

- c. **li-sittat:** for six **sittah** سِتَّة six. The masculine form is **sitt** سِت .

- d. **ashkhaas:** persons, broken plural of **shakhS** شَخْص .

5. **haDarnaa:** we arrived at. **haDara** حَضَرَ to be present, to attend.
jalasnaa ila: we sat at, **jalasa:** to sit.

6. **qariibah mina n-naafidhah:** (near to the window)

qariibah: near (f.) referring to the table. The word **qariib:** near, if used with a preposition, must be followed by **min**, in contrast to **ba'iid:** far, which is followed by **'an**; **ba'iid 'an:** far from. **naafidhah:** window, also **shubbaak** شُبَّال which is frequently used.

7. **al-garsoon:** the waiter, from the French 'garçon'.

aTbaaq: plates, broken plural of **Tabaq** طَبَق a plate. **sakaakiin:** knives, broken plural of **sikkiin** سِكِّين a knife (also **sikiinah**).

shuwak: forks The singular is **shawkah** شَوْكَة a fork.

malaa'iq: spoons, broken plural of **mil'aqah** مِلْعَقَة a spoon. Note also **mil'aqat shaay:** teaspoon.

8. **thumma:** then When the sequence to the previous sentence is emphasized, **fa** فَ is used, (N4).

- a. **jaa'a bi-T-Ta'aam:** he brought the food (he came with the food). **jaa'a** is an irregular verb. Here are some forms of this verb in the Perfect:

ji'tu جِئْتُ	I came	jaa'at جَاءَتْ	she came
ji'ta جِئْتَ	you came	ji'naa جِئْنَا	we came
ji'ti جِئْتِ	you came	ji'tum جِئْتُمْ	you came
jaa'a جَاءَ	he came	jaa'uu جَاءُوا	they came

- b. **awwalan:** firstly, first **thaniyan** ثَانِيًا secondly, second, **thaalithan** ثَالِثًا thirdly, third, as adverbs.

- c. **TamaaTim:** collective noun for tomatoes.

- 9 **al-lahm wa-l-'urz:** the meat and the rice, used as collective nouns.

- a. **al-khuDraawaat:** the vegetables, the green vegetables Note **akhDar** أَخْضَر green (colour).

- b. **as-salaTah:** the salad.

10. **wa-'akhiiran:** and finally, and last **al-'akhiir:** الْأَخِير the last.

bi-T-Tabaqi_l-hulw: the dessert, the sweet. **al-hulw** as a noun means sweatmeats. Another common word is **halawiyyaat** حَلَوِيَّات sweet pastries.

11. **haadhihi_l-'aklah:** this meal, from **akala:** to eat.

ladhiidhah jiddan: very delicious, very tasty. The sentence, **haadhihi_l-'aklah ladhiidhah** is an equational sentence. To negate an equational

sentence we use **ghayr** غَيْر : not. Examples:

haadhaa_T-Ta'aam ladhiidh: This food is delicious.

haadha_T-Ta'aam ghayr ladhiidh: This food isn't delicious.

haadhihi_l-ghurfah kabiirah: This room is big.

haadhihi_l-ghurfah ghayr kaabiirah: This room isn't big.

as-sayyidah miSriyyah: The lady is Egyptian

as-sayyidah ghayr miSriyyah: The lady isn't Egyptian.

Part two

qaa'imatu_T-Ta'aam The menu

12. **lahm mashwii:** roast meat, grilled meat a favourite dish in the Arabic world. Note also **samak mashwii:** baked or grilled fish. The verb is **yashwii:** to roast.

baTaaTis bi-l-furn: baked potatoes (potatoes baked in the oven).

13. **anaa uhibbu:** I like It can also mean I love. Note also **hubb** حُب love (n.) and **habiib** حَبِيب beloved (m.), **habiibah** حَبِيبَة beloved (f.). The

feminine and masculine adjectives are also **ḥabiib**, **ḥabiibah** meaning *dear, beloved*.

14. **hal 'indakum**: *Have you got? (Is there to you?)*
samak: *fish*, a collective word. *One fish is samakah.*
15. **aakhudh**: *I will take* **akhadha** أَخَذَ *to take*. In Arabic, the present tense is also used to indicate the future. The verb **aakhudh** which means *I take* is used here, without any change, to express a future action (L2 N23a).
dajaaj: *chicken*, a collective plural. **dajaajah**: *one chicken, one hen*.
16. **lii**: *for me, I have* (L4 N4b).
17. **faakihah**: *fruit*, a collective noun. The plural is **fawaakih** فَوَاكِه *fruits*. Here are two collective names for two kinds of fruits in Arabic:
burtuqaal بُرْتُقَال *oranges*; **laymuun** لَيْمُون *lemons*.
- a. **faTaa'ir**: *pastries*. The singular is **faTiirah** فَطِيرَة. Note also the collective noun **faTiir**: *pastries* in general. The collective noun, though plural in meaning, is treated grammatically as masculine singular. Consequently an adjective describing it must be both masculine and singular. We say, **faTaa'ir ladhiidhah**, but, **faTiir ladhiidh** meaning: *delicious pastries*.
18. **tashrabuun**: *you will drink* For the conjugation of the Imperfect see L3 N8 and App. 6A.
19. **finjaan**: *cup* The plural is **fanaajjin** فَنَاجِينَ.

shaay bi-l-laymuun min faDlik Lemon tea, please!

20. **maḥmuud**: (*maḥmuud*) *Mahmood* Other related common Arabic proper names are: **muḥammad** مُحَمَّد *Mohammad*, **aḥmad** أَحْمَد *Ahmad*.
21. **min faDlik**: *please (from your favour, of your kindness)* A common Arabic expression for *please*. This phrase is used only when making a request of someone. When a female is addressed we say **min faDliki** مِنْ فَطْلِكِ *please*; also **min faDlikum**: *please* when addressing several persons.

The main structures from Lesson four

1. Words derived from the root darasa

darasa_	T-Taalibu_	d-dars.
yadrusu	saamii	fi_l-madrasah.

ḥasan muraad	mudarris	lughah.
as-sayyidah	mudarrisat	

Prepositions **min**: *from*, **ila**: *to*, **li-** or **la-**: *for, belonging to*, and **bi-**: *with*.

2. min

huwa	min	miSr.
al-maa'idah qariibah	mina_	n-naafidhah.
uriid qahwah	min	faDlik.

3. ila

jalastu	ila_	l-maa'idah.
dhahabtu	ila_	l-ḥadiiqah.
	ila	funduq.

4. li

haadha_l-bayt	li-Sadiiqii.
hajastu ghurfah	lii.
	li-waalidii.
	laka.

baTaaTis dajaa	bi-l-furn
jaa'a_l-garsoon	bi-T-Tabaq_l-hilw.
shaay	bi-l-laymaan bi-l-haliib
nahnu	bi-khayr.

6. fa: and (so)

kallamtu_l-mudiir	fa-hajaza lanaa maa'idah.
haDara Sadiiqii jaa'a waalidii	fa-dhahabnaa ila_s-siniimaa. fa-jalasnaa fi_S-Saalah.

7. thumma: then

akala_T-Ta'aam	<u>thumma</u>	dhahaba ila_l-jaami'ah.
dhahabat ila_l-funduq darasat		dhahabat ila_l-bayt. jalasat fi_S-Saalah.

8. Some questions and replies

hal anti miSriyyah?	na'am, anaa miSriyyah. laa, anaa ghayr miSriyyah. laa, anaa suuriyyah.
hali_funduq ba'iid?	na'am, al-funduq ba'iid. laa, al-funduq ghayr ba'iid. laa, al-funduq qariib.
hal antum fi_l-hadiiqah?	na'am, nahnu fi_l-hadiiqah. laa, nahnu fi_S- Saalah
hal 'indaka sayyaarah?	na'am, 'indii sayyaarah. laa.

New words in this lesson

Part one

'ilm (m.)	عِلْم	science
'uluum (p.)	عُلُوم	
nafs (f.)	نَفْس	self, soul
'ilmu_n-nafs	عِلْمُ النَّفْس	psychology
taariikh (m.)	تَارِيخ	history, date
tawaariikh (p.)	تَوَارِيخ	
qadiim (m.)	قَدِيم	ancient
qudamaa' (p.)	قَدَمَاء	
-ah (f.) -aat (p.)	ة - ات	
waalid (m.) -uun (p.)	وَالِد - وُن	father
-ah (f.) aat (p.)	ة - ات	mother
mathaf (m.)	مَتْحَف	museum
mataahif (p.)	مَتْاحِف	
hunaak	هُنَا	there
qaabaltu	قَابَلْتُ	I met
qaabala	قَابَلَ	to meet
shaahadnaa	شَاهَدْنَا	we saw
shaahada	شَاهَدَ	to see
aathaar (p.)	آثَار	antiquities, remains
athar	أَثَر	
tamathiil	تَمَاتِيْل	statues

timthhaal (m.s.)

qawaarib (p.)

qaarib (m.s.)

تَمَثَّال

قَوَارِب

قَارِب

boats

Part two

tuut 'ankh aamuun

maa?

landan

baariis

nyuuyoork

Tookyoo

mata?

na'rif

'arafa (r.)

amaakin (p.)

makaan (m.s.)

تُوت عَنخ آمُون

مَا

لَنْدَن

بَارِيس

نِيُويُورْ

طُوكْيُو

مَتَى

نَعْرِف

عَرَفَ

أَمَاكِين

مَكَان

Tutankhamen

what?

London

Paris

New York

Tokyo

when?

we know

to know

places

what?

idea

film

coloured

some

photographs

pyramid

بَعْض

صُور

صُورَة

هَرَم

أَهْرَام

tarkab

rakiba (r.)

jamal (m.)

jimaal (p.)

uSawwir

Sawwara (r.)

fawqa

'aal

تَرْكَب

رَكِبَ

جَمَل

جِمَال

أَصَوَّر

صَوَّرَ

فَوْقَ

عَال

you ride

to ride

camel

I take a photograph

to take a photograph

on

marvellous, well

Part three

al-'inkiliiziyyah

jughraafyaa

ukht (f.)

akhawaat (p.)

akh (m.)

ikhwah (p.)

hadiith (m.)

-ah (f.)

الْإِنْكِلِيزِيَّة

جُغْرَافِيَا

أَخْت

أَخَوَات

أَخ

إِخْوَة

حَدِيث

--

English

geography

sister

brother

modern

marrah (f.) -aat (p.)

thaaniyah

مَرَّة -- ات

ثَانِيَة

once

second

Notes

Part one

1. 'ilma_n-nafs: psychology (the science or study of the self) **nafs: soul, self.**
2. uhibbu_l-qaahirah: I love, also I like.
al-qaahirah: Cairo Note the use of the definite article (L1 N3a).
3. taariikh: history; at-taariikh_u_l-qadiim: ancient history. **taariikh** can also mean date; e.g. ma huwa_t-taariikh_u_l-yawm? What's the date today?
4. haDartu_ila_l-qaahirah: I came to Cairo. (L4 N5)

- a. **waalidii wa-waalidatii:** *my father and my mother* Here is another illustration of the use of a three-consonant root: **walada** وَلَدَ to give birth. Some of the words derived from **walada** are: **waalid** وَالِد father; **walad** وَلَد boy; **waalidah** وَالِدَة mother, (L4 N3a).
5. **dhahabtu ila:** *I went* **dhahaba** ذَهَبَ is a verb of Pattern I.
6. **hunaak:** *there* **hunaa** هُنَا *here*; **hunaa wa-hunaak:** *here and there*.
- a. **qaabaltu:** *I met* This is Verb Pattern III (L4 N3a). This pattern usually describes a mutual or reciprocal action, i.e. another person is usually involved. **qaabaltu** قَابَلْتُ *I met (someone)*; **kaatabtu** كَاتَبْتُ *I corresponded (I wrote to someone)*.
7. **shaahadnaa:** *we saw, we witnessed* This is another verb of Pattern III.
- a. **al-'aathaara_l-qadiimah:** *antiquities (the ancient traces)* **athar** أَثَر is the singular. A museum in Arabic is **mathaf** but also **daaru_l-'aathaar:** *the house of antiquities*. Note that the adjective **al-qadiimah** is feminine singular, used with the broken plural **aathaar** (L3 N2b).
8. **tamaathil:** تَمَائِل statues, broken plural of **timthaal** تِمَثَال.
9. **al-qwaariba_l-jamiilah:** *the beautiful boats*, **qawaarib** is the broken plural of **qaarib** قَارِب boat.

Part two

tuut 'ankh aamuun Tutankhamen

10. **Sabaaha_l-khayr:** *good morning (morning of the well-being)*.
11. **Sabaaha_n-nuur:** *good morning (morning of the light)*. The reply to **Sabaaha_l-khayr:** *good morning*.
ahlan wa-sahlan : *welcome!* This is made up of *you are among your own people: ahlan*, and *please feel at ease: sahlán*. As if you are saying, 'Our house is your house'. An important feature of the Arabic language is the large number of greetings and expressions of politeness. The literal meanings of these expressions may be strange to the English-speaking student of Arabic. The best thing is to ignore the literal meanings, although these are given in the notes. What is important is that you learn how and when to say them.
12. **ismii:** *my name*; **ismuka:** *your (m.s.) name*; **ismuhu:** *his name*; **ismuhaa:** *her name*, etc. For the declension of nouns see App. 5B.
13. **hal shaahadti:** *Have you seen?* Here, the Perfect (past) is used to indicate the English present perfect. The addition of **hal** هَل at the beginning is sufficient to introduce a question.

14. **mataahif:** *museums*, broken plural of **mathaf**.
15. **laa na'rif:** *we don't know*. The negative **laa** لَا no must be placed immediately before the verb. It can only be used with the Imperfect (present).
16. **laakin:** *but* We say, **haadhaa_l-bayt Saghiir wa-laakin haadha_l-bayt kabiir**. *This house is small, but that house is big.*
al-bilaadi_l-ba'iidah: *the distant countries* This is the plural of **balad:** *country*. Remember that the adjective with the inanimate broken plural noun is feminine singular.

'indii fikrah I've got an idea.

17. **na'fal:** *we shall do* from **fa'ala** فَعَلَ to do.
18. **fikrah:** *an idea, a thought* from **fakkara** فَكَّر to think, to reflect.
19. **hunaak:** *there* but **hunaa:** *here*.
20. **ma'ii:** *with me, also I have* (L1 N17b).
aalat taSwiir: *camera (the instrument of the photography)* **Sawwara** صَوَّر to photograph, to sketch, Verb Pattern II (L4 N3a).
21. **wa-fihaa:** *and in it (f.)*, referring to **aalah** (f.): *instrument*.

film mulawwan: *coloured film* **lawn** لَوْن colour; **alwaan** أَلْوَان : colours.

22. **ba'Da_S-Suwwar:** *some pictures* **ba'D:** *some* is a noun in Arabic. It is often used as the first noun in a construct phrase (L1 N2c).
23. **hal tuhibb an tarkaba_l-jamal:** *Do you like riding a camel? (Do you love that you ride?)*
The use of **an:** *that*, is common in Arabic. When it precedes a verb it is best translated in English by an infinitive with *to* or a gerund ending in -ing; e.g. *to ride, riding*.
24. **uSawwiruk:** *I will photograph you*.

From the root **Sawwara** صَوَّر, Verb Pattern II. Note the attached pronoun **ka** كَ which acts as an object to the verb **uSawwir** أُصَوِّر. In Arabic there are two groups of personal pronouns. The first group, which you learnt in Lesson one, cannot be joined to the verb or the noun, and are called DETACHED PRONOUNS. The second group of personal pronouns, called the ATTACHED PRONOUNS, are joined to verbs, nouns or prepositions. When the attached pronouns are joined to the verb they act as the object of this verb. Examples:

uSawwir: *I shall photograph*

uSawwiruka: *I shall photograph you*

shaahada: *he saw* **shaahadahu:** *he saw him, or it (m.)*

The following table lists the personal pronoun, both detached and attached.

Personal Pronouns (detached)			Personal Pronouns (attached)		
anaa	أَنَا	I	ii	ي	me
anta	أَنْتَ	you	ka	كَ	you (m.)
anti	أَنْتِ	you	ki	كِ	you (f.)
huwa	هُوَ	he	hu	هُ	him
hiya	هِيَ	she	haa	هَا	her
nahnu	نَحْنُ	we	naa	نَا	us
antum	أَنْتُمْ	you	kum	كُمْ	you (m.p.)
antunna	أَنْتُنَّ	you	kunna	كُنَّ	you (f.p.)
hum	هُمْ	they	hum	هُمْ	them (m.)
hunna	هُنَّ	they	hunna	هُنَّ	them (f.)

The following table shows you how a verb is used with the attached personal pronouns acting as objects. The verb **Sawwara**: to photograph, which also means *he photographed*, is used to illustrate this point.

Sawwaranii	صَوَّرَنِي	he photographed me
Sawwaraka	صَوَّرَكَ	he photographed you (m.)
Sawwaraki	صَوَّرَكِ	he photographed you (f.)
Sawwarahu	صَوَّرَهُ	he photographed him
Sawwarahaa	صَوَّرَهَا	he photographed her
Sawwaranaa	صَوَّرَنَا	he photographed us
Sawwarakum	صَوَّرَكُمْ	he photographed you (m.p.)
Sawwarakunna	صَوَّرَكُنَّ	he photographed you (f.p.)
Sawwarahum	صَوَّرَهُمْ	he photographed them (m.)
Sawwarahunna	صَوَّرَهُنَّ	he photographed them (f.)

Notice that when the attached pronoun **ii** ي is used with the verb, it is preceded by the letter **n** ن. We say **Sawwaraka** (without **n** ن), but **Sawwaranii** (with **n** ن).

fawq: above, over; **taht** تَحْتَ under beneath.

The main structures from Lesson five

1. Questions with the Imperfect

hai	tuhibbu_ yuhibbu_	t-taariikh? s-safar?	
	tadrusiin	fii	jaami'ati_l-qaahirah?

2. Replies

na'am,	uhibbu_ yuhibbu_	t-taariikh. s-safaar.	
	adrusu	fii	jaami'ati_l-qaahirah.

3. **maadhaa?**: what?

maadhaa	naf'al nushaahid	masaa'a_l-yawm? fi_l-hadiiqah?	
	yadrusuun	fi_l-jaami'ah?	

4. **mata?**: when?

mata	yadhab	ila_	l-mathaf?
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yadhhab	ila_	l-mathaf	fi_S-Sabaah. al-yawm. fi_l-masaa'.
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6. The attached pronouns with verbs

anaa	shaahadtuhaa	amaama_l-funduq.
nahnu	shaahadnaahaa	
anta	shaahadtahaa	
huwa	shaahadahum shaahadanaa shaahadaka	fi_l-hadiiqah.

Lesson six

A tour in Cairo

New words in this lesson

Part one

as-saadis (m.)	السَّادِس	sixth
-ah (f.)	ة	
jawlah (f.) -aat (p.)	جَوْلَة - ات	tour
ams	أَمْس	yesterday
isti'jaar	إِسْتِجَار	hiring
suqtu	سُقْتُ	I drove
saaqa (r.)	سَاقَ	to drive
li-	لِ	to, in order to
al-jiizah	الْجِيزَة	Al-Giza
kaana	كَانَ	he was
kaana (r.)	كَانَ	to be
masruur -uun (p.)	مَسْرُور -- وَن	happy
-ah (f.) -aat (p.)	ة -- ات	
hayawaanaat (p.)	حَيَوَانَات	animals
hayawaan (m.s.)	حَيَوَان	
hadiiqatu_l-hayawaanaat	حَدِيقَةُ الْحَيَوَانَات	zoo
asad (s.)	أَسَد	lion
usuud (p.)	أُسُود	
fiil (m.)	فِيل	elephant
afyaal (p.)	أَفْيَال	
qird (m.)	قِرْد	monkey

quruud (p.)	قُرُود	
Tuyuur (p.)	طُيُور	birds
Taa'ir (s.)	طَائِر	
inSarafnaa	إِنْصَرَفْنَا	we left
inSarafa	إِنْصَرَفَ	to leave
'udnaa	عُدْنَا	we went back
'aada (r.)	عَادَ	to go back
al-laah	اللَّهِ	God
al-ḥamdu li_l-laah	الْحَمْدُ لِلَّهِ	Praise be to God!

Part two

abu_l-hawl	أَبُو الْهَوَل	Sphinx
akbar	أكْبَر	bigger
al-'akbar	الأكْبَر	the biggest
banaa	بَنَى	he built
banaa (r.)	بَنَى	to build
malik (m.)	مَلِك	king
muluuk (p.)	مُلُوك	
-malikah (f.) -aat (p.)	مَلِكَة -- ات	
khuufuu	خُوفُو	Khufu
kam?	كَمْ	how many?
sanah (f.)	سَنَة	year
sanawaat (p.)	سَنَوَات	
arba'ah (f.)	أَرْبَعَة	four
arba' (m.)	أَرْبَع	
alf (m.)	أَلْف	thousand
aalaaf (p.)	أَلْف	
taqriiban	تَقْرِيْبًا	about, nearly
khafra'	خَفَرَع	Kha-f-ra

'ajiib (m.)	عَجِيب	strange
-ah (f.)	ة	
ra's (m.)	رَأْس	head
ru'uus (p.)	رُؤُوس	
insaana	إِنْسَان	human being
jism (m.)	جِسْم	body
ajsaam (p.)	أَجْسَام	
uriid	أُرِيد	I want
araada	أَرَادَ	to want
suruur	سُرُور	pleasure, joy
jayyid (m.)	جَيِّد	good
-ah (f.)	ة	
rukḥSah (f.)	رُخْصَة	licence
rukḥaS (p.)	رُخْص	
rukḥSat qiyaadah	رُخْصَة قِيَادَة	driving, licence
dawliy (m.)	دَوْلِيّ	international
-yah (f.)	ة	
adfa'	أَدْفَع	I pay
dafa'a (r.)	دَفَعَ	to pay
thalaathiin	ثَلَاثِينَ	thirty
junayh (m.) -aat (p.)	جُنَيْه -- ات	pound
shiik (m.) -aat (p.)	شَيْك -- ات	cheque
mablagḥ (m.)	مَبْلَغ	amount (money)
mabaaligh (p.)	مَبَالِغ	

Part three

Saabir	صَابِر	Saber
Sabrii	صَبْرِي	Sabry

zurta	زُرْتَ	you visited
zaara (r.)	زَارَ	to visit
qabla	قَبْلَ	before, ago
fir'awniy (m.)	فِرْعَوْنِيّ	Pharonic
-yah (f.)	ة	
maa	مَا	not
TafaDDal	تَفَضَّلْ	please, if you please

Notes

Part one

1. **ams:** yesterday Note also **masaa' ams:** yesterday evening, last night.

Another word for *yesterday* is **al-baarihah** أَلْبَارِحَة .

li-sti'jaar sayyaarah: in order to hire a car (for the hiring of a car) لِي سْتِ جَار : to, for but also for the purpose of, in order to. It is followed by a verbal noun, i.e. a noun formed from a verb, such as the English word *eating* in the sentence, 'Eating is good for you'. The best translation into English is *in order to* plus an infinitive. The verbal noun **isti'jaar** is derived from

the verb **ista'jara** اِسْتَأْجَرَ to hire for oneself. **ista'jara** is derived from the root **ajara** أَجَرَ to reward. In (L4 N3a) we mentioned four of the patterns of the Arabic verb. The verb **ista'jara** is Verb Pattern X and is

recognised by the prefix **ista** اِسْتِ attached to the root. It expresses a reflexive meaning. here **ista'jara:** he hired.

2. **wa-ba'da sti'jaarihaa:** and after (hiring) having hired it it is feminine, as it refers to *car* which is feminine. Note that the preposition **ba'da** is followed here by the verbal noun **isti'jaar**.

usratii: my family Also **'aa'ilatii** عَائِلَتِي my family.

3. **suqtu:** I drove from **saaqa** سَاقَ to drive.
4. **saaqa:** he drove Note the past tense (Perfect) of **saaqa** سَاقَ to drive:

suqtu	سَقْتُ	I drove
suqta	سَقْتَ	you drove (m.s.)
suqti	سَقْتِ	you drove (f.s.)
saaqa	سَاقَ	he drove
saaqat	سَاقَتْ	she drove
suqnaa	سَقْنَا	we drove
suqtum	سَقْتُمْ	you drove (m.p.)
suqtunna	سَقْتُنَّ	you drove (f.p.)
saaquu	سَاقُوا	they drove (m.)
suqna	سَقْنَ	they drove (f.)

5. **wa-dhahabnaa li-nushaahid:** and we went to see (and we went in order to watch). **shaahada** شَاهَدَ to view. This is Verb Pattern III from the root **shahida** شَهِدَ to witness. Compare this structure with the structure in Note 2 above. You can either say **dhahabtu li-sti'jaar** or **dhahabtu li-'asta'jir**. Both of them mean, *I went to hire*. Similarly, it is perfectly correct to say either **dhahabnaa li-nushaahid**, or, **dhahabna li-mushaahadat**, using the verbal noun **mushaahadat** مُشَاهَدَة from the verb **shaahada**. In **li-nushaahid** we used **li** followed by the Imperfect of the verb **shaahadnaa**. In English we would use an infinitive instead: *We went to see*.
6. **ahraama l-jiizah:** the pyramids of Giza
ahraam: pyramids The singular is **haram** هَرَم pyramid. The Giza group consists of three pyramids. The largest is known as the Great Pyramid of King Khufu or Cheops of Egypt.
7. **rakibat jamalan:** she rode a camel. Note the form **jamalan** used as a direct object of the verb **rakibat**. A defined noun, when the object of a sentence, usually takes a final **fathah**, اَ , the use of which with the rest of the short vowels we have decided to omit unless absolutely necessary. An undefined noun, without **al**, in the accusative case, has its **fathah** doubled like in the word **jamalan**.
8. **kaana masruuran:** he was happy.
a. **kaana** Arabic does not have an equivalent in the present, of the verb

to be. **kaana** is the equivalent of the verb *to be* in the past. The nearest structure provided by Arabic for, *This garden is big*, is expressed by the equational sentence, **al-hadiiqah kabiirah**, (L1 N1).

b. **masruuran**: happy Notice that if the predicate of **kanna** is a noun or an adjective, this must be in the accusative case. See App. 2c.

9. **quruud**: monkeys, plural of **qird** قِرْد monkey.

10. **Tuyuur**: birds, plural of **Taa'ir** طَائِر bird.

11. **thumma**: then The sentence that follows **thumma** is usually not related to the preceding sentence. If it is, **fa** فَ is used. For example: **akala_T-Ta'aam thumma dhahaba ila_i-maktab**: He ate the food and then he went to the office.

dakhala_i-maT'am fa-'akala_T-Ta'aam: He entered the restaurant and then he ate the food.

inSarafnaa: we went away Verb Pattern VII.

Note the prefix in . **inSarafa** اِنصَرَفَ *to go away* is derived from the root **Sarafa** صَرَفَ : *send away* (L4 N3a). Usually this pattern indicates the passive of the simple Verb Pattern 1. Examples:

qaTa'a قَطَعَ *to cut* **inqaTa'a** اِنْقَطَعَ *to be cut off*

kasara كَسَرَ *to break* **inkasara** اِنكَسَرَ *to be broken*

12. **wa-'udnaa**: and we returned, from **'aada** عَادَ *to return*. **'aada** is conjugated as **kaana**, Perfect of *to be*, and **saaqa**: *to drive* (N4).

13. **wa-'aada**: and he returned, from the verb **'aada**.

14. **kunnaa**: we were. **kunnaa** is made up of **kun** + **naa** كُنْ + نَا . **kaana** is conjugated as follows:

kuntu كُنْتُ	<i>I was</i>	kunnaa كُنَّا	<i>we were</i>
kunta كُنْتَ	<i>you were (m.s.)</i>	kuntum كُنْتُمْ	<i>you were (m.p.)</i>
kunti كُنْتِ	<i>you were (f.s.)</i>	kuntunna كُنْتُنَّ	<i>you were (f.p.)</i>
kaana كَانَ	<i>he was</i>	kaanuu كَانُوا	<i>they were (m.)</i>
kaanat كَانَتْ	<i>she was</i>	kunna كُنَّ	<i>they were (f.)</i>

kullunaa: all of us It is composed of **kullu** + **naa** كُلُّ + نَا . **naa** is the suffix for the first person plural. Other forms include **kullukum** كُلُّكُمْ *all of you*. **kulluhum** كُلُّهُمْ *all of them*, etc.

15. **wa-l-hamdu li-llah**: and praise be to God. It is common to use this phrase in response to **kayfa haaluka?** *How are you?*

Part two

al-'ahraam wa-'abu_i-hawl The Pyramids and the Sphinx

16. **al-'ahraam**: The Pyramids (L6 N6a)

abu_i-hawl: the Sphinx, (the father of awe) The Sphinx has a human head and a lion's body which stretches 150 ft. This Egyptian Sphinx, known as the Great Sphinx of Giza, is a colossal figure carved from rock.

17. **al-haramu_i-'akbar**: the Great Pyramid It was built by King Khufu (or Cheops) at Giza and is regarded as one of the seven wonders of the world. It is the largest pyramid ever built, covering 13 acres.

18. **malik min muluuk miSra_i-qadiimah**: one of the kings of ancient Egypt. Similarly: **dars min duruus hadhaa_i-kitaab**: one of the lessons of this book.

a. **muluuk miSr**: the kings of Egypt This phrase is in the construct state (L1 N2c).

b. **miSra_i-qadiimah**: Ancient Egypt Note the difference: **'ajuuz** عَجُوز *old* for persons; **qadiim** قَدِيم *old* for things and places.

19. **al-malik khuufuu**: King Khufu or Cheops, founder of the fourth dynasty, about 2900 B.C.

20. **min kam sanah?** How many years ago?(Since how many years?) Note that **kam** كَمْ is followed by a singular noun (instead of a plural) and means *how many?*

21. **min arba'at aalaaf sanah taqriiban**: about four thousand years ago. **taqriiban**: approximately; **qariib** قَرِيب : *near*.

22. **hunaak**: there **huna**: here.

23. **al-malik khafra**: King Kha-f-ra, or King Chephren, built his own pyramid next to the Great Pyramid of his father, King Cheops.

24. **at-timthaalu_l-kabiir:** *the big statue* **timthaal** is in the singular. The plural is **tamaathiiil** تَمَاطِيْل : *statues*.
25. **timthaal 'ajiib:** *a strange statue!*
- a. **ra'suh ra's insaan** *Its head is that of a human being (Its head is a head of a human being!)* Arabic has no verb *to have* and various ways are used to express possession (L2 N8a). Similarly in the following line: **wa-jismuh jism insaan:** *and its body is a body of an animal, i.e. he has an animal's body.*
26. **ayy hayawaan?** *which animal?* For the use of **ayy** أَيّ see (L1 N15 and L3 N17).
27. **Tab'an:** *Of course.*

isti'jaar sayyaarah *Hiring a car*

28. **uriidu sti'jaar:** *I want to hire (I want hiring)* Notice the structure of this sentence: verb + verbal noun. It corresponds to the English structure: verb + infinitive; e.g. *I want to hire*. Compare this structure to that of Note 2.
29. **bi-kull suruur:** *with (all) pleasure*
30. **'indanaa:** *we have (with us)* For the use of **'inda** *with, by* to express possession, see L2 Note 8a.
31. **rukhsat qiyaadah:** *driving licence* **rukhsah:** *authorization, permission, licence.* **qiyaadah:** *driving (car) or piloting (an aeroplane); from qaada قَادَ to lead, to drive.* **qiyaadah** also means *leadership*.
32. **rukhsah dawliyyah:** *international licence*
33. **haa hiya_r-rukhsah:** *Here is the licence!*
34. **li-muddat kam yawm?** *For how many days? (For a duration of how many days?)*
35. **kam adfa' laka?** *How much do I pay you?* **kam** كَمْ *how much?* if followed by a noun in the singular means: *how many?* (N20). **kam yawman** كَمْ يَوْمًا *how many days?* **kam sanah** كَمْ سَنَةً *how many years?*
36. **shiik bi_l-mablagn:** *a cheque for the amount*
37. **miftaahu_s-sayyaarah:** *the key of the car* **miftaah:** *key from fataha فَتَحَ to open.* This pattern of nouns beginning with **mi** مِ denotes an instrument, and is derived from the root.

The main structures from Lesson six

1. li- (in order to)+verbal noun.

dhahabtu	li-sti'jaar	sayyaarah.
dhahabnaa	li-mushaahadat	mathaf kabiir.
dhahabat		abu_l-hawl.

2. li- in order to)+verb in the Imperfect

dhahabtu	li-'asta'jir	sayyaarah.
dhahabnaa	li-nushaahid	mathaf kabiir.
dhahabat	li-tushaahid	abu_l-hawl.

3. kaana: Perfect of the verb to be

kaana	saamii	masruuran.
kaanat	nabiilah	masruurah.

kunnaa	fi_l-maT'am.
kaanuu	fi_l-masrah.

kunna	masruuriin.
kuntum	
kunta	masruuran.
kuntu	
kaanat	masruurah.
kunti	

4. Questions with kaana

hal	kaana	saamii	masruuran?
	kaanat	Nabiilah	masruurah?

5. Replies

na'am,	kaana	samii	masruuran.
	kaanat	Nabiilah	masruurah.

laa,	maa	kaana	samii	masruuran.
		kaanat	Nabiilah	masruurah.

6. kam: how many?, how much?

kam	yawman	hajazta?
	baladan	zurta?
	ghurfah	fi_l-bayt?

kam	adfa° tadfa° nadfa°	laka? lahaa? lakum?
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Lesson seven

New words in this lesson

Part one

bank (m.)

bunuuk (p.)

yaftah

fataha

baab (m.)

abwaab (p.)

ath-thaamin (m.)

-ah (f.)

niSf (m.)

anSaaf (p.)

yadkhul

dakhala (r.)

shubbaak (m.)

shabaabiik (p.)

isti'laamaat (p.)

isti'laam (s.)

°umlah (f.) -aat (p.)

°umlah ajnabiyyah

khalfa

yaqifu

waqafa (r.)

At the bank

بَنْكٌ

بُنُوكٌ

يَفْتَحُ

فَتَحَ

بَابٌ

أَبْوَابٌ

اَلْثَّامِينَ

نِصْفٌ

أَنْصَافٌ

يَدْخُلُ

دَخَلَ

شُبَّالٌ

شَبَابِيكٌ

إِسْتِعْلَامَاتٌ

إِسْتِعْلَامٌ

عُمْلَةٌ

عُمْلَةٌ أَعْجَنِيَّةٌ

خَلْفٌ

يَقِفُ

وَقَفَ

bank

he opens

to open

door

eighth

half

he goes into, enters

to enter

window, counter

enquiries

money, currency

foreign exchange

behind

he stands

to stand

'amiil (m.)	عَمِيل	customer
'umalaa' (p.)	عُمَلَاءَ	
amaama	أَمَامَ	in front of
yatakallam	يَتَكَلَّمُ	he talks
takallama	تَكَلَّمَ	to talk
Sarf shiikaat	شِيكَاتٍ	cashing cheques
tahwiil	تَحْوِيل	money changing, (money)
amwaal (p.)	أَمْوَال	money
maal (m.s.)	مَال	
'aalam (m.)	عَالَم	world
'awaalim (p.)	عَوَالِم	
yata'aamalu	يَتَعَامَل	he uses
ta'aamala	تَعَامَلَ	to use, to deal with
naas	نَاس	people
mithl	مِثْل	such as, like
diinaar	دِينَار	dinar
danaaniir (p.)	دَنَانِير	
riyaal (m.) -aat (p.)	رِيَال -- ات	riyal
aw	أَوْ	or
layrah (f.) -aat (p.)	لَيْرَة -- ات	lira
dirham (m.)	دِرْهَم	dirham
daraahim (p.)	دَرَاهِم	
ath-thaaniyah 'ashrah (f.)	الْثَّانِيَّة عَشْرَة	twelfth
yaqfilu	يَقْفِلُ	he closes
qafala (r.)	قَفَلَ	to close
bawwaab -uun (p.)	بَوَّاب -- ون	a porter
yakhruju	يَخْرُجُ	he goes out
kharaja (r.)	خَرَجَ	to go out
khuruuj	خُرُوج	exit

hisaab (m.) -aat (p.)	حِسَاب -- ات	account
jadiid (m.)	جَدِيد	new
-ah (f.)	-- ة	
waqqa'ta	وَقَّعْتَ	you signed, endorsed
waqqa'a	وَقَّعَ	to sign, endorse
Zahr (m.)	ظَهْر	back
Zuhuur (p.)	ظُهُور	
jaarii (m.)	جَارِي	current, running
-yah (f.)	-- ة	
raqm (m.)	رَقْم	number
arqaam (p.)	أَرْقَام	
sab'imi'ah	سَبْعِمِئَة	seven hundred
arba'iin	أَرْبَعِينَ	forty
hasanan	حَسَنًا	well
mi'ah	مِئَة	hundred
tawqii'	تَوْقِيع	signature
mushtarak (m.)	مُشْتَرَك	joint
-ah (f.)	-- ة	
nursil	نُرْسِل	we send
arsala	أَرْسَلَ	to send
daftar (m.)	دَفْتَر	book
dafaatir (p.)	دَفَاتِير	
si'r (m.)	سِعْر	rate, price
as'aar (p.)	أَسْعَار	
rasmiiy (m.)	رَسْمِيّ	official
-yah (f.)	-- ة	

kham-suun

خَمْسُونَ

fifty

faqaT

فَقَطْ

only

Notes

Part one

1. **bank:** bank, plural **bunuuk** بَنُوكُ banks.
2. **yaftah baabahu:** it opens its door
- a. **as-saa'ah th-thaaminah wa-n-niSf:** half past eight (The hour the eighth and the half). Note the following expressions of time:
kami_s-saa'ah? كَمِ السَّاعَةُ what is the time?
as-saa'ah th-thaaniyah 'ashrah wa-n-niSf: It is (the hour is) half past twelve.
The numerals **ath-thaaminah** (f.): the eighth and **as-saabi'** (m.): the seventh belong to the group of numbers we call ordinal numbers. In Arabic, the ordinal numbers from 1st to 10th agree with the nouns they qualify in gender and follow them. We say: **ad-darsu_s-saabi':** the lesson

Masculine		Feminine		
al-'awwal	الْأَوَّل	first	al-'uula	الْأُولَى
ath-thaanii	الثَّانِي	second	ath-thaaniyah	الثَّانِيَّة
ath-thaalith	الثَّالِث	third	ath-thaalithah	الثَّالِثَة
ar-raabi'	الرَّابِع	fourth	ar-raabi'ah	الرَّابِعَة
al-khaamis	الخَامِس	fifth	al-khaamisah	الخَامِسَة
as-saddis	الْسَّادِس	sixth	as-saadisah	الْسَّادِسَة
as-saabi'	السَّابِع	seventh	as-saabi'ah	السَّابِعَة
ath-thaamin	الثَّامِن	eighth	ath-thaaminah	الثَّامِنَة
at-taasi'	التَّاسِع	ninth	at-taasi'ah	التَّاسِعَة
al-'aashir	الْعَاشِر	tenth	al-'aashirah	الْعَاشِرَة

the seventh, but **al-ghurfah_s-saabi'ah:** the room the seventh. When qualifying feminine nouns, ordinal numbers take the usual feminine endings: **ah** or **yah**.

Notice the way we say **as-saa'ah_l-waahidah** not **as-saa'ah_l-'uula** for it's one o'clock.

- b. **sabaḥan** صَبَاحاً in the morning
masaa'an مَسَاءً in the evening
Zuhran ظَهراً noon, at noon

Note also

- qabla_Z-Zuhr** قَبْلَ الظَّهْرِ a.m. (before noon)
ba'da_Z-Zhur بَعْدَ الظَّهْرِ p.m. (after noon)

3. **wa-yadkhulu_n-naas:** and people enter **an-naas:** people. Like its English equivalent, this word is used in a collective sense for men and women.
Saalati_l-bank: the lobby of the bank, the hall of the bank
Saalatu_l-intiZaar: the waiting room
Saalatu_l-funduq: the hotel lobby
4. **shabaakiik kathiirah:** many windows **shabaabiik** is the broken plural of **shubbaak** شُبَّال : window. Note again the use of the feminine singular adjective (L3 N2b) with the inanimate broken plural (L1 N23).
5. **li-l-isti'lamaat:** for the enquiries, information The singular is **isti'laam** اِسْتِعْلَام enquiry. It is derived from a basic Arabic verb **'alima** عَلِمَ to know, to be familiar, to be acquainted with. There are many useful Arabic words derived from this root such as:

VERBS

- 'allama** عَلَّمَ to teach (Verb Pattern II)
a'lama أَعْلَمَ to inform, to notify (Verb Pattern IV)
ta'allama تَعَلَّمَ to learn, to study (Verb Pattern V)
ista'lama اِسْتَعْلَمَ to enquire, to seek information (Verb Pattern X)

The word **isti'laam:** enquiry is derived from the verb **ista'lama.**

NOUNS

- 'ilm** عِلْم knowledge, science
'ulum عُلُوم sciences
mu'allim مُعَلِّم teacher

- a. **wa-li-sh-shiikaat:** and for the cheques **shiik:** cheque.

- b. **wa-li-l-‘umlaati_l-‘ajnabiyyah**: and for foreign currencies ‘**umlah** عُمْلَة: currency, money is the singular. See ‘**amiil** عَمِيل: agent, customer, N7 below. **ajnabiy**: foreign (adj.), foreigner.
6. **al-muwaZZaf**: the employee, the official usually referring to a fixed salaried employee or official. **muwaZZafu_l-hukuumah**: government official.
7. **wa-yaqifu_l-‘amiil**: and the customer stands **yaqif**: he stands from the root **waqafa** وَقَفَ to stand. ‘**amiil** عَمِيل: customer, client but also agent.
8. **wa-yatakallam**: and he speaks **takallama** تَكَلَّمَ to speak, Verb Pattern V. Note the difference between **takallama ma’a**: to talk with and **takallama ‘an**: to speak about. Note also **kalimah** كَلِمَة: word; and **kalaam** كَلَام: talking, speech.
9. **ba‘Du_l-‘umalaa’**: some clients For the use of **ba‘D** بَعْض see L5 N22.
- a. **yuriiduun**: they wish
b. **fath**: opening, from **fataha**: to open.
10. **Sarfa shiikaat**: the changing of cheques, i.e. to cash cheques Note **Sarraaf** صَرَاف cashier, money-changer.
11. **tahwiil amwaal**: the conversion of currency, i.e. currency exchange.
12. **al-‘aalami_l-‘arabiy**: the Arab world.
13. **yata‘aamalu_n-naas**: people use (deal with) **yata‘aamal** (Verb Pattern VI). From the verb ‘**amila** عَمِلَ: to do. Also, see L4 N3b.
‘**umlaat mukhtalifah**: different currencies See App. 13 for the currency of the Arab world.
14. **ath-thaaniyah ‘ashrah wa-n-niSt**: half-past twelve (the twelfth and the half).
15. **yaqfilu_l-bawwaab**: the porter shuts **bawwaab**: porter, door-man from **baab**: door, gate.

Part two

hisaab jadiid A new account

16. **Sabaaha_l-khayr, Sabaaha_n-nuur**: Good morning For the use of basic greetings see L5 N11a.
17. **ayy khidmah?** what can I do for you? can I help you? (what service?) from **khadama** خَدَّمَ to serve.

18. **hal**: This word introduces a question in Arabic; it has no English equivalent (L1 N17a).
- a. **hal waqqa‘ta ‘ala?** Did you sign? from the root **waqqa‘a** وَقَعَ: to fall, to occur. **waqqa‘a** is Verb Pattern II.
- b. **Zahri sh-shiik**: the back of the cheque **Zahr** also means back of the human body. Notice the difference between **Zahr** ظَهْر back and **Zuhr** ظَهْر noon (N2b).
19. **hal laka hisaab fi_l-bank?** Note the expression you have an account in the bank: **laka hisaab fi-l-bank**.
20. **al-hisaabu_l-jaarii**: the current account Note also **hisaab mushtarak**: a joint account.
21. **hasanan**: well, good, all right, from **hasan** حَسَن beautiful, pretty, agreeable.
22. **tawqii‘ii**: my signature, from **waqqa‘a**: to sign (N18a).
23. **bi-kull suruur**: with pleasure (with every pleasure)
- a. **ba‘da ayyaam**: after a few days (after days) **ayyaam**: days, plural of **yawm** يَوْم.
- b. **nursil lakum**: we’ll send you (to you) Note the use of **li** لِي: to with the attached pronouns:

lii	لِي	to (for) me
laka	لَكَ	to you
laki	لَكَ	to you
lakum	لَكُمْ	to you
lakunna	لَكُمْ	to you
lahum	لَهُمْ	to them
lahu	لَهُ	to him
lahaa	لِهَا	to her
lanaa	لَنَا	to us

For the use of the prepositions with the attached pronouns see App. 5 B.

- c. **daftar shiikaat**: a cheque book **daftar** دَفْتَر booklet, notebook.
tahwiilu_l-‘umlah Changing money
24. **layraat suuriyyah**: Syrian pounds
25. **bi-si‘ri_t-tahwiili_r-rasmiy**: at the current (official) rate of exchange

26. **kam layrah:** *How many pounds?* **kam** كَمْ is an interrogative pronoun. When it is followed by a singular noun without the definite article **al** it means: *how many?*
27. **alf layrah:** *one thousand pounds* The nouns following the numbers 11 and over are used in the singular.

khamsata 'ashara Taaliban	خَمْسَةَ عَشَرَ طَالِبًا	fifteen students
khamsuuna kitaaban	خَمْسُونَ كِتَابًا	fifty books
sab'uuna yawman	سَبْعُونَ يَوْمًا	seventy days

The main structures from Lesson seven

1. Ordinal numbers

ad-darsu_ aT-Taabiqu_	l-'awwal <u>th-thaanii</u> l-khaamis
as-saa'ah_	<u>th-thaaniyah</u> r-raabi'ah l-khaamisah

2. Nouns (singular, broken plural) and adjectives

<u>shubbaak</u> funduq	kabiir Saghiir
<u>ghurfah</u> Saa'ah	kabiirah Saghiirah
<u>shabaabiik</u> ashyaa'	

3. Adverbs and adverbial phrases

yaftahu_	l-baab	sabaahan.
<u>dhahaba</u>	ila_l-bayt	masaa'an.
<u>dhahabat</u>	ila_l-maTaar	fi_S-Sabaah. fi_l-masaa'. qabla_Z-Zuhr. ba'da_Z-Zuhr.

4. la-: to + attached pronouns

nursilu	lahu lahaa lahum lakum	daftar shiikaat. hawaalaat maaliyyah. <u>shiikan</u> .
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New words in this lesson

Part one

uhaddith	أَحَدَّثَ	I talk
haddatha	حَدَّثَ	to talk
jumhuuriyyah (f.) -aat (p.)	جُمْهُورِيَّةٌ -- ات	republic
madiinah (f.)	مَدِينَةٌ	city
mudun (p.)	مَدْنٌ	
mashhuur (m.) -uun (p.)	مَشْهُورٌ -- ون	well-known
-ah (f.) -aat (p.)	-- ة -- ات	
Salaahu_d-diin	صَلَاحُ الدِّين	Saladin
baTal (m.)	بَطْلٌ	hero
abTaal (p.)	أَبْطَالٌ	
'aZiim (m.)	عَظِيمٌ	great
'uZamaa'	عُظَمَاءُ	
suuq	سُوقٌ	bazaar
aswaaq (p.)	أَسْوَاقٌ	
al-hamiidiyyah	الْحَمِيدِيَّةُ	Al-Hamidiya
tashtahir	تَشْتَهَرُ	she is famous for
ishtahara	إِشْتَهَرَ	to be famous for
Sinaa'ah (f.) -aat (p.)	صِنَاعَةٌ -- ات	industry
hariir	حَرِيرٌ	silk
hafr	حَفْرٌ	carving
khashab (m.)	خَشَبٌ	wood
naqsh	نَقْشٌ	engraving

nuhaas (m.)	نُحَاسٌ	brass
yashtaghil	يَشْتَغِلُ	he works
ishtaghala	إِشْتَغَلَ	to work
halwa	حَلْوَى	sweets, confectionery
muhimm (m.) -uun (p.)	مُهَيِّمٌ -- ون	important
-ah (f.) -aat (p.)	-- ة -- ات	
halab (f.)	حَلَبٌ	Aleppo
hamaah (f.)	حَمَاةٌ	Hama
himS	حِمَصٌ	Homs
miinaa'	مِينَاءٌ	port
mawaani'	مَوَانِيءُ	
saahil (m.)	سَاحِلٌ	coast
sawaahil (p.)	سَوَاحِلُ	
bahr (m.)	بَحْرٌ	sea
bihaar (p.)	بِحَارٌ	
abyaD (m.)	أَبْيَضٌ	white
biiD (p.)	بَيْضٌ	
bayDaa' (f.)	بَيْضَاءٌ	
bayDaawaat (p.)	بَيْضَاوَاتٌ	
mutawassiT (m.) -uun (p.)	مُتَوَسِّطٌ -- ون	middle
al-bahru_l-'abyaDu_l-mutawassiT	الْبَحْرُ الْأَبْيَضُ الْمُتَوَسِّطُ	Mediterranean
al-laadhiqiyyah	اللَّاذِقِيَّةُ	Latakia
baanyaas	بَانْيَاسٌ	Banyas
bitrool	بِتْرُولٌ	petrol
naft	نَفْطٌ	oil

Part Two

zabuun	زَبُونٌ	customer
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zabaa'in (p.)	زَبَائِن	
shira'	شِرَاء	buying (to buy)
qiT'ah (f.)	قِطْعَة	piece
qiTa'	قِطْع	
qumaash (m.)	قُمَاش	cloth
aqmishah (p.)	أَقْمِشَة	
taajir (m.)	تَاجِر	merchant
tujjaar (p.)	تُجَّار	
naw' (m.)	نَوْع	kind
anwaa' (p.)	أَنْوَاع	
Tabii'iy (m.) -uun (p.)	طَبِيعِيّ -- وَن	natural
-yah (f.) -aat (p.)	-- ة -- ات	
Sinaa'iy (m.)	صِنَاعِيّ	manufactured, artificial
-yah (f.)	-- ة	
lawn (m.)	لَوْن	colour
alwaan (p.)	أَلْوَان	
ahmar (m.)	أَحْمَر	red
humr (p.)	حُمْر	
hamraa' (f.)	حَمْرَاء	
hamraawaat (p.)	حَمْرَاوَات	
bunniy (m.)	بُنِّيّ	brown
-yah (f.)	-- ة	
mumtaaz (m.) -uun (p.)	مُمْتَاز -- وَن	excellent
-ah (f.) -aat (p.)	-- ة -- ات	
mitr (m.)	مِتر	metre
amtaar (p.)	أَمْتَار	
'adad (m.)	عَدَد	number
a'daad (p.)	أَعْدَاد	

sukkaan	سُكَّان	population, inhabitants
saakin (s.m.)	سَاكِن	
milyoon (m.)	مِلْيُون	million
malaayiin (p.)	مَلَايِين	
wahdahaa (f.)	وَاحِدَهَا	alone
wahdahu (m.)	وَاحِدَهُ	
quTn	قُطْن	cotton

Part three

malaabis	مَلَابِيس	clothes
Saghiir (m.)	صَغِير	small
Sighaar (p.)	صِغَار	
-ah (f.) -aat (p.)	-- ة -- ات	
jawwiyy (m.)	جَوِّي	air
-yah (f.)	-- ة	
miinaa' bahriyyah	مِينَاءَ بَحْرِيَّة	seaport
miinaa' jawwiyyah	مِينَاءَ جَوِّيَّة	airport

Notes

Part one

1. **suuriyyaa:** Syria **suuriy:** Syrian (adj.), **suuriy:** Syrian (n.). Proper names of countries and cities in Arabic are feminine. Thus **al-qaahirah:** Cairo; **dimashq:** Damascus; **suuruyyaa:** Syria, etc. are feminine.
2. **uhaddithukum:** I will talk to you, from **haddatha** حَدَّثَ Verb Pattern II, to speak, to talk to, tell.
'an: about **haddatha** 'an: to talk about.
3. **jumhuuriyyah:** republic Note also:

jumhuur	جُمْهُور	multitude, crowd
al-jumhuur	الْجُمْهُور	the general public
4. **'aaSimatuhaa:** its (f.) capital Its (f.) referring to Syria, which is feminine.
dimashq: Damascus, capital of the Syrian republic.

5. **balad:** country The broken plural is **bilaad:** countries.
6. **al-baTali_l-‘arabiy_l-‘aZiim:** the great Arab hero **baTal** بَطْل is also: a brave man, champion (in sports).
7. **aswaaq mashhuurah:** famous bazaars **suuq** سُوق market, souq; plural, **aswaaq:** markets.
8. **suuqi_l-hamiidiyyah:** the Hamidiyah Bazaar This is a roofed market in the old part of Damascus, lined on both sides with hundreds of small shops and larger stores. It is the commercial centre of very old industries and traditional crafts.
9. **tashtahir dimashq bi-Sinaa‘aat kathiirah:** Damascus is famous for many industries.
- a. **tashtahir dimashq:** Damascus is famous **tashtahir** is Pattern VIII, from **ishtahara** اِشْتَهَرَ. Like Verb Pattern VII, (See L6 N11b), Pattern VIII indicates the reflexive.
- b. **Sinaa‘aat:** industries also crafts, trades; plural of **Sinaa‘ah** صِنَاعَة. In Arabic this form of plural is called the sound feminine plural. It is formed by adding the suffix **aat** ات to the feminine singular. Usually, a feminine noun in the singular ends in **h**, ه, ة or **t**, ة but when the suffix **aat** is added the **h** or **t** is omitted. Examples:

Sinaa‘ah صِنَاعَة	industry	Sinaa‘aat صِنَاعَات	industries
sayyidah سَيِّدَة	lady	sayyidaat سَيِّدَات	ladies
sayyaarah سَيَّارَة	car	sayyaaraat سَيَّارَات	cars

When a noun in the sound feminine plural is followed by an adjective, the adjective is feminine singular if the noun is inanimate, like **Sinaa‘aat**, but if the noun is animate, i.e. referring to persons, the adjective agrees with the noun in number; e.g. **sayyidaat miSriyyaat**.

singular	plural
ānisah jamiilah أَنَسَة جَمِيلَة sayyidah miSriyyah سَيِّدَة مِصْرِيَّة	ānisaat jamiilaat أَنَسَات جَمِيلَات sayyidaat miSriyyaat سَيِّدَات مِصْرِيَّات
Sinaa‘ah muhimmah صِنَاعَة مُهِمَّة	Sinaa‘aat muhimmah صِنَاعَات مُهِمَّة

- It is useful to keep in mind that feminine nouns and adjectives, animate or inanimate, ending in **h** or **t**, usually take the sound feminine plural.
10. **Sinaa‘ati_l-hariir:** the silk industry Syria, and especially Damascus, is famous for its silk industry.
11. **wa-yashtaghilu_n-naas:** and people work from **ishtaghala** اِشْتَغَلَ : to occupy oneself, to work.
- a. **ayDan:** also
- b. **Sinaa‘ati_l-halwa:** the confectionery industry The adjective is **hulw** حُلْو sweet, pleasant. Some of the famous Arab sweetmeats are: **baqlaawah** بَقْلَاوَة : baklava and **kunaafah** كُنَافَة.
12. **mudun kathiirah muhimmah:** many important cities **madiinah** مَدِينَة city is the singular. Note the adjective **kathiirah** كَثِيرَة : many describing **mudun**, the broken plural of **madiinah**. It is feminine and in the singular (L1 N23). **muhimmah** is feminine, **muhimm** مُهِم is masculine.
- a. **halab:** Aleppo, a well-known city in north-western Syria. In ancient days it was on the main caravan route from Syria to Baghdad. It produced silk and cotton textiles, and traded in wool, hides and fruit.
- b. **hamaah:** Hama, a city in northern Syria. In ancient times it was the centre of the Hittite kingdom. Today it serves as a great centre for the grain-producing area.
- c. **himS:** Homs, a city in western Syria on the Orontes River.
13. **mawaani’ muhimmah:** important ports **mawaani’** is the plural of **miinaa’** مِينَاء port, harbour. Note the use of the feminine adjective for the broken plural (L3 N2b).
- al-bahri_l-‘abyaDi_l-mutawassiT:** the Mediterranean Sea (The Middle White Sea).
14. **miinaa’i_l-laadhihiyyah:** Latakia port An important city on the Mediterranean Sea, opposite Cyprus. It is also known for its special brand of tobacco.
15. **al-bitrool:** petrol Arabic has no letter equivalent to the sound **p**, hence **petrol** in Arabic is **Bitrool** بِيْتْرُول with a **b**.

Part two

fii suuqi_l-hamiidiyyah In the Al-Hamidiyah Bazaar

16. **uriid shiraa’:** I want to buy (I want the buying of) For this Arabic structure see L6 N28.
17. **at-taajir:** the merchant **tijaarah** تِجَارَة trade.
- naw’:** kind Plural: **anwaa’** أَنْوَاع kinds.
18. **hariir Tabii’iy aw hariir Sinaa‘iy?** Natural silk or artificial silk?
- a. **Tabii’iy:** natural, from **Tabii’ah** طَبِيعَة nature.

- b. Sinaa'iy: artificial, synthetic, from Sinaa'ah: industry. The root is Sana'a: to make, to manufacture. See also N9b.
19. al-'ahmar awi_l-bunniy: the red or the (coffee-coloured) brown **bunniy** بُنِّي : brown, coffee-coloured, from **bunn**: بِن coffee, coffee beans.
20. bi-kami_l-mitr: (For how much is the metre?) In all Arab countries the unit of measure is the metre.
21. bi-thalaathiin layrah: for thirty pounds
22. **thalaathat amtaar**: three metres The masculine form of **thalaathat** is **thalaath** ثَلَاث. The masculine forms of the cardinal numbers of the Arabic numerals are used with nouns which are feminine in the singular; and the feminine forms are used with nouns which are masculine in the singular. This rule applies to the numbers from 3 to 10. Examples:

thalaathat Tullaab ثَلَاثَةُ طُلَّابٍ three students (m.)

thalaath Taalibaat ثَلَاثُ طَالِبَاتٍ three students (f.)

Numbers 1 and 2 agree with the nouns they come with:

Taalib waahid (m.) طَالِبٌ وَاحِدٌ One student

Taalibah waahida (f.) طَالِبَةٌ وَاحِدَةٌ One girl-student

Here is a list of Arabic cardinal numbers from one to ten. Compare with ordinal numbers from one to ten, (L7 N2a).

Masculine			Feminine
waahid وَاحِدٌ	1	waahidah وَاحِدَةٌ	
ithnaan اِثْنَانٌ	2	ithnataan اِثْنَتَانِ	
thalaath ثَلَاثٌ	3	thalaathah ثَلَاثَةٌ	
arba' أَرْبَعٌ	4	arba'ah أَرْبَعَةٌ	
khamsh خَمْسٌ	5	khamash خَمْسَةٌ	
sitt سِتٌّ	6	sittah سِتَّةٌ	
sab' سَبْعٌ	7	sab'ah سَبْعَةٌ	
thamaan ثَمَانٌ	8	thamaaniyah ثَمَانِيَةٌ	
tis' تِسْعٌ	9	tis'ah تِسْعَةٌ	
'ashr عَشْرٌ	10	'asharah عَشْرَةٌ	

amtaar: metres, plural of **mitr**: metre.

suuriyyah wa-miSr Syria and Egypt

23. **'adad as-sukkaan**: the size of the population **sukkan** سُكَّان inhabitants, plural of **saakin** سَاكِن inhabitant, resident. The verb is **sakana** سَكَن to live, to dwell.
24. **sab'at malaayiin**: seven million **malaayiin** is the plural of **milyoon** مِلْيُون a masculine noun. That is why we have used with it the feminine form of the number seven (N22).
25. **'adadunaa**: our number Here the Egyptian speaker refers to Egypt as 'our' country.
26. **quTn**: cotton The English word *cotton* is probably borrowed from the Arabic.

The main structures from Lesson eight

1. Feminine nouns (in the singular) with adjectives

sayyidah sayyaarah aanisah Taalibah aalah	jamiilah Saghiirah
---	-------------------------------

2. Nouns (animate) in the Sound feminine plural with adjectives

sayyidaat Taalibaat aanisaat	jamiilaat Saghiiraat
sayyaaraat aalaat Sinaa'aat	kabiirah Saghiirah kathiirah

3. Broken and sound feminine plurals (inanimate) with adjectives

mudun mawaani' ashyaa' sayyaaraat aalaat	kabiirah jamiilah kathiirah faransiyyah Saghiirah
--	---

4. Cardinal numbers

shaahadtu	thalaath arba' khams 'ashr tis'	Taalibaat. sayyidaat. sayyaaraat. mudun. mawaani'.
	thalaathat arba'at khamsat 'ashrat tis'at	Tullaab. rijaal. tamaathiiil. aswaaq. maTaaraat.

Lesson nine

A day in the country

New words in this lesson

Part one

at-taasi' (m.)	التَّاسِعَ	ninth
-ah (f.)	ة	
riif (m.)	ريف	countryside, country
aryaaf (p.)	أَرْيَاف	
khaliil	خَلِيل	Khaleel
rushdii	رُشْدِي	Rushdy
shaqiiq (m.)	شَقِيق	brother
ashiqqa' (p.)	أَشِقَاءَ	
shaqiiqah -aat (p.)	ة -- ات	sister
mazra'ah (f.)	مَرْعَة	farm
mazaari' (p.)	مَزَارِعَ	
da'awtu	دَعَوْتُ	I invited
da'aa (r.)	دَعَا	to invite
ziyaarah (f.) -aat (p.)	زِيَارَة -- ات	visit
ra'aynaa	رَأَيْنَا	we saw
ra'a (r.)	رَأَى	to see
fallahiin (p.)	فَلَاحِيْن	peasants
fallah (m.s.)	فَلَّاح	
yazra'uun	يَزْرَعُوْنَ	they sow
zara'a (r.)	زَرَعَ	to sow
yasquun	يَسْقُوْنَ	they water
saqa (r.)	سَقَى	to water, irrigate

arD (f.)	أَرْض	land
araaDii (p.)	أَرَاذِي	
baqarah (f.)	بَقَرَة	cow
baqaraat (p.)	بَقَرَات	
kharuuf (m.)	خُرُوف	sheep
khirfaan (p.)	خِرْفَان	
hiSaana (m.)	حِصَان	horse
ahSinah (p.)	أَحْصِنَة	
himaar (m.)	حِمَار	donkey
hamiir (p.)	حَمِير	
baTT (p.)	بَطَّ	ducks
-ah (f.s.)	ة --	
iwazz	إَوْز	geese
iwazzah (s.)	إَوْزَة	
hamaam (p.)	حَمَام	pigeons
-ah (f.s.)	ة --	
balah	بَلَح	dates
-ah (f.s.)	ة --	
tiin	تَيْن	figs
-ah (f.s.)	ة --	
mishmish (p.)	مِشْمِش	apricots
-ah (f.s.)	ة --	
khawkh (p.)	خَوْخ	plums
-ah (f.s.)	ة --	

Part two

Suuf (m.)	صُوف	wool
yughaTTii	يُعْطِي	he covers
ghaTTa	غَطَى	to cover

farwah (f.) -aat (p.)	فَرْوَة -- ات	fur
naSna'	نَصْنَع	we make
Sana'a (r.)	صَنَّع	to make
muSTafa	مُصْطَفَى	Mustafa
Suufiy (m.)	صُوفِي	woollen
-yah (f.)	ة --	
nalbas	نَلْبَس	we wear
labisa (r.)	لَبَسَ	to wear
shita'a' (m.)	شِتَاء	winter
Sayf (m.)	صَيْف	summer
quTniy (m.)	قُطْنِي	cotton
-yah (f.)	ة --	
tilmiidh (m.)	تِلْمِيذ	pupil
talaamiidh (p.)	تَلَامِيذ	
-ah (f.) -aat (p.)	ة -- ات	
shaaTir (m.)	شَاطِر	clever
shuTTaar (p.)	شُطَّار	
-ah (f.) -aat (p.)	ة -- ات	
laban (m.)	لَبَن	milk
jild (m.)	جِلْد	hide, skin
juluud (p.)	جُلُود	
jubnah (f.)	جُبْنَة	cheese
zubdah (f.)	زُبْدَة	butter
maSnuu'aat (f.p.)	مَصْنُوعَات	manufactured goods
jildiyy (m.)	جِلْدِي	of leather
-yah (f.)	ة --	
hidhaa' (m.)	حِذَاء	shoe
ahdhiyah (p.)	أَحْذِيَة	

ḥaqiibah (f.)	حَقِيْبَة	suitcase, bag
ḥaqaa'ib (p.)	حَقَائِب	
bayDah (f.)	بَيْضَة	egg
bayD (p.)	بَيْض	

Part three

plaastek	بَلَّاسْتِيكْ	plastic
maa'iz	مَاعِز	goat
wa-l-laahi	وَاللَّهِ	by Allah
a'jaba	أَعْجَبَ	he pleased, appealed to
a'jaba	عَجَبَ	to please, to appeal to
diik (m.)	دِيكْ	cock
duyuuk (p.)	دُيُولْ	

Notes

Part one

1. **ar-riif**: *the countryside* It also means *rural area, cultivated land*, hence **riifiy** رِيْفِي *rural, peasant*. Lower Egypt is also known as **ar-riif**.
2. **shaqiiq**: *brother* Another word for *brother* is **akh** أَخ .
3. **al'ustaadh**: *Mr.* Note that in Arabic we add *the* to titles preceding proper names. **ad-ductoor fu'aad**: *Dr. Fuad*.
4. **Taajir quTn**: *a cotton merchant (a merchant of cotton)*
5. **lii bayt**: *I have a house (there is a house to me)*. For the use of **li** لِي to express the verb *to have*, see L2 N8a.
- a. **mazra'ah**: *farm, country estate*, derived from **zara'a**: *to sow, to plant*. From the same root are:
muzaari' *farmer, peasant*
mazra'ah *farm, country estate*
6. **al-usbuu'i_l-maaDiy**: *last week* **al-usbuu'u_l-qaadim**: *next week*
- a. **da'awtu**: *I invited*, from **da'aa** دَعَا *to call, to invite*. **da'wah** دَعْوَة *an invitation*.
- b. **al-'usratayn**: *the two families* This is the dual form of **usrah**: *family*.

ab	أَب	father	umm	أُمُّ	mother
akh	أَخ	brother	ukht	أَخْت	sister
ibn	ابْن	son	ibnah	ابْنَة	daughter
zawj	زَوْج	husband	zawjah	زَوْجَة	wife

7. **li-ziyaarat**: *to visit (for a visit of)* Remember Arabic has no equivalent of the English infinitives (*to visit, to see, etc.*). Instead a verb or a verbal noun is used (L6 N1 and 5). Examples:
dhahaba li-ziyaarati_l-mazra'ah: *he went to visit the farm*.
dhahaba li-yushahida_l-'ahraam: *he went to see the pyramids*.
8. **dhahabnaa bi-s-sayaaraat**: *we went by car (in cars)*.
9. **al-fallaahiiin**: *the countrymen, the peasants* **fallah**: *a farmer*, from the verb **falaha** فَلَح *to cultivate*. We have mentioned before that in Arabic there are two kinds of plurals: the sound plural and the broken plural (L1 N23, L7 N4, L8 N12). The sound masculine plural of nouns in the masculine, is formed by adding the suffix **uun** وَن to the noun when it is the subject of the sentence, or is the word starting the sentence (in the nominative), and by adding **iin** يِن to the noun in the accusative or genitive. Only nouns referring to human beings can have the sound masculine form. Consequently adjectives following them must be in the plural. Many nouns do not have the sound masculine plural form and their plurals are broken plurals. Notice that the sound masculine plural of adjectives follows the same rules as those for nouns. Nouns of profession and occupation, and nouns and adjectives of nationality usually have the sound masculine plural form.

Examples:

singular			plural		
miSriy	مِصْرِيّ	Egyptian	miSriyyuun	مِصْرِيّوْن	Egyptians
muwaZZaf	مَوْظَف	employee	muwaZZafuun	مَوْظَفُوْن	employees
mudarris	مُدْرِس	teacher	mudarrisuun	مُدْرِسُوْن	teachers
fallaah	فَلَّاح	peasant	fallaahuun	فَلَّاحُوْن	peasants
mufattish	مُفَتِّش	officer	mufattishuun	مُفَتِّشُوْن	officers
Suuriy	سُورِيّ	Syrian	suuriyyuun	سُورِيّوْن	Syrians

The word-lists in this handbook give the plurals of most nouns and adjectives used in the course.

ra'aynaa_l-fallaahiin ya'maluun fi_l-haql: *We saw the peasants working in the field* The verb **ra'aynaa** is derived from the root **ra'a** رَأَى, and

the verb **ya'maluun** from the root **'amila** عَمِلَ. Notice the usage: **ra'aynaa_l-fallaahiin ya'maluun fi_l-haql.** The verb **ra'aynaa** is in the Perfect while the verb **ya'maluun** is in the Imperfect. This structure which consists of verb (Perfect or Imperfect) + noun + verb (Imperfect) corresponds to the English structure of verb + noun + gerund (or infinitive) as in the sentence: *I saw him working.*

10. **yazra'uun wa-yasquuna_l-'arD:** *they sow and they irrigate the soil.*

yasquun: *they irrigate* from the verb **saqa** سَقَى *to irrigate*. Do not confuse with the verb **saaqa** سَاقَى *to drive* (L6 N4).

11. **hayawaanati_l-mazra'ah:** *farm animals.*

- a. **al-baqarah:** *the cow* The plural is **baqar** بَقَرٌ *cows*. Note that **baqar** is a collective noun.
b. **al-kharuuf:** *the sheep* **khirfaan** is the plural. It is a broken plural.
12. **Tuyuur:** *chickens, poultry* The singular is **Taa'ir** طَائِر It has two plurals: **Tuyuur** and **Tayr**, a collective plural. In L2 N29a we mentioned that some singular nouns have two forms of plural:

shajarah شَجَرَةٌ *a tree*; **shajar** شَجَر : *trees*; **ashjaar:** *trees*.

Taa'ir طَائِر : *a bird*; **Tayr** طَيْر *birds*; **Tuyuur:** *birds*.

The nouns **shajar** and **Tayr** indicate the species of trees and birds in general, rather than a number of trees and birds, and are called collective nouns. Note that although these collective nouns are plural in meaning, grammatically they are treated as masculine singular (L4 N17).

Consequently, when a collective noun is followed by an adjective, this adjective takes the masculine singular form: **ash-shajar jamiil**. Bear in mind that the broken plural, e.g. **ashjaar**, takes a feminine singular adjective (L1 N23, L3 N2b).

Note the difference between the following two sentences:

ash-shajar jamiil. *Trees are beautiful.*

al-'ashjaar jamiilah. *The trees are beautiful.*

13. **al-baT wa-l-iwazz wa-d-dajaaJ wa-l-hamaam:** *ducks, geese, chickens and pigeons.*

Note the collective names of the domestic poultry:

baTT	بَطَّ	ducks	baTTah	بَطَّة	a duck
iwazz	إِوَزَّ	geese	iwazzah	إِوَزَّة	a goose
dajaaJ	دَجَاج	chickens	dajaaJah	دَجَاجَة	a chicken
hamaam	حَمَام	doves	hamaamah	حَمَامَة	a dove

14. **ashjaara_l-faakihah:** *fruit trees (trees of the fruit)* (see L4 N17).
a. **al-balah:** *dates* A collective noun; singular: **balahah**.
b. **at-tiin:** *figs* A collective noun; singular: **tiinah**.
c. **al-mishmish:** *apricots* A collective noun; singular: **mishmishah**.

Part two

aS-Suuf wa-l-quTn Wool and cotton

15. **maadhhaa yughaTTii?** *what covers?* **maa** مَا and **maadhhaa** مَاذَا both mean *what?*
16. **farwah:** *fur* Probably both words in Arabic and English are related.
17. **naSna':** *we manufacture*, from **Sana'a** صَنَعَ *to make, to manufacture*.
Note **Sinaa'ah** صِنَاعَة *industry* (L8 N9b).
18. **minhaa:** *from it* (f.), referring to **farwah:** *fur*, which is feminine.
Suuf: *wool*; **Suufiy:** *woollen*.
19. **al-malaabisa_S-Suufiyyah:** *woollen garments*. See also **al-malaabisa_l-quTniyyah:** *cotton garments*.
20. **ash-shitaa':** *winter* The other three seasons of the year are **ar-rabiif** الرَّبِيع *spring*, **aS-Sayf** الصَّيْف *summer* and **al-khariif** الخَرِيف *autumn*.
21. **aS-Sayf:** *the summer* **Sayfi** and **Sayfiyyah** are the masculine and feminine adjectives.
22. **na'khudhu_l-quTn:** *we take the cotton* **akhadha:** *to take*, **laa na'khudh:**

we do not take. For the use of the Arabic negative **laa** لَا see L5 N15. **laa** لَا can only be used with the Imperfect. To negate the Perfect (or past)

tense we make use of **maa** مَا *not* Thus:

laa ya'khudh لَا يَأْخُذ *He does not take.*

maa akhadha مَا أَخَذَ *He did not take.*

Do not confuse this form of **maa** with **maa?** *what?* (L2 N28a).

23. **na'khudhuhu:** *we take it*, i.e. *the cotton* As we have learnt, in Arabic, the attached pronouns, such as *me, him, it, us* are joined to verbs:

na'khudh	نَأْخُذْ	we take, but
na'khudhuhu	نَأْخُذْهُ	we take him or it (m.)
akhadhnaa	أَخَذْنَا	we took, but
akhadhnaahaa	أَخَذْنَاهَا	we took her or it (f.)

See L5 N24.

al-baqarah wa-d-dajajah The cow and the hen

24. **huwa: he, he (is)** Often in verbless sentences, **huwa هُوَ** : *he, it (is)* or **hiya هِيَ** : *she, it (is)* is used for clarity. Here **haadha l-hyawaan huwa l-baqarah** is clearer than **haadha l-hayawaan al-baqarah**, though grammatically both sentences are correct.
25. **ashyaa' kathiirah: many things** Singular: **shay' thing**. For the use of the feminine adjective in the singular with a broken plural, see L3 N2b.
26. **al-lahm wa-l-laban wa-l-jild: meat, milk and leather (the meat and the milk and the leather)** Note that **wa: and** is repeated before each noun.
27. **na'kuluh: we eat it (m.)**, referring to **lahm: meat (m.)**. Note again the form **na'kul: we eat and na'kuluh: we eat it (N23)**.
28. **nashrabuh: we drink it.**
29. **'hal naSna' minhu shay'an? Do we make anything from it? (Do we make from it a thing?)**
30. **al-jubnah wa-z-zubdah: cheese and butter (the cheese and the butter)**
31. **al-maSnuu'aati l-jildiyyah: the leather goods maSnuu'aat: manufactured products**, from the verb **Sana'a صَنَعَ** to make, to manufacture (L8 N9b).
32. **al-'ahdhiyah wa-l-haqaa'ib: the shoes and the suitcases** **ahdhiyyah** is the plural of **hidhaa' حذاء** shoe and **haqaa'ib** is the plural of **haqiibah حقيبة** suitcase or leather bag.

The main structures from Lesson nine

1. The sound masculine plural: in the nominative

al-muwaZZafuun	kharajuu.
al-mudarrisuun	dhakhaluu.
al-fallaḥuun	ya'maluun.

2. in the accusative

kallamtu_	l-muwaZZafiin.
shaahadtu_	l-mudarrisiin.
qaabaltu_	l-mufattishiin.

3. The sound masculine plural with adjectives

al-muwaZZafuun	muhimmuun.
al-mudarrisuun	mashghuuluun.
al-fallaḥuun	miSriyyuun
al-mufattishuun	'arab. ajaanib.

4. Verb + noun + verb (Imperfect)

ra'a	nabiilah faaTimah	ta'kul tashtaghil	fi l-maT'am. fi l-hadiiqah.
shaahadtu	samiir	yashrabu_	l-qahwah.
	amiir	yashtarii	ḥalwa.

5. The negative of the Perfect

maa	kharaja	samii	mina l-bayt	ams.
	dhahaba	Sadiiqii	ma'ii.	
	dhahabuu	ila_s-suuqi_	l-baariḥah.	
	shaahadnaa	t-timthaala_		

laa	uhibbu_	s-samak.	kull yawm.
	uriid	qahwah.	
	nazuuru_	l-mathaf	
	nashtarii	malaabis	

Lesson ten

New words in this lesson

Part one

al-^oaashir (m.)

-ah (f.)

Tabiib (m.)

aTibbaa' (p.)

-ah (f.) -aat (p.)

Saydaliy (m.)

Sayaadilah (f.)

duktoor (m.)

dakaatirah (p.)

mustashfa (m.)

-yaat (p.)

Zuhr

ba'da_Z-Zuhr

'iyyadah (f.) -aat (p.)

astaqbilu

istaqbala

mariiD (m.)

marDa (p.)

u'aaliJ

'aalaja

maraD (m.)

The doctor and the chemist

الْعَاشِير

tenth

طَبِيب

doctor

أَطِبَاء

صَيِّدَلِيّ

chemist

صَيَّادِلَة

doctor

دُكْتُور

hospital

دَكَاتِرَة

مُسْتَشْفَى

noon

يَات

afternoon

ظَهْر

بَعْدَ الظَّهْرِ

clinic

عِيَادَة

أَسْتَقْبِلُ

I receive

إِسْتَقْبَلَ

to receive

مَرِيض

patient

مَرَضَى

I treat

أَعَالِجُ

to treat

عَالَجَ

disease

مَرَضَ

amraaD (p.)	أَمْرَاض	
ma'idah (f.)	مَعِدَّة	stomach
mi'ad (p.)	مِعَد	
qalb (m.)	قَلْب	heart
quluub (p.)	قُلُوب	
akshif °ala	أَكْشَفَ عَلَى	I examine
kashafa °ala (r.)	كَشَفَ عَلَى	to examine
astafhim	أَسْتَفْهِم	I enquire
istafhama	اسْتَفْهِم	to enquire
alam (m.)	أَلَم	pain
aalaam (p.)	أَلَام	
aSif	أَصِفَ	I prescribe
waSafa (r.)	وَصَفَ	to prescribe
dawaa' (m.)	دَوَاء	medicine
adwiyah (p.)	أَدْوِيَّة	
mumarriDah (f.) -aat (p.)	مُمَرِّضَةٌ -- ات	nurse
tusaa'id	تُسَاعِدُ	she helps
saa'ada	سَاعَدَ	to help
ahyaanan	أَحْيَانًا	sometimes
mashghuul (m.) -uun (p.)	مَشْغُولٌ -- ون	busy
-ah (f.) -aat (p.)	-- ة -- ات	
daa'iman	دَائِمًا	always
jaras (m.)	جَرَسَ	bell
ajraas (p.)	أَجْرَاس	
yaduqq	يَذُقُّ	he (it) rings
daqqa (r.)	ذَقَّ	to ring
Tuula	طَوَّلَ	throughout
nahaar (m.)	نَهَار	morning
layl (m.)	لَيْل	night

Part two

aloo	أَلُو	hello
ash'ur	أَشْعُرُ	I feel
sha'ara (r.)	شَعَرَ	to feel
yatruku	يَتْرَكَ	he leaves
taraka (r.)	تَرَكَ	to leave
Saydaliyyah -aat (p.)	صَيْدَلِيَّةٌ -- ات	pharmacy, chemist's
jaahiz (m.) -uun (p.)	جَاهِزٌ -- ون	ready-made, patent
-ah (f.) -aat (p.)	-- ة -- ات	
tarkiib	تَرْكِيب	dispensing
dawaa' tarkiib	دَوَاءٌ تَرْكِيب	dispensed medicine
thaman (m.)	ثَمَن	cost
athmaan (p.)	أَثْمَان	
'asharah (f.)	عَشْرَةٌ	ten
'ashr (m.)	عَشْر	
shifaa'	شِفَاء	cure, recovery
haalan	حَالًا	immediately, at once

Part three

shadiid (m.) -uun (p.)	شَدِيدٌ -- ون	severe, strong
-ah (f.) -aat (p.)	-- ة -- ات	
idhan	إِذَنْ	then
bayTariy	بَيْطَرِي	veterinary
Tabiib bayTariy	طَبِيبٌ بَيْطَرِي	vet, veterinary surgeon
haraarah	حَرَارَةٌ	temperature

Notes

Part one

1. **aT-Tabiib** The broken plural is **aTibbaa'**.
Tabiibu_l-'asnaan: dentist (doctor of teeth).
2. **ad-ductoor**: Dr., M.D., doctor This is used as a title, equivalent to the English *doctor*. Also used for a Ph.D. holder.
3. **anaa a'mal fii mustashfa**: I work in a hospital. **mustashfa**: hospital, is derived from the Arabic verb **shafa** شَفَى to cure.
4. **fi_S-Sabaah**: in the morning Note other related expressions:

fi_l-masaa'	فِي الْمَسَاءِ	in the evening
ba'da_Z-Zuhr	بَعْدَ الظُّهْرِ	afternoon
qabla_Z-Zuhr	قَبْلَ الظُّهْرِ	before noon
niSfu_l-layl	نِصْفُ اللَّيْلِ	midnight
5. **'iyyadatii**: my clinic **'iyyadah** عِيَادَة clinic, from the verb **'aada** عَادَ : to visit the sick, usually this verb means to come back.
6. **kulla yawm**: every day, but **kulla_l-yawm**: the entire day. For the use of **kull** see L3 N3.
7. **astaqbilu_l-marDa**: I receive the sick
astaqbil: I receive, I meet Verb Pattern X, from the Arabic root **qabila** قَبِلَ : to receive. **marDa** is the plural of **mariiD** مَرِيض sick person, patient.
8. **wa-'u'aaliyu_l-'amraaDa_l-mukhtalifah**: and I treat the various diseases.
 - a. **u'aaliy**: I treat, from **'aalaja** عَالَجَ to treat (a patient or disease).
 - b. **al-'amraaD**: complaints (the diseases), plural of **maraD** مَرَض sickness, disease.
 9. **fi_r-ra's**: in the head
10. **anaa akshif 'ala**: I examine (medically) **kashafa** كَشَفَ : to examine, also to uncover, is the root.
11. **wa-'astafhim minhu 'an alamih**: and I enquire from him about his illness
 - a. **astafhim**: I enquire, I ask, verb pattern X from the verb **fahima** فَهِمَ : to

understand. Pattern X has a reflexive meaning: **astafhim**: I understand (for myself), I enquire, I ask about.

- b. **alamih**: his pain **alam** أَلَم pain, ache

12. **wa-'aSif lahu_d-dawaa'**: (and I prescribe for him medicine) **aSif** is the Imperfect of **waSafa** وَصَفَ to describe, to prescribe. For the conjugation of verbs beginning with **wa** وَ, such as **wajada** وَجَدَ to find and **waSafa**: to describe, see App. 6G.
13. **zawjatii mumarriDah**: my wife is a nurse. **mumarriDah**: nurse. The verb is **mariDa** مَرَضَ to become ill. Pattern II of this root, **marraDa** مَرَّضَ, means both to make ill and also to nurse.
14. **hiya tusaa'idunii**: she assists me. The verb **saa'ada** سَاعَدَ means to assist. This verb is Verb Pattern III. Pattern III expresses mutual action.
15. **buyuutihim**: their houses **buyut** بُيُوت houses is the plural of **bayt** بَيْت a house.
16. **aT-Tabiib mashghuul daa'iman**: the doctor is occupied always (always occupied).
mashghuul: occupied, busy This is a participle. Participles are derived from verbs in the following manner:

from qafala قَفَلَ to shut	we have	maqfuul مَقْفُول closed
fataha فَتَحَ to open		maftuuh مَفْتُوح opened
kataba كَتَبَ to write		maktuub مَكْتُوب written
17. **yaduqq**: it rings, referring to **jaras**: bell. **yaduqq** is from **daqqa** دَقَّ to knock, to ring.
18. **Tuula_n-nahaar**: throughout the day **Tuul**: during, throughout, referring to time. See also in the next line **Tuula_l-layl**: throughout the night.

Part two

yaa ductoor! Doctor!

19. **aloo**: hello! This is the usual way of starting a telephone conversation.
20. **ash'ur bi-'alam**: I feel pain **sha'ara** شَعَرَ to feel.
21. **laa a'rif**: I don't know. **laa** لَا is used before a verb in the Imperfect:

yaktub	يَكْتُبُ	he writes
laa yaktub	لَا يَكْتُبُ	he isn't writing,

With the Perfect (past), we use **maa** مَا .

Examples:

kataba كَتَبَ he wrote

maa kataba مَا كَتَبَ he did not write

22. **mata: when?** Here are examples with the Imperfect and Perfect tenses:

mata yaktubu_d-dars? When will he write the lesson?

mata kataba_d-dars? When did he write the lesson?

23. **lii Sadiiq uhibbuh:** (I have a friend I love him) **uhibbuh** أُحِبُّهُ consists of **uhibbu** + **h** ه + **أَحِبُّ**: I love + him.

24. **'indamaa yatrakunii:** whenever he leaves me.

'indamaa is made up of two words **'inda** عِنْدَ at, on and **maa** مَا .

'indamaa also means as soon as, when, e.g. **fataha_l-baab 'indamaa daqqa_l-jaras:** He opened the door when the bell rang.

yatrakunii consists of **yatraku** + **nii** نِي + **يَتَرَكُ**. Remember that the attached pronoun **nii** means *me*.

fi_S-Saydaliyyah At the chemist's

25. **Saydaliyyah:** chemist's **Saydaliy:** chemist, pharmacist
 26. **dawaa' jaahiz:** (patent, ready-made) medicine, but **dawaa' tarkiib:** made-up (dispensed) medicine; **tarkiib:** assembling from **rakkaba** رَكَّبَ to put together, to assemble.
 27. **wa-kayfa aakhudhuh?** and how do I take it? **akhadha** أَخَذَ to take, **aakhudh** أَخَذَ I take.
 28. **ash-shifaa':** recovery. This noun is derived from the verb **shafa:** to cure.
 29. **kullah:** all of it (m.) referring to **dawaa':** medicine.

The important structures from Lesson ten

1. **mata: when?**

mata	tahDur	nabiilah?
	tadhhab	ila_l-qaahirah?
	shaahaduu_	l-haram?
	jaa'a	Sadiiquhu?

2. Replies

tahDur	nabiilah	ba'da_Z-Zuhr.
adhhab	ila_l-hadiiqah	fi_S-Sabaah.
shaahaduu_	l-haram	ams.
jaa'a	Sadiiquhu	masaa'a ams.

Lesson eleven

The shops

New words in this lesson

Part one

al-ḥaadii °ashar (m.)	الْحَادِي عَشَرَ	eleventh
maḥall (m.) -aat (p.)	مَحَلّ - ات	shop
tijaariyyah (f.)	تِجَارِيَّة	commercial
al-baarihah	الْبَارِحَة	yesterday
nisaa'iyyah (f.)	نِسَائِيَّة	female, ladies'
yabii°	يَبِيع	he sells
baa°a (r.)	بَاعَ	to sell
fasaatiin	فَسَاتِيْن	dresses
fustaan (m.s.)	فُسْتَان	
qumSaana	قُمَصَان	shirts
qamiiS (m.s.)	قَمِيص	
manaadiil	مَنَادِيل	handkerchiefs
mandiil (m.s.)	مَنْدِيل	
buluuzaat	بُلُوزَات	blouses
buluuzah (f.s.)	بُلُوزَة	
baa'i°ah (f.) -aat (p.)	بَائِعَة - ات	saleswoman
Sinf (m.)	صِنْف	kind
aSnaaf (p.)	أَصْنَاف	
ikhhtaarat	إِخْتَارَتْ	she chose
ikhhtara	إِخْتَارَ	to choose
qiyaas	قِيَاس	measurement, measuring
ghurfatu_l-qiyaas	غُرْفَةُ الْقِيَاس	fitting-room

aSghar

أَصْغَر

smaller

maqaas (m.) -aat (p.)

مَقَاس - ات

size

Talabat

طَلَبَتْ

she asked for

Talaba (r.)

طَلَبَ

to ask

Part two

aakhir

آخِر

latest

Tiraaz (m.)

طِرَاز

fashion, style

yunaasibu

يُنَاسِبُ

it suits

naasaba

نَاسَبَ

to suit

a°Tiinii

أَعْطِنِي

give me

a°Ta

أَعْطَى

to give

ithnaan (m.)

إِثْنَان

two

ithnaa °ashar (m.)

إِثْنَا عَشَرَ

twelve

majmuu°aat

مَجْمُوعَات

collections

majmuu°ah (f.s.)

مَجْمُوعَة

waSalat

وَصَلَتْ

it arrived

waSala

وَصَلَ

to arrive

tatakawwan

تَتَكَوَّن

it is made up of, it contains

takawwana

تَكَوَّنَ

to be made up of

ribaaT (m.)

رِبَاط

tie, band

arbiTah (p.)

أَرِبْطَة

°unuq (m.)

عُنُق

neck

a°naaq (p.)

أَعْنَاق

ribaaT °unuq

رِبَاط عُنُق

necktie

unZur

أَنْظُرَ

look

naZara (r.)

نَظَرَ

to look

azraq (m.)

أَزْرَقَ

blue

zurq (p.)

رُزَقَ

faatih (m.) -ah (f.)	فاتح -- ة	light
badii' (m.) -ah (f.)	بديع -- ة	splendid
sab'ah (f.)	سبعة	seven

Part three

'amm (m.)	عم	uncle
a'maam (p.)	أعمام	
ibn 'amm	ابن عم	cousin
ghaamiqah (f.)	غامقة	dark
ghaamiq (m.)	غايق	
dhaaka	ذال	that

Notes

Part one

1. **al-baariḥah**: yesterday Also **ams** أمس yesterday.
anaa wa-s-sayyidah fawziyyah: I and Mrs. Fawziya In English we would say Mrs. Fawziya and I.
2. **maḥall**: place, location also firm, shop, store. The plural is **maḥallaat**.
al-malaabis_i-nisaa'iyyah: ladies' garments **malaabis** is the broken plural of **malbas** ملبس clothing, garment, **nissaa'iyyah** is the feminine adjective of **nisaa'iyy** نسائي female, feminine. It is derived from **nisaa'** نساء women. For the use of adjectives with broken plurals see L1 N23.
3. **li-shiraa'**: for the purchase of **shiraa'** is a verbal noun derived from **ishtara** اشترى to buy (Verb Pattern VIII). For the use of **li-shiraa'** see L6 N1.
ba'Di_l-malaabis: some of the garments For the use of **ba'D** see L5 N22.
4. **yabii'u_l-fasaatiin**: it (i.e. the store) sells dresses. **fasaatiin** is the plural of **fustaan** فستان dress. It is also pronounced as **fusTaan** فُسْطَان.

- a. **wa-l-qumSaana**: and shirts, plural of **qamiiS** قميص shirt.
- b. **wa-l-manaadiil**: and handkerchiefs, plural of **mandiil** منديل handkerchief.
- c. **wa-l-buluuzaat**: and blouses, plural of **buluuzah** بلوزة.
5. **al-baa'i'ah**: the saleswoman, from **baa'a** باع to sell.
6. **wa-'ahDarat lanaa**: and she brought to us Note the difference between **haDara** حضر to be present, and **ahDara** (to make someone or something present), i.e. to bring, to fetch.
7. **kulli Sinf wa-kalli lawn**: every kind and every colour
8. **ikhtaarat**: she chose, from **ikhtaara** اختار to choose. Verb Pattern VIII.
fustaanan For the use of **fustaanan**: a dress for **fustaan** see App. 2C.
9. **ghurfati_l-qiyaas**: fitting-room (the room of measurement) **qiyaas**: measurement, from **qaasa** قاس to measure.
10. **wa-labisathu**: and she wore it, referring to the dress in the previous line. Remember, pronoun suffixes, (attached pronouns) can be added to verbs in Arabic:

labistu	لَبِستُ	I wore
labistuhu	لَبِستُهُ	I wore it (m.)
labistuhaa	لَبِستُهَا	I wore it (f.)

- a. **wa-laakinnahu kaana**: but it was **laakinna** لَكِنَّ but, however, is a conjunction similar to **laakin** (L5 N16a). It is usually joined to the attached pronouns. Example: **haadhaa_l-bayt jamiil**, **laakinnahu Saghiir**: This house is beautiful but it is small.
- b. **aSghar min**: smaller than **Saghiir** صَغِير small. Note the form of the comparative of the adjective **Saghiir**. The form **aSghar** is in the masculine singular. It can be used with the masculine singular, the feminine singular and the plural:
huwa aSghar minni: He is younger than me.
hiya aSghar minni: She is younger than me.
hum aSghar minni: They are younger than me.
Here are some adjectives in the positive and comparative:

kabiir	كَبِير	big	akbar min	أكْبَر مِن	bigger than
qariib	قَرِيب	near	aqrab min	أَقْرَب مِن	nearer than
ba'iid	بَعِيد	far	ab'ad min	أَبْعَد مِن	further than

Notice that the preposition **min** مِنْ is used with the adjectives in the comparative. The superlative of adjectives has the same form as the comparative, but it is followed by a noun in the singular or the plural:
huwa aSgharu T-Tullaab: *He is the youngest student (of the students).*
hiya aSgharu Taalibah: *She is the youngest student.*

See App. 4.

- c. **maqaasihaa:** *her size* **maqaas:** *measurement, dimension.* It is of the same root as **qiyaas** قِيَاس in N9 above.

11. **faTalabat mina_l-baa'i'ah:** *and she asked the saleswoman Talba min* طَلَبَ مِنْ *to ask, to request.*
maqaasan akbar: *bigger size* For **akbar:** *bigger* see N10b above.

Part two

fustaan jadiid A new dress

12. **uriid an ashtarii:** *I want to buy (I want that I buy)* Note this Arabic construction. Arabic does not use infinitives as we do in English. Instead, it can make use of **an** أَنْ followed by a verb in the Imperfect: **uriid an adhhab ila_l-jaami'ah:** *I want to go to the university (I want that I go to the university).* Note also **uriid an tadhhab ila_l-jaami'ah:** *I want you to go to the university (I want that you go to the university).* See L5 N23.
13. **'indanaa fasaatiin:** *we have dresses (with us dresses)* For this usage of **'inda** عِنْدَ see L2 N8a.
14. **Tiraaz:** *style, fashion* Note **min Tiraaz qadiim:** مِنْ طَرَّاز قَدِيم *old-fashioned.*
15. **maqaasuhu mutawassiT:** *its size is medium* **mutawassiT** مُتَوَسِّط also means *middle.* We have already had **al-bahru_l-'abyaDu l-mutawassit** الْبَحْرُ الْأَبْيَضُ *the Mediterranean Sea (the Middle White Sea).*
16. **aSghar min maqaasii:** *smaller than my size* For the use of the comparative (e.g. better, smaller, etc.) see N10b above.
17. **maqaas akbar:** *bigger size* **kabiir** كَبِير : *big*, **akbar** أَكْبَر : *bigger.*
18. **innahu yunaasibuki:** *(certainly) it fits you.* **innahu** is made up of **inna** + **hu** هُ : *certainly it is.* **Inna** اِنَّ introduces sentences, especially equational sentences, and can be joined to the attached pronouns:

innahu	إِنَّهُ	he is (certainly)
innahaa	إِنَّهَا	she is
innanaa	إِنَّا	we are
innakum	إِنَّكُمْ	you are
innahum	إِنَّهُمْ	they are

inna can either be followed by a pronoun or a noun. It is usually omitted in translation.

19. **kami_th-thaman kulluh?** *How much is it for everything? (How much is the price all of it?)*
 We can either say **ath-thaman kulluhu** or **kullu_th-thaman** كُلُّ الثَّمَنِ meaning *all the price.* For the use of **kull** كُل see L3 N3.

qamiiS wa-ribaaT 'unuq wa-mandiil A shirt, a necktie and a handkerchief.

20. **majmuu'aat:** *collections* The singular is **majmuu'ah** مَجْمُوعَة *collection, set, group, from jama'a* جَمَعَ *to collect.*
21. **tatakawwanu_l-majmuu'ah:** *the set contains, from takawwana* تَكَوَّنَ *to be made up of, to consist of, Verb Pattern V. The root is kaana* كَانَ *to be.*
ribaaT 'unuq: *a necktie (tie of neck)* Also **ribaaT raqabah** رِبَاط رَقَبَة *(tie of the neck).*
22. **lawn azraq faatih:** *light blue colour* **lawn azraq ghaamiq** لَوْن أَزْرَق غَامِق *dark blue colour.* Similarly:
akhDar faatih: *light green*
akhDar ghaamiq: *dark green*
23. **aakhudhuh:** *I take it* The root is **akhadha** أَخَذَ *to take.*

New words in this lesson

Part one

lam	لَمْ	not
darajah (f.)	دَرَجَة	degree
aspiriin	أَسْبِيرِين	aspirin
firaash (m.)	فِرَاش	bed
akhbartu	أَخْبَرْتُ	I told
akhbara	أَخْبَرَ	to tell
haal (f.)	حَالَة	condition
ata	أَتَى	he came
ata (r.)	أَتَى	to come
fi_l-haal	فِي الْحَال	immediately
fahaSa (r.)	فَحَصَ	he examined
fahsa (r.)	فَحَصَ	to examine
inkhafaDat	إِنْخَفَضَتْ	it went down
inkhafaDa	إِنْخَفَضَ	to go down
tahassanat	تَحَسَّنَتْ	it improved
tahassana	تَحَسَّنَ	to improve

Part two

Sadr (m.)	صَدْر	chest
Suduur (p.)	صُدُور	
rijl (f.)	رِجْل	leg
arjul (m.)	أَرْجُل	

Da'ii	ضَعِيَ	put
waDa'a (r.)	وَضَعَ	to put
termomitr -aat (p.)	تِرْمُومِتْر -- ات	thermometer
fam (m.)	فَم	mouth
afwaah (p.)	أَفْوَاه	
daqiiqah (f.)	دَقِيقَة	minute
daqaa'iq (p.)	دَقَائِق	
qaliilan	قَلِيلًا	a little
shams (f.)	شَمْس	sun
Tawiilah (f.) -aat (p.)	طَوِيلَة -- ات	long
Tawiil (m.)	طَوِيل	
Tiwaal (p.)	طَوَالَ	
halq (m.)	حَلَق	throat
quulii	قَوْلِي	say
qaala (r.)	قَالَ	to say
aah	أَه	ah
iltihaab (m.)	إِلْتِهَاب	inflammation
basiit (m.)	بَسِيط	slight
busaTaa' (p.)	بُسْطَاء	
-h (f.) -aat (p.)	ه -- ات	
huqnah (f.)	حُقْنَة	injection
sawaa'il	سَوَائِل	liquids
saa'il (m.s.)	سَائِل	
in	إِنْ	if
shaa'a	شَاءَ	he wills
shaa'a (r.)	شَاءَ	to will
iDhak	إِضْحَك	laugh!
Dahika (r.)	ضَحِكَ	to laugh
ta'baan (m.) -uun (p.)	تَعَبَان -- ون	tired

waqt (m.)	وَقْتُ	time
awqaat (p.)	أَوْقَات	
Sudaa' (m.)	صُدَاع	headache
urqud	أَرَقْد	lie down
raqada (r.)	رَقَدَ	to lie down
saliim -uun (p.)	سَلِيم -- وَن	well
ta'ab (m.)	تَعَب	fatigue
rubbamaa	رُبَّمَا	maybe, perhaps
'ishriin	عِشْرِينَ	twenty
laazim (m.)	لَازِم	required, necessary
yajib	يَجِب	must
tastariih	تَسْتَرِيح	you rest
istaraaha	اِسْتَرَاَح	to rest
tapaam	تَنَام	you sleep
naama (r.)	نَامَ	to sleep
mubakkiran	مُبَكِّرًا	early
imtihaan (m.)	إِمْتِحَان	examination

Part three

raghiifayn	رَغِيفَيْن	two loaves
raghiif (m.s.)	رَغِيف	
arghiifah (p.)	أَرْغِفَة	
khubz (m.)	خُبْز	bread
su'aal (m.)	سُؤَال	question
as'ilah (p.)	أَسْئَلَة	

Notes

Part one

1. kaanat mariiDah: She was ill. mariiDah: sick, ill, (f.) The verb is mariDa: to become ill. In L10 N13 we used mumariDDah: nurse (f.).

2. lam ta'kul wa-lam tashrab: She didn't eat and she didn't drink.

Here we are introduced to another negative: lam لَمْ, used with verbs in the Imperfect to negate the past. Examples: ta'kul: she eats, but lam ta'kul: she did not eat; similarly, tashrab: she drinks, lam tashrab: she did not drink. Remember that laa لَا is used with the Imperfect to negate the Imperfect. When we want to negate the Perfect we can use either maa مَا with the Perfect, or lam with the Imperfect. Examples:

laa tadhab Nibiilah ila_l-masrah: Nabeela doesn't go to the theatre.

lam tadhab Nibiilah ila_l-masrah: Nabeela didn't go to the theatre.

maa dhahabat Nibiilah ila_l-masrah: Nabeela didn't go to the theatre.

3. kaanat darajat haaaratihaa 'aaliyah: She had high temperature (The degree of her temperature was high).

a. darajah: step, degree, grade or rank

b. haaarah: heat, temperature; haarr حَارَّ (m.) hot, haarah حَارَّة (f.) hot.

4. akhadhat aspiriin: she took aspirin. aspiriin أُسْپِرِين is spelled with a b in Arabic since the letter p does not exist in the Arabic alphabet.

5. ila_firaashihaa: to her bed, from farasha فَرَشَ to spread.

6. kallamtu: I spoke with kallama كَلَّم to speak to, to speak with. Also takallama تَكَلَّمَ to speak to or with. Note also kalaam كَلَام speech, talking and kalimah كَلِمَة word.

7. wa-Talabtu minhaa: and I asked her for Talaba طَلَب also means to demand, to seek. Hence Taalib طَالِب: seeker, applicant, and also student.

8. wa-'akhbartu: and I informed akhbara أَخْبَرَ to inform, to notify, Verb Pattern IV. Hence khabar خَبَر, pl. akhbaar أَخْبَار news.

wa-'akhbartu....'an: and I informed....about.

- b. haalat: condition Note kayfa haaluk كَيْفَ حَالُكَ How is your condition? i.e. How are you?

9. fa'ata fi_l-haal: and he came immediately fi_l-haal or haalan حَالًا immediately, at once. For the conjugation of the verb ata أَتَى to come see the conjugation of the irregular verb rama, App. 6G.

10. wa-waSafa lahaa_d-dawaa': and he prescribed medicine for her waSafa usually means to describe, but here it means to prescribe.

11. **wa'ahDarnaa lahaa:** and we fetched for her (and we brought her) **haDara** أَحْضَرَ to be present but **ahDara** أَحْضَرَ (Pattern IV) to fetch, to bring.
12. **inkhafaDat hāraaratuhāa:** her temperature has gone down **inkhafaDa** انْخَفَضَ is Verb Pattern VII which expresses the passive. **khafaDa** خَفَضَ to drop, to lower; **inkhafaDa:** to be dropped, to be lowered.
13. **wa-tahassanat haalatuhāa:** and her condition improved. **hasuna** حَسُنَ to be beautiful, but **tahassana**, Verb Pattern V, means: to become more beautiful or better, hence improve. The name **hasan** حَسَن is from this root.
14. **al-ḥamdu li-l-laah:** Thank God! (The praise is to Allah.) **al-ḥamdu** is derived from the verb **ḥamida** حَمَدَ to praise.

Part two

ash'ur bi-'alam I feel pain

15. **ash'ur bi-'alam:** I feel pain Note that the verb is used with the preposition **bi** بِ. **sha'ara bi-** شَعَرَ to feel.
16. **maadhāa yu'limuki?** What's the matter with you? (What pains you?) **maadhāa** مَاذَا : what is a question word like **maa** مَا what? **yu'lim** يُؤْلِم is derived from **aalama** أَلَمَ : to hurt. **yu'limuni Sadrii:** I have pain in my chest (My chest hurts me); **aalamanii Sadrii:** I had a pain in my chest.
17. **fii jismii kullih:** in all my body (in my body, all of it) The word **kull** كُل all may be used with the attached pronouns; see App. 5B.
18. **Da'ii haadhāa t-termomitr:** put this thermometer **Da'ii:** place, put, Imperative feminine singular from **waDa'a** وَضَعَ to put, place. Arabic verbs whose roots begin with **wa** such as **waDa'a:** to put, **waSala** وَصَلَ to arrive, **wajada** وَجَدَ to find, **waSafa** وَصَفَ to describe, to prescribe omit this initial **wa** وَ in the Imperfect and in the Imperative. The Imperative of the verb **waDa'a** is:

Da' ضَعِ put (m.s.)

Da'uu ضَعُوا put (m.p.)

Da'ii ضَعِي put (f.s.)

For the complete conjugation of this verb, see App. 6G.

19. **li-muddat:** for, for a period of time, hence **li-muddat daqiqah:** for one minute.
20. **muddah Tawilah:** a long time (a long period of time).

21. **iftahii famaki:** open (f.s.) your mouth The imperative of **fataḥa** فَتَحَ to open is:

iftah افْتَحِ open (m.s.)

iftahuu افْتَحُوا open (m.p.)

iftahii افْتَحِي open (f.s.)

22. **wa-quulii 'aah':** and say 'Ah!' The imperative of **qaala** قَالَ : to say is:

qul قُل say (m.s.)

quuluu قُولُوا say (m.p.)

quulii قُولِي say (f.s.)

When the root of the verb does not contain a long vowel (aa ا , ii ي , uu و) it follows the conjugation of the verb **fataḥa** فَتَحَ in the Imperative.

23. **'indaki-l-tihaab basiiT:** you have a mild inflammation.

iltihaab: burning, inflammation The verb is **iltahaba** اِلْتَهَبَ to burn, (Pattern VIII). The root is **lahiba** لَهَبَ ; **lahab** لَهَب means flames.

24. **fi-l-halq:** in the throat In this lesson several nouns denoting parts of the body are used, such as **fam** فَم : mouth, **jism** جِسْم : body, **ra's** رَأْس : head, **Sadr** صَدْر : chest, **rijl** رِجْل : foot, and **halq** حَلَق : throat.

25. **u'Tiiki:** I will give you (I give you) This word consists of **u'Tii** أُعْطِي : I will give and **ki** كِ you. In Arabic, pronoun suffixes (the attached pronouns), are attached to the verb. See also **yu'limuki:** it hurts you (N16) above.

26. **wa-'aSif laki:** and I will prescribe for you **aSif:** I will prescribe, from **waSafa** وَصَفَ . See N10 above.

27. **sawaa'il:** liquids, fluids, plural of **saa'il** سَائِل : flowing, fluid, from **saala** سَالَ to flow.

28. **in shaa'a-l-laah:** If God wills! **shaa'a:** to want. This expression is often used in Arabic conversation. Another expression with this verb is **maa shaa'a-l-laah!** مَا شَاءَ اللَّهُ! (whatever God desires!) commonly used as a vocative expression meaning: Bravo! Amazing! How lovely!

29. **jismii ta'baan:** my body is weary, tired, exhausted, from **ta'iba** تَعِبَ to be tired.
30. **li-kay afhaSak:** in order that I may examine you You may use **li** لِي or **li-kay** لِيْكَ for in order to. For the use of **li** لِي with the Imperfect see L6 N5.

31. **rubbamaa:** maybe, perhaps **rubbamaa** رُبَّمَا expresses probability. **rubbamaa adhhab ma'ak:** I might come with you; **rubbamaa araaahu fi_l-bayt:** I might see him at home.

32. **kam saa'ah?** How many hours? Note that in this sentence **kam** كَمْ how many is followed by an undefined noun in the singular. Other examples:

kam sayyaarah? كَمْ سَيَّارَةً How many cars?

kam yawman? كَمْ يَوْمًا How many days?

When **kam** is followed by a defined noun (with **al**) it means *how much?* **kami th-thaman?** How much is the price? **kam** could be followed by a verb: **kam adfa' laka?** How much shall I pay you? But when we say, **kami_s-saa'ah?** this means *What's the time?* For **kam**, see also L7 N26.

33. **'ishriin saa'ah:** twenty hours (twenty hour) In Arabic, numerals from eleven onwards are followed by a singular noun.

34. **taqriiban:** approximately Note **qariib** قَرِيب near.

35. **yajib an tastariih:** You must rest.

- a. **yajib:** it is necessary Note that **yajib** is followed by **an** and a verb in the Imperfect. **yajib** does not change with the different persons but the verb in the Imperfect does. Examples:

yajib an tastariih You must rest (m.)

yajib an tastariihii You must rest (f.)

yajib an ta'kuluu You must eat (p.m.)

yajib an ya'kul He must eat (m.)

yajib an ta'kul She must eat (f.)

- b. **tastariih:** you rest From **istaraaha** اِسْتَرَاَحَ to rest, Verb Pattern X.

36. **iDhak:** laugh! Imperative of **Dahika** ضَحِكَ to laugh. **iDhakii**

اِضْحَكِي laugh (f.s.)

kathiiran: often, very much, a lot. The opposite is **qaliilan** قَلِيلًا : a little, not much, not often.

New words in this lesson

Part one

a-ththaalith 'ashar (m.)

الثَّالِثَ عَشَرَ

thirteenth

Sihaafah (f.)

صِحَافَةٌ

journalism

amiin

أَمِين

Amin

khaal (m.)

خَالَ

uncle

ibn khaal (m.)

ابْنُ خَالَ

cousin

Suhufiy (m.) -uun (p.)

صُحُفِيّ - وَن

journalist

yaZhar

يُظْهِرُ

it appears, it seems

Zahara (r.)

ظَهَرَ

to appear, to seem

muḥarrir (m.)

مُحَرِّر

editor

shahr (m.)

شَهْر

month

shuhuur (p.)

شُهُور

usbuu'iyah (f.)

أُسْبُوعِيَّة

weekly

mujtama' (m.) -aat (p.)

مُجْتَمَع - ات

society

tu'aaliij

تُعَالِجُ

it deals with

'aalaja

عَالِج

to deal with

mashaakil

مَشَاكِل

problems

mushkilah (f.s.)

مُشْكِلَةٌ

sa'iid (m.)

سَعِيد

happy

su'adaa' (p.)

سُعْدَاء

-ah (f.) -aat (p.)

ة - ات

Part two

qatl (m.)

قَتَلَ

killing, murder

raSiif (m.)

رَصِيفٌ

pavement

arSifah (p.)

أَرْصِفَةٌ

asma'

أَسْمَعُ

I hear

sami'a (r.)

سَمِعَ

to hear

afkaar

أَفْكَارٌ

ideas

fikrah (f.s.)

فِكْرَةٌ

arjuu

أَرْجُو

I beg, I ask

rajaa (r.)

رَجَا

to ask

maqaal (m.) -aat (p.)

مَقَالٌ - أَت

article

anShur

أَنْشُرُ

I publish

nashara (r.)

نَشَرَ

to publish

a'idu

أَعِدُّ

I promise

wa'ada (r.)

وَعَدَ

to promise

hall (m.)

حَلٌّ

solution

huluul (p.)

حُلُولٌ

Sahiih (m.)

صَحِيحٌ

right

'aziiz

عَزِيزٌ

Aziz

ra'iisiyyah (f.)

رَأْسِيَّةٌ

main

ra'iisiy (m.s.)

رَأْسِيٌّ

thalaath (m.)

ثَلَاثٌ

three

faqr (m.)

فَقْرٌ

poverty

jahl (m.)

جَهْلٌ

ignorance

nabda'

نَبْدًا

we start

Part three

sa'aadah (f.)

سَعَادَةٌ

happiness

'aammah (f.)

عَامَّةٌ

public

astami'

أَسْتَمِعُ

I listen

istama'a

إِسْتَمَعَ

to listen

akhbaar

أَخْبَارٌ

news

khabar (m.s.)

خَبَرٌ

sikkiin (m.)

سِكِّينٌ

knife

sakaakiin (p.)

سَكَاكِينٌ

aqtul

أَقْتُلْ

I kill

qatala (r.)

قَتَلَ

to kill

ahad (m.)

أَحَدٌ

somebody

tahta

تَحْتَ

under

tuhimm

تُهِمُّ

it concerns

Notes

Part one

1. **uriid an uḥaddithakum:** I want to speak to you (I want that I speak to you). Remember that Arabic expresses the English infinitive (to tell, to speak, etc.) by using **an** أَنْ followed by a verb in the Imperfect: **yuriid**

an yadhhab: he wants to go (L11 N12 and L5 N23).

'an nafsii: about myself **nafs** can have several meanings: soul, self, and same. Here, **nafsii** means myself. Note the use of **'an** عَنْ on, about,

concerning. The preposition **bi** بِ is also used with the word **nafs** to mean:

bi-nafsii	بِنَفْسِي	myself
bi-nafsih	بِنَفْسِهِ	himself
bi-nafsihaa	بِنَفْسِهَا	herself

Thus: **ishtaraytu l-kitaab bi-nafsii**: I bought the book (by) myself;
shaahadtuhu bi-nafsii: I saw him myself.

- ibn khaal**: cousin (the son of the uncle) **khaal** is uncle on the maternal side; **khaalah**: aunt. For a list of family relationships see App. 12C.
- Suhufiy**: journalist **Sihaafah** صحافة press, journalism.
- jaraa'id wa-majallaat**: newspapers and periodicals (magazines)
jariidah: newspapers, **majallah**: journal, periodical, magazine.

- kull yawm**: every day, daily **kullu l-yawm** كُلُّ الْيَوْمِ all the day, the entire day.

- al-mujtama'u l-'arabiyyu l-jadiid**: the Modern Arab Society
mujtama' is derived from the root **jama'a** جَمَعَ to gather, to unite. From this root we also get **jaami'** جامع mosque, **jaami'ah** جامعة university.

- laa fii miSr faqaT, laakin**: not only in Egypt, but
- li-'annanii a'mal**: because I work **li-'annani** because I is made up of **li** لِ + **anna** أَن + **nii** (nii نِي is an attached pronoun). **anna** joined to **li** is used with the attached pronouns to mean:

li-'annanii	لِأَنْتِي	because I
li-'annaka	لِأَنَّكَ	because you (m.)
li-'annahaa	لِأَنَّهَا	because she (f.)
li-'annakum	لِأَنَّكُمْ	because you (m.p.)
li-'annahunna	لِأَنَّهِنَّ	because they (f.p.)

Example: **li-maadhaa tuhibbu haadhaa l-bayt**: Why do you like this house? **li-annahu kabiir**: Because it's big.

- Saahibati l-jalaalah**: her majesty This is a title usually used for royalty. **jalaalah** جَلَالَة loftiness, majesty. In this speech, the speaker is carried away by his enthusiasm for his profession, the press.

Part two

qatlu l-waqt Killing time

- lam yu'jibnii**: It didn't please me. **lam** لَمْ not is a word used with the Imperfect tense to negate the past, similar to the use of **maa** مَا which is used with the Perfect to negate the past (L12 N12). It makes no difference whether you use **maa** مَا with the Perfect or **lam** لَمْ with the Imperfect. Thus **lam yakhruj mina l-bayt**: He did not go out of the house. **maa kharaja mina l-bayt**: He did not go out of the house. For the use of the negatives, see App. 9B.

- al-qahwah**: a café **qahwah** also means coffee.

- kathiir mina n-naas**: many people (many of the people) **qaliil mina n-naas**: few people.

- laa yaf'aluun ayy shay'**: they do nothing (they do not do anything) **ayy shay'** preceded by a negative statement **laa...** means nothing; but preceded by a question it means anything: **hal turiid ayy shay'**? Do you want anything?

illaa qatla l-waqt: except killing time **illaa**: except, but.

- haadhihi l-'afkaar**: these thoughts, ideas Note the feminine singular use of **haadhihi** هَذِهِ with an inanimate broken plural noun.

- wa-li-haadhaa...arjuuki**: and therefore...I ask you **li-haadhaa**: therefore is made up of **li** لِ and **haadhaa** هَذَا. In L12 N30 we had the word **li-kay** لِكَي (li + kay) meaning in order to, while in this lesson (N8) we have learnt that the word **li-'anna** لِأَنَّ is made up of (li + anna) meaning because.

- li-'anshurah**: so that I might (to) publish it **li** prefixed to the verb in the Imperfect is used in Arabic to express a similar structure to that of the infinitive in English. **dhahabnaa li-nushaahid**: We went to see (L6 N5).

al-hallu S-Sahiih The real solution

- al-mashaakilu r-ra'iisiyyah**: the main problems **ra'iisiy**: main is the masculine adjective. Remember **ra's**: head.
- wa-kayfa nu'aaliij**: How do we treat? **kayfa** كَيْفَ is a question word meaning how. Thus: **kayfa tadhhab ila l-maktab**? How do you go to the office? **kayfa haaluka**? How are you? (How is your condition?)
- li-'annahu yusabbib**: because it causes **yusabbib**: causes from **sabbaba** سَبَّبَ to cause. The nouns is **sabab** سَبَب.
- am nabda'**: or start **am** means or. Another word for or in Arabic is **aw** أَوْ. **am** أَمْ is used with interrogative sentences or sentences implying a

question, while **aw** أو is commonly used with statements in the positive and the negative. Examples:

laa uriid shaayan aw qahwah: I don't want tea or coffee. **adhab ila s-siinimaa awi l-masrah:** I'll go to the cinema or the theatre.

Lesson fourteen

North West Africa

New words in this lesson

Part one

ar-raabi' °ashar (m.)

shamaal (m.)

gharb (m.)

afriiqiyaa (f.)

istalamtu

istalama

khiTaab -aat (p.)

muhsin

Saadiq

saafara

saafara (r.)

al-maghrrib

Tanjah (f.)

as-sabt (m.)

yuuliyah

°aziiz (m.)

tahiyya (f.)

ashtarik

ishtaraka

mu'tamar (m.) -aat (p.)

الرَّابِعَ عَشَرَ

شَمَال

غَرْب

أَفْرِيقِيَا

اِسْتَلَمْتُ

اِسْتَلَمَ

خَطَاب -- ات

مُحْسِن

صَادِق

سَافَرَ

سَافَرَ

اَلْمَغْرِب

طَنْجَة

اَلسَّبْت

يُولِيَة

عَزِيْز

تَحِيَّة

اَشْتَرَكْتُ

اِشْتَرَكْتُ

مُؤْتَمَر -- ات

fourteenth

north

west

Africa

I received

to receive

letter

Muhsin

Sadiq

he travelled,

to travel

Morocco

Tangier

Saturday

July

dear

greetings

I take part

to take part

conference

kuttaab	كُتَّاب	authors
kaatib (m.s.)	كَاتِب	
al-ladhii (m.)	الَّذِي	which, who
al-latii (f.)	الَّتِي	
ghadan	غَدَا	tomorrow
al-'ahad	الْأَحَد	Sunday
aghust	أَغُسْتُس	August
maghribiyyah (f.)	مَغْرِبِيَّة	Moroccan
ad-daaru_l-bayDaa' (f.)	الدَّارُ الْبَيْضَاءُ	Casablanca
faas (f.)	فَاس	Fez
marraakish (f.)	مَرَّاكِيش	Marrakesh
nihaayah (f.) -aat (p.)	نِهَآيَة - ا ت	end
qaraaraat	قَرَارَات	resolutions
qaraar (m.s.)	قَرَار	
yattakhidh	يَتَّخِذ	he adopts, takes
ittakhadha	اِتَّخَذَ	to adopt, to take
a'Daa'	أَعْضَاء	members
'uDw (m.s.)	عَضْو	
tamanniyaat	تَمَنِّيَات	good wishes
mukhlis (m.)	مُخْلِص	faithful

Part two

Taariqu_bnu ziyad	طَارِقُ ابْنُ زِيَاد	Tariq Ben Ziyad
taqa'	تَقَع	it is situated,
waqa'a (r.)	وَقَعَ	to be situated, to fall
muhiiT (m.)	مُحِيط	ocean
al-muhiiTu_l-'aTlasiy	الْمُحِيطُ الْأَطْلَسِيّ	the Atlantic Ocean
yafSilu	يَفْصِلُ	it separates
faSala (r.)	فَصَلَ	to separate

isbaaniyaa (f.)	إِسْبَانِيَا	Spain
maDiiq (m.)	مَضِيق	strait
maDaa'iq (p.)	مَضَائِق	
maDiiq jabal Taariq	مَضِيق جَبَل طَارِق	Straits of Gibraltar
jabal (m.)	جَبَل	mountain
jibaal (p.)	جِبَال	
laysa	لَيْسَ	he isn't
ka-	كَ-	as, like
qaa'id (m.)	قَائِد	general, leader
qaadah (p.)	قَادَة	
fa'ala	فَعَلَ	he did, he performed
fa'ala (r.)	فَعَلَ	to do, to perform
miilaadiyyah (f.)	مِيلَادِيَّة	A.D.
dhakiy (m.)	ذَكِيّ	clever
adhkiyaa' (p.)	أَذْكِيَاء	
libyaa (f.)	لِبْيَا	Libya
tuunis (f.)	تُونِس	Tunisia
al-jazaa'ir (f.)	الْجَزَائِر	Algeria
Taraablus (f.)	طَرَابُلُس	Tripoli

Part three

sabab (m.)	سَبَب	reason
asbaab (p.)	أَسْبَاب	
rihlah (f.) -aat (p.)	رَحْلَة - ا ت	trip
oktoobar (m.)	أَكْتُوبَر	October
jaww (m.)	جَوّ	weather
laTiif (m.)	لَطِيف	fine
barnaamaj (m.)	بَرْنَامَج	programme

baraamij (p.)	بَرَامِج	
al-'ithnayn	الْإِثْنَيْنِ	Monday
ath-thalaatha'	الثَّلَاثَاءُ	Tuesday
al-'arba'aa'	الرَّابِعَاءُ	Wednesday
al-khamiis	الْخَمِيسَ	Thursday
al-jum'ah	الْجُمُعَة	Friday
Sahraa' (f.)	صَحْرَاءُ	desert
aS-Sahraa'u_l-kubra	الصَّحْرَاءُ الْكُبْرَى	Sahara
kubra	كُبْرَى	great, big
wahraan (f.)	وَهْرَان	Oran
qusanTiinah	قُسْطَنْطِينَة	Constantine
muqaddaman	مُقَدِّمًا	in advance

Notes

Part one

1. yawmi_s-sabt 31 yuuliyah: Saturday, July 31.
2. 'aziizii: my dear, my beloved friend 'aziizatii عَزِيزَتِي is the feminine form.
3. haDartu mundhu ayyaam qaliilah: I came a few days ago. haDara حَضَرَ to arrive, to be present; mundhu since, for (time).

Examples: lam ukallimhu mundhu usbuu': I haven't talked to him for a week; lam ushaahid Sadiiqii mundhu ams: I haven't seen my friend since yesterday.

4. li-'ashtarik: to participate (so that I may participate) ishtaraka اشْتَرَكَ to share, to be a partner. Note sharikah شَرِكَة company, firm.

kuttaab: writers, plural of kaatib كَاتِب writer, author kataba كَتَبَ to write is the root.

5. sa-yabda': it will start, commence yabda': it starts. sa سَ when used with the Imperfect (present) makes it definitely future. There is no difference in the meaning between yabda'ghadan and sa-yabda'ghadan.

They both mean: *It will start tomorrow*. But **adhab ila l-madrasah kull yawm** means: *I go to school every day*; while **adhab ila l-madrasah ghadan** means: *I'll go to school tomorrow*. Remember that by prefixing **sa-** to the Imperfect the tense becomes future.

ghadan: tomorrow اَمْس or **al-baarihaah** الْبَارِحَة yesterday. Here are some other adverbs of time:

Sabaahan	صَبَاحًا	in the morning
masaa'an	مَسَاءً	in the evening
Zuhraan	ظَهْرًا	at midday

6. **wa-qad zurtu**: I have visited **qad** قَدْ when used with the Perfect (past) expresses the present perfect (with have).
7. **allatii yattakhidhuhaa l-'a'Daa'**: which the members will take (take). Note the following use of the relative pronouns:

alladhii	الَّذِي	who, which, that (m.s.)
allatii	الَّتِي	who, which, that (f.s.)

aT-Taalibu_lldhii yaqra' Sadiiqii. The student who is reading is my friend. **aT-Taalibah_llatii** taqra' Sadiiqatii. The student (f.) who is reading is my friend. For a complete list of relative pronouns, see App. 5E. Here **allatii** refers to **al-qaraaraat**: resolutions, decisions (singular:

qaraar قَرَار). **qaraarat** is the feminine sound plural of an inanimate object. That is why it is treated as singular and is followed by the singular form of the feminine relative pronoun. For sound feminine plural see L8 N9b.

yattakhidhuhaa l-'a'Daa': the members will adopt (he takes it, the members) **yattakhidhu**: he takes is derived from **ittakhadha** اِتَّخَذَ to adopt, to take, Verb Pattern VII. The root is **akhadha** أَخَذَ to take. **haa** هَا (attached pronoun) refers to **qaraaraat**. You might have noticed that we said **yattakhidh**: he takes, adopts instead of **yattakhidhuun**: they take, which is the third person plural form of the verb. Naturally you would assume that **al-'a'Daa'**, being plural, would be preceded by the plural form of the verb, but in Arabic this is not the case. If we start a sentence with a plural noun followed by a verb, we use this pattern: **al-'a'Daa' yattakhidhuun**: The members (they) take; **aT-Tullaab yadrusuun**: The students study. But if we start with a verb followed by a plural noun we say: **yattakhidu l-'a'Daa'**: the members take, (he takes, the members); **yadrusu T-Tullaab**: the students study, (he studies, the students).

8. **al-mukhlis**: *sincere, devoted, faithful* Here, in correspondence, it is equivalent to *yours sincerely*. The feminine form is **al-mukhlisah**.

Part two

Taariqu_bnu ziyaad *Tariq Ben Ziyad*

9. **Taariqu_bnu ziyaad**: *Tariq, Son of Ziyad*, the famous Arab commander who led the attack and conquered Spain in 711 A.D.
 10. **shamaal gharb**: *North West* The four points of the compass are:

sharq	شَرْق	east		gharb	غَرْب	west	
shamaal	شَمَال	north		januub	جَنُوب	south	

11. **maadhah yafSiluhah?** *What separates her?* Her refers to Morocco (f.). Names of countries in Arabic are feminine. **yafSilu** يَفْصِلُ is derived from the root **faSala** فَصَلَ : *to separate*.
 12. **maDiiq jabal Taariq**: *the Straits of Gibraltar* **maDiiq**: *strait* is associated with **Daaqa** ضَاق : *to become narrow*. Gibraltar is the English name for **jabal Taariq** (the mountain of *Taariq*) which was named after *Taariq ben Ziyad*.
 13. **Taariq ism 'arabiy, a-laysa ka-dhaalik?** *Tariq's an Arabic name, isn't it?* In the following sentences you can see the use of **a-laysa ka-dhaalik**:
hiya fi l-bayt, a-laysa ka-dhaalik? *She's at home, isn't she?* **dhahaba ila l-maT'am, a-laysa ka-dhaalik?** *He went to the restaurant, didn't he?* **anta tuhibbu dimashq, a-laysa ka-dhaalik?** *You like Damascus, don't you?*
 14. **qaa'id 'arabiy**: *Arab leader, Arab commander* from **qaada** قَاد : *to lead*.
 15. **fii sanat 711 miilaadiyyah**: *In the year 711 A.D.* The word **miilaadiyyah** is related to **miilaad** مِيلَاد *birth*. **'iidu l-miilaad** عيد الميلاد *Christmas (the Feast of the Birth)*; **qabla l-miilaad** قَبْلَ الْمِيلَاد *B.C.*; **ba'da l-miilaad** بَعْدَ الْمِيلَاد *A.D.*
 The Arab calendar is known as **hijriyyah** هِجْرِيَّة and begins with the year of **al-hijrah** الْهَجْرَة : *the emigration* of Muhammad from Mecca to Medina in 622 A.D.

Lesson fifteen

At the post office

New words in this lesson

Part one

al-khaamis 'ashar (m.)	الْخَامِسَ عَشَرَ	fifteenth
maktab (m.)	مَكْتَب	office
makaatib (p.)	مَكَاتِب	
bariid (m.)	بَرِيد	post
bay' (m.)	يَبِع	selling
Tawaabi'	طَوَائِع	stamps
Taabi' (m.s.)	طابع	
tasjiil (m.)	تَسْجِيل	registering
irsaal (m.)	إِرْسَال	sending
Turuud	طُرُود	parcels
Tard (m.s.)	طَرْد	
hawaalaat maaliyyah	حَوَالَات مَالِيَّة	postal orders
hawaalah (f.s.)	حَوَالَة	
maaliy (m.)	مَالِي	financial, monetary
yashtarii	يَشْتَرِي	he buys
ishtara	اِشْتَرَى	to buy
mursil (m.) -uun (p.)	مُرْسِل -- وَن	sender
yulSiqu	يُلْصِق	he sticks
alSaqa	أَلْصَقَ	to stick
Zarf (m.)	ظَرْف	envelope
Zuruuf (p.)	ظُرُوف	

Sunduug	صُنْدُوْق	box
Sanaadiiq (p.)	صَنَادِيْق	
najma'u	نَجْمَعُ	we collect
jama'a (r.)	جَمَعَ	to collect
qiTaar (m.) -aat (p.)	قِطَار -- ات	train
baakh ^h irah (f.) -aat (p.)	بَاخِرَة -- ات	ship
'aadiy (m.) -uun (p.)	عَادِيّ -- ون	ordinary
Taa'irah (f.) -aat (p.)	طَائِرَة -- ات	plane
musajjalah (f.)	مُسَجَّلَة	registered
iiSaal (m.)	إِيصَال	receipt
mursal ilayh (m.)	مُرْسَل إِلَيْهِ	addressee
'unwaan (m.)	عُنْوَان	address
'anaaween (p.)	عَنَاوِين	
khatm (m.)	خَتْم	stamp
akhtaam (p.)	أَخْتَام	

Part two

miizaan (m.)	مِيزَان	scales
mawaaziin (p.)	مَوَازِين	
wazn (m.)	وَزْن	weight
awzaan (p.)	أَوْزَان	
kiiloograam (m.) -aat (p.)	كِيلُو جَرَام -- ات	kilogram
rub' (m.)	رُبْع	quarter
arbaa' (p.)	أَرْبَاع	
ujrah (m.)	أُجْرَة	cost, fee
ujuur (p.)	أُجُور	
qirsh (m.)	قِرْش	penny
quruush (p.)	قُرُوش	
yukallif	يُكَلِّف	it costs

kallafa	كَلَّفَ	to cost
ufaDDil	أَفْضَلَ	I prefer
faDDala	فَضَّلَ	to prefer
kay	كَي	so that
sur'ah (f.)	سُرْعَة	speed
bi-sur'ah	بِسُرْعَة	quickly
waraqah (f.)	وَرَقَة	note
baaqii (m.)	بَاقِي	remaining
kitaabah (f.)	كِتَابَة	writing
musta'jal (m.)	مُسْتَعَجَل	express
ghayr	غَيْر	not
waaDiḥah (f.)	وَاضِحَة	clear
sulaymaan baashaa	سُلَيْمَان بَاشَا	Sulayman Basha
ḥamdii	حَمْدِي	Hamdy

Part three

maḥaTTah (f.) -aat (p.)	مَحَطَّة -- ات	station
juḥaa	جُحَا	Joha
aswaan (f.)	أَسْوَان	Aswan
Saraḥah (f.)	صَرَاخَة	frankness
bi-Saraḥah	بِصَرَاخَة	frankly

Notes

Part one

1. maktab: office; maktabu_l-bariid : مَكْتَبُ الْبَرِيد : the post office.
2. muwaZZafu_l-bariid: the Post Office man (employee)

3. **shabaabiik kathiirah**: many counters (windows) **shubbaak**: window, counter.
4. **li-bay° Tawaabi°**: for the sale of stamps **baa°a** : بَاعَ : to sell; **bay°** : بَيْع : sale; **Taabi°** : طَابِع stamp, also print, from **Taba°a** : طَبَعَ : to print.
5. **wa-li-tasjiili_l-khiTaabaat**: and for the registering of the letters **sajjala** : سَجَّلَ : to register. **tasjiil** is the verbal noun.
6. **wa-li-'irsaali_T-Turuud**: and for sending parcels **arsala** : أَرْسَلَ : to send, to dispatch is the root from which the verbal noun, **irsaal**, is derived.
7. **hawaalaat maaliyyah**: money orders Also known as **hawaalaat bariidiyyah**. **hawaalah** : حَوَالَة is the singular, a postal order.
8. **mursilu_l-khiTaab**: the sender of the letter **mursil** : مُرْسِل : sender from **arsala** : أَرْسَلَ : to send.
9. **yaDa°u_l-khiTaab**: he puts the letter **yaDa°** : يَضَع : he puts from **waDa°a**: to put. For the conjugation of verbs beginning with **wa** و , see App. 6G.
10. **Sunduuqi_l-bariid**: the letter box **Sanaadiiq** : صَنَادِيْق : boxes is the plural.
11. **tursalu_l-khiTaabaat**: The letters are sent (f.) This is the passive form of the verb **tursilu**: she, it, sends. Note that we use the feminine singular form of the verb with the inanimate plural whether it precedes the verb or comes after it: **tursalu_l-khiTaabaat** or **al-khiTaabaat tursal**: The letters are sent.
12. **al-bariidu_l-jawiyy**: air mail **jawiyy** from **jaww** : جَوَّ : air, weather.
13. **iiSaalan**: a receipt, from **waSala** : وَصَلَ : to arrive, to come (to one's hand).
14. **al-mursal ilayh**: the addressee (the person to whom it is sent) **al-mursil** : الْمُرْسِل : the sender (the person who sends).
15. **khatm**: seal, stamp The verb is **khatama** : خَتَمَ : to seal, to stamp.

Part two

amaama_shubbaaki_T-Turuud At the parcel counter

16. **amaama**: facing, in front of An adverb of place.
17. **min faDlik**: please, if you please **min faDliki** (f.s.); **min faDlikum** (m.p.).

18. **Da°hu**: put it, Imperative of **waDa°a** : وَضَعَ : to put.
19. **al-baaqii**: the rest (the remainder), from **baqiya** : بَقِيَّة to remain. **al-baaqiyah** : الْبَاقِيَّة is the feminine form of the adjective.

al-bariidu_l-musajjalu_l-musta°jal Express registered mail

20. **al-musta°jal**: express, urgent (hurried) **musta°jal** is derived from **ista°jala** to hurry, to rush which is Pattern X of the simple verb **°ajila** : عَجَلَ . We say **khiTaab musta°jal**: express letter, but when we want to say I'm in a hurry we use **musta°jil** : مُسْتَعَجِل : anaa musta°jil.

Lesson sixteen

The seashore

New words in this lesson

Part one

as-saadis 'ashar (m.)	السادس عشر	sixteenth
al-'iskandariyyah (f.)	الإسكندرية	Alexandria
jaww (m.)	جو	weather
haarr (m.)	حار	hot
faSl (m.)	فصل	season
fuSuul (p.)	فصول	
haadi' (m.) -uun (p.)	هادئ	calm
amwaaj	أمواج	waves
mawjah (f.s.)	موجة	
raml (m.)	رمل	sand
naa'im (m.)	ناعيم	soft
aSfar (m.)	أصفر	yellow
dhahabiy (m.)	ذهبي	golden
-ah (f.)	ة	
yaf'abuun	يلعبون	they play
la'iba (r.)	لعب	to play
yasbaḥuun	يسبحون	they swim
sabaha (r.)	سبح	to swim
yaqfizuun	يقفزون	they jump
qafaza (r.)	قفز	

yajruun

jara (r.)

shamaasiy

shamsiyyah (f.s.)

saandwitshaat

saandwitsh (f.s.)

ays kriim (m.)

mashruubaat

mashruub (m.s.)

muthallajah (f.)

Part two

'uTlah (f.) -aat (p.)

Sayfiyyah (f.)

mufrad (m.)

bi-mufradika

'aadataan

fi_l-'aadah

mufaDDal (m.)

mufaDDalah (f.)

ra'su_l-barr (f.)

taqDii

qaDa (r.)

a'zab (m.)

marsa maTruuḥ (f.)

bayruut (f.)

bi-duun

shaak (m.)

bi-duun shakk

يجرون

جرى

شماسي

شمسية

ساندويشات

ساندويش

ايس كريم

مشروبات

مشروب

مثلجة

عطلة -- ات

صيفية

مفرد

بمفردك

عادة

في العادة

مفضل

مفضلة

رأس البر

تقضي

قضى

أعزب

مرسى مطروح

بيروت

بدون

شك

بدون شك

they run

to run

sun-shades

sandwiches

ice-cream

drinks

cold, iced

holiday

summer

singular

by yourself, alone

usually

usually

favourite

Ras Al-Bar

you spend

to spend

bachelor

Marsa Metrooh

Beirut

without

doubt

doubtlessly

'aruus (f.)	عُرُوس	bride
'araa'is (p.)	عَرَّائِس	
ma'an	مَعَا	together
malaahii	مَلَاهِي	night-clubs
malha (m.s.)	مَلْهِي	
layliyyah (f.)	لَيْلِيَّة	night, nocturnal
dushsh (m.)	دُشْش	shower
aZunn	أَظَنَّ	I think
Zanna (r.)	ظَنَّ	to think
li-maadhaa?	لِمَاذَا	why?
kalaam (m.)	كَلَام	speech
faarigh (m.)	فَارِغ	empty
kalaam faarigh	كَلَام فَارِغ	nonsense
haa'ij (m.)	هَائِج	rough, agitated
-ah (f.)	أَبَدًا	never
abadan	تَوُجَد	it (she) is to be found
tuujad		
wajada (r.)	وَجَدَ	to find
bi-l-marrah	بِالْمَرَّةِ	at all

Part three

aTfaal	أَطْفَال	children
Tifl (m.s.)	طِفْل	
Sibyaan	صِبْيَان	boys
Sabiy (s.)	صَبِيّ	
husniyyah	حُسْنِيَّة	Husniya

umm	أُمّ	mother
khaalah -aat (p.)	خَالَات	aunt
qiSSah (f.)	قِصَّة	story
qiSaS (p.)	قِصَص	
banaat	بَنَات	girls
bint (s.)	بِنْت	
ammaa	أُمَّا	but as for, but
qad	قَدْ	(see L14 N6)

Notes

Part one

1. **taqa'**: it is situated **تَقَع** is the Imperfect of **وَقَعَ** to fall down, to lie. For the conjugation of verbs beginning with **wa** وَ, see App. 6G.
2. **al-jaww**: the weather, but also the air, the climate. Note also **jawwan** جَوًّا by air; **jawwiyy** جَوِّي air (adj.), aerial; **bariid jawwiyy**: air mail (L15).
3. **haarr**: hot, referring to weather; **saakhin** is another word for hot, but it is usually used for describing water and body temperature.
4. **fii faSli_S-Sayf**: in the summer season (in the season of the summer).
5. **laysa bihi amwaaj**: There are no waves in it.

The negative **laysa** لَيْسَ not, is not, is normally used to negate an equational sentence, i.e., a sentence without a verb:

al-jaww haarr: The weather's hot.

al-jaww laysa haarran: The weather isn't hot.

al-funduq qariib: The hotel's near.

al-funduq laysa qariiban: The hotel isn't near.

al-bahr haadi': The sea's calm.

al-bahr laysa haadi'an: The sea isn't calm.

laysa لَيْسَ is a verb conjugated like the Perfect, but indicating the present. It negates sentences which would have the verb *to be* in English. Here is the conjugation of the verb **laysa**:

lastu	لَسْتُ	I am not
lasta	لَسْتَ	you are not (m.)
lasti	لَسْتِ	you are not (f.)
laysa	لَيْسَ	he is not
laysat	لَيْسَتْ	she is not
lasnaa	لَسْنَا	we are not
lastum	لَسْتُمْ	you are not (m.)
lastunna	لَسْتُنَّ	you are not (f.)
laysuu	لَيْسُوا	they are not (m.)
lasna	لَسْنَ	they are not (f.)

For the use of other Arabic negatives, see L4 N11a, L9 N22, and L12 N2.

6. **azraq: blue**
 7. **al-bahr mal'aan bi_l-kibaar wa-S-Sighaar:** *The sea is full of grown-ups and children.*

kabiir كَبِير *big*, **Saghiir** صَغِير *small*. **kibaar** and **Sighaar** are the plural forms. These adjectives are used as nouns. It is common in Arabic to use adjectives as nouns. **mal'aan:** *full*, from **mala'a** مَلَأَ *to fill*.

8. **yaf'abuun, wa-yasbaḥuun wa-yaqfizuun wa-yajruun:** *they play, and they swim, and they jump and they run.* The roots are **la'iba** لَعِبَ, **sabaha** سَبَحَ, **qafaza** قَفَزَ and **jara** جَرَى .
 9. **shamaasy:** *umbrellas* This is the plural of **shamsiyyah** شَمْسِيَّة : *umbrella, sun-shade*, from **shams** شَمْس : *sun*.
 10. **'ala_r-rimaal:** *on the sands* **rimaal:** *sands*; **raml** رَمْل : *sand*.
 11. **al-mashruubaati_l-muthallajah:** *cold drinks* **mashruubaat** is the plural of **mashruub** مَشْرُوب : *a drink*, from **shariba** شَرِبَ *to drink*. **muthallajah:** *iced (f.)* from **thalj** ثَلَج *ice (n.), snow*.
 12. **wa-l-kull su'adaa' yatakallamuun wa-yaDhakuun:** *and all are happy, talking and laughing (they talk and they laugh).*
 a. **su'adaa':** *happy (pl. adj.)*, from **Sa'iid:** *happy*.
 b. The root of the verb **yaDhakuun** is **Dahika:** *to laugh*.

- c. Here we see again that when the verb is placed after the subject, and that subject is a human being (or human beings), the verb agrees with the subject in gender and number. However, when the verb is placed before the subject, and that subject is a human being, the verb agrees in gender with the subject but is always singular.

Examples:

aT-Tullaab yaDhakuun: *(the students they laugh), the students laugh.*
yaDhaku_T-Tullaab: *(he laughs, the students), the students laugh.*

aT-Taalibaat darasna: *(the students (f.) they studied), the students studied.*

darasati_T-Taalibaat: *(she studied, the students), the students studied.*

In the sentence above, the subject **al-kull** اَلْكُلَّ *all (m. pl.)* precedes the verb and hence the verb agrees with the subject (m. pl.). See L14 N7b.

Don't forget that with inanimate nouns and nouns referring to animals, the verb is always in the singular (f. or m.) whether placed before or after its subject.

Part two

al-'uTlah_S-Sayfiyyah *Summer holidays*

13. **'uTlataka_S-Sayfiyyah:** *your summer vacation (your vacation, the summer one)* Since **'uTlataka:** *your vacation* is defined, the adjective modifying **'uTlataka** (f.s.) must also be defined, with **al** اَل .
 14. **ash-shawaaTi':** *seashores* **shaaTi'** شَاطِئْ *seashore*.
 15. **bi-mufradika:** *on your own (in your single)* **mufrad** مُفْرَد , in grammar, means *singular* and **jam'** جَمْع is the word for *plural*.
 16. **fi_l-'aadah:** *usually* **'aadah** عَادَة *habit, custom*.
 17. **ila shaaTi'inaa_l-mufuDDal:** *to our favourite seaside (to our preferred seaside)* **mufaDDal** is derived from **faDDala** فَضَّلَ : *to prefer*.
 18. **kayfa taqDii?** *how do you spend?* **qaDa** قَضَى : *to spend (time)*.
 19. **kull sanah:** *every year*, but **kullu_s-sanah:** *all the year, the entire year*.
 20. **al-malaahii_l-layliyyah:** *night clubs* **layliyyah** لَيْلِيَّة (belonging to night) is the feminine adjective, while **layliy** لَيْلِي is the masculine adjective; **layl:** لَيْل *night* is the noun.

21. **hal sa-tadhab?** Are you going? You notice that, as in the case of the Perfect and the Imperfect, **hal** is added here at the beginning of the sentence to form the interrogative of the Future. For the Future tense see L14 N5. Note also that if you say **hal tadhab?** instead of **hal sa-tadhab**, the meaning remains the same.

22. **laa aZunn:** I don't think so.

This structure is used to express doubt and lack of certainty. **hal waaliduka fi_l-bay?** Is your father at home? **laa aZunn:** I don't think so.

23. **laa, abadan!** No, never!

Here is an example of two negatives used together. **abadan أَبَدًا** is used for emphasis.

Lesson seventeen

New words in this lesson

Part one

as-saabi' 'ashar (m.)

mushaahadah

madkhal (m.)

madaakhil (p.)

arshada

arshada

saa'ii (m.)

su'aat (p.)

maqaa'id

maq'ad (m.s.)

uTfi'at

aTfa'a

tadhaakir

tadhkarah (f.s.)

'uriDa

'araDa (r.)

'arD

shariiT (m.)

السَّابِعَ عَشَرَ

مُشَاهَدَة

مَدْخَل

مَدْخَل

أَرْشَدَ

أَرْشَدَ

سَاعِي

سُعَاة

مَقَاعِد

مَقْعَد

أُطْفِئَتْ

أُطْفِئَتْ

تَذَاكِير

تَذَكَّرَة

عُرِضَ

عُرِضَ

عُرِضَ

شَرِيْط

At the cinema

seventeenth

seeing, watching

entrance

he showed, guided

to show, to guide

usher

seats

it was turned off,

put out

to put out

tickets

it was shown

to present, show

displaying, showing

film, tape, band

sharaa'iT (p.)	شَرَائِطْ	
shaashah	شَاشَةْ	screen
film	فِيلْمْ	film
aflaam (p.)	أَفْلَامْ	
film kaariikaatuuriy	فِيلْمْ كَارِيكَاتُورِيّ	cartoon
qaSiir (m.)	قَصِيرْ	short
qiSaar (p.)	قِصَارْ	
uDii'at	أُضِيَّتْ	it was switched on
aDaa'a	أَضَاءْ	to light, to switch on
istiraahah (f.)	إِسْتِرَاحَةْ	interval
buufeeh (f.)	بُوفِيَهْ	buffet
dakhkhantu	دَخَّنْتُ	I smoked
dakhkhana	دَخَّنْ	to smoke
tadkhiin (m.)	تَدَخِينْ	smoking
mamnuu' (m.)	مَمْنُوعْ	not allowed, prohibited
'indamaa	عِنْدَمَا	when
intahat	إِنْتَهَتْ	it ended
intaha	إِنْتَهَى	to end
hubb (m.)	حُبْ	love

Part two

balkoon (m.)	بَلْكُونْ	balcony
'aamilah (f.) -aat (p.)	عَامِلَةْ -- ات	female employee
hafilah (f.) -aat (p.)	حَفَلَةْ -- ات	performance
Saff (m.)	صَفْ	row
Sufuuf (p.)	صُفُوفْ	
khalfiy (m.)	خَلْفِيّ	back, at the back
haZZ (m.)	حَظْ	luck
li-husni_l-haZZ	لِحُسْنِ الْحَظْ	luckily

mutajaawirah (f.)	مُتَجَاوِرَةْ	adjacent
nawaahii	نَوَاحِيْ	sides
naahiyah (f.s.)	نَاحِيَةْ	
fata	فَتَى	young man
fityaan (p.)	فِتْيَانْ	
fataat	فَتَاةْ	young lady
fatayaat (p.)	فَتَيَاتْ	
yahduth	يَحْدُثْ	it happens
hadatha (r.)	حَدَثْ	to happen
suu' tafaahum	سُوءَ تَفَاهُْمْ	misunderstanding
tafaahum (m.)	تَفَاهُْمْ	understanding
yaktashifaan	يَكْتَشِفَانْ	they discover
iktashafa	اِكْتَشَفْ	to discover
maa yazaalaan	مَا يَزَالَانْ	they still are
maa zaala	مَا زَالَ	to still be
anna	أَنَّ	that
hayaat (f.)	حَيَاةْ	life
waaqi'iyah (f.)	وَاقِعِيَّةْ	real, realistic
mujarrad	مُجَرَّدْ	mere
khayaal (m.)	خَيَالْ	fantasy, imagination
ra'y (m.)	رَأْيْ	opinion
aaraa' (p.)	آرَاءْ	
tamthiil (m.)	تَمَثِيلْ	acting
fi'lan	فِعْلًا	indeed
muusiiqa (f.)	مُوسِيْقَى	music
ikhraaj (m.)	إِخْرَاجْ	production
mukhrij (m.) -uun (p.)	مُخْرِجْ -- وَنْ	producer
fannaan (m.) -uun (p.)	فَنَّانْ -- وَنْ	artist

ḥaqīqah (f.)

حَقِيقَةٌ

truth

ḥaqaa'iq (p.)

حَقَائِقُ

amaamiy (m.)

أَمَامِي

front

-ah (f.)

أَمَامِيَّة

Notes

Part one

1. **fii masaa' yawmi_l-khamiisi_l-maaDii:** Last Thursday evening (in the evening of the past Thursday).
Note that in Arabic we say *in Monday*, etc. for English *on Monday*.

2. **da'awtu:** I invited From **da'aa** دَعَا : to invite
3. **li-mushaahadat:** to watch, to see (for the seeing of) **mushaahahadah** is the verbal noun of the verb **shaahada** شَاهَدَ to see.
4. **film siinimaa'iy:** a (cinema) film.
5. **qaabaltuhumaa:** I met both of them

Note that the verb pattern of **qaabala** قَابَلَ (Pattern III) implies mutual or reciprocal action. The ending **humaa** هُمَا indicates the dual form; here the reference is to **Sami** and **Nabilah**. Note the following:

qaabaltuhu	قَابَلْتُهُ	I met him
qaabaltuhaa	قَابَلْتُهَا	I met her
qaabaltuhumaa	قَابَلْتُهُمَا	I met them (dual: m. or f.)
qaabaltuhum	قَابَلْتُهُمْ	I met them (plural m.)
qaabaltuhunna	قَابَلْتُهُنَّ	I met them (plural f.)

6. **'inda madkhali_s-siinimaa:** at the entrance of the cinema **'inda** here is an adverb meaning *at*. When we say **'indii** we mean *I have*. For the use of **'inda** see App. 6I.
7. **madkhal:** the place of entering, entrance, from **dakhala** دَخَلَ : to enter.

Similarly, **maT'am** مَطْعَم : the place of eating, i.e. restaurant. **maktab** مَكْتَب : a place of writing, i.e. office.

8. **thalaath tadhaakir:** three tickets **tadhkarah** تَذْكِرَةٌ : ticket.

Remember that we say **thalaath tadhaakir** but **thalaathat mafaatiih** three keys, because **tadhkarah** is feminine while **miftaah** (s. of **mafaatiih**) is masculine. For more details concerning the Arabic cardinal numbers see L8 N22.

9. **saa'ii:** delivery boy, also attendant, messenger.
10. **maqaa'idinaa:** our seats **maq'ad** مَقْعَد is the singular. It means a seat, a place for sitting, from the root **qa'ada** قَعَدَ to sit.
11. **uTfi'ati_l-'anwaar:** the lights were put out.

uTfi'a أُطْفِئَ it was extinguished (in the passive) **aTfa'a** أَطْفَأَ , to put out **uTfi'at** it was extinguished is the feminine singular form of the passive verb **uTfi'a**. The subject is **anwaar:** lights, broken plural of **nuur** نور light. Remember that the broken plural of the inanimate object is treated as singular and feminine when used with adjectives or verbs. In the sentence above, the verb **uTfi'at** is in the feminine singular.

12. **'uriDa:** it was shown.
a. **'uriDa** is the passive form of **'araDa:** to show, to present. In Arabic the Passive of the Perfect is formed by changing the short vowel of the first syllable into **Dammah: u** and the short vowel of the syllable before the last into **kasarah: i**. The passive forms of the verbs **kataba** كَتَبَ : to write, **darasa** دَرَسَ , to study, **arsala** أَرْسَلَ : to send, **waDa'a** وَضَعَ : to put are:

kutiba	كُتِبَ	was written
durisa	دُرِسَ	was studied
ursila	أُرْسِلَ	was sent
wuDi'a	وُضِعَ	was put

The following sentences show the difference between the active and the passive forms:

kataba_r-rajulu_r-risaalah: The man wrote the letter.

kutibati_r-risaalah: The letter was written.

waDa'tu_l-kitaab 'ala_l-maa'idah: I put the book on the table.

wuDi'a_l-kitaab 'ala_l-maa'idah: The book was put on the table.

See also App. 6J.

- b. **shariiT**: film, tape, ribbon The plural is **sharaa'iT** شَرَايِط .
13. **ash-shaashah**: the screen **shaashah** also means white cloth. Hence **ash-shaashah l-bayDaa'**: the motion picture screen (the white cloth).
14. **uDii'at**: was switched on (was lit) This is the singular feminine passive form of the verb **aDaa'a**: to light.
15. **istiraahah**: interval **istiraahah** is derived from **istaraaha** اِسْتَرَاَحَ to take rest, to relax.
16. **mamnuu'**: forbidden The verb is **mana'a** مَنَعَ : to prevent, stop.
17. **'indamaa**: as soon as **'indamaa** is a compound of **'inda** عِنْدَ and **maa** مَا . It also means whenever, when. The preposition **'inda** has a variety of meanings. Here are some of them:
'inda: at, near, by, on (place or time); also with (possession), usually meaning to have: **'indii** (with me), I have; **maadhah** **'indaka**: What do you have? Below, **laysa 'indii** لَيْسَ عِنْدِي : I don't have.
18. **intahat nihaayah sa'iidah**: It ended a happy ending **nihaayah** is the verbal noun of **intaha** اِنْتَهَى .
19. **wa-'aashaa**: and they both lived **'aashaa** عَاشَا is in the dual form. Other examples are:
- | | | |
|------------------|----------|-----------|
| shaahadaa | شَاهَدَا | they saw |
| dhahabaa | ذَهَبَا | they went |
- With the feminine dual we say:
- | | | |
|--------------------|------------|-----------|
| shaahadataa | شَاهَدَتَا | they saw |
| dhahabataa | ذَهَبَتَا | they went |
- For the dual form see App. 6.

Part two

'inda shubbaki t-tadhaakir At the box office

20. **laysa 'indii illaa**: I haven't got any except **illaa** means except, but, only. Example: **lam ushaahid illa sayyaarah waahidah**: I only saw one car (I saw but one car).
21. **yataqaabalaan**: they meet In N19 we had the dual form of the verb for the third person in the Perfect. Here we have an example of the dual

form of the verb used with the third person masculine in the Imperfect. Other examples in this lesson:

yaktashiifaaan: they discover

maa yazaalaan: they still are

The third person feminine dual forms are

tataqaabalaan تَتَقَابَلَان they meet

taktashifaaan تَكْتَشِفَان they discover

maa tazaalaan مَا تَزَالَان they still are

See App. 6.

22. **maa yazaalaan**: they still are The verb **zaala** زَالَ to cease (**yazalu**

ya'zalu in the Imperfect) is usually used preceded by the negatives **maa** مَا or **laa** لَا .

kull minhumaa: one another, (each one of them) **minhumaa** = **min** +

humaa. **humaa** هُمَا is the dual form of the attached pronouns used with the third person. We say:

minhu مِنْهُ from him

minhaa مِنْهَا from her

minhumaa مِنْهُمَا from them (dual, m. and f.)

minhum مِنْهُمْ from them (m.p.)

minhunna مِنْهُنَّ from them (f.p.)

Note that **lakinnahumaa** لَكِنَّهُمَا and **annahumaa** أَنَّهُمَا in the same lesson have the ending **humaa** هُمَا attached to them to express the dual.

23. **al-hayaati l-waaqi'iyah**: the real life **waaqi'iyah** (f.) and **waaqi'iy** (s.) means factual, real; the noun is **waaqi'** وَاَقِع : fact, reality.
24. **al-mukhrij fi'lan fannaan maahir**: the producer is an ingenious artist indeed. **akhraja** أَخْرَجَ : to send out, but also to produce (a play, etc.), hence **ikhraaj** إِخْرَاج production. **fannaan** فَنَّان artist; **fann** فَن art.

New words in this lesson

Part one

ath-thaamin °ashar (m.)	الْثَّامِنَ عَشَرَ	eighteenth
biTaaqah (f.) -aat (p.)	بِطَاقَة -- ات	postcard
baghdaad (f.)	بَغْدَاد	Baghdad
bariidiyyah (f.)	بَرِيدِيَّة	postal
ihda (f.)	إِحْدَى	one, one of
layla	لَيْلَى	Layla
zamiilah (f.) -aat (p.)	زَمِيلَة -- ات	fellow
zamiil (m.)	زَمِيل	
zumalaa' (p.)	زُمَلَاء	
awaakhir	أَوَاخِر	end
aakhir (s.)	آخِر	
tammuuz (m.)	تَمُوز	July
aab (m.)	أَب	August
haaruunu_r-rashiid	هَارُونُ الرَّشِيد	Haroon Al-Rasheed
alf laylah wa-laylah	أَلْف لَيْلَة وَلَيْلَة	Arabian Nights
masaajid	مَسَاجِد	mosques
masjid (m.s.)	مَسْجِد	
al-baabiliyyiin	بَابِلِيِّينَ	Babylonians
baabiliy (m.s.)	بَابِلِيّ	
al-'aashuuriyyiin	أَشُورِيِّينَ	Assyrians
aashuuriy (m.s.)	أَشُورِيّ	

iDaafah (f.s.)	إِضَافَة	addition
bi-l-'iDaafah	بِالإِضَافَة	in addition
al-'abbaasiyyiin	الْعَبَّاسِيِّينَ	Abbasides
'abbaasiy (m.s.)	عَبَّاسِيّ	
maSaani°	مَصَانِع	factories
maSna° (m.s.)	مَصْنَع	
takriir (m.)	تَكَرِير	refining
maSna° takriir	مَصْنَع تَكَرِير	refinery
sirnaa	سِرْنَا	we walked
saara (r.)	سَارَ	to walk
dijlah (m.)	دِجْلَة	Tigris
al-baSrah (f.)	الْبَصْرَة	Basra
januub (m.)	جَنُوب	south
al-'iraaq	الْعِرَاق	Iraq
uakhiil	نَخِيل	palm trees
nakhlah (f.s.)	نَخْلَة	
tamr	تَمْر	dates
tamrah (f.s.)	تَمْرَة	
'iraaqiyy (m.) -uun (p.)	عِرَاقِيّ -- وَن	Iraqi
liqaa' (m.)	لِقَاء	meeting
ila_l-liqaa'	إِلَى اللِّقَاء	goodbye, farewell

Part two

yatahaddathaan	يَتَحَدَّثَانِ	they both talk
tahaddatha	تَحَدَّثَ	to talk
da'naa	دَعْنَا	let us
nuqaarin	نُقَارِنَ	we compare
qaarana	قَارَنَ	to compare
bayna	بَيْنَ	between

aqdam	أَقْدَمَ	older
'umr (m.)	عُمْر	age
a'maar (p.)	أَعْمَار	
akthar	أَكْثَر	more
laa tansa	لَا تَنْسَ	do not forget
nasiya	نَسِيَ	to forget
hawaalay	حَوَالِي	about
	يَا سَلَام	
salaam	سَلَام	peace
'ala kull ḥall	عَلَى كُلِّ حَال	anyhow
Talaal	طَلال	Talal
sharikah (f.) -aat (p.)	شَرِكَة -- ات	agency
siyaahah (f.)	سَيَاحَة	tourism
yumkin	يُمْكِن	it is possible
Tariiq (m.)	طَرِيق	route, road
Turuq (p.)	طُرُق	
istaanbuul	إِسْتَانْبُول	Istanbul
myuuniikh	مِيُونِيخ	Munich
tastaghriq	تَسْتَغْرِق	it takes (time)
istaghraqa	إِسْتَغْرَقَ	to take (time), to take up

Part three

badalan min	بَدَلًا مِنْ	instead of
shahrzaad	شَهْرَزَاد	Shehrezad
sharrayaar	شَهْرِيَار	Shehrayar
idhaa	إِذَا	if
ta'lam	تَعْلَمَ	you know
'alima	عَلِمَ	to know

jamaal (m.)	جَمَال	beauty
zamaan (m.)	زَمَان	time
azminah (p.)	أَزْمِنَة	
qiSaSiyyah (f.)	قِصَصِيَّة	narrative (adj.)
kaatibah qiSaSiyyah	كَاتِبَة قِصَصِيَّة	novelist
baari'ah (f.) -aat (p.)	بَارِعَة -- ات	clever, skilful
baari' (m.) -uun (p.)	بَارِع -- ون	
shaa'irah (f.) -aat (p.)	شَاعِرَة -- ات	poetess
shaa'ir (m.)	شَاعِر	
shu'araa' (p.)	شُعْرَاء	
waasi'	وَاسِع	vast, wide

Notes

Part one

1. **biTaaqah**: postcard, but also ticket, label or tag.
2. **istalamtu**: I received from **istalama** **إِسْتَلَمَ** to receive, Verb Pattern VII.
3. **arsalathaa**: she sent it (f.) **haa**: it is feminine, referring to **biTaaqah**: card, a feminine noun.
4. **iḥda Sadiiqaatii**: one of my friends (f.) Note **aḥad** **أَحَد** (m.) **iḥda** **إِحْدَى** (f.): one, someone, one of. So we say: **aḥad aSadiqaa'ii** (m.), but **iḥda Sadiiqaatii** (f.): one of my friends.
5. **dhahabat li-ziyaarat**: she went to visit (she went for the visiting of) As we have remarked several times, infinitives do not exist in Arabic. Instead, Arabic uses either a verbal noun preceded by **li** **لِ** : **dhahabtu li-ziyaarat Sadiiqii**: I went for the visiting of my friend, or a verb in the Imperfect preceded by **li**: **dhahabtu li-'azuur Sadiiqii**: I went to visit my friend. (L6 N1 and N5).
6. **aqra' 'alaykum**: I shall read to you. **qara'a**: to read but **qara'a 'ala**: to read to.

Examples:

aqra'u_d-dars: *I am reading the lesson.*

aqra'u 'alaykum ad-dars: *I'm going to read the lesson to you.*

7. **haaruuni_r-rashiid:** *Haroon Al-Rasheed.* The eighth century Caliph of Baghdad. He became an almost legendary figure in *The Arabian Nights*. He was a great patron of learning, poetry and music.

8. **alf laylah wa-laylah:** *Arabian Nights (one thousand nights and a night)* A work which has gained a permanent place in world literature. It is a collection of Eastern folk tales dating from the tenth century A.D.

9. **haDartu:** *I arrived* Note that **haDartu** from **haDara** means *to be present* but also *to arrive at a place*, depending on the context.

anaa wa-'ukhtii: *I and my sister* In Arabic it is in order to say *I and my sister* instead of *my sister and I*.

10. **al-'usbuu'i_l-maaDii:** *last week (in the past week)* **al-'usbuu'u_l-qaadim:** *next week.*

11. **wa-qad zurnaa:** *and we have visited* For the use of **qad** قد see L14 N6. Here, **qad** used with the Perfect expresses the equivalent of the present perfect in English, for instance *I have eaten*.

12. **al-'amaakini_t-taariikhiyyah:** *the historical sites* **makaan** مكان *place, site.*

- a. **wa-l-masaajid:** *and the mosques* **masjid** مَسْجِد *mosque* is the singular. It is derived from the root **sajada** سَجَد : *to bow down*. Hence **masjid** a place where one bows down in worship.

- b. **wa-l-mataahif:** *and the museums* **mathaf** مَتْحَف *museum* is the singular.

13. **maSaani' takriiri_n-nafT:** *oil refineries (factories for the refining of oil)* **takriir** is a verbal noun. The verb is **karrara** كَرَّرَ *to refine*.

14. **kathhiiran min:** *much of, a great deal of* **kathhiir** much, many. **akthar min** أَكْثَرَ *more than*.

15. **sa-na'uumd:** *and we shall return* Note the use of the prefix **sa** سَ to express the future tense.

na'uumd نَعُود *We return.*

sa-na'uumd سَنَعُود *We shall return.*

16. **al-mukhliSah:** *Sincerely yours (the faithful)*, from the Arabic verb **akhlaSa** أَخْلَصَ *to be loyal, to be devoted*. You begin a letter to a friend with **'azizii** عَزِيزِي (m.) or **'aziizatii** عَزِيزَاتِي (f.) *my dear*; and

conclude with **al-mukhliS** الْمُخْلِص (m.) or **al-mukhliSah** الْمُخْلِصَة (f.).

Part two

miSriy wa-'iraaqiyy yatahaddathaan *An Egyptian and an Iraqi talk.*

17. **yatahaddathaan:** *they (m.) talk to one another.* **tahaddatha** تَحَدَّثَ : *to talk to* is Verb Pattern V. This pattern is the reflexive of pattern II. Note also the feminine form:

tatahaddathaan تَتَحَدَّثَان *they (f.) both converse.*

18. **da'naa nuqaarin:** *let us compare* Note the following attached pronouns with the verb **da'**:

da'nii دَعْنِي *let me*

da'hu دَعْهُ *let him*

da'haa دَعْهَا *let her*

da'hum دَعْهُمْ *let them*

nuqaarin: *we compare*; **muqaaranah** مُقَارَنَة : *comparison*

19. **aqdam min:** *older than* **qadiim** قَدِيم : *old (things)*. For the use of the comparative degree in Arabic see L11 N10b.

20. **li-'annahaa buniyat:** *because it (f.) was built* For the use of **li-'anna** see L13 N8. **buniyat** بُنِيَتْ *it was built*, passive voice of **banat** بَنَتْ *she built*. The root is **bana** بَنَى : *to build*.

21. **fa-yakuun 'umruhaa:** *so its age is* For the use of the prefix **fa** فَ and, so, see L4 N4. **'umr** عُمْر *age*. **kam 'umruka?** كَمْ عُمْرُكَ? *How old are you (m.)? (What is your age?)*

22. **akthar min alf wa-mi'aty sanah:** *more than 1200 years*. For the use of the singular **sanah** instead of the plural **sanawaat** see L7 N27.

23. **laa tansa:** *Don't forget* The root is **nasiya** نَسِيَ *to forget*. It is important to notice that the negative of the Imperative is formed by placing **laa** لَا before the Imperfect of the verb, and without using the Imperative form at all. Examples:

Da': *put*; **laa taDa'**: *don't put*; **iftahii:** *open (f.)*; **laa taftahii:** *don't open (f.)*; **iftahuu:** *open (m.p.)*; **laa taftahuu:** *don't open*. For the Imperative see L12 N18.

24. **wa-kam 'adad sukkaani_l-qaahirah?** and what's the number of the population in Cairo?
kam كَمْ How many? How much? **kam marrah?** كَمْ مَرَّةً How many times? How often?
25. **yaa salaam!** Good heavens! (Oh peace!)
26. **'ala kull haal:** in any case
27. **ukhtaani:** two sisters, dual form, **ukht** أُخْت : sister(singular); **akhawaat** أَخَوَات : sisters (plural).

min baghdaad ila baariis From Baghdad to Paris

28. **sharikati_s-siyaahah:** tourist agency Note also **saa'ih** سَائِح : a tourist, and **suwwaah** سَوَّاح : tourists, travellers.
29. **hal yumkin?** Is it possible? **yumkin an tusaafir bi_l-qiTaar:** You can travel by train.
30. **yumkinu_s-safar:** travel is possible **yumkin:** possible The negative is formed by adding **laa** لَا . **laa yumkin** لَا يُمْكِن : it is not possible. **yumkin** can be used with the attached pronouns.
- yufmkinuhu** يُفْهِمُكُهُ it is possible for him
yumkinuhaa يُفْهِمُكُهَا it is possible for her
yumkinuka يُفْهِمُكَ it is possible for you (m.)
31. **kam saa'ah tastaghriq haadhihi_r-rihlah?** How many hours does this journey last? **tastaghriq:** it (she) lasts; **istaghraqa:** to last. Note that when **kam** كَمْ How many?, is followed by a noun, that noun is always in the singular. See App. 5D.

khamsuun bi'Taaqah Fifty postcards

32. **li-shiraa':** to buy (for the buying of) **shiraa'** is the verbal noun of the verb **ishtara:** to buy.
33. **kam waahidah:** How many (ones)? **kam waahid?** كَمْ وَاحِد is used with the masculine.
34. **laysa 'indii:** I haven't got (there is not with me) **'indii:** I've got; **laysa 'indii:** I haven't got; **hal 'indii?** Have I got? Examples:
'indii bayt kabiir: I've got a big house.
laysa 'indii bayt kabiir: I haven't got a big house.
hal 'indaka bayt kabiir: Have you got a big house?

Lesson nineteen

The Al- Azhar Mosque

New words in this lesson

Part one

at-taasi' 'ashar	التَّاسِعَ عَشَرَ	nineteenth
jaami' (m.)	جَامِع	mosque
al-jaami'u_l-'azhar	الْجَامِعُ الْأَزْهَرُ	Al-Azhar Mosque
markaz (m.)	مَرْكَز	centre
maraakiz (p.)	مَرَائِز	
diraasaat	دِرَاسَات	studies
diraasah (f.s.)	دِرَاسَة	
islaamiyyah (f.)	إِسْلَامِيَّة	Islamic
diiniyyah (f.)	دِينِيَّة	theological
diiniy (m.)	دِينِيّ	
muslimuun	مُسْلِمُونَ	Moslem
muslim (m.s.)	مُسْلِم	
jamii'	جَامِع	all
an'haa'	أَنْحَاء	parts
naahiyah (s.)	نَاحِيَة	
aSbaḥa	أَصْبَحَ	it became
Tibb (m.)	طِبَّ	medicine
ziraa'ah (f.)	زِرَاعَة	agriculture
handasah (f.)	هَنْدَسَة	engineering
ashhar	أَشْهَر	more famous

ta'allamuu	تَعَلَّمُوا	they learnt
ta'allama	تَعَلَّمَ	to learn
allafa	أَلَّفَ	he wrote
allafa	أَلَّفَ	to write
Taaha husayn	طَهَ حُسَيْن	Taha Hussayn
turjima	تُرْجِمَ	it was translated
tarjama	تَرَجَمَ	to translate
maata	مَاتَ	he died
maata (r.)	مَاتَ	to die
'aam (m.)	عَام	year
a'waam (p.)	أَعْوَام	
rahima	رَحِمَ	he has mercy upon
rahima (r.)	رَحِمَ	to have mercy upon
bakht	بَخْت	luck
yaa bakhtak	يَا بَخْتَكْ	How lucky you are!
jaami'yyah (f.)	جَامِعِيَّة	university (adj.)
jaami'iy (m.)	جَامِعِي	

Part two

kulliyyah (f.)	كُلِّيَّة	faculty
aadaab	آدَاب	arts
adab (m.s.)	أَدَب	literature
qubuul (m.)	قُبُول	admission
tijaarah (f.)	تِجَارَة	commerce
sanah diraasiyyah	سَنَة دِرَاسِيَّة	academic
atakhharraj	أَتَخَرَّجَ	I graduate
takhharraja	تَخَرَّجَ	to graduate
muhtaramah (f.) -aat (p.)	مُحْتَرَمَة -- ات	respectable
muhtaram (m.) -uun (p.)	مُحْتَرَم -- ون	

tabqa	تَبَقَى	you stay
baqiya (r.)	بَقِيَ	to stay
Salaah (f.)	صَلَاة	prayer
Salawaat (p.)	صَلَوَات	
Salla	صَلَّى	to pray
amurru	أَمَرُّ	I go by
amurru 'ala	أَمَرُّ عَلَى	I call on
marra	مَرَّ	to go by
mashyan	مَشْيًا	on foot
aqdaam	أَقْدَام	feet
qadam (m.s.)	قَدَم	
taraam (m.)	تَرَام	tram
maydaan (m.)	مَيْدَان	square
mayaaadiin (p.)	مِيَادِين	
nanzil	نَزَلَ	we get out, we go down
nazala	نَزَلَ	to go down
laa takhaf	لَا تَخَفْ	don't be afraid
khaafa	خَافَ	to be afraid

Part three

mu'adhdhin -uun (p.)	مُؤَدِّن -- ون	mouathen
Sawt (m.)	صَوْت	voice
aSwaat (p.)	أَصَوَات	
hayyaa	هَيَّا	let's go
masiihiy (m.) -uun (p.)	مَسِيحِي -- ون	Christian
-ah (f.) -aat (p.)	ة -- ات	
kaniisah (f.)	كَنِيسَة	church
kanaa'is (p.)	كَنَائِس	

Part one

1. **al-jaami'u_l-'azhar:** *Al-Azhar Mosque* Note **jaami'** جامع mosque and **jaami'ah** جامعة university.
2. **'umruh akthar min alf sanah:** *Its age is more than one thousand years.*
Note **akthar min** أَكْثَرُ مِنْ : more than, etc. See App. 4.
3. **markazu_d-diraasati_l-'islaamiyyah:** *the centre of Islamic studies* **islaamiy** إسلامي Islamic (m. adj.). Note **islaam** إسلام : Islam and **muslim** مسلم : Moslem.
4. **al-'uluumi_d-diiniyyah:** *the religious sciences* **'ilm** عِلْم knowledge, science from **'alima** عَلِمَ : to know. From **'alima** are:
'allama عَلَّمَ to teach Verb Pattern II
ta'allama تَعَلَّمَ to learn, Verb Pattern V
5. **laa fi_l-'aalami_l-'arabiy ... bal fi_l-'aalam kullih:** *Not only in the Arab world... but in the entire world.*
Note the use of the expression **laa ... bal** لَا ... بَل not only ... but. When **bal** بَل is used after a negative statement, as in this case, it introduces an idea of opposition. It is usually translated by *but, on the contrary*.
6. **ya'tii ilayhi_T-Tullaabu_l-muslimuun:** *the Moslem students come to it* Note the singular use of the verb **ya'tii** يَأْتِي since the verb precedes the subject.
7. **sanawaat:** *years* **sanawaat** is the sound feminine plural of **sanah** سَنَة : year.
8. **aSbaḥa_l-'azhar:** *Al-Azhar became* **aSbaḥa:** *to become.* The word **Sabaah** صَبَاح : morning is from the same root.
9. **min ashḥar:** *of the most famous* **shahiir** شهير and **mashhuur** مشهور mean famous. The following are examples of the comparative and the superlative in Arabic:
haadhihi_S-Suurah jamiilah: *This picture is beautiful.*
haadhihi_S-Suurah ajmal min tilka_S-Suurah: *This picture is more beautiful than that picture.*
haadhihi ajmal Suurah: *This is the most beautiful picture.*
haadhihi ajmalu_S-Suwwar: *This is the most beautiful of pictures.*

haadhihi min ajmali_S-Suwwar: *This is one of the most beautiful pictures.*

For the comparative and superlative see L11 N10b.

10. **Taaha husayn:** *Taha Hussayn* (1889-1973) One of the greatest Arab writers of the 20th century. He was born in a village in Egypt and lost his eyesight in his early childhood. One of his best works is his autobiography **al-'ayyaam:** *The Days*.
11. **awwalan:** *first* **thaaniyan** ثَانِيًا *second*; **thaalithan** ثَالِثًا *third*.
Examples:
awwalan: *sa-'adhab ila_l-masjid:* *First, I shall go to the mosque.*
thaaniyan: *sa-'adhab li-ziaarat Sadiiqii:* *Second, I'm going to visit my friend.*
12. **wa-qad turjima:** *It has been translated.*
turjima is the passive form of the verb **tarajama** تَرَجَّمَ : to translate.
Note also the word **mutarjim** مُتَرْجِم translator.
13. **mu'Zam:** *majority, most of* **'aZiim** عَظِيم : great.
14. **'aam 1973:** *(in) the year of 1973* **'aam** عَام another word for **sanah** سَنَة : year.
15. **rahimahu_l-l-laah:** *May God have mercy on him!*
An expression used after the name of a deceased person. Also **yarḥamuhu_l-l-laah** يَرْحَمُهُ اللَّهُ : *May God have mercy on him!* The root of the verb is **rahima** رَحِمَ to have mercy on. **rahiim** رَحِيم : merciful.

Part two

yaa bakhtak! *How lucky you are!*

16. **qubuulu_T-Taalibaat:** *the admission of students (f.)* **qubuul** قُبُول acceptance, admission, from **qabila** قَبِلَ : to accept.
17. **diraasiyyah:** *academic* From **diraasah:** *study, learning.* The root is **darasa:** *to study.*
18. **intihaa'ihaa:** *its completion* (referring to the year) **intihaa'** is the verbal noun of **intaha** اِنْتَهَى : to come to an end.
19. **atakhharraj:** *I will graduate* From **takhharraja:** *to graduate.* The root is **kharaja:** *to go out.*
20. **sa-tuSbihiin:** *you'll become* **aSbaḥa:** *to become.*

21. in **shaa'a l-laah**: *If God is willing!*
This is an expression frequently used in Arabic, expressing a wish or a hope for a future event.

Salaatu l-jum'ah Friday prayers

22. **Salaatu l-jum'ah**: *the Friday prayer* Friday is the day of rest for Moslems, highlighted by the special Friday noon service. Friday for Moslems is similar to Saturday for Jews or Sunday for Christians.
23. **Salaata Z-Zuhr**: *the noon prayer* The noon prayer on Friday for Moslems is important, and is mentioned in the **qur'aan** **قُرْآن** *Koran*. It is the principal congregational prayer for the week and work is suspended during the Friday noon prayer.
24. **uSallii kull yawm khams marraat**: *I pray every day five times*. Prayer is one of the five fundamental pillars in Islam and is one of the essential religious duties. There are five daily prayers to be recited at set times: daybreak, noon, mid-afternoon, after sunset and in the early part of the night.
25. **sa'amurr**: *I will call on you tomorrow (I will pass by you)*.
26. **ma'an**: *together* **ma'a** **مَعَ** *with*
27. **mashyan**: *on foot* **masha** **مَشَى** *to walk*.

Part three

al-laahu akbar! *God is the greatest!*

28. **anaa ghayr muslim**: *I'm not a Moslem*.
ghayr: *not* is a negative used to negate the equational sentences. Equational sentences (equivalent to English sentences with the verb *to be*) can also be negated by the use of **laysa** **لَيْسَ**.
Examples:
anaa ghayr 'arabiyyah: *I'm not an Arab*.
anaa lastu 'arabiyyah: *I'm not an Arab*.
For **laysa** see L16 N5.

Lesson twenty

New words in this lesson

Part one

al-'ishruun	الْعِشْرُونَ	twentieth
kurah (f.) -aat (p.)	كُرَّةٌ - ات	ball
kuratu l-qadam (f.)	كُرَّةُ الْقَدَمِ	football
qadam (s.) aqdaam (p.)	قَدَمٌ أَقْدَامُ	foot
al'aab	أَلْعَابُ	games
al'aab riyaadDiyyah	أَلْعَابُ رِيَاذِيَّةٍ	sports
riyaadDiyyah (f.)	رِيَاذِيَّةٌ	sporting
sallah (f.)	سَلَّةٌ	basket
silaal (p.)	سِلَالٌ	
tinis	تِنِيسٌ	tennis
goolf	جُولْفٌ	golf
mubaaraat (f.)	مُبَارَاةٌ	match
mubaarayaat (p.)	مُبَارَاةَاتُ	
fariiq (m.)	فَرِيقٌ	team
firaq (p.)	فِرَقٌ	
nayjiirya	نَيْجِيرِيَا	Nigeria
mal'ab (m.)	مَلْعَبٌ	stadium
malaa'ib (p.)	مَلَاعِبُ	
naadii (m.)	نَادِيٌ	club
nawaadii (p.)	نَوَادِيٌ	

Football

ahliy	أَهْلِي	Ahly
zamaalik	زَمَالِكْ	Zamalik
ittihāad	إِتِّحَاد	Ittihad
oolimbii	أُولُمْبِي	Olompy
ushajji'u	أَشَجَّعْ	I support, encourage
shajja'a	شَجَّعْ	to encourage, to support
atamanna	أَتَمَنَّى	I hope, I wish
tamanna	تَمَنَّى	to wish, to hope
yafuuz	يَفُوزْ	it wins
faaza (r.)	فَازْ	to win
mutalakhif (m.) -uun (p.)	مُتَلَهِّفَةٌ -- ات	eager
mutallahif (m.) -uun (p.)	مُتَلَهِّفٌ -- ون	
huDuur	حُضُور	attendance

Part two

shawT (m.)	شَوْتُ	round
ashwaaT (p.)	أَشْوَاطْ	
jumhuur (m.)	جُمْهُور	crowd
laa'ibuun	لَاعِبُونَ	players
laa'ib (m.s.)	لَاعِب	
hujuum (m.)	هُجُوم	attack
haaris (m.)	حَارِس	keeper
hurraas (p.)	حُرَّاس	
marma	مَرْمَى	goal
yumarriru	يُمَرِّرْ	he passes to
marrara	مَرَّرَ	to pass to
yaDribu	يَضْرِبْ	he kicks
Daraba (r.)	ضَرَبَ	to kick, to hit
quwwah (f.)	قُوَّة	power

atawaqqa'	أَتَوَقَّعْ	I expect
tawaqqa'a	تَوَقَّعْ	to expect
yuhriz	يُحْرِزْ	he scores
ahraza	أَحْرَزَ	to score
hadafayn (dual)	هَدَفَيْنِ	two goals
hadaf (m.s.)	هَدَفْ	
ahdaaf (p.)	أَهْدَافْ	
aSaaba	أَصَابَ	he scored, hit
aSaaba	أَصَابَ	to score, to hit
gool	جُولْ	goal
braavoo	بِرَاقُوْ	bravo
haa'il	هَائِلْ	great, wonderful
yanfukh	يَنْفُخْ	he blows
nafakha (r.)	نَفَخَ	to blow
Saffaarah (f.) -aat (p.)	صَفَّارَةٌ -- ات	whistle
hakam (m.)	حَكَمْ	referee
Sifr (m.)	صِفْرْ	zero, nil
aSfaar	أَصْفَارْ	
hasanan (f.)	حَسَنًا	good, pleasant
habbadhaa	حَبَدًا	it would be pleasant
law	لَوْ	if
maangoo	مَانْجُوْ	mango
lahZah -aat (p.)	لَحْظَةٌ -- ات	moment
uhDir	أُحْضِرْ	I bring
ahDara	أَحْضَرَ	to bring
mutahammisuun	مُتَحَوِّسُونَ	enthusiastic
mutahammis (m.s.)	مُتَحَوِّسٌ	
yahtifuun	يَهْتَفُونَ	they cheer

hatafa (r.)

waqa'a

yata'allam

ta'allama

yuSaffir

Saffara

natijjah (f.)

nataa'ij

ta'aadala

ta'aadul

هَتَفَ

وَقَعَ

يَتَأَلَّمُ
تَأَلَّمَ

يُصَوِّرُ

صَفَّرَ

نَتِيجَةٌ

نَتَائِجُ

تَعَادَلُ

تَعَادُلُ

to cheer

to fall

he is in pain

to suffer, to be in pain

he blows his whistle

to blow a whistle

result

to be level, to be equal

draw (equal score)

Part three

is'al

sa'ala (r.)

إِسْأَلَ

سَأَلَ

ask

to ask

ma'a_l-'asaf

sibaahah (f.)

hawD (m.)

ahwaaD (p.)

zujaajiy (m.)

-yah (f.)

مَعَ الْأَسَفِ

سِبَاحَةً

حَوْضُ

أَحْوَاضُ

زُجَاجِيّ

ة

with regret

swimming

bowl

glass (adj.)

Notes

Part one

1. kuratu_l-qadam: football (the ball of the foot)

2. al-'al'aaba_r-riyaaDiyyah: sports (the athletic games) The singular of al'aab is lu'bah لُعْبَةٌ : a game. riyaaDiy is the (m.) adjective of riyaaDiyyah. It is derived from riyaaDah رِيَاضَةٌ : sport.

3. tuujad: there are (it is found) The root is وَجَدَ wajada : to find. tuujad is the passive form of tajid: she (it) finds. For the Passive voice see App. 6J.

4. mal'ab: stadium mal'ab مَلْعَبُ a place for playing, hence playground, stadium, athletic field.

al-'ahliy : national, also domestic, native from ahl أَهْلُ family, relatives

5. firaq kathiirah: many teams firaq pl. of fariiq فَرِيقُ a team.

6. ushajji': I support, encourage The root is شَجَعَ shajja'a شَجَّعَ to encourage.

7. atamanna: I wish tamanna تَمَنَّى : to wish is the root.

8. lam tushaahid: She has not watched For the use of the negative lam لَمْ see L12 N2. For the use of negatives in general see App. 9B.

9. hatta_l-'aan: until now hatta حَتَّى also means as far as and because of this, and therefore. For li-haadhaa see L13 N14.

10. mutalahhif: eager The verb is tallahafa تَلَهَّفَ to be eager, to yearn.

Part two

ash-shawTu_l-'awwal The first half

11. yuujad jumhuur kabiir: there is a very big crowd (a big crowd is found) yuujad is the Passive of the verb yajid يَجِدُ : he finds. The passive of the Imperfect is formed by changing the vowel of the first syllable into u and the vowel of the syllable before last into a ' . Examples:

Active

yaktubu يَكْتُبُ he writes

taktubu تَكْتُبُ she writes

Passive

yuktabu يُكْتَبُ it (he) is written

tuktabu تُكْتَبُ it (she) is written

For the passive see L17 N12a, and App. 6J.

12. ba'da daqaa'iq: in a few moments daqaa'iq is the plural of daqiqah دَقِيقَةٌ : a minute.

13. **hal tatawaqqa'a?** *Do you expect?* **tawaqqa'a:** *to expect, to anticipate.*
14. **laa'ibuu_l-hujuum:** *The defenders (the players of defence)* **laa'ib** لَا عِيبَ is the singular of **laa'ibuun** لَا عِيبُونَ, and **laa'ibiin** لَا عِيبِينَ. Plurals ending with **uun** وَن and **iin** يِن belong to the category of sound masculine plural, as we have learnt in L9 N9. When in a construct state, the sound masculine plurals lose the final **n**, e.g. **laa'ibuun:** *players*, but **laa'ibuu_l-hujuum:** *players of defence.*
15. **haarisu_l-marma:** *the goal-keeper* **marma** مَرْمَى *target, goal* from the root **rama** رَمَى *to throw*
16. **innahu yajrii bi-sur'ah:** *(indeed he runs with speed)* **sarii** سَرِيع *: quick.*
17. **bi-quwwah:** *with strength* **qawiy** قَوِي *: strong.* Note that **bi-quwwah** is made up of **quwwah:** *power, strength* and the preposition **bi** بِ prefixed to it. The result is equivalent to the adverb *powerfully* in English. Other examples: **bi-sur'ah** بِسُرْعَةٍ *: quickly*; **bi-Saraahah** بِصَرَاحَةٍ *: frankly.*
18. **anaa atawaqqa'a:** *I expect, I anticipate* **tawaqqa'a** تَوَقَّع *: to expect.*
19. **annahu sa-yuhriz hadafayn:** *that he will score two goals.* **hadafaan** or **hadafayn:** *two goals*; **hadaf** هَدَف *: one goal.*
20. **la-qad aSaaba_l-hadaf:** *he has scored a goal.* **qad** here, preceding the Imperfect **aSaaba** forms the equivalent of the present perfect. **la-qad aSaaba:** *he has hit.* **la** لَ is used with **qad** قَدْ for emphasis.
21. **man dhaalika_r-rajul:** *Who's that man?* **dhaalika:** *that*, **haadhaa:** *this*
22. **alladhii yankfukh fii Saffaaratih:** *who's blowing (in) his whistle* **Saffara** صَفَّرَ *: to blow.* **Saffarah** صَفَّارَةٌ *: a whistle* is derived from the same root.
23. **al-hakam:** *the referee* **hakama** حَكَمَ *: to judge, to govern.*
- ta'aadul!** *A draw!*
24. **ta'aadul:** *a draw* This noun is derived from the verb **ta'aadala** تَعَادَلَ *: to be equal, to be level.*
25. **fikrah:** *idea* **fakkara** فَكَّرَ *: to think*

26. **intaZirii lahZah:** *wait a moment* **intaZirii:** *wait (f.s.);* **intaZir:** *wait (m.s.);* **intaZiruu** *wait (m.p.);* **intaZara:** *to wait.*
27. **zujaajatayn:** *two bottles* This is the dual form of **zujaajah** زَجَاجَةٌ *: a bottle.*
28. **an-naas mutahammiisuun:** *the people are enthusiastic* **mutahammi** مُتَحَمِّس excited, *enthusiastic* is the singular. **mutahammiisuun**, here, is an adjective but it can also be used as a noun. It is a masculine sound plural, as the ending **uun** وَن indicates. The verb is **tahammasa** تَحَمَّسَ *: to be enthusiastic.*
29. **yahtifuun:** *they cheer* **hatafa:** *to cheer.*
30. **yata'allam:** *he is in pain (suffering)* **ta'allama** تَأَلَّمَ *: to suffer, to be in pain;* **alam** أَلَمَ *: pain.*
31. **fa-huwa laa'ib maahir:** *for he is a good player* The conjunction **fa** فَ here means *because, for.* See L4 N4.
32. **yaqtarib:** *he approaches, comes near* **iqtaraba** اقْتَرَبَ *: to approach.* **qariib** قَرِيب *: near.*

Lesson twenty-one

Black gold

New words in this lesson

Part one

al-ḥaadii wa-l-ʿishruun	الْحَادِي وَالْعِشْرُونَ	twenty-first
aswad (m.)	أَسْوَد	black
yuunis	يُونِس	Yunes
al-kuwayt	الْكُوَيْت	Kuwait
aghna	أَغْنَى	richer
dawlah (f.)	دَوْلَة	state, country
duwal (p.)	دُول	
naamiyah (f.)	نَامِيَّة	developing
yablugh	يَبْلُغ	it amounts to
balagha (r.)	بَلَغَ	to amount to
dakhl (m.)	دَخَلَ	income
fuqaraa'	فُقَرَاء	poor
faqiir (m.s.)	فَقِير	
ʿaaTiluun	عَاطِلُونَ	unemployed
ʿaaTil (m.s.)	عَاطِل	
Daraa'ib	ضَرَائِب	taxes
Dariibah (f.s.)	ضَرِيْبَة	
maZaahir	مَظَاهِر	manifestations
maZhar (m.s.)	مَظْهَر	
madaniyyah (f.)	مَدَنِيَّة	(modern) civilization

ʿimaaraat

عِمَارَات

buildings

ʿimaarah (f.s.)

عِمَارَة

luxurious

fakhmah (f.s.)

فَخْمَة

progress

taqaddum (m.)

تَقَدُّم

it (he) lives

yahyaa

يَحْيَا

to live

yahyaa (r.)

يَحْيَا

Part two

anwii

أَنْوِي

I intend to

nawa (r.)

نَوِي

to intend to

qariiban

قَرِيباً

soon, shortly

naSaa'ih

نَصَائِح

advice

naSiiḥah (s.f.)

نَصِيْحَة

taqlaq

تَقْلَقَ

you worry

qaliqa (r.)

قَلِقَ

to worry

takyiif

تَكْيِيف

conditioning

hawaa' (m.)

هَوَاء

air

takyiif hawaa'

تَكْيِيف هَوَاء

air conditioning

ʿaadatan

عَادَةً

usually

ḥatta

حَتَّى

even

dashdaashah (f.)

دَشْدَاشَة

dashdasha

ridaa' (m.)

رَدَاء

dress

khafiif (m.)

خَفِيف

light, not heavy

khifaaf (p.)

خِفَاف

tastaTii'

تَسْتَطِيع

you can

istaTaa'a

إِسْتَطَاعَ

to be able to

badlah (f.)

بَدَلَة

suit

ooroopiyyah

أُورُوبِيَّة

European

ʿabaa'ah (f.) -aat (p.)

عَبَاءَة -- ات

cloak

maTluub (m.)	مَطْلُوبٌ	required
muhandis -uun (p.)	مُهَنْدِسٌ -- وون	engineer
i'laan (m.) -aat (p.)	إِعْلَانٌ -- ات	advertisement
waZiifah (f.)	وُظَيْفَةٌ	position, job
waZaa'if (p.)	وُظَايِفٌ	
wizaarah (f.) -aat (p.)	وِزَارَةٌ -- ات	ministry
khaaliyah (f.)	خَالِيَةٌ	vacant
murattab (m.) -aat (p.)	مُرْتَبٌ -- ات	salary
waziir (m.)	وَزِيرٌ	minister
wuzaraa' (p.)	وُزَرَاءُ	
sharT (m.)	شَرْطٌ	condition
shuruuT	شُرُوطٌ	
sinn (m.)	سِنَّ	age
Part three		
ta'arraftu	تَعَرَّفْتُ	I made the acquaintance of
ta'arrafa	تَعَرَّفَ	to get acquainted with
ghaniy (m.)	غَنِيٌّ	rich
yakhtalif	يَخْتَلِفُ	it is different
ikhtalafa	اِخْتَلَفَ	to be different
fakkarat	فَكَّرَتْ	she thought
fakkara	فَكَّرَ	to think
majmuu' (m.)	مَجْمُوعٌ	total
hadiyyah (f.)	هَدِيَّةٌ	present
hadaayaa (p.)	هَدَايَا	
'iqd (m.)	عِقْدٌ	necklace
'uquud (p.)	عُقُودٌ	
'iyaar -aat (p.)	عِيَارٌ -- ات	measure
qiiraaT	قِيرَاطٌ	carat

Part one

1. **adh-dhahabu_l-'aswad:** oil, petroleum (the black gold) an expression aptly used for oil.
2. **waSalatnii:** it (referring to risaalah) reached me. **waSalatnii** is composed of **waSalat** وَصَلَتْ (f. referring to **risaalah:** letter) and the suffix **nii** نِي me. As we have learnt in L5 N24 pronouns in the accusative case, i.e. acting as objects of the verb, can be attached to the verbs. Thus **zaara** زَارَ he visited, but **zaaranii** زَارَنِي he visited me. The following table shows the verb **zaara** زَارَ used with personal pronouns: I, he, etc. and joined to the attached pronoun **hu** هُوَ : him. **zaara:** to visit; also he visited.

anaa zurtuhu	أَنَا زُرْتُهُ	I visited him
anta zurtahu	أَنْتَ زُرْتَهُ	you (m.) visited him
anti zurtihi	أَنْتِ زُرْتِهِ	you (f.) visited him
huwa zaarahu	هُوَ زَارَهُ	he visited him
hiya zaarathu	هِيَ زَارَتْهُ	she visited him
nahnu zurnaahu	نَحْنُ زَرْنَاهُ	we visited him
antum zurtumuuhu	أَنْتُمْ زُرْتُمُوهُ	you (m.p.) visited him
hum zaaruuhu	هُمْ زَارُوهُ	they (m.p.) visited him
hunna zurnahu	هُنَّ زَرْنَهُ	they (f.p.) visited him

Often in this course we have omitted the final vowel **u** of **hu**, thus saying **zurtuh** instead of **zurtuhu**: I visited him.

3. **al-kuwayt:** Kuwait Note that in Arabic the definite article is added to a number of countries and cities such as **al-qaahirah** الْقَاهِرَة : Cairo, **al-quds** الْقُدْس : Jerusalem, and **al-'iraaq** الْعِرَاق : Iraq.
4. **fii yawmi_l-khamsiis, khamsata 'ashrah yuuliyah:** Thursday, 15th July (in the day of Thursday 15 July) Note this way of expressing the date in Arabic when writing a letter.

5. min aghna balad fi l-'aalam: from the richest country in the world
 ghanīy غَنِيّ rich, wealthy
 aghna min أَغْنَى مِنْ richer, wealthier than
 aghna balad أَغْنَى بَلَد the richest country
6. ad-dawlah: the country, state duwal دَوْل countries is the plural.
7. an-naamiyah: progressing, growing, prospering (f.) from the root namaa نَمَا to grow, to increase.
8. yablugh dakhluhaa: its income amounts to dakhil دَخَلَ income, revenue from dakhala: to enter.
9. diinaar: dinar, the currency used in Kuwait and some other Arab countries.
10. laysa fi l-kuwayt fuqaraa': There aren't any poor people in Kuwait.
 faqiir فَقِير : a poor man is the singular of fuqaraa'. Note the use of the negative laysa. Example:
 fi l-hadiiqah shajarat laymuun: There is a lemon tree in the garden.
 laysa fi l-hadiiqah shajarat laymuun: There isn't a lemon tree in the garden.
11. 'aaTiluun: unemployed (p.) 'aaTil عَاطِل : unemployed, idle (s.). The word 'uTlah عُطْلَة : vacation, holiday is derived from the same root; 'uTlatu l-'usbuu': weekend.
12. wa-ma'a haadhaa: in spite of this, nevertheless ma'a مَعَ : with, ma'an مَعًا together.
13. laa yadfa'uun Daraa'ib: they (m.p.) do not pay taxes. Daraa'ib taxes, is pl. of Dariibah ضَرِيْبَة : tax. Note Dariibat dakhil دَخَلَ : ضَرِيْبَة دَخَلَ income tax.
14. maZaahir: appearances, manifestations, plural of maZhar مَظْهَر : appearance, from Zahara ظَهَرَ : to appear, to emerge.
15. 'imaaraat: buildings 'imaaraat is the sound feminine plural of 'imaarah عِمَارَة : a building. Note also the two words mustashfayaat and sayyaaraat in the following lines. They are the sound feminine plural of mustashfa مُسْتَشْفَى : a hospital and sayyaarah سَيَّارَة : a car.

Part two

miSriy wa-kuwaytiy yatahaddathaa An Egyptian and a Kuwaiti talk

16. anwii_s-safar: I intend to travel. saafara سَافَرَ : to travel
17. qariiban: shortly, in the future
18. naSaa'ih: advice Plural of naSiihah نَصِيْحَة : advice.
19. sa-yakuun: it will be sa-yakuun is the future tense of kaana كَانَ to be.
 kaana fi l-bayt: He was at home. sa-yakuun fi l-bayt ghadan: He will be at home tomorrow.
20. al-buyuut wa-l-makaatib: houses and offices bayt and maktab مَكْتَب are the singular forms.
21. laa taqlaq: don't worry qaliqa قَلِقَ : to worry.
22. hatta_s-sayyaaraat: even the cars hatta حَتَّى has a variety of meanings according to context: till, until, as far as, even.
23. tastaTii': you may, you can istaTaa'a اِسْتَطَاعَ : to be able to. This verb is usually followed by an أَنْ and a verb in the infinitive, tastaTii' an tusaafir: you can travel, or by a verbal noun, tastaTii'u_s-safar: you can travel (the travelling).
- maTluub muhandis Engineer required
24. maTluub: required Talaba: to require, to ask for is the root. Both the word Taalib طَالِب : a seeker, student and maTluub مَطْلُوب : required, wanted, sought for, are derived from this root.
25. khams wa-thalaathuun: thirty-five

New words in this lesson

Part one

ath-thaanii wa-l- <u>ishruun</u>	الثَّانِي وَالْعِشْرُونَ	twenty-second
ramsiis	رَمْسِيْس	Ramases
sikkah (f.)	سِيكَّة	way, route
sikak (p.)	سِيكْ	
ḥadiid (m.)	حَدِيد	iron
as-sikkah_l-ḥadiid	السِّيَكَّة الْحَدِيد	railway
wasT (m.)	وَسْط	middle
daakhil	دَاخِل	inside
ḥajz (m.)	حَجَز	reservation
amaanaat	أَمَانَات	left luggage, deposits
amaanah (f.s.)	أَمَانَة	
muzdahimah (f.)	مُزْدَحِمَة	full, crowded
musaafir (m.) -uun (p.)	مُسَافِر -ون	traveller
yuwaddi ^c	يُودِّع	he says good-bye
wadda'a	وَدَّعَ	to take leave
yalḥaq	يَلْحَقْ	he catches, overtakes
laḥiqa (r.)	لَحِقْ	to catch, to catch up with
qaama	قَامَ	he started
qaama (r.)	قَامَ	to start

miif'aad (m.)	مِيْعَاد	scheduled time
muSaghgharah (f.)	مُصَغَّرَة	reduced
muSaghghar (m.)	مُصَغَّر	
qiyaam (m.)	قِيَام	leaving
wuSuul (m.)	وُصُول	arriving
farah (m.)	فَرَح	rejoicing
bukaa' (m.)	بُكَاء	crying
tawdiif (m.)	تَوْدِيْع	leave-taking
baynamaa	بَيْتَمَا	while

Part two

al-'uqSur	الْأَقْصَر	Luxor
wakiil (m.)	وَكِيل	agent
wukalaa' (p.)	وَكَلَاء	
shakhSiyyan	شَخْصِيًّا	personally
asra ^c	أَسْرَعَ	quicker
ujarrib	أَجْرِبْ	I try
jarraba	جَرَّبَ	to try
'arabah (f.)	عَرَبَة	carriage
'arabatu_n-nawm	عَرَبَة النَّوْم	sleeper
muTlaqan	مُطْلَقًا	never
muriihah (f.)	مُرِيْحَة	comfortable
wajabaat	وَجَبَات	meals
wajḍah (f.s.)	وَجَبَة	
'ashaa' (m.)	عَشَاء	dinner
fuTuur (m.)	فُطُور	breakfast
dhahaab (m.)	ذَهَاب	departure
iyaab (m.)	إِيَاب	return
dhahaab wa-'iyaab	ذَهَاب وَإِيَاب	return (ticket)

thaman (m.)	ثَمَن	fare, price
athmaan (p.)	أَثْمَان	
bi-maa fiihaa	بِمَا فِيهَا	including
shayyaal (m.) - uun (p.)	شَيَّال -- وَن	porter
shunaT	شُنْط	suitcases
shanTah (f.s.)	شَنْطَة	
ijtimaa' (m.) - aat (p.)	اجْتِمَاع -- ات	meeting
shaakiruun	شَاكِرُون	thankful
shaakir (m.s.)	شَاكِر	
asri'ii	أَسْرِعِي	hurry
asra'a	أَسْرَعَ	to hurry
ma'a_s-salaamah	مَعَ السَّلَامَة	good-bye

Notes

Part one

1. **bi-daakhilihaa**: inside it **daakil** دَاخِل : inside, in. **dakhala** دَخَلَ : to enter.
2. **tadhaakiri_d-darajah_l-'uula**: first class tickets **tadhkarah**: a ticket. For ordinal numbers see L7 N2a
3. **maktab li-l-hajz**: a reservation office **hajaza** حَجَزَ : to reserve is the root.
4. **muzdahimah**: crowded **izdahama** إِزْدَحَمَ : to be crowded.
5. **haadhaa musaafir**: this is a departure **massafir** مُسَافِر traveller; **saafara** سَافَرَ : to travel; **safar** سَفَر : travel, travelling.
6. **dhaaka qadim**: that's an arrival **qadima** قَدِمَ : to arrive. **dhaaka**: that has a similar meaning to **dhaalika** ذَلِكَ : that. See L2 N25b.
7. **li-yalhaq**: to catch **lahiqa**: to catch up with is the root.

8. **qaama**: it started, departed **qaama** قَامَ : to get up, to rise, but also to set out, to leave.
9. **muSaghgharah**: reduced **Saghghara** صَغَّرَ : to reduce, **Saghiir** صَغِير : small.
10. **qiyaam wa-wuSuul**: leaving and arriving **qiyaam** and **wuSuul** are the verbal nouns (derived directly from the verb) of the verbs **qaama**: to leave, to rise and **waSala** وَصَلَ : to arrive.
11. **farah wa-bukaa'**: rejoicing and crying Verbal nouns of the verbs **fariha** فَرِحَ : to rejoice, to be happy and **baka** بَكَى : to cry.
12. **tawdii' wa-stiqbaal**: leave-taking and welcoming (receiving) **tawdii'** and **istiqbaal** اِسْتِقْبَال are the verbal nouns of the verbs **wadda'a**: to say goodbye and **istaqbala** اِسْتَقْبَلَ : to receive, to meet.
13. **baynamaa**: while Note the difference between **baynamaa** and **'indamaa**: when. Examples:
'indama dhahabtu ila dimashq zurtu Sadiiqii: when I went to Damascus I visited my friend.
baynamaa kaanat ukhtii taTbukhu T-Ta'aam katabtu risaalah. While my sister was cooking a meal, I wrote a letter.

Part two

fii maktabi_s-siyaahah At the travel agent's

14. **shakhSiyyan**: personally From **shakhs** شَخْص person, individual.
15. **li-'annahaa asra'**: because it is faster For **li-'anna**: because see L13 N8.
16. **tufaDDilaan**: they both prefer This is the dual form **faDDala** فَضَّلَ : to prefer.
17. **li-haadhaa**: that is why, therefore For **li-haadhaa** see L13 N15.
18. **tastaghriq**: it takes, it occupies, it lasts **istaghraqa** اِسْتَغْرَقَ (Verb Pattern X) means to last, to occupy (time).
19. **lam ujarrib muTlaqan**: I've never tried, I have not tried at all. **muTlaqan**: absolutely; when used with a negative verb it means never, not at all. For the use of **lam** لَمْ see L12 N2.
20. **tuqaddam**: it (she) is offered **tuqaddam** is the passive form of **tuqaddim** تَقَدَّمَ : she offers, she presents. For the passive see App. 6J.

21. **li-l-'ashaa' wa-l-fuTuur**: for supper and breakfast The corresponding verbs are **ta'ashsha** تَعَشَّى to have supper or dinner and **faTara** فَطَرَ to have breakfast.
22. **li-dh-dhahaab wa-l-'iyaab**: for going and returning **dhahaba**: to go, to leave; **aaba** أَب to come back.
23. **al-'akl wa-n-nawm**: eating and sleeping **akala** أَكَلَ : to eat; **naama** نَام : to sleep. Both **akl** أَكْل and **nawm** نَوْم are verbal nouns.
24. **a'Tinaa**: give us **a'Ti** أُعْطِ give (m.); **a'Tii** give (f.); **acTuu** أُعْطُوا give (m.p.). For the Imperative see L12 N21, N22, and remember that the Imperative, like the Perfect and the Imperfect, can be joined to the attached pronouns.

'ala_r-raSiif On the platform

25. **khudh**: take **khudh** is the (m.s.) Imperative of the verb **akhadha** أَخَذَ : to take.
- | | | |
|------------------|--------|-------------|
| khudh : | خَذَ | take (m.) |
| khudhii : | خُذِي | take (f.) |
| khudhuu : | خُذُوا | take (m.p.) |
26. **shunaT**: suitcases The singular is **shanTah** شَنْطَة .
27. **yajib an ahDura_jtimaa'an**: I have to attend a meeting. Notice that **yajib**: must is followed by **an** أَنْ and a verb in the Imperfect. **yajib** remains the same with the different persons. It is the verb after **an** أَنْ that changes to show the different persons. Examples:
- yajib an tahDur**: you (m.) have to come (attend).
- yajib an tahDurii**: you (f.) have to come.
- yajib an tahDur**: she has to come.
- yajib an tahDuruu**: you (m.p.) have to come.
28. **nahnu shaakiruun**: we are thankful **shaakiruun** is the masculine plural of **shaakir**: thankful.
29. **huDuurak li-tawdii'inaa**: your coming to see us off **huDuur**: presence is derived from **haDara**: to come, to attend. **tawdii'** تَوَدَّيع : leave-taking is the verbal noun of the verb **wadda'a** وَدَّعَ : to say good-bye.
30. **asri'ii**: hurry up **asri'ii** is the (f.s.) Imperative of the verb **asra'a** أَسْرَعَ : to hurry.

Lesson twenty-three

Luxor and Aswan

New words in this lesson

Part one

ath-thaalith wa-l-'ishruun	الثَّالِث وَالْعِشْرُونَ	twenty-third
ma'bad (m.)	مَعْبَد	temple
ma'aabid (p.)	مَعَابِد	
al-karnak	الْكَرْنَكْ	Al-Karnak
waadii (m.)	وَادِي	valley
widyaan (p.)	وَدْيَان	
malikaat	مَلِكَات	queens
malikah (f.s.)	مَلِكَة	
abu simbil	أَبُو سِمْبِل	Abu-Simbil
sadd (m.)	سَدّ	dam
suduud (p.)	سُدُود	
as-saddu_l-'aaliy	السَّدّ الْعَالِي	the High Dam
mufaaaja'ah (f.) -aat (p.)	مُفَاجَأَة - ات	surprise
lammaa	لَمَّا	when
lan	لَنْ	not

Part two

saarraah (f.)	سَارَّة	pleasant
shakhSiy (m.)	شَخْصِيّ	personal
urahhib	أَرْحَب	I greet

rahhaba (r.)	رَحَبَ	to greet
tamatta'naa	تَمَتَّنَا	we enjoyed
tamatta'a	تَمَتَّعَ	to enjoy
ma'a dhaalika	مَعَ ذَلِكَ	in spite of that
ahlaam	أَحْلَامَ	dreams
hulm (m.s.)	حُلْمٍ	
yusammuun	يُسَمُّونَ	they call, name
samma	سَمَى	to name
ma'luumaat	مَعْلُومَات	information
kiiloomitraat	كِيلُومِترَات	kilometres
kiiloomitr (m.s.)	كِيلُومِتر	
Tuul (m.)	طُول	length
irtifaa' (m.)	إِرْتِفَاع	height
istamarra	اِسْتَمَرَّ	it lasted, it continued
buhayrah (f.)	بُحَيْرَة	lake
-aat (p.)	ـات	
waraa'	وَرَاءَ	behind
naaSir	نَاصِر	Nasser
Dakhmah (f.)	ضَخْمَة	big
yahfaZ	يَحْفَظُ	it saves
hafiZa (r.)	حَفِظَ	to save, to keep
Dayaa' (m.)	ضَيَاع	waste, loss
faa'idah (f.)	فَائِدَة	function, use
fawaa'id (p.)	فَوَائِد	
tawliid (m.)	تَوْلِيد	generating
kahrabaa' (f.)	كَهْرَبَاءَ	electricity
isti'maal (m.)	اِسْتِعْمَال	use
idaarah (f.)	إِدَارَة	running, turning
iDaa'ah (f.)	إِضَاءَة	lighting

aghraaD	أَغْرَاض	purposes
gharaD (m.s.)	غَرَضَ	
manziliyyah (f.)	مَنْزِلِيَّة	domestic

Part three

ja'alat	جَعَلَتْ	it made
ja'ala (r.)	جَعَلَ	
sahl (m.)	سَهْل	easy
naghsil	نَغْسِلَ	we wash
ghasala (r.)	غَسَلَ	to wash
ghassaalah (f.)	غَسَّالَة	washing machine
kahrabaa'iyyah (f.)	كَهْرَبَائِيَّة	electric
faaTimah (f.)	فَاطِمَة	Fatima
tanZiif (m.)	تَنْظِيف	cleaning
sajaajiid	سَجَاجِيد	carpets
sujaadah (f.s.)	سَجَادَة	
inqaTa'at	اِنْقَطَعَتْ	it was cut off
inqaTa'a	اِنْقَطَعَ	to be cut off
ta'aTTala	تَعَطَّلَ	it stopped

mundhu	مُنْذُ	since
uhaawil	أَحَاوَلُ	I try
haawala	حَاوَلَ	to try
sikriteerah (f.)	سِكْرِيْتِيرَة	secretary
ghariib (m.)	غَرِيب	strange
lam tudiirii	لَمْ تُدِيرِي	you didn't
		switch on
adaara	أَدَارَ	to switch on

Part one

1. **madiinataan**: two cities **madiinah**: city is the singular; **madiinataan** is the dual form; **mudun** is the plural.
2. **aalaaf**: thousands **alf** أَلْف : one thousand is the singular.
3. **ma'bad_i-karnak**: the Temple of Karnak A temple built by the old Egyptians. **ma'bad**: a place of worship, a temple, from **'abada**: to worship.
4. **waadii_i-muluuk**, **wa-waadii_i-malikaat**: the Valley of the Kings and the Valley of the Queens.
These two valleys are the burial places of many of Ancient Egypt's kings and queens. **muluuk**: kings is the plural of **malik** مَلِك : a king; **malikaat** is the sound feminine plural of **malikah** مَلِكَة : a queen.
5. **ma'bad abu simbil**: Abu Simbil Temple Another great temple built by the Ancient Egyptians.
6. **sa-takuun**: it will be **sa-takuun** is the Future tense of **takuun**.
Remember that **sa_** سَ when prefixed to the Imperfect indicates the future. **kaana** كَانَ : to be is the root.
7. **lammaa**: when **lammaa** here has the same function as **'indamaa** عِنْدَمَا . For **'indamaa** see L10 N24.
8. **fi-ntiZaarihim**: waiting for them (in their waiting) **intiZaar** إِنْتَظَر is the verbal noun of **intaZara** إِنْتَظَرَ : to wait. **intaZara** is Verb Pattern VIII.
9. **lan a'uud**: I shan't return.
The negative **lan** لَنْ is used to negate the future. We have learned that to indicate the future in Arabic we either use the Imperfect, or the Imperfect with the prefix **sa_** سَ . Examples:
a'uudu ila dimashq ghadan: I return to Damascus tomorrow.
sa-'a'uud ila dimashq ghadan: I'll return to Damascus tomorrow.
However to negate both these sentences we use **lan** with the Imperfect:
lan a'uud ila dimashq ghadan: I shan't return to Damascus tomorrow.

Part two

mufaaaja'ah saarraah A pleasant surprise

10. **yaa la-haaa min mufaaaja'ah saarraah**: what a pleasant surprise! **yaa la-haa min** with the (f.s.) **yaa la-hu min** with the (m.s.) are expressions used to express surprise, admiration or joy.
11. **wa-'illa kuntu ji'tu**: or else (otherwise) I would have come **illa** also means except. See L17 N20.
12. **wa-ma'a dhaalik**: but in spite of that Note the expressions **ma'a** مَعَ and **dhaalika** ذَلِكَ with the meaning but in spite of that. Example: **kaana mariiDan**, **wa-ma'a dhaalik dhahaba il_s-siinimaa**: He was ill, but in spite of that he went to the cinema.

as-saddu_i-aaliy The High Dam

13. **yusammuunahu**: they call it (him) **samma** سَمَّى : to call.
14. **irtifaa'uh**: its height **irtafa'a** اِرْتَفَعَ : to rise, to go up; **rafa'a** رَفَعَ : to lift, to raise.
15. **mi'ataan wa-khamsuun**: two hundred and fifty
16. **tusamma**: it (she) is called **tusamma** is the passive form of **tusammi**: she names. The word **ism** اِسْم : name is derived from the same root.
17. **Dayaa'ihaa**: its being wasted **Dayaa'** ضَيَّاع : loss. The root is **Daa'a** ضَاع : to be lost.
18. **tawliid**: generating. **wallada** وَلَدَ : to generate.
19. **li-sti'maalihaa**: to use it (for using it) **isti'maal** اِسْتِعْمَالَ usage, application is the verbal noun of **ista'mala** اِسْتَعْمَلَ : to use, to apply. **ista'mala** is Verb Pattern X.
20. **idaarah**: running, turning **adaara** اَدَارَ : to turn; **daara** دَارَ : to revolve.

Lesson twenty-four

New words in this lesson

Part one

ar-raabi° wa-l-°ishruun (m.)	الرَّابِعَ وَالْعِشْرُونَ	twenty-fourth
ra'fat	رَأَفَتْ	Rafat
aatiyah (f.)	آتِيَّة	following
ab'ath	أَبَعَثَ	I send
ba'atha (r.)	بَعَثَ	to send
awaa'il	أَوَائِلَ	beginning
awwal (s.)	أَوَّلَ	
amriikiyyah (f.) -aat (p.)	أَمْرِيكِيَّة -- ات	American
amriikiy (m.) -uun (p.)	أَمْرِيكِي -- ون	
ahla	أَحْلَى	more beautiful
maa 'ahla	مَا أَحْلَى	How beautiful!
manaaZir	مَنَاطِرَ	landscape, scenery
manZar (m.s.)	مَنْظَر	
raa'i° (m.)	رَائِعَ	superb
tilaal	تِلَالَ	hills
tall (f.s.)	تَلَّ	
alTaf	أَلْطَفَ	more pleasant
maa alTaf	مَا أَلْطَفَ	How pleasant!
raqaSaat	رَقَصَات	dances
raqSah (f.s.)	رَقْصَة	
saahirah (f.)	سَاحِرَة	fascinating
saahir (m.)	سَاحِر	

Lebanon

Part two

fi_l-waaqi ^c	فِي الْوَاقِعِ	in fact
dukhuul (m.)	دُخُولٌ	going into
‘uud (m.)	عُودٌ	lute
a’waad (p.)	أَعْوَادٌ	
piyaanoo (m.)	بَيَانُوٌ	piano
kamaan (m.)	كَمَانٌ	violin
gharbiyyah (f.)	غَرْبِيَّةٌ	western
bi_t-ta’kiid	بِالتَّأَكِيدِ	certainly
jaaz	جَازٌ	jazz
klaasiikiyyah (f.)	كَلَّاسِيكِيَّةٌ	classical
najaah (m.)	نَجَاحٌ	success
simfooniyyah (f.) -aat (p.)	سِمْفُونِيَّةٌ - ات	symphony

Part three

ma’alihsh	مَعْلُوشٌ	don't worry
aaloo	أَلُو	hello
mawjuud (m.)	مَوْجُودٌ	present
khayrii	خَيْرِي	Khayry
irfa ^c	إَرْفَعُ	raise
rafa’a (r.)	رَفَعَ	to raise
nimrah (f.)	نِمْرَةٌ	number
nimar (p.)	نِمَرٌ	
tis’ah (f.)	تِسْعَةٌ	nine
ghalaT (m.)	غَلَطَ	wrong
thamaaniyah (f.)	ثَمَانِيَّةٌ	eight
kaaziinoo (m.)	كَازِينُوٌ	Kazino
qurS (m.)	قُرْصٌ	dial
aqraaS (p.)	أَقْرَاصٌ	
khaTa’ (m.)	خَطَأٌ	wrong

ghaabah (f.) -aat (p.)	غَابَةٌ - ات	wood
Sanawbar	صَنْوَبَرٌ	pine
najuu ^c	نَجُوعٌ	we feel hungry
jaa’a (r.)	جَاعَ	to feel hungry

Notes

Part one

1. arjuu an takuun... bi-khayr: I hope (that) you are ... well. yakuun is the

Imperfect of **kaana** كَانَ : to be. As we have mentioned before, only the Perfect of **kaana** can be used in Arabic to express the English verb *to be*. If you want to say in Arabic, *the boy is here* you use an equational sentence: **al-waladu hunaa**. In the sentence above the Imperfect is used after **an** أَنْ in a subordinate clause following the clause with the main verb **arjuu**. The Perfect of **kaana** is conjugated like the verb **qaala**, see App. 6G.

Examples:

arjuu an takuun	أَرْجُو أَنْ تَكُونَ	I hope you are
arjuu an yakuun	أَرْجُو أَنْ يَكُونَ	I hope he is
arjuu an takuunuu	أَرْجُو أَنْ تَكُونُوا	I hope you are (m.p.)
arjuu an yakuunuu	أَرْجُو أَنْ يَكُونُوا	I hope they are (m.)

Notice that we have said **an takuunuu** instead of **takuunuuun** and **an yakuunuu** instead of **yakuunuuun** (see the conjugation of the Imperfect App. 6B.). After **an** أَنْ the Imperfect loses its final **n** in the 2nd person feminine singular, e.g. **taktubiin**: you write; in the dual, e.g. **taktubaan**: you write, **yaktubaan**: they write; and in the 2nd and 3rd person plural, e.g. **taktubuun**: you write, **yaktubuun**: they write. These verbs after **an** become: **taktubii**, **taktubaa**, **yaktubaa**, **taktubuu**, **yaktubuu**.

2. awaa’il: the beginning awaa’il is the plural of **awwal** أَوَّل : first.
3. maa ahla! How lovely! How beautiful! Note the expression of **maa** مَا followed by a verb in the singular masculine. This verb does not change

with the different persons, but it can either be used independently or joined to the attached pronouns. Note also that the form of this verb is similar to the form of the adjective in the comparative. This structure in Arabic expresses admiration, wonder or pleasure. Examples:

maa ajmal: *How beautiful!*

maa akthar: *How plentiful!*

maa as'adahaa: *How happy she is!*

as'ad is derived from sa'iid: happy.

4. **jibaaluhaa wa-tilaaluhaa:** *its mountains and its hills* jibaaal and tilaal

are the plurals of **jabal** جَبَل : *a mountain* and **tall** تَلَّ : *a hill*.

5. **aghaanii:** *songs* **ughaniyah** أُغْنِيَّة : *a song* **ghanna** غَنَّى : *to sing*.

sha'biyyah: *popular, of folk origin* **sha'b** شَعْب : *people*.

iqтираah haa'il *A wonderful suggestion!*

6. **idhan:** *then, if so* **idhan** إِذْن is the same as إِذَا , also transliterated as **idhan**.

7. **ad'uuka ila:** *I invite you* Notice that *to invite* is **da'a ila**, with the verb followed by the preposition **ila**. **da'wah:** *an invitation*.

8. **muqaabalah:** *meeting* **muqaabalah** is the verbal noun of **qaabala** قَابَلَ : *to meet*.

samiir bithoovin *Sameer Beethoven*

9. **anaa ghayr muta'akkid:** *I'm not sure* Note the negative **ghayr** which is used to negate the equational sentences: i.e. sentences equivalent to sentences with the verb *to be* in English. See L4N11. **laysa** لَيْسَ : *is not* is another negative used to negate equational sentences, only **laysa** is a verb while **ghayr** is not. You can either say, **anna ghayr muta'akkid**, or, **anaa lastu muta'akkidan** meaning *I'm not sure*. For **laysa** see L16 N5.

10. **rubbamaa:** *maybe, perhaps* For **rubbamaa** see L12 N31.

Lesson twenty-five

New words in this lesson

Part one

al-khaamis wa-l-'ishruun	الْخَامِسُ وَالْعِشْرُونَ	twenty-fifth
muzayyin (m.) -uun (p.)	مُزَيِّن -- وَن	hairdresser
sha'r (m.)	شَعْر	hair
Saaloona (m.) -aat (p.)	صَالُونَ -- ات	salon
naZiif (m.)	نَظِيف	clean
nuZafaa' (p.)	نُظَفَاء	
murattab (m.) -uun (p.)	مُرَتَّب -- وَن	tidy
mir'aat (f.)	مِرْآة	mirror
marayyaa (p.)	مَرَايَا	
fuutah (f.)	فُوطَة	towel
fuwaT (p.)	فُوط	
raqabah (f.)	رَقَبَة	neck
riqaab (p.)	رِقَاب	
katif (m.)	كَتِف	shoulder
aktaaf (p.)	أَكْتَف	
durj (m.)	دُرْج	drawer
adraj (p.)	أَدْرَج	
akhraja	أَخْرَجَ	he took out
akhraja	أَخْرَجَ	to take out

The hairdresser

mishT (m.)	مِشْط	comb
amshaaT (p.)	أَمْشَاط	
miqaSS (m.) -aat (p.)	مِقْصَص -- ات	scissors
yamiin	يَمِين	right
yasaar	بَسَار	left
furshah (f.)	فُرْشَة	brush
furash (p.)	فُرْش	
shaampuu (m.)	شَامْبُو	shampoo
qaSSa	قَصَص	he cut
qaSSa (r.)	قَصَص	to cut
aTraaf	أَطْرَاف	ends, edges
Taraf (m.s.)	طَرَف	
Saffafa	صَفَّفَ	he set, arranged
Saffafa	صَفَّفَ	to set, arrange
Tariiqah (f.)	طَرِيقَة	fashion, way
Turuq (p.)	طُرُق	
mujaffif (f.) -aat (p.)	مُجَفِّف -- ات	drier
muSawwarah (f.)	مُصَوِّرَة	illustrated
muSawwar (m.)	مُصَوِّر	
tamma	تَمَّ	it was completed

Part two

hilaqaqah (f.)	حِلَاقَة	hairdressing, shaving
uqaSSiru	أَقْصَرُ	I shorten
qaSSara	قَصَّرَ	to shorten
Saabuun (m.)	صَابُون	soap
khaaSS (m.)	خَاص	special
jaaff (m.)	جَاف	dry

mustahDar (m.) -aat (p.)	مُسْتَحْضَر -- ات	chemical
yuqawwii	يُقَوِّي	it strengthens
qawwa	قَوَى	to strengthen
mirwahah (f.)	مِرْوَحَة	fan
marawih (p.)	مَرَاوِح	
jaalis (m.) -uun (p.)	جَالِس -- ون	sitting, seated
mumaththil (m.) -uun (p.)	مُمَثِّل -- ون	actor
ma'ruuf (m.)	مَعْرُوف	known
-uun (p.)	-- ون	
dawr (m.)	دَوْر	role
adwaar (p.)	أَدْوَار	
shirriir (m.)	شَرِير	villain
ashraar (p.)	أَشْرَار	
farq (m.)	فَرْق	parting (in hair)
haakadhaa	هَكَذَا	in this manner
amiinah	أَمِينَة	Amina
tura	تُرَى	I wonder
tumsik	تُمْسِك	she holds
amsaka	أَمْسَكَ	to hold
yad (f.)	يَد	hand
aydii (p.)	أَيْدِي	
baaruukah (f.)	بَارُوكة	wig

Part three

jarahtu	جَرَحْتُ	I cut, wounded
jaraha (r.)	جَرَحَ	to wound
jurh (m.)	جُرْح	wound
juruuh (p.)	جُرُوح	

khadd (m.)	خَدَّ	cheek
khuduud (p.)	خُدُود	
athnaa'	أَثْنَاءَ	while, during
intabahtu	إِنْتَبَهْتُ	I paid attention
intabaha	إِنْتَبَهَ	to pay attention
tasta'mil	تَسْتَعْمِلُ	you use
ista'mala	إِسْتَعْمَلَ	to use
maakiinah (f.) -aat (p.)	مَأْكِينَةٌ -- آت	machine
maakiinat hilaqaah	مَأْكِينَةُ جِلَاقَةٍ	electric razor
amwaas	أَمْوَاسَ	blades
muus (m.s.)	مُوسَ	
lihyah (f.)	لِحْيَةٍ	beard
liha (p.)	لِحَى	
nisyaan (m.)	نِسْيَان	absentmindedness
halaqa	حَلَقَ	he shaved
halaqa (r.)	حَلَقَ	to shave

Notes

Part one

1. **kuntu qad du'iitu**: *I had been invited* The Perfect of **kaana** كَانَ : *to be* is followed by the Perfect of another verb (here, the Perfect of the passive form of the verb **da'wtu** دَعَوْتُ : *I invited* to express the equivalent of the past perfect in English (i.e. with *had*). Note that **qad** قَدْ is placed between the two verbs, and that it serves to express the past perfect in such a sentence. For **qad** see L14 N6.
2. **ba'da an hajaztu**: *after I had reserved* Here we have another example of how the past perfect can be expressed in Arabic. **ba'da**: *after*, followed by a verb in the Perfect, preceded by **an**, form the sentence

ba'da an hajaztu. A similar clause is: **dhahabtu ba'da 'an akaltu**: *I left after I had eaten*.

3. **murattab**: *tidy* from **rattaba** رَتَّبَ : *to tidy, to arrange*.
4. **al-mishT wa-l-miqasS**: *the comb and the scissors* **qaSSa**: *to cut*; **mashshaTa**: *to comb (hair)*.
5. **ba'da dhaalik**: *after that* Note the difference between **ba'da dhaalik**: *after that* and **ma'a dhaalik**: *in spite of that*.
6. **baynamaa kuntu astami'**: *while I was listening* Note the use of the Perfect of **kanaa** followed by the Imperfect of another verb to express a continuous action. Examples:
kuntu aktub: *I was writing*
kaanuu yashrabuun: *they were drinking*
kaanat taqra': *she was reading*
7. **mujaffif**: *drier* **jaffafa**: *to dry*
8. **wa-'akhadhtu aqra'**: *and I started reading* Notice that the verb **akhadhtu**, which is in the Perfect, is followed by another verb in the Imperfect, **aqra'**, to express the equivalent to *I started reading (to read)*. Other examples:
bada'a yatakallam: *he started talking (to talk)*
jalasat tastami' ila l-muusiiqa: *she sat listening to music*.
9. **muSawwarah**: *illustrated* **Suurah** صُورَة : *a picture*; **Suwar** صُور : *pictures*; **Sawwara**: *to photograph*.

Part two

fii Saalooni l-hilaqaah *At the hairdresser's (barber's)*

10. **wa-ka-dhaalik**: *as well (and like that)* The prefix **ka** كَ means *like*. Note the following sentences:
qalamii ka-qalamika: *my pencil is like your pencil*.
lawn sha'rihaa ka-lawn sha'rii: *The colour of her hair is like the colour of my hair*.
11. **mumaththil**: *actor* **yumaththil**: *to act, represent*.
- al-mawDuu' basiiT jiddan** *It's very simple!*
12. **yaa tura**: *I wonder* This expression is used idiomatically.
13. **tuSaffifuh**: *she arranges it (her hair)* **Saffafa**: *to arrange in a line, to set in a row*. **taSfiif** تَصْفِيفَ is the verbal noun.
14. **kallaa**: *no, certainly not* **kallaa** كَلَّا can be used as a synonym for **laa** لَا when **laa** is used to mean *no* independently.

26 ad-darsu_s-saadis wa-l-ishruun

Lesson twenty-six

New words in this lesson

Part one

as-saadis wa-l- <u>ishruun</u>	الْسادِس وَالْعِشْرُونَ	twenty-sixth
amthaal	أَمْثَال	proverbs
mathal (m.s.)	مَثَل	
hikayaat	حِكَايَات	stories
hikaayah (f.s.)	حِكَايَه	
Sabr (m.)	صَبْر	patience
faraj (m.)	فَرْج	deliverance, relief
waqt (m.)	وَقْتُ	time
awqaat (p.)	أَوْقَات	
a'ma	أَعْمَى	blind
'umyaan (p.)	عُمَيَّان	
mu'min (m.) -uun (p.)	مُؤْمِن -- وَن	believer
daliil (m.)	دَلِيل	guide
adillaa' (p.)	أَدِلَاء	
na'iibu	نَعِيب	we blame
'aaba	عَابَ	to blame, to find fault with
'ayb	عَيْب	fault, defect
maa ashbaha	مَا أَشْبَهَ	How similar!

amthaal wa-hikaayaat 'arabiyyah

Arabic stories and proverbs

yanfa'u

nafa'a (r.)

nadam (m.)

'adam (m.)

hafara

hufrah (f.)

hufar (p.)

sayf (m.)

suyuuf (p.)

qaTa'a

qirsh (m.)

quruush (p.)

jaar

jiiraan (p.)

daar (f.)

duur (p.)

rafiq (m.)

rifaaq (p.)

fiDDah (f.)

sukuut (m.)

ta'annii (m.)

'ajalah (f.)

nadaamah (f.)

Part two

yakhTub

khaTaba (r.)

ahkii

haka (r.)

يَنْفَعُ

نَفْعَ

نَدَمَ

عَلِمَ

حَفَرَ

حُفْرَة

حُفَر

سَيْف

سُيُوف

قَطَعَ

قَرَشَ

قُرُوشَ

جَار

جِيرَان

دَار

دُور

رَفِيق

رَفَاق

فِضَّة

سُكُوت

تَأَنِّي

عَجَلَة

نَدَامَة

يَخْطُبُ

خَطَبَ

أَحْكِي

حَكَى

it is useful

to be useful

repentance

calamity, loss

to dig

hole

sword

to sever, to cut

coin, piastre (Egypt)

neighbour

house, home

friend, comrade

silver

silence

slowness, deliberation

haste

regret

he makes a speech

to make a speech

I tell a story

to tell, to relate

26

jaahiluun	جَاهِلُونَ	ignorant
jaahil (m.s.)	جَاهِل	
maa dumtum	مَا دُمْتُمْ	as long as you are
maa daama	مَا دَامَ	as long as
'aarifiin	عَارِفِينَ	learned
'aarif (m.s.)	عَارِف	
laa daa'ii	لَا دَاعِي	there is no need
waliimah (f.)	وَلِيْمَة	feast
walaa'im (p.)	وَلَائِم	
awlaad	أَوْلَاد	children
walad (m.s.)	وَلَد	
yaSrifu	يَصْرِفُ	he sends away
Sarafa	صَرَفَ	to send away
haakim (m.)	حَاكِم	governor
hukkaam (p.)	حُكَّام	
nahwa	نَحْوَ	towards
fariha	فَرِحَ	he was delighted, happy

Part three

aTwal	أَطْوَل	longer
huruuf	حُرُوف	letters
harf (m.s.)	حَرْف	
miil (m.)	مِيل	mile
amyaal (p.)	أَمْيَال	
dawr (m.)	دَوْر	turn
kaamilataan (d.s.)	كَامِلَتَان	complete
kaamilah (f.s.)	كَامِلَة	

Part one

1. **maa ashbaha:** *how similar!* For the use of **maa** مَا followed by a verb, always in the masculine singular, to express wonder or admiration, see L24 N3. Examples:
maa akbar: *how big!*
maa ab'ad: *how far!*

2. **man hafara hufrah li-'akhihi waqa'a fiihaa:** *He who digs a hole for his brother, stumbles into it.*

This sentence gives us an example of a conditional sentence in Arabic. **man** مَنْ : *whoever, he who, if any* (do not confuse with the question word **man?**) introduces the conditional sentence we have here. A conditional sentence consists of two parts. The first part introduces the condition: **man hafara hufrah**, while the second part provides the answer to the condition: **waqa'a fiihaa**. After a conditional clause, the verb can be either in the Perfect or in the Imperfect. The Perfect or the Imperfect can also be used in the second part of the sentence following the condition. The time of the action is determined by the context. Examples:

man sa'ala wajada: *He who asks (asked) finds (found).*

man yas'al yajid: *He who asks finds.*

Note that although the Perfect was used in both parts of the first example, the present tense is used to translate both sentences because here it gives the best meaning in English. In Arabic either tense can be used.

3. **in lam taqTa'hu qaTa'ak:** *If you do not sever it, it severs you.*

Here we have another example of the conditional sentence in Arabic. The word **in** إِنْ if introduces the condition, and the second part of the sentence: **qaTa'ak**, gives the result. Note that the Imperfect with **lam** was used in the first part (the conditional clause), and the Perfect in the second part (the main clause) of the sentence. Remember that **lam** is used with the Imperfect to negate the Perfect.

4. **idhaa kaana l-kalaam min fiDDah fa-sukuut min dhahab:** *If speech is silver, silence is golden.*

This sentence presents the third example of the conditional sentence in this lesson. This time **idhaa**: *if*, the commonest type of conditional word, introduces the conditional clause; **idhaa** is followed here by the perfect of **kaana** كَانَ : *to be*, while the second part of the sentence does not have any verb since one is implied. Other examples with **idhaa**:

idhaa dhahabta adhhab ma'ak: *If you go, I'll come with you.*

idhaa ra'ayta Sadiiqii a'Tihi haadhhaa l-kitaab: *If you see my friend, give him this book.* After **idhaa** the verb is in the Perfect.

5. **qaala lahum:** *He said to them.*

The verb **qaala:** *to say* is used to report something directly or indirectly said by the speaker. The sentence following asks a question, but instead of using **sa'alahum:** *he asked them*, it uses the verb **qaala lahum:** *he said to them*. In Arabic no particular attention is paid to such differentiations. If we want to put the question **hal ta'rifuun maa sa'quul lakum?** into reported speech we say: **qaala lahum (sa'alahum) hal ya'rifuun maa sa-yaquul lahum:** *He asked them if they knew (know) what he was going to say (he will say) to them*. Notice that the tense of the verb has not been changed.

6. **fa-qaala_n-naas: laa, nahnu laa na'rif:** *The people said, no, we do not know.*

If we want to report this sentence we say: **qaala_n-naas innahum laa ya'rifuun:** *the people said they did not (do not) know*. Notice that we have used **inna** : *that*, here joined to the attached pronoun **-hum**, to introduce the sentence in reported speech. Note that **nahnu:** *we* in the original sentence is replaced by the corresponding attached pronoun to the pronoun **hum:** *they* in the reported sentence. Other examples:

qaalat: anaa mariiDah: *She said, 'I'm ill.'*

qaalat innaha mariiDah: *She said she was (is) ill.*

qaala: sa'adhab ila_l-funduq: *He said, 'I shall go to the hotel.'*

qaala innahu sa-yadhab ila_l-funduq: *He said he would go (will go) to the hotel.*

inna is not used when reporting questions.

7. **maa dumtum:** *as long as you are* The verb **daama** دَامَ *to continue* is preceded by **maa** مَا *to express as long as*.

waliimah kabiirah *A big feast!*

8. **a-laa ta'rifuun?** *Don't you know?* Note the combination **a-laa?** formed

of **a** and the negative **laa**. **a** اَ is a particle which introduces a question. It is similar to **hal?** although not commonly used. Examples:

a-sharibta_d-dawaa? *Did you drink the medicine?*

a-sami'ti_l-jaras? *Did you hear the bell?*

Note that we can also use **a?** اَ with sentences in the negative. Examples:

a-laa ta'rifunii: *Don't you know me?*

a-lam tushaahid ukhtii? *Didn't you see my sister?*

Lesson twenty-seven

Getting ready for the journey

New words in this lesson

Part one

as-saabi ^c wa-l- ^c ishruun	السَّابِعَ وَالْعِشْرُونَ	twenty-seventh
isti ^c daad (m.)	إِسْتِعْدَاد	getting ready
mukaalamah (f.) -aat (p.)	مُكَالِمَةٌ -- ات	telephone call
khaarijiyyah (f.)	خَارِجِيَّة	long distance, external
mutakallim (m.) -uun (p.)	مُتَكَلِّمٌ -- ون	caller, speaker
khaalid	خَالِد	Khalid
'aa'iliyyah (f.)	عَائِلِيَّة	family, domestic
maw'id (m.)	مَوْعِد	date, appointment
mawaa'id (p.)	مَوَاعِيد	
'awdah (f.)	عَوْدَةٌ	return
ittaSaltu	إِتَّصَلْتُ	I contacted
ittaSala	إِتَّصَلَ	to contact
'ammaan (f.)	عَمَّان	Amman
al-khurTuum (f.)	الْخَرْطُوم	Khartoum
ar-riyaaD (f.)	الرِّيَاض	Riyadh
khaTT (m.)	خَطٌّ	line
khuTuuT (p.)	خُطُوط	
intaZartu	إِنْتَظَرْتُ	I waited
intaZara	إِنْتَظَرَ	to wait
aqaarib	أَقَارِب	relatives

qariib (m.s.)	قَرِيب	
akhshaa	أَخْشَى	I am afraid that
khashiya	خَشِيَ	to be afraid that
		to fear
mataa' (m.)	مَتَاع	luggage
akrah	أَكْرَه	I hate
kariha (r.)	كَرِهَ	to hate

Part two

shaa'irah (f.) -aat (p.)	شَاعِرَةٌ -- ات	poetess
shaa'ir (m.)	شَاعِر	
shu'araa' (p.)	شُعْرَاء	
shi'r (m.)	شِعْر	poetry
tasharrafnaa	تَشَرَّفْنَا	welcome
tasharrafa	تَشَرَّفَ	to have the honour of
qaSiidah (f.s.)	قَصِيدَةٌ	poem
shi'riyyah (f.)	شِعْرِيَّة	poetic
shi'riy (m.)	شِعْرِيّ	
yabduu	يَبْدُو	it seems
badaa	بَدَا	to seem
ulaahiZ	أَلَا حِظْ	I notice
laahaZa	لَا حِظْ	to notice
aghlab	أَغْلَبَ	most of
rabii' (m.)	رَبِيع	spring
khariif (m.)	خَرِيف	autumn
tahkum	تَحْكُمَ	you judge
hakama (r.)	حَكَمَ	to judge
mutashakkirah (f.)	مُتَشَكِّرَةٌ	thankful
mutashakkir (m.)	مُتَشَكِّرٌ	

hurriyyah (f.) -aat (p.)	حُرِّيَّة -- ات	freedom
mihnah (f.)	مِهْنَةٌ	profession
mihan (p.)	مِهَن	
qaanuun (m.)	قَانُون	law, regulation
qawaaniin (p.)	قَوَانِين	
muhaamiyah (f.) -aat (p.)	مُحَامِيَّة -- ات	lawyer
muhandisah (f.) -aat (p.)	مُهَنْدِسَةٌ -- ات	engineer, architect
ghayyartu	غَيَّرْتُ	I changed
ghayyara	غَيَّرَ	to change
amal (m.)	أَمَل	hope
aamaal(p.)	أَمَال	
tahqiiq (m.)	تَحْقِيق	attainment, realization
musta'iddah (f.)	مُسْتَعِدَّة	ready
musta'idd (m.)	مُسْتَعِدّ	
Safhah (f.)	صَفْحَةٌ	page
Safaahaat (p.)	صَفَحَات	
mar'ah	مَرَأَةٌ	woman
ittafaqnaa	اتَّفَقْنَا	we decided, agreed
ittafaqa	اتَّفَقَ	to agree
ta'biir (m.)	تَعْبِير	expression

Part three

shahiyyah (f.)	شَهِيَّة	delicious
shahiy (m.)	شَهِيّ	
ma'kuulaat	مَأْكُولَات	foods
maa'kuul (m.s.)	مَأْكُول	
muluukhiyyah (f.)	مُلُوكِيَّة	mulookhiya
fuul (m.)	فُول	broad beans
mudammas (m.)	مُدَمَّس	stewed

falaafil	فَلَافِل	falafel
kubbah (f.)	كُبَّة	kubba
tabbuulah (f.)	تَبْوَلَة	tabboula
muwaafiqah (f.)	مُؤَافِقَة	consenting (adj.)
khudariy -uun (p.)	خَضْرِيّ -- وَن	grocer
dukkaan (m.)	دُكَّان	shop
dakaakiin (p.)	دَكَاكِين	
kiiloo (m.)	كِيلُو	kilo
kiloograamaat (p.)	كِيلُوغَرَامَات	
burghul	بُرْغُل	bourgol, crushed wheat
baSal (m.)	بَصَل	onions
khiyaar (m.)	خِيَار	cucumbers
khas (m.)	خَس	lettuce
na'na'	نَعْنَع	mint
zayt (m.)	زَيْت	oil
zuyuut (p.)	زَيْوُوت	
thuum	ثُوم	garlic
a'taqid	أَعْتَقِد	I think
i'taqada	إِعْتَقَدَ	to think, believe
ta'khiir (m.)	تَأْخِير	delay
aqall	أَقَلَّ	less
hurr (m.)	حُرّ	free
ahraar (p.)	أَحْرَار	

Notes

Part one

1. mukaalamah: a telephone call kallama: to talk to, to speak; kalaam: speech; kalimah: a word; kalimaat: words; mutakallim: a speaker.

2. kaana yas'al: he was asking Note the use of kaana followed by a verb in the Imperfect to express continuous action. See L25 N6.
kuntu aqra': I was reading
kaanat tal'ab: she was playing
3. 'awdah: return 'aada: to return.
4. akhbartuh annanaa sa-nusaafir: I told him that we would (will) leave. This sentence takes the form of reported speech. akhbara: to tell is used instead of qaala: to say. Notice that after qaala, inna إِنَّ : that is used, while after akhbara and similar verbs anna أَن : that is used. In direct speech this sentence would have the following form: qultu lahu: sa-nusaafir min hunaa ba'da ghad: I said to him, 'We shall leave here the day after tomorrow'.
5. an yakuun ma'anaa: that we will have (that there will be with us) Notice the following sentences: ma'anaa: we have (with us). sa-yakuun ma'anaa: we shall have (there will be with us). kaana ma'anaa: we had (there was with us).

Part two

shaa'irah hadiithah A modern poetess

6. aghlabahaa: most of them (it) aghlab: most of; ba'D: some of. Both ba'D and aghlab can be joined to the attached pronouns.
7. ba'da yawmayn akuun qad darastuhaa: After two days I will have studied them (it).

Note that the use of the Imperfect of kaana كَانَ (here implying the Future), followed by qad قَدْ and a verb in the Perfect expresses the future perfect in English. Examples:
ba'da ghad takuun qad anhat haadhaa l-kitaab: by the day after tomorrow she will have finished this book.

al-huriyyah l-kaamilah Complete freedom

8. al-latii: which, referring to mihnah: job, career. al-ladhii الَّذِي : which is the masculine singular relative pronoun. For the relative pronouns see L14 N7 and App. 5E.
9. tahqiq: realization, attainment haqqqa: to realize.
10. ta'biir: expression, explanation. 'abbara: to express (oneself).

Lesson twenty-eight

Happy Feast

New words in this lesson

Part one

ath-thamin wa-l-'ishruun	الثَّامِينَ وَالْعِشْرُونَ	twenty-eighth
'aam (m.)	عَام	year
a'waam (p.)	أَعْوَام	
'iid (m.)	عِيد	feast
a'yaad (p.)	أَعْيَاد	
'iidu_l-'aDha	عِيدُ الْأَضْحَى	Feast of Sacrifice
mubaarak (m.)	مُبَارَك	blessed
yawmu_l-waqfah	يَوْمُ الْوَقْفَةِ	the Waqfa (Day of Halt)
'iidu_l-fiTr	عِيدُ الْفِطْرِ	Feast of the breaking of the Fast
Sawm (m.)	صَوْم	fast, fasting
mu'aZZam (m.)	مُعَظَّم	glorified
maSaalih	مَصَالِح	departments
maSlahah (f.s.)	مَصْلَحَة	
hukuumiyyah (f.)	حُكُومِيَّة	government
yuhanni'	يَهْنِيء	he greets
hanna'a	هَنَّا	to greet
sirk	سِيرْل	circus
baloon (m.) -aat (p.)	بَالُون - ات	balloon

Part two

hajj (m.)	حَجّ	pilgrimage
tadhbaḥaan	تَذْبَحَان	you sacrifice, slay
dhabaha (r.)	ذَبَحَ	to slay
miqdaar (m.)	مِقْدَار	share, amount
maqaadiir (p.)	مَقَادِير	
makkah (f.)	مَكَّة	Mecca
Sihḥah	صِحَّة	health

waladat	وَلَدَتْ	she gave birth to
walada	وَلَدَ	to give birth to
munaasib (m.)	مُنَاسِب	suitable
nadrii	نَدْرِي	we know
dara (r.)	دَرَى	to know

Part three

Daruuriy (m.)	ضَرُورِيّ	essential, necessary
islaam (m.)	إِسْلَام	Islam
nataḥammal	تَتَحَمَّل	we bear
tahammala	تَحَمَّلَ	to bear
juu' (m.)	جُوع	hunger
'aTash (m.)	عَطَش	thirst
diin (m.)	دِين	religion
adyaan (p.)	أَدْيَان	
ba'd	بَعْدَ	yet
ahijj	أَحْجَّ	I go on a pilgrimage
hajja (r.)	حَجَّ	to go on a pilgrimage

Notes

Part one

1. **kull 'aam wa-'antum bi-khayr:** (Every year and may you be well.)
The customary greeting on the occasions of feasts; it can also be used for Happy New Year.
2. **'iidi_l-'aDḥa_l-mubaarak:** the blessed Feast of the Sacrifice This feast is also known as the Greater Feast or the Greater Bairam. It is celebrated once a year on the 10th of the Moslem month **dhūu_l-ḥijjah**, when the pilgrims offer sacrifice in Mecca. The usual greeting for the festival is **'iid mubaarak عِيد مُبَارَك** : I wish you a blessed feast.
3. **yawma_l-waqfah:** the eve of the religious feast (the Day of the Halt) This refers to the halt of the Mecca pilgrims on Mount Arafat on the 9th of the month **dhūu-l-ḥijjah**.
4. **'iidu_l-fiTri_l-mubaarak:** The Blessed Feast of the Breaking of the Fast This feast is also known as the Lesser Feast or the Lesser Bairam.
5. **tata'aTTal:** to have a holiday Also be suspended, become idle. **'uTlah:** holiday.
6. **sharikaat, jaami'aat:** companies, universities **sharikaat** and **jaami'aat**, are the sound feminine plurals of **sharikah** شَرِكَة and **jaami'ah** جَامِعَة : Note the ending **aat** ات . **madaaris** is the broken plural of **madrasah** مَدْرَسَة .
7. **al-muslimuun:** the moslems **muslimuun** is the sound masculine plural of **muslim:** a moslem, as the ending **uun** indicates. **islaam** إِسْلَام : Islam is the religion of the moslems.
8. **al-'awlaadu_S-Sighaar:** the small children **awlaad** أَوْلَاد is the plural of **walad** وَلَد : a child, a boy. **bint** بِنْت : a girl. **Sighaar** is the broken plural of **Saghiir:** small.

Part two

al-ḥajj The Pilgrimage

9. **al-ḥajj:** The pilgrimage The pilgrimage to Mecca is one of the five doctrines of Islam which includes the belief in one God, prayer, alms-giving, the pilgrimage and fasting in Ramadan.

'iid sa'iid Happy feast

10. **waladat Tiflan:** she gave birth to a child Of the root **walada** وَلَدَ : to give birth to, many words are derived such as **walad:** a boy, **waalid:** father, **waalidah:** mother and **miilaad** مِيلَاد : birth (of a child) or birthday.

Lesson twenty-nine

A happy day

New words in this lesson

Part one

at-taasi° wa-l-°ishruun	التَّاسِعَ وَالْعِشْرُونَ	twenty-nine
a°lannaa	أَعْلَنَّا	we announced
a°lana	أَعْلَنَ	to announce
khutubah (f.)	خُطُوبَةٌ	engagement
miilaad (m.)	مِيلَاد	birth
°iid miilaad	عِيدِ مِيلَاد	birthday
ihtafalnaa	إِحْتَفَلْنَا	we celebrated
ihtafala	إِحْتَفَلَ	to celebrate
munaasabah (f.) -aat (p.)	مُنَاسَبَةٌ -- ات	occasion
mujawharaat	مُجَوَّهَرَات	jewellery
diblah (f.)	دِبْلَةٌ	engagement ring
°aqadnaa	عَقَدْنَا	we made an agreement
°aqada (r.)	عَقَدَ	to make an agreement
aqamaa	أَقَامَ	he held (a party)
aqamaa	أَقَامَ	to hold (a party)
afraad	أَفْرَاد	members
fard (m.s.)	فَرْدٌ	
fiqhah (f.)	فِرْقَةٌ	band, group
firaq (p.)	فِرَق	
muusiiqiyah (f.)	مُوسِيقِيَّة	musical
muusiiqiy (m.)	مُوسِيقِي	

°azafat	عَزَفَتْ	it played (music)
°azafa (r.)	عَزَفَ	to play
alhaan	أَلْحَان	tunes, melodies
lahn (m.s.)	لَحْن	
toortah (f.)	تُورْتَه	birthday cake
sham°ah (f.)	شَمْعَةٌ	candle
shumu° (p.)	شُمُوع	
mabruuk	مَبْرُوكٌ	Congratulations!

Part two

khawaatim	خَوَاتِم	rings
khaatim (m.s.)	خَاتِم	
Dayyiq (m.)	ضَيْقٌ	tight
iSba° (m.)	إِصْبَعٌ	finger
aSaabi° (p.)	أَصَابِعُ	
tamaaman	تَمَامًا	completely, perfectly
°ulab	عُلَبٌ	boxes
°ulbah (f.s.)	عُلْبَةٌ	
halaq	حَلَقٌ	earring
almaas	أَلْمَاسٌ	diamond
dabbuus (m.)	دَبُّوسٌ	brooch
dabaabiis (p.)	دَبَابِيسُ	
shukr	شُكْرٌ	thanks, thankfulness
faSS (m.)	فَصٌّ	gem
fuSuuS (p.)	فُصُوصٌ	
lu°lu° (m.)	لُؤْلُؤٌ	pearl
azhaar	أَزْهَارٌ	flowers
zahrah (f.s.)	زَهْرَةٌ	
baaqah (f.) -aat (p.)	بَاقَةٌ -- ات	bouquet

tilighraaf (m.) -aat (p.)	تِلْغَرَاَف -- ات	telegraph
tahni'ah (f.)	تَهْنِئَة	congratulation
yaa la-haa min mufaaja'ah	يَا لَهَا مِنْ مُفَاجَأَة	What a surprise!

Part three

mahdii	مَهْدِي	Mahdy
barakaat	بَرَكَات	blessings
barakah (f.s.)	بَرَكَة	
'aadil	عَادِل	Adel
awwal ams	أَوَّلْ أَمْس	the day before yesterday
mabruur (m.)	مَبْرُور	redeeming
dhanb (m.)	ذَنْب	sin
dhunuub (p.)	ذُنُوب	
maghfuur (m.)	مَغْفُور	forgiven

Notes

Part one

1. **munaasabatayn**: two occasions **munaasbatayn** is the dual form of **munaasabah**, as the ending **ayn** indicates. **munaasabataan** مُنَاسَبَاتَان is the form of the dual used if the word is in the nominative case i.e. the subject of the verb, or one of the two parts of an equational sentence, provided it is not preceded by a preposition. **munaasabah** مُنَاسَبَة an occasion is the singular; **munaasabaat** مُنَاسَبَات : occasions is the plural.
2. **sa'iidatayn**: happy Notice that the adjective **sa'iidatayn** follows the noun it describes, taking the dual form. It is important to keep in mind that while the inanimate plural takes a feminine adjective in the singular e.g. **munaasabaat sa'iidah** مُنَاسَبَات سَعِيدَة : happy occasions, **bilaad kabiirah** بِلَاد كَبِيرَة : big countries, the inanimate dual takes an

adjective in the dual form, e.g. **munaasabataan sa'iidataan**: (two) happy occasions, **baytaan kabiiraan** بَيْتَان كَبِيرَان : (two) big houses. It will be useful here to remind you that adjectives describing animate plurals and duals in Arabic, agree in number with the nouns they follow. Examples:

- muwaZZafuun kathiiruun** مُوَظَّفُونَ كَثِيرُونَ : many officials (m.)
muwaZZafaat kathiiraat مُوَظَّفَات كَثِيرَات : many officials (f.)
muwaZZafaan muhimmaan مُوَظَّفَان مُهِمَّان : two important officials (m.)
3. **mujawharaat**: jewels **jawharah** جَوْهَرَة : a jewel
 4. **uqiimat**: it (she) was held **uqiimat** is the passive form of **aqaaam**: she held. **aqaama**: to hold (a party).
 5. **wuDi'at**: it (she) was put **wuDi'at** is the passive form of **waDa'a**: she put. **waDa'a**: to put.
 6. **mabruuk**: May it be blessed! **mubaarak** مُبَارَك : blessed; **barakah** بَرَكَة : blessing; **baaraka** بَارَك : to bless.

Part two

'inda baa'i'i l-mujawharaat At the jeweller's

7. **tafaDDalii wa-jarribii**: Please try Both these verbs are in the Imperative.
8. **rubbamaa takuun**: it might be Note the use of **rubbamaa**: perhaps followed by the Imperfect of **kaana** كَانَ to express: it might be.

al-hadaayaa Presents

9. **qad yakuun fiihaa**: it might contain The use of **qad** before the Imperfect of **kaana** كَانَ also expresses probability. **qad yakuun** and **rubbamaa yakuun** do not really differ in meaning.
10. **azhaar**: flowers another word is **zuhuur** زُهُور : flowers. **zahrah** زَهْرَة is the singular.
11. **tahni'ah**: congratulation **hanna'a** هَنَّا : to congratulate.
12. **yaa la-haa**: what! The use of **yaa** يَا followed by the preposition **la** لَ joined to the attached pronouns expresses surprise or admiration. Example:
yaa lahu min yawm jamil يَا لَهْ مِنْ يَوْمٍ جَمِيل : What a beautiful day!

Lesson thirty

Farewell

New words in this lesson

Part one

<u>ath-thalaathuun</u>	الثَلَاثُونَ	thirtieth
wadaa' (m.)	وَدَاعٍ	farewell, good-bye
haqqan	حَقًّا	indeed, truly
'ala maa yuraam	عَلَى مَا يُرَام	as desired
Tayyib (m.)	طَيِّبٍ	nice, good
huquul	حُقُولٍ	fields
haql (m.s.)	حَقْلٍ	

Part two

wazn (m.)	وَزْنٍ	weight
awzaan (p.)	أَوْزَانٍ	
ijraa'aat	إِجْرَاءَاتٍ	procedures
ijraa' (m.s.)	إِجْرَاءٍ	
natahararak	نَتَحَرَّلُ	we leave
taharraka	تَحَرَّلَ	to leave, move
'ala aqall taqdiir	عَلَى أَقَلِّ تَقْدِيرٍ	at least
'aSr (m.)	عَصْرٍ	age, era
'uSuur (p.)	عُصُورٍ	
buT' (m.)	بُطْءٍ	slowness
'askariy (m.)	عَسْكَرِيٍّ	police
'asaakir (p.)	عَسَاكِرٍ	

muruur (m.)	مُرُورٍ	traffic
'askariyyu_l-muruur (m.)	عَسْكَرِيُّ الْمُرُورِ	traffic police
haqq (m.)	حَقٌّ	truth, right
ma'aka haqq	مَعَكَ حَقٌّ	you are right

kashfu_l-hisaab	كَشَفُ الْحِسَابِ	bill
haDDara	حَضَرَ	he prepared
ifTaar (m.)	إِفْطَارٍ	breakfast
ghadaa' (m.)	غَدَاءٍ	lunch
ghasiil (m.)	غَسِيلٍ	washing
kayy (m.)	كَيٍّ	ironing
kulliy (m.)	كُلِّيٍّ	entire
khaziinah (f.)	خَزِينَةٍ	treasury

Part three

iDaafiy (m.)	إِضَافِيٍّ	extra
haatif (m.)	هَاتِفٍ	telephone
hawaatif (p.)	هَوَاتِفٍ	
'adad (m.)	عَدَدٍ	number (of magazine)
a'daad (p.)	أَعْدَادٍ	

Notes

Part one

1. tantahii: it (she) finishes, comes to an end intaha إنتَهَى : to come to an end. nihaayah نِهَآيَةً : end.
2. ziyaaratunaa: our visit ziyaarah: a visit. zaara زَارَ : to visit.

3. **as-saa'ah th-thaaaniyah illa rub'an:** *at (at the hour) quarter to two* **rub'** رُبْع : *quarter*; **niSf:** *half*. If we want to say that the time is *quarter past two* we say, **as-saa'ah ath-thaaaniyah wa-r-rub'**.
4. **ḥaqqan:** *truly, indeed* This is an adverb from **ḥaqq** حَقّ : *truth*. Note that Arabic has very few words which are purely adverbs. Many adverbs are formed from nouns and adjectives by adding the ending: **an**. Examples:
- ghadan** غَدًا : *tomorrow* from **ghad** غَد : *the morrow*.
sarii'an سَرِيعًا : *swiftly* from **sarii'** سَرِيع : *quick, swift*
Sabaahan صَبَاحًا : *in the morning* from **Sabaah** صَبَاح : *morning*.
Tab'an طَبِيعًا : *naturally* from **Tab'** طَبِيع : *nature, temperament*.
5. **jiddan:** *very* **jiddan:** is another adverb ending with **an** أ .

Part two.

fi_t-ta'annii_s-salaamah *Deliberation is safety*

6. **qiyaam:** *departure* **qiyaam** is the verbal noun of **qaama** قَامَ : *to depart*, also *to stand up*.
 7. **li-wazn:** *for the weighing of* **wazn** is the verbal noun of **wazana** وَزَنَ : *to weigh*.
 8. **illa thulthan:** *twenty to (one third to)* **thulth** ثُلُث : means *one third*. It is derived from **thalaath** ثَلَاث : *three*. Notice the following: **khums** خُمْس : *one fifth*; **suds** سُدُس : *one sixth*. For fractions see App. 10C.
 9. **qiyaadah:** *driving, leading* **qiyaadah** is the verbal noun of **qaada** قَادَ : *to drive, to lead*.
 10. **hayyaa binaa:** *let's go* A similar expression is **da'naa** دَعَنَا : *let's*.
- kashfu_l-hisaab** The bill
11. **ifTaar:** *breakfast* **faTara** فَطَرَ : *to have breakfast*.
 12. **ghadaa':** *lunch* **taghaddaa** تَغَدَّى : *to have lunch*.
 13. **'ashaa':** *dinner* **ta'ashsha** تَعَشَّى : *to have dinner*.

14. **mukaalamaat:** *calls* **mukaalamah** مُكَالِمَةٌ is the singular. **kallama** كَلَّمَ : *to speak to*.
15. **ghasiil:** *washing* **ghasala:** *to wash*.
kayy: *ironing* **kawa** كَوَّى : *to iron*.
16. **al-majmuu':** *the total*, **jama'a:** *to add up*, also *to collect*, *to bring together*. **jam':** *addition*, also *collecting*, *gathering*.

Appendices

1. The Definite Article

2. Nouns

3. Construct State

4. Adjectives

5. Pronouns

6. Verbs

7. Prepositions

8. Adverbs

9. Particles

1. The Definite Article

The definite article is **ال** *al* : *the*. It is used to define nouns and adjectives whether in the singular, the dual or the plural, regardless of the gender. Its form is always the same.

There is no indefinite article, *a, an*, in Arabic.

2. Nouns

A. Gender

In Arabic there are only two genders: masculine and feminine. There is no neuter. The following are the general rules governing feminine nouns:

(i) All nouns ending in **ة** *ah* or **اء** *ah* are feminine; e.g. **sayyaarah**: *car*, **aanisah**: *Miss*, **fataat**: *girl*.

(ii) All nouns and proper nouns indicating feminine beings are feminine; e.g. **umm**: *mother*, **hind**: *Hind*.

(iii) Names of countries and cities are usually feminine; e.g. **miSr**: *Egypt*, **dimashq**: *Damascus*.

(iv) Nouns describing parts of the body that come in pairs are usually feminine; e.g. **‘ayn**: *eye*, **yad**: *hand*.

(v) There are many nouns which are feminine, but do not fall into any of these categories; e.g. **daar**: *house*, **naar**: *fire*. These nouns have to be learned as they occur.

B. Singular, Dual, Plural

In Arabic, singular implies one person or thing, dual indicates two persons or things, plural is applied to three or more.

(i) Dual

	singular	dual	
		nominative	any other case
masc.	rajul <i>man</i> miftaah <i>key</i>	rajulaan miftaahaan	rajulayn miftaahayn
fem.	sayyidah <i>lady</i> sayyaarah <i>car</i>	sayyidataan sayyaarataan	sayyidatayn sayyaaratayn

(ii) Plural

There are two kinds of plural in Arabic: the sound plural, masculine and feminine, and the broken plural, masculine and feminine.

(a) **The sound plural** is formed by adding the suffixes **uun** ون or **iin** ين to the masculine singular and the suffix **-aat** ات to the feminine singular.

Sound Masculine Plural

singular	plural	
	nominative	any other case
mudarris (<i>teacher</i>) muwaZZaf (<i>employee</i>) fallaah (<i>peasant</i>)	mudarrisuun muwaZZafuun fallaahuun	mudarrisiin muwaZZafiin fallaahiin

The sound masculine plural is limited almost entirely to nouns of profession and to the participles of verbs.

Sound Feminine Plural

singular	plural
sayyidah (<i>lady</i>) Taalibah (<i>student</i>) sayyaarah (<i>car</i>) baqarah (<i>cow</i>)	sayyidaat Taalibaat sayyaaraat baqaraat

Most feminine nouns take the sound feminine plural form.

(b) **The broken plural** is formed by internal changes, i.e. changes to the spelling of the word in the singular, or by internal changes and the addition of prefixes or suffixes. There are several word patterns for forming the broken plurals of nouns and adjectives in Arabic. Some of these patterns are determined by the form of the noun in the singular, but there is no consistent and reliable rule governing the formation of the broken plurals. The best way for the student is to learn them as they occur. The following patterns of the broken plural appear in the course:

1. by internal changes only

singular		plural
bayt	بَيْت	buyuut بُيُوت
bank	بَنْك	bunuuk بُنُوك

rajul	رَجُل	man	rijaal	رِجَال
jabal	جَبَل	mountain	jibaaal	جِبَال

madiinah	مَدِينَة	city	mudun	مُدُن
kitaab	كِتَاب	book	kutub	كُتُب

maktab	مَكْتَب	office	makaatib	مَكَاتِب
jariidah	جَرِيدَة	newspaper	jaraa'id	جَرَائِد

shaari°	شَارِع	street	shawaaari°	شَوَارِع
Taabi°	طَابِع	stamp	Tawaabi°	طَوَائِع

miftaah	مِفْتَاح	key	mafaatiih	مَفَاتِيح
shubbaak	شُبَّال	window	shabaabiik	شَبَائِب

2. by internal change and addition of a prefix

singular			plural		
walad	وَلَد	boy	awlaad	أَوْلَاد	
'iid	عِيد	feast	a'yaad	أَعْيَاد	

3. by internal change and addition of a suffix

singular			plural		
'amiil	عَمِيل	customer	'umalaa'	عُمَلَاء	
faqiir	فَقِير	poor	fuqaraa'	فُقَرَاء	
qamiis	قَمِيص	shirt	qumSaana	قُمَصَان	

4. by internal change and by addition of both a prefix and a suffix

singular			plural		
Sadiiq	صَدِيق	friend	aSdiqaa'	أَصْدِقَاء	
raSiif	رَصِيف	platform	arSifah	أَرَصِيفَة	

C. Case-endings

There are three cases in Arabic, nominative, accusative and genitive. These cases are expressed by the short vowels, u, a, i, respectively if the nouns are defined (i.e.

with the definite article), and by **tanwiin** تَنْوِين if the nouns are undefined (i.e. without the definite article).

(i) Nominative

The nominative is indicated by the short vowel u ُ at the end of the word (placed above the final consonant in Arabic script) if the noun is defined, and

by the **tanwiin un** ُوْنَ if the noun is undefined; e.g. al-baytu الْبَيْتُ, baytun بَيْتٌ. The nominative is mainly used:

(1) for the subject of a verbal sentence, e.g. jaa'a al-waladu جَاءَ الْوَلَدُ: *The boy came*,

(2) for the predicate of a nominal sentence, e.g. aT-Tabiibu mashghuulun أَطْبِيبٌ مَشْغُولٌ: *the doctor is busy*.

(ii) Accusative

The accusative is indicated by the short vowel a َ at the end of the word if the noun is defined, and by the **tanwiin, an** اَنْ if the noun is undefined. The **tanwiin, an**, is always written over an **alif: aa** except when words end with t َ , ة or h َ , ه , and the glottal stop (') ء .

The main use of the accusative is to express the object of the verb e.g.

shaahadt al-rajul اشَاهَدْتُ الرَّجُلَ: *I saw the man*.

shaahadt rajulan شَاهَدْتُ رَجُلًا: *I saw a man*.

(iii) Genitive

The genitive case is indicated by the short vowel i ِ at the end of the word, if the noun is defined, and by the **tanwiin, in** ,ِْ if the noun is undefined.

The genitive is used:

- (1) after prepositions, e.g. **annaa fi_l-bayti** أَنَا فِي الْبَيْتِ : I'm at home,
askunu fii baytin أَسْكُنُ فِي بَيْتٍ : I live in a house;
 (2) after a noun in the construct state; e.g. **kitaabu_T-Taalibi**
 كِتَابُ الطَّالِبِ : the student's book.

3. Construct State

When two nouns are closely linked, with the second noun governing and defining the first, we say they are in a construct state. Examples:

baytu_l-mudarris	بَيْتُ الْمُدَرِّسِ	The teacher's house
baytu samii	بَيْتُ سَامِي	Samy's house
ismu Saqiiqii	إِسْمُ صَدِيقِي	The name of my friend.

Only the second noun in a construct state can take the definite article **al** because the first noun is automatically defined by the second. The two words in the construct state cannot be separated, so where there are adjectives, the adjective must come after the second word of the construct state; e.g.

'iyyaadat Tabiib mashhuur عِيَادَةُ طَبِيبٍ مَشْهُورٍ : The clinic of a famous doctor. Nouns in the dual and in the masculine sound plural lose their **n** when in the construct state. Examples:

kitaabaa akhii	كِتَابَا أَخِي	my brother's books
mudarisuu_l-jaami'ah	مُدَرِّسُو الْجَامِعَةِ	the university teachers

4. Adjectives

Adjectives are treated like nouns. They are either feminine or masculine in gender, and they are singular, dual or plural, depending on the noun they qualify.

They can form the dual, the sound plural and the broken plural, just like nouns. Adjectives can be used as nouns. Adjectives qualifying defined nouns must also have the definite article; e.g. **al-baytu_l-jamiil** الْبَيْتُ الْجَمِيلُ : the beautiful house. The following are the rules governing the agreement between adjectives and nouns.

1. Adjectives qualifying nouns in the singular agree with these nouns in number and gender.

Masculine	Feminine
walad Saghiir a small boy bayt Saghiir a small house	bint Saghiirah a small girl daar Saghiirah a small house

2. Adjectives qualifying masculine sound plurals agree with them in gender and number.

mudarrisuun kathiiruun many teachers muwaZZafuun muhimmuun important officials fallaahuun su'adaa' happy peasants
--

3. Adjectives qualifying feminine sound plurals agree with the nouns they qualify in gender and in number if they indicate persons. **But** if these nouns indicate animals or things, the adjectives qualifying them must be in the singular feminine form.

banaat Saghiiraat small girls sayyidaat jamiilaat beautiful ladies
Taa'iraat miSriyyah Egyptian planes baqaraat kathiirah many cows

4. Adjectives qualifying the broken plurals of persons, usually confined to masculine gender, agree with the nouns they describe in gender and in number. **But** adjectives qualifying the broken plurals of things and animals are always in the feminine singular.

rijaal kathiiruun many men Tullaab su'adaa' happy students
qumSaana kabiirah big shirts a'yaad kathiirah many feasts Tuyuur jamiilah beautiful birds

5 Adjectives qualifying dual nouns agree with them in gender and number irrespective of whether they are animate or inanimate.

masculine

Taalibaan saghiiraan	two small students
miiftaahaan kabiiraan	two big keys

feminine

Taalibataan Saghiirataan	two small students
sayyarataan Saghiirataan	two small cars

Demonstrative Adjectives

The demonstrative adjectives are:

	masculine		feminine
sing.	haadh ^h aa هَذَا this dhalika ذَلِكَ that		haadhihi هَذِهِ this tilka تِلْكَ that
plur.	haa'ulaa' هَؤُلَاءِ these uulaa'ika أُولَئِكَ those		haa'ulaa' هَؤُلَاءِ these uulaa'ika أُولَئِكَ those
dual.	haadhaan (nom.) هَذَانِ these haadhayn (other cases) هَذَيْنِ		haataan (nom.) هَاتَانِ these haatayn (other cases) هَاتَيْنِ

Examples:

haadh^haa_T-Taalib: this student (m.)

haadhihi_T-Taalibah: this student (f.)

Note that there is no dual form of **dhalika** or **tilka**.

The Comparative and the Superlative of Adjectives

The comparative (forms like *bigger, smaller*) follows the pattern of the word **akbar** أَكْبَرُ from **kabiir**: big. After the comparative adjective Arabic uses the preposition **min** مِنْ : from. This pattern is used for the masculine and the feminine, for the dual and the plural.

Examples:

aT-Taalib akbar mina-T-Taalibah. The student (m.) is older than the student (f.).

samiirah aSghar min nabiilah. Sameera is younger than Nabeela.

al-fasaatiin ajmal mina_l-qumSaana. The dresses are more beautiful than the shirts.

If the comparative form of the adjective is defined by the definite article, or is modified by another word in the construct state, then it becomes superlative in meaning though the form remains the same. Note the following uses of the superlative:

huwa aSghar Taalib	he is the youngest student
huwa aSgharu_T-Tullaab	he is the youngest of the students
huwa min aSghari_T-Tullaab	he is one of the youngest students

5. Pronouns

A. Personal Pronouns

anaa أَنَا	I
nahnu نَحْنُ	we
anta أَنْتَ	you (m.s.)
anti أَنْتِ	you (f.s.)
antumaa أَنْتُمَا	you (m. dual)
antumaa أَنْتُمَا	you (f. dual)
antum أَنْتُمْ	you (m.p.)
antunna أَنْتُنَّ	you (f.p.)
huwa هُوَ	he
hiya هِيَ	she
humaa هُمَا	they (m. dual)
humaa هُمَا	they (f. dual)
hum هُمْ	they (m.p.)
hunna هُنَّ	they (f.p.)

B. Attached Pronouns

While the personal pronouns stand on their own the attached pronouns function joined either to verbs, nouns or prepositions. When they are joined to the verb as suffixes they act as objects.

-nii	نِي	-	me
-naa	نَا	-	us
-ka	كَ	-	you (m.s.)
-ki	كِ	-	you (f.s.)
-kumaa	كُما	-	you (m. dual)
-kumaa	كُما	-	you (f. dual)
-kum	كُم	-	you (m.p.)
-kunna	كُنَّ	-	you (f.p.)
-hu	هُ	-	him
-haa	هَا	-	her
-humaa	هُما	-	them (m. dual)
-humaa	هُما	-	them (f. dual)
-hum	هُمْ	-	them (m.p.)
-hunna	هُنَّ	-	them (f.p.)

When the attached pronouns are joined to nouns, they act as possessives, i.e. *mine, his, hers*. But where they are joined to prepositions, they act as objects, i.e. *me, him, her*.

The following is a list of the attached pronouns joined first to the noun **kitaab**: *book*, then to the preposition **min**: *from*.

with nouns		with prepositions	
kitaabii	كِتَابِي	minnii	مِنِّي
kitaabunaa	كِتَابُنَا	minnaa	مِنَّا
kitaabuka	كِتَابُكَ	minka	مِنْكَ
kitaabuki	كِتَابُكِ	minki	مِنْكِ
kitaabukumaa	كِتَابُكُما	minkumaa	مِنْكُما
kitaabukunna	كِتَابُكُنَّ	minkunna	مِنْكُنَّ

kitaabukum	كِتَابُكُمْ	minkum	مِنْكُمْ
kitaabukunna	كِتَابُكُنَّ	minkunna	مِنْكُنَّ
kitaabuhu	كِتَابُهُ	minhu	مِنْهُ
kitaabuhaa	كِتَابُهَا	minhaa	مِنْهَا
kitaabuhumma	كِتَابُهُمَا	minhumaa	مِنْهُمَا
kitaabuhumaa	كِتَابُهُمَا	minhumaa	مِنْهُمَا
kitaabuhum	كِتَابُهُمْ	minhum	مِنْهُمْ
kitaabuhunnaa	كِتَابُهُنَّ	minhunna	مِنْهُنَّ

C. Demonstrative Pronouns

Demonstrative Pronouns have the same forms as the demonstrative adjectives.

Examples:

haadh^haa kitaabii: This is my book.

haadh^hihⁱ ukhtii: This is my sister.

See Appendix 4, Demonstrative Adjectives.

D. Interrogative Pronouns

The most common are:

ayna	أَيْنَ	where?
		(min ayna: where from?) (ila ayna: where to?)
ayy	أَيَّ	which? (ayyatu (f.): which?)
man	مَنْ	who?
maa	مَا	what? (maa haadh ^h aa: what's this?)
maadh ^h aa	مَاذَا	what?
mata	مَتَى	when?
kayfa	كَيْفَ	how?
kam	كَمْ	how much, how many?

Examples:

man anta? Who are you?

maadh^haa yuriid? What does he want?

mata yadhhab? *When is he going?*
kami_s-saa'ah? *What's the time?*

E. Relative Pronouns: who, which, that

	masculine	feminine
sing.	alladhii (all cases)	allatii (all cases)
dual	alladhaan (nom.)	allataan (nom.)
dual	alladhayn (acc. and gen.)	allatayn (acc. and gen.)
plur.	alladhiin (all cases)	allawaatii (all cases)

6. Verbs

Most verbs in Arabic have a root verb consisting of three consonants. The verb **kataba** كَتَبَ is a root consisting of the three consonants **k**, **t**, and **b**. The root verb is also called the simple verb and it ranks as Pattern I among the XV patterns of verbs, which are derived from the roots systematically. There are no infinitives in Arabic; the nearest thing to an infinitive is the form of the Perfect verb in the third person masculine singular, e.g. **darasa** *he studied: to study*.

There are two main tenses in Arabic besides the Imperative. These tenses are the Perfect, representing all past tenses, and the Imperfect, representing all present tenses and the future. The Imperative is in reality a modification of the Imperfect.

A. The Perfect

The Perfect of the simple verb is conjugated by adding certain fixed suffixes, i.e. endings, to the three-consonant root, and by some changes in the vowel above the last consonant of the root.

Singular	suffix	
kataba كَتَبَ	-a	he wrote
katabat كَتَبَتْ	-at	she wrote
katabta كَتَبْتَ	-ta	you wrote (m.)
katabti كَتَبْتِ	-ti	you wrote (f.)
kababtu كَتَبْتُ	-tu	I wrote (m. and f.)

Dual	suffix	
katabaa كَتَبَا	-aa	they wrote (m.)
katabataa كَتَبَتَا	-taa	they wrote (f.)
katabtumaa كَتَبْتُمَا	-tumaa	you wrote (m.)
katabtumaa كَتَبْتُمَا	-tumaa	you wrote (f.)

Plural	suffix	
katabuu كَتَبُوا	-uu	they wrote (m.)
katabna كَتَبْنَ	-na	they wrote (f.)
kababtum كَتَبْتُمْ	-tum	you wrote (m.)
katabtunna كَتَبْتُنَّ	-tunna	you wrote (f.)
katabnaa كَتَبْنَا	-naa	we wrote (m. and f.)

B. The Imperfect

The Imperfect of the simple verb is conjugated by adding prefixes and suffixes to the root in the following manner:

Singular	Prefixes	Suffixes	
yaktubu يَكْتُبُ	ya-	-u	he writes
taktubu تَكْتُبُ	ta-	-u	she writes
taktubu تَكْتُبُ	ta-	-u	you write (m.)
taktubiin تَكْتُبِينَ	ta-	-iin	you write (f.)
aktubu أَكْتُبُ	a-	-u	I write (m. and f.)

Dual	Prefixes	Suffixes	
yaktubaan يَكْتُبَانِ	ya-	-aan	they write (m.)
taktubaan تَكْتُبَانِ	ta-	-aan	they write (f.)
taktubaan تَكْتُبَانِ	ta-	-aan	you write (m.)
taktubaan تَكْتُبَانِ	ta-	-aan	you write (f.)

Plural		Prefixes	Suffixes	
yaktubuun	يَكْتُبُونَ	ya-	-uun	they write (m.)
yaktubna	يَكْتُبْنَ	ya-	-na	they write (f.)
taktubuun	تَكْتُبُونَ	ta-	-uun	you write (m.)
taktubna	تَكْتُبْنَ	ta-	-na	you write (f.)
naktubu	نَكْتُبُ	na-	-u	we write (m. and f.)

C. The Future

The future is either expressed by the Imperfect on its own, or by the Imperfect with the prefix **sa-** or the word **sawfa** سَوْفَ before; e.g. **sa-yaktubu**, **sawfa yaktubu**: *He'll write*.

D. The Imperative

The Imperative is a modification of the Imperfect. It is conjugated in the following manner:

		suffix	
uktub	اُكْتُبْ		write (m.s.)
uktubii	اُكْتُبِي	-ii	write (f.s.)
uktubaa	اُكْتُبَا	-aa	write (dual m.)
uktubaa	اُكْتُبَا	-aa	write (dual f.)
uktubuu	اُكْتُبُوا	-uu	write (m.p.)
uktubna	اُكْتُبْنَ	-na	write (f.p.)

The Imperative of a simple verb, usually, has an **alif** ا as a prefix. This prefix is followed by either a **Dammah**, **u**, or **kasrah**, **i**; e.g. **uktub** اُكْتُبْ : *write*, **ijlis** اَجْلِسْ : *sit*.

E. Verb Patterns

The root, the Perfect of the three-consonant verb in the third person masculine singular, is the simplest form of the verb. All other derived forms of the verb are formed by adding letters (consonants and vowels) before and between the three consonants of the simple verb. The simple verb is always represented by the word **fa'ala** فَعَلَ . The verb **kataba** كَتَبَ , for example, which is a root, has the same number of consonants as the model **fa'ala**. Of the fifteen patterns of the derived forms of the verb, ten are used in this course. The following table lists the ten verb patterns using **fa'ala** and its derived forms as models of the patterns.

Verb Pattern	Perfect (3rd person masculine)		Imperfect (3rd person masculine)
I	fa'ala فَعَلَ kataba كَتَبَ	to write	yaf'alu يَفْعَلُ yaktubu يَكْتُبُ
II	fa''ala فَعَّلَ kallama كَلَّمَ	to talk to	yufa''ilu يَفْعِّلُ yukallimu يَكَلِّمُ

III	faa'ala <u>shaahada</u>	فَاعَلَ شَاهَدَ	to see	yufaa'ilu yushaahidu	يُفَاعِلُ يُشَاهِدُ
IV	af'ala arsala	أَفْعَلَ أَرْسَلَ	to send	yuf'ilu yursilu	يُفْعِلُ يُرْسِلُ
V	tafa ^{cc} 'ala tahassana	تَفَعَّلَ تَحَسَّنَ	to improve	yatafa ^{cc} 'alu yatahassanu	يَتَفَعَّلُ يَتَحَسَّنُ
VI	tafaa'ala taqaabala	تَفَاعَلَ تَقَابَلَ	to meet	yatafaa'alu yataqaabalu	يَتَفَاعَلُ يَتَقَابَلُ
VII	infa'ala intaZara	إِنْفَعَلَ إِنْتَظَرَ	to wait	yanfa'ilu yantaZiru	يَنْفَعِلُ يَنْتَظِرُ
VIII	ifta'ala ishtaghala	إِفْتَعَلَ إِشْتَغَلَ	to work	yafta'ilu yashtaghila	يِفْتَعِلُ يِشْتَغِلُ
IX	if'alla	إِفْعَلَ		yaf'allu	يِفْعَلُ
X	istaf'ala istaqbala	إِسْتَفْعَلَ إِسْتَقْبَلَ	to meet	yastaf'ilu yastaqbilu	يَسْتَفْعِلُ يَسْتَقْبِلُ

In conjugation the derived forms of the simple verb use the same prefixes and suffixes to specify persons, gender and number in the Perfect and the Imperfect as the simple verb. Nevertheless, it ought to be noted that whenever a derived form starts with **alif** | , this **alif** is omitted after the Imperfect prefixes. Examples:

istaqbala: إِسْتَقْبَلَ to meet
yastaqbilu: يَسْتَقْبِلُ he meets
tastaqbilu: تَسْتَقْبِلُ she meets

Also, with verbs Pattern II, III and IV, the Imperfect prefixes **a-**, **ya-**, **ta-** and **na-** are changed to **u-**, **yu-**, **tu-** and **nu-**.

Example: The verb shaahada: to see, Pattern III.

	Perfect		Imperfect	
	Singular			
3rd (m.)	<u>shaahada</u>	شَاهَدَ	yushaahidu	يُشَاهِدُ
3rd (f.)	<u>shaahadat</u>	شَاهَدَتْ	tushaahidu	تُشَاهِدُ
2nd (m.)	<u>shaahadta</u>	شَاهَدْتَ	tushaahidu	تُشَاهِدُ
2nd (f.)	<u>shaahadti</u>	شَاهَدْتِ	tushaahidiin	تُشَاهِدِينَ
1st	<u>shaahadtu</u>	شَاهَدْتُ	ushaahidu	أُشَاهِدُ
	Dual			
3rd (m.)	<u>shaahadaa</u>	شَاهَدَا	yushaahidaan	يُشَاهِدَانِ
3rd (f.)	<u>shaahadataa</u>	شَاهَدَتَا	tushaahidaan	تُشَاهِدَانِ
2nd (m.)	<u>shaahadtumaa</u>	شَاهَدْتُمَا	tushaahidaan	تُشَاهِدَانِ
2nd (f.)	<u>shaahadtumaa</u>	شَاهَدْتُمَا	tushaahidaan	تُشَاهِدَانِ
	Plural			
3rd (m.)	<u>shaahaduu</u>	شَاهَدُوا	yushaahiduun	يُشَاهِدُونَ
3rd (f.)	<u>shaahadna</u>	شَاهَدْنَ	yushaahidna	يُشَاهِدْنَ
2nd (m.)	<u>shaahadtum</u>	شَاهَدْتُمْ	tushaahiduun	تُشَاهِدُونَ
2nd (f.)	<u>shaahadtunna</u>	شَاهَدْتُنَّ	tushaahidna	تُشَاهِدْنَ
1st	<u>shaahadnaa</u>	شَاهَدْنَا	nushaahidu	نُشَاهِدُ

The Imperative forms are:

shaahid شَاهِدَ (m.s.)	shaahiduu شَاهِدُوا (m.p.)
shaahidii شَاهِدِي (f.s.)	shaahidna شَاهِدْنَ (f.p.)
shaahidaa شَاهِدَا (dual m. and f.)	

The Imperative of the derived forms is conjugated like the Imperative of the simple verb (Pattern I) with the exception that an **alif** ا is only prefixed when it is part of the word. Note the following:

uktub اُكْتُبْ write from	kataba كَتَبَ to write
shaahid شَاهِدْ see	shaahada شَاهَدَ to see
kallim كَلِّمْ talk to	kallama كَلَّمَ to talk
arsil أَرْسِلْ send	arsala أَرْسَلَ to send

F. The Significance of the Verb Patterns

Pattern II: fa^cala فَعَّلَ

This pattern denotes the intensity of the action or a causative action.

Example: **kassara** كَسَّرَ : to smash

Pattern III: faa^cala فَاعَلَ

This pattern normally expresses reciprocity of action, or the relation, or application, of the action of the verb to another person.

Examples:

kataba (I) كَتَبَ : to write	
kaataba (III) كَاتَبَ : to write to somebody, to correspond	

Pattern IV: af^cala أَفْعَلَ

This pattern is usually causative, i.e. to make somebody else do something.

Examples:

jalasa (I) جَلَسَ : he sat	'alima عَلِمَ : he knew
ajlasi (IV) أَجْلَسَ : to seat somebody	a'lama أَعْلَمَ : he informed

Pattern V: tafa^cala تَفَعَّلَ

This pattern generally expresses the reflexive verb of Pattern II.

Examples:

'alima (I) عَلِمَ : to know	
'allama (II) عَلَّمَ : to teach	
ta'allama (V) تَعَلَّمَ : to learn	

Pattern VI: tafa^cala تَفَاعَلَ

This is the reflexive of Verb Pattern III.

Examples:

kataba (I) كَتَبَ to write	
kaataba (III) كَاتَبَ to write to somebody	
takaataba (VI) تَكَاتَبَ to correspond	

Pattern VII: infa^cala اِنْفَعَلَ

This pattern expresses the passive or reflexive of the first simple pattern.

Examples:

kasara (I) كَسَرَ he broke	
inkasara (VII) اِنْكَسَرَ it was broken	

Pattern VIII: ifta^cala اِفْتَعَلَ

This pattern is also the reflexive of the first simple pattern.

Examples:

shaghala (I) شَغَلَ he occupied	
ishtaghala (VIII) اِسْتَشَغَلَ he occupied himself; he worked	

Pattern IX: if^calla اِفْعَلَّ

This pattern is commonly used for verbs indicating colours, or defects of the body.

Examples:

ihmarra (IX) اِحْمَرَّ to become red	
ikhDarra (IX) اِخْضَرَّ to become green	

Pattern X: istaf^cala اِسْتَفْعَلَ

This pattern commonly indicates the reflexive of Verb Pattern IV.

Examples:

qabila (I) قَبِلَ to accept	
aqbala (IV) أَقْبَلَ to come	
istaqbala (X) اِسْتَقْبَلَ to receive, to meet somebody	

Note: Not every verb belonging to a pattern has the meaning suggested above.

G. Irregular Verbs

The conjugation of the irregular verbs presents some modifications to the standard conjugation of the simple regular verb i.e. a verb like **kataba** كَتَبَ .

Simple verbs are irregular:

- (1) If the second and the third consonants are identical (doubled); e.g. **tamma** تَمَّمَ , to end. **daqqa** دَقَّقَ : to knock at, to ring.
- (2) If one of the three letters of the verb-root is a weak letter, i.e. w و , aa ا or a اى ; e.g. **qaala** قَالَ , **wajada** وَجَدَ .
- (3) If one of the three letters is a **hamzah** ء , e.g. **jaa'a** جَاءَ .

(1) Verbs with doubled consonants

Example:

daqqa دَقَّقَ : to knock, to ring

Perfect		Imperfect	Imperative
Singular			
daqqa	دَقَّقَ	yaduqqu	يَدُقُّ
daqqat	دَقَّقَتْ	taduqqu	تَدُقُّ
daqaqta	دَقَّقَتْ	taduqqu	تَدُقُّ
daqaqti	دَقَّقَتْ	taduqqiin	تَدُقِّينَ
daqaqtu	دَقَّقَتْ	aduqqu	أَدُقُّ
Dual			
daqqaa	دَقَّقَا	yaduqqaan	يَدُقَّانَ
daqqataa	دَقَّقَتَا	taduqqaan	تَدُقَّانَ
daqaqtumaa	دَقَّقَتُمَا	taduqqaan	تَدُقَّانَ
daqaqtumaa	دَقَّقَتُمَا	taduqqaan	تَدُقَّانَ
Plural			
daqquu	دَقَّقُوا	yaduquun	يَدُقُّونَ
daqaqna	دَقَّقْنَ	yadquqna	يَدُقَّقْنَ
daqaqtum	دَقَّقْتُمْ	taduquun	تَدُقُّونَ
daqaqtumna	دَقَّقْتُنَّ	tadquqna	تَدُقَّقْنَ
daqaqnaa	دَقَّقُوا	naduqqu	نَدُقُّ

Verbs with double consonants in the middle like verbs belonging to patterns II and V follow the model of the simple regular verb in conjugation.

(2) Verbs with weak letters

The verbs **waDa'a** وَضَعَ : to put, **qaala** قَالَ : to say, **'aasha** عَاشَ : to live, **rama** رَمَى : to throw and **da'a** دَعَا to invite are examples of the irregular weak verb.

Following are tables illustrating their conjugation.

waDa'a وَضَعَ : to put

Perfect		Imperfect	Imperative
Singular			
waDa'a	وَضَعَ	yaDa'u	يَضَعُ
waDa'at	وَضَعَتْ	taDa'u	تَضَعُ
waDa'ta	وَضَعْتَ	taDa'u	تَضَعُ
waDa'ti	وَضَعْتِ	taDa'iin	تَضَعِينَ
waDa'tu	وَضَعْتُمْ	aDa'u	أَضَعُ
Dual			
waDa'aa	وَضَعَا	yaDa'aan	يَضَعَانِ
waDa'ataa	وَضَعَتَا	taDa'aan	تَضَعَانِ
waDa'tumaa	وَضَعْتُمَا	taDa'aan	تَضَعَانِ
waDa'tumaa	وَضَعْتُمَا	taDa'aan	تَضَعَانِ
Plural			
waDa'uu	وَضَعُوا	yaDa'uun	يَضَعُونَ
waDa'na	وَضَعْنَ	yaDa'na	يَضَعْنَ
waDa'tum	وَضَعْتُمْ	taDa'uun	تَضَعُونَ
waDa'tunna	وَضَعْتُنَّ	taDa'na	تَضَعْنَ
waDaa'naa	وَضَعُوا	naDa'u	نَضَعُ

Derived forms starting with **wa** وَ follow the same pattern of conjugation as the verb **waDa'a**.

qaala قَالَ : to say

Perfect		Imperfect		Imperative
Singular				
qaala	قَالَ	yaquulu	يَقُولُ	
qaalat	قَالَتْ	taquulu	تَقُولُ	
qulta	قُلْتَ	taquulu	تَقُولُ	qull قُلْ
qulti	قُلْتِ	taquuliin	تَقُولِينَ	quulii قُولِي
qultu	قُلْتُ	aquulu	أَقُولُ	
Dual				
qaalaa	قَالَا	yaquulaan	يَقُولَانِ	
qaalataa	قَالَتَا	taquulaan	تَقُولَانِ	
qultumaa	قُلْتُمَا	taquulaan	تَقُولَانِ	quulaa قُولَا
qultumaa	قُلْتُمَا	taquulaan	تَقُولَانِ	quulaa قُولَا
Plural				
qaaluu	قَالُوا	yaquuluun	يَقُولُونَ	
qulna	قُلْنَ	yaqulna	يَقُلْنَ	
qultum	قُلْتُمْ	taquuluun	تَقُولُونَ	quuluu قُولُوا
qultunna	قُلْتُنَّ	taqulna	تَقُلْنَ	qulna قُلْنَ
qulnaa	قُلْنَا	naquulu	نَقُولُ	

'aasha is different from the verb **qaala** in that its Imperfect is **ya'iishu** while the Imperfect of **qaala** is **yaquulu**.

'aasha عَاشَ : to live

Perfect		Imperfect		Imperative
Singular				
'aasha	عَاشَ	ya'iishu	يَعِيشُ	
'aashat	عَاشَتْ	ta'iishu	تَعِيشُ	
'ishta	عِشْتَ	ta'iishu	تَعِيشُ	'ish عِشْ
'ishti	عِشْتِ	ta'iishiin	تَعِيشِينَ	'ishii عِشِّي
'ishtu	عِشْتُ	a'iishu	أَعِيشُ	
Dual				
'aashaa	عَاشَا	ya'iishaan	يَعِيشَانِ	
'aashaataa	عَاشَتَا	ta'iishaan	تَعِيشَانِ	
'ishtumaa	عِشْتُمَا	ta'iishaan	تَعِيشَانِ	'ishaa عِشَا
'ishtumaa	عِشْتُمَا	ta'iishaan	تَعِيشَانِ	'iishaa عِشَا
Plural				
'aashuu	عَاشُوا	ya'iishuun	يَعِيشُونَ	
'ishna	عِشْنَ	ya'ishna	يَعِشْنَ	
'ishtum	عِشْتُمْ	ta'ishuun	تَعِيشُونَ	'iishuu عِشُوا
'ishtunna	عِشْتُنَّ	ta'ishna	تَعِشْنَ	'ishna عِشْنَ
'ishnaa	عِشْنَا	na'iishu	نَعِيشُ	

rama رَمَى : to throw

Perfect	Imperfect	Imperative
Singular		
rama رَمَى	yarmii يَرْمِي	
ramat رَمَت	tarmii تَرْمِي	
ramayta رَمَيْتَ	tarmii تَرْمِي	irmi اِزْمِرْ
ramayti رَمَيْتِ	tarmiin تَرْمِينَ	irmi اِزْمِي
ramaytu رَمَيْتُمْ	armii اَرْمِي	
Dual		
ramayaa رَمَيَا	yarmiyaan يَرْمِيَان	
ramataa رَمَتَا	tarmiyaan تَرْمِيَان	
ramaytumaa رَمَيْتُمَا	tarmiyaan تَرْمِيَان	irmiyaa اِزْمِيَا
ramaytumaa رَمَيْتُمَا	tarmiyaan تَرْمِيَان	irmiyaa اِزْمِيَا
Plural		
ramaw رَمَوْا	yarmuun يَرْمُون	
ramayna رَمَيْنَ	yarmiina يَرْمِين	
ramaytum رَمَيْتُمْ	tarmuun تَرْمُون	irmuu اِزْمُوا
ramaytumna رَمَيْتُنَّ	tarmiina تَرْمِين	irmiina اِزْمِين
ramaynaa رَمَيْنَا	narmii نَرْمِي	

da'aa دَعَا to invite

Perfect	Imperfect	Imperative
Singular		
da'aa دَعَا	yad'uu يَدْعُو	
da'at دَعَت	tad'uu تَدْعُو	

da'awta دَعَوْتُ	tad'uu تَدْعُو	ud'u اُدْعُ
da'awti دَعَوْتِ	tad'iin تَدْعِينَ	ud'ii اُدْعِي
da'awtu دَعَوْتُ	ad'uu اَدْعُو	
Dual		
da'awaa دَعَوَا	yad'uwaan يَدْعُوَان	
da'ataa دَعَتَا	tad'uwaan تَدْعُوَان	
da'awtumaa دَعَوْتُمَا	tad'uwaan تَدْعُوَان	ud'u waa اُدْعُوا
da'awtumaa دَعَوْتُمَا	tad'uwaan تَدْعُوَان	ud'u waa اُدْعُوا
Plural		
da'aw دَعَا	yad'uun يَدْعُون	
da'awna دَعَوْنَ	yad'uuna يَدْعُون	
da'awtum دَعَوْتُمْ	tad'uun تَدْعُون	ud'uu اُدْعُوا
da'awtumna دَعَوْتُنَّ	tad'uuna تَدْعُون	ud'uuna اُدْعُون
da'awnaa دَعَوْنَا	nad'uu نَدْعُو	

The derived forms of the weak verbs follow the patterns of the simple weak verbs in conjugation.

(3) Verbs with hamzah

Simple verbs with **hamzah** (ء) are like **akala** أَكَلَ , like **sa'ala** سَأَلَ or like **bada'a** بَدَأَ . Verbs like **akala** are regular, the **hamzah** being regarded as one of the three consonants of the root. Only in the Imperative some changes occur:

kul كُلْ (m.s.)	kuluu كُلُوا (m.p.)
kulii كُلِّي (f.s.)	kulna كُلْنَ (f.p.)
kulaa كُلَّا (dual)	

sa'ala

Verbs like **sa'ala** are regular. Their conjugations do not differ from those of the simple regular verb.

The **Imperative** forms are:

is'al	إِسْأَلَ	is'aluu	إِسْأَلُوا
is'alii	إِسْأَلِي	is'alna	إِسْأَلْنَ
is'alaa	إِسْأَلَا		

bada'a

Verbs like **bada'a** are also regular.

The **Imperative** forms are:

ibda'	إِبْدَأْ	ibda'uu	إِبْدَأُوا
ibda'ii	إِبْدِئِي	ibda'na	إِبْدَأْنَ
ibda'aa	إِبْدَأَا		

Sometimes an irregular verb might have the characteristics of more than one group of the irregular verbs. The verb **ra'a** رَأَى for instance is such a verb; with a medial **hamzah** and a final weak letter.

ra'a رَأَى : to see

Perfect		Imperfect	
Singular			
ra'a	رَأَى	yara	يَرَى
ra'at	رَأَتْ	tara	تَرَى
ra'ayta	رَأَيْتَ	tara	تَرَى
ra'ayti	رَأَيْتِ	tarayna	تَرَيْنَ
ra'aytu	رَأَيْتُ	ara	أَرَى
Dual			
ra'ayaa	رَأَيَا	yarayaan	يَرَيَانِ
ra'ataa	رَأَتَا	tarayaan	تَرَيَانِ
ra'aytumaa	رَأَيْتُمَا	tarayaan	تَرَيَانِ
ra'aytumaa	رَأَيْتُمَا	tarayaan	تَرَيَانِ
Plural			
ra'aw	رَأَوْا	yarawn	يَرَوْنَ
ra'ayna	رَأَيْنَ	yarayna	يَرَيْنَ

ra'aytum	رَأَيْتُمْ	tarawn	تَرَوْنَ
ra'aytunna	رَأَيْتُنَّ	tarayna	تَرَيْنَ
ra'aynaa	رَأَيْنَا	nara	نَرَى

H. Verb to be

The present tense of the verb *to be* is not expressed in Arabic. The verb **kaana** كَانَ is used to express the verb *to be* in the Perfect.

Examples:

kaana Sadiiqii fi l-maTaar: My friend was at the airport.

kaanat fi l-hadiiqah: She was in the garden.

If the predicate of **kaana**, which is always in the accusative, is an undefined noun it takes **tanwiin**: an ا , ا , e.g. **kaana Sadiiqii masruuran:** My friend was happy. The conjugations of **kaana** كَانَ follow the same patterns as the simple verb **qaala** قَالَ. See Appendix 6G. The Perfect of **kaana** كَانَ can also be used with the Perfect or Imperfect of another verb to express more complex tenses than expressed by merely the Perfect or the Imperfect.

Examples:

kaana yal'abu: He was playing.

kaana qad dhahaba: He had left.

Note the use of **qad** قَدْ in the second sentence.

I. Verb to have

There is no equivalent of the English verb *to have* in Arabic. It is usually expressed with the prepositions 'inda عِنْدَ , ma'a مَعَ and li- لِ joined to the attached pronouns. The preposition 'inda is more commonly used in this context.

'indii	عِنْدِي	I have
'indahu	عِنْدَهُ	he has
'indahaa	عِنْدَهَا	she has
'indaka	عِنْدَكَ	you have (m.s.)
'indaki	عِنْدكِ	you have (f.s.)
'indanaa	عِنْدَنَا	we have
'indakum	عِنْدَكُمْ	you have (m.p.)
'indakunna	عِنْدَكُنَّ	we have (f.s.)
'indahumaa	عِنْدَهُمَا	they have (dual)

'indakumaa	عِنْدَكُمَا	you have (dual)
'indahum	عِنْدَهُمْ	they have (m.p.)
'indahunna	عِنْدَهُنَّ	they have (f.p.)

J. Passive of the Perfect and the Imperfect

(1) The Perfect

The passive form of the simple verb in the **Perfect** is formed by changing the short vowel after the first letter into **u** and the short vowel of the letter before the last into **i**. Except for these changes the conjugations of the passive Perfect are the same as those of the simple verb in the active.

Examples:

Active		Passive	
kataba	كَتَبَ he wrote	kutiba	كُتِبَ it (he) was written
katabat	كَتَبَتْ she wrote	kutibat	كُتِبَتْ it (she) was written
kasaruu	كَسَرُوا they broke	kusiruu	كُسِرُوا they were broken

(2) The Imperfect

The passive of the simple verb in the Imperfect is formed by changing the vowel after the first letter into **u** and the vowel after the letter before the last into **a**. Except for these changes, the conjugations of the Imperfect Passive are the same as those of the simple Imperfect verb in the active.

Examples:

Active		Passive	
yaktubu	he writes	yuktabu	it (he) was written
taktubu	she writes	tuktabu	it (she) is written
yaktubuun	they write	yuktabuun	they are written.

K. Sentences and word order

There are two types of sentences in Arabic. If a sentence starts with a noun or anything other than a verb it is called a nominal sentence, but if a sentence starts with a verb it is called a verbal sentence.

(1) Nominal sentences

Nominal sentences can also be called equational sentences. They are similar to sentences with the verb *to be* in English.

Example: **anaa mudarris**: I'm a teacher.

There are various types of equational sentence. Here are some examples:

huwa Saghiir: He is small.

al-kitaabu Saghiir: The book is small.

al-baytu l-kabiir jamiil: The big house is beautiful.

anaa fi l-bayt: I'm at the house.

fi l-bayt ghuraf kathiiirah: There are many rooms in the house.

The two parts of an equational sentence are called subject and predicate.

Subject

al-walad: The boy

Predicate

Saghiir: (is) small.

(2) Verbal sentences

A verbal sentence is a sentence beginning with a verb. The usual order of a simple verbal sentence is:

Verb + subject + object + the rest of the sentence.

When the verb precedes the subject, it is always in the singular (m. or f.) irrespective of whether the subject is in the singular, the dual, or the plural.

Examples:

dhahaba Sadiiqii: My friend went.

dhahaba aSdiqaa'ii: My friends went.

But if the subject precedes the verb, then the verb agrees with the subject in number as well as gender.

Examples:

aSdiqaa'ii dhahabuu: My friends went.

Sadiiqii dhahaba: My friend went.

Notice that question words always precede the verb.

Example: **ayna tadhhab**: Where do you go?

L. Conditional sentences

Conditional sentences are divided into two groups in which:

(1) The condition can be fulfilled. In this case the conditional clause is introduced by **in** **إِنْ** or **idhaa** **إِذَا**, both meaning *if*.

Example:

idhaa dhahabtu ila l-qaahirah sa 'ushaahidu l-'ahraam: If I go to Egypt I shall see the pyramids.

(2) The condition cannot be fulfilled. In this case the condition is introduced by **law** **لَوْ** also meaning *if*.

Example:

law kuntu ghaniyyan ishtaraytu sayyaarah kabiirah: If I had been rich I would have bought a big car.

7. Prepositions

(1) **Separate prepositions** (i.e. not attached to any word). The most common separate prepositions are:

fawqa	فَوْقَ	above, over	fii	فِي	in
ba'da	بَعْدَ	after	amaama	أَمَامَ	in front of
hawla	حَوْلَ	around, about	'ala	عَلَى	on, over
qabla	قَبْلَ	before	ila	إِلَى	to, until
waraa'a	وَرَاءَ	behind	nahwa	نَحْوَ	towards, nearly
bayna	بَيْنَ	between, among	tahta	تَحْتَ	under
'inda	عِنْدَ	with, at	duun	دُونِ	under, without
'an	عَنْ	from, about	hatta	حَتَّى	until
min	مِنْ	from, of	ma'a	مَعَ	with

The separate prepositions can be joined to the attached pronouns. An example was provided in Appendix 5.

(2) Inseparable prepositions

These prepositions cannot be used independently. They are always used as prefixes. The most common ones are:

ka- كَ : as, like

bi- بِ : by, with, in

li-, la- لِ , لَ : for, to

The preposition li- expresses possession when joined to the attached pronouns:

lii	لِي	mine	lakunna		yours (f.p.)
lanaa	لَنَا	ours	lahu	لَهُ	his
laka	لَكَ	yours (m.s.)	lahaa	لَهَا	hers
laki	لَكَ	yours (f.s.)	lahumaa	لَهُمَا	theirs (m. dual)
lakumaa	لَكُمَا	yours (m. dual)	lahumaa	لَهُمَا	theirs (f. dual)
lakumaa	لَكُمَا	yours (f. dual)	lahum	لَهُمْ	theirs (m.p.)
lakum	لَكُمْ	yours (m.p.)	lahunna	لَهُنَّ	theirs (f.p.)

Example: haadh^haa l-kitaab lahu: This book is his.

If the preposition li- is joined to verbs it means in order to; e.g. dhahaba ila_s-suuq li-yashtari qamiiSan: He went to the shops in order to buy a shirt.

8. Adverbs

There are various ways of expressing adverbial meaning in Arabic:

a. by prepositional phrases; e.g.:

dhahaba bi-sur'ah: He went quickly.

dakhala bi-buT': He came in slowly.

b. by some nouns used in the accusative such as:

ghadan غَدًا tomorrow

jiddan جِدًّا very

daa'iman دَائِمًا always

jamii'an جَمِيعًا all

ma'an مَعًا together

Sabaahan صَبَاحًا in the morning

masaa'an مَسَاءً in the evening

Zuhran ظَهْرًا at noon

laylan لَيْلًا at night

kathiiran كَثِيرًا much, very

qaliilan قَلِيلًا little

c. by prepositions such as: qabla: before, ba'da: after and hatta: until.

For Adverbial particles see Appendix 9C.

9. Particles

A. Interrogatives

(1) hal هَل is an interrogative particle used to change affirmative sentences into questions. hal does not introduce any structural changes in the sentences it converts. It is simply added at the beginning of the sentences without disturbing their order.

Examples:

al-bayt ba'iid: The house is far away.

hali_l-bayt ba'iid?: Is the house far away?

dhahaba_r-rajul ila_l-masrah: The man went to the theatre.

hal dhahaba_r-rajul ila_l-masrah?: Did the man go to the theatre?

ya'kul fi_l-maT'am: He eats in the restaurant.

hal ya'kul fi_l-maT'am?: Does he eat in the restaurant?

(2) a ا is another interrogative particle which is less commonly used than hal. Example:

a-tadhab ma'ii ghadan?: Will you go with me tomorrow?

B. Negatives

(1) **laa** لا. The negative **laa** is used:

a. as an equivalent to *no*.

b. to negate the Imperfect by simply preceding the verb.

Examples:

laa uhibbu haadhaa T-Ta'aam: I don't like this food.

laa ya'iish waalidii fi l-qaahirah: My father doesn't live in Cairo.

c. to give the equivalent of *there isn't*. Example:

laa shay'a hunaa: There is nothing here.

d. To negate the Imperative. Example:

laa tadhab: don't go; **laa taktubii**: don't write.

(2) **ghayr** غير

ghayr is mainly used with adjectives and participles.

Examples:

ghayr ma'ruuf: unknown

ghayr muhimm: unimportant

ghayr Tawiil: not tall

Equational (nominal) sentences, i.e. sentences without a verb, are sometimes negated by **ghayr**.

Examples:

anaa 'arabi: I'm an Arab.

anaa ghayr 'arabiyy: I'm not an Arab.

(3) **laysa** ليس

The negative **laysa** is used to negate equational sentences. It is partly a verb in meaning, therefore it is conjugated as a verb. But although it is conjugated like the Perfect, it indicates the Imperfect.

Examples:

laysa Sadiiqii hunaa: My friend isn't here.

laysat ukhtii fi l-hadiiqah: My sister isn't in the garden.

laysa is conjugated as follows:

lastu	<i>I'm not</i>	lastumaa	<i>you aren't (f. dual)</i>
lasta	<i>you aren't (m.s.)</i>	lastum	<i>you aren't (m.p.)</i>
lasti	<i>you aren't (f.s.)</i>	lastunna	<i>you aren't (f.p.)</i>
laysa	<i>he isn't</i>	laysaa	<i>they aren't (m. dual)</i>
laysat	<i>she isn't</i>	laysataa	<i>they aren't (f. dual)</i>
lasnaa	<i>we aren't</i>	laysuu	<i>they aren't (m.p.)</i>
lastumaa	<i>you aren't (m. dual)</i>	lasna	<i>they aren't (f.p.)</i>

The predicate after **laysa** is always in the accusative; e.g. **laysa saamii sa'iidan**: Samy isn't happy.

(4) **maa** ما

maa is used to negate the Perfect.

Examples:

maa katabtu risalah: I didn't write a letter.

maa jaa'a: He didn't come.

(5) **lam** لم

lam is used with the Imperfect to negate the Perfect.

Examples:

lam nadhab ma'ahum: We didn't go with them.

lam yushaahiduu shay'an: They didn't see anything.

Verbs like **tushahidiin**: you see (f.s.), **tushaahiduun**: you see (m.p.),

yushaahiduun: they see (m.p.) lose their **n** ن when used with **lam**.

(6) **lan** لن

lan is used to negate the future.

Examples:

lan yusaafir ghadan: He isn't travelling tomorrow.

lan tahDur fi l-masaa': She won't come in the evening.

Verbs which lose their **n** ن with **lam**, also lose their **n** ن when used with **lan**.

C. Adverbial particles

baynamaa بَيْنَمَا while

ba'damaa بَعْدَمَا after

lammaa لَمَّا when

'indamaa عِنْدَمَا when

thumma ثُمَّ then

D. Conjunctions

There are two conjunctions that cannot be used separately. They are:

wa- وَ and (used to join sentences or nouns), and **fa-** فَ. **fa-** differs from **wa-** in that it expresses a closer connection between the sentences before and after it. It can also imply cause and effect. It is more commonly used to join sentences than nouns.

The following conjunctions are independent words:

aw	أو	or	
amma	أَمَّا	as for	
laakin	لَكِنْ	but	
laakinna	لَكِنَّ	but	(lakinna can be joined to the attached pronouns)
kay and li-kay	لَكِي	in order to	(followed by a verb in the Imperfect)
an	أَنْ	that	(followed by a verb in the Imperfect)
anaa	أَنَّ	that	(followed by a nominative sentence. When anaa is joined to li- it becomes li-'anna : because. anna can also be joined to the attached pronouns)
illa	إِلَّا	except	
idhaa	إِذَا	if	
in	إِنْ	if	
law	لَوْ	if	

E. Vocative

The vocative is expressed by the particle **yaa**: *Oh!*

Example: **yaa samiir**: *Oh Sameer!*