

كَانَ, her sisters and 'half-sisters'

13.1 كَانَ (the verb 'to be')

كَانَ (he was) is the Arabic verb 'to be'. كَانَ, like قَالَ (he said), is called فِعْلٌ أَحْوَفٌ (a hollow verb). The trilateral root of كَانَ is actually كَوْنٌ (ka-wa-na). The Arabs consider this heavy on the tongue and so they drop the وَ leaving:

كَ - ا - نَ (ka - ana)

فَتْحَتَانِ (two fathas) are equivalent to an alif so we arrive at كَانَ (kaana). The و reappears فِي الفِعْلِ الْمُضَارِعِ (in the imperfect verb): يَكُونُ (he is, will be) and تَكُونُ (she is, will be). مَصْدَرُ كَانَ (the verbal noun of kaana) is كَوْنٌ (universe).

كَانَ (he was) is conjugated فِي الْمَاضِي (in the perfect) as follows:

Plural	Dual	Singular		
(3) كَانُوا They were	(2) كَانَا They (two) were	(1) كَانَ He was	Masc .	Third Person
(6) كُنَّ * They were	(5) كَانَتَا They (two) were	(4) كَانَتْ She was	Fem.	
(9) كُنْتُمْ You were	(8) كُنْتُمَا You (two) were	(7) كُنْتَ You were	Masc .	Second Person
(12) كُنْتِنَّ You were	(11) كُنْتُمَا You (two) were	(10) كُنْتِ You were	Fem.	
(14) كُنَّا We were		(13) كُنْتُ I was	Masc .	First Person

* كُنَّ is an assimilation of كُنْنَ

كَانَ (يَكُونُ) and her sisters do two things:

1. enter upon a جُمْلَةٌ اسْمِيَّةٌ (noun sentence) and make the خَبَرٌ (predicate) مَنصُوبٌ .
2. enter upon a جُمْلَةٌ فِعْلِيَّةٌ (verb sentence)

We may think of (يَكُونُ) كَانَ as a time-machine.

13.1.1 Transporting a جُمْلَةٌ اسْمِيَّةٌ (noun sentence) using (يَكُونُ) كَانَ

(a). We can transport a جُمْلَةٌ اسْمِيَّةٌ (noun sentence) into الْمَاضِي (the past) by simply placing كَانَ before it. The sentence becomes فِعْلِيَّةٌ (verbal) because كَانَ is a فِعْلٌ (verb).

* كَانَ makes الْخَبْرُ (the predicate) مَنصُوبٌ and does not affect الْمُبْتَدَأُ (the subject).

الْبَيْتُ كَبِيرٌ The house is big

كَانَ الْبَيْتُ كَبِيرًا The house was big

كَانَتِ الْجَنَّةُ قَرِيبَةً The garden was close

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ ﴾ (33:40)

Muhammad was not the father of any of your men folk

(b) We can transport a جُمْلَةٌ اسْمِيَّةٌ (noun sentence) إِلَى الْمُسْتَقْبَلِ (to the future) by placing يَكُونُ before it.

يَكُونُ الْبَيْتُ كَبِيرًا The house will be big

يَكُونُ الْوَلَدُ مَلِكًا غَدًا The boy will be a king tomorrow

Although كَانَ is a فِعْلٌ (verb), it does not have a فَاعِلٌ (subject) and مَفْعُولٌ بِهِ (object) like a فِعْلٌ تَامٌ (a proper verb). As illustrated above كَانَ has a مُبْتَدَأٌ which we rename اسْمُ كَانَ (the subject of kaana) and a خَبْرٌ, which we call خَبْرُ كَانَ (the predicate of kaana). كَانَ is a فِعْلٌ نَاقِصٌ (deficient verb) because it is about 'being' rather than 'doing'.

(c) The imperfect يَكُونُ is sometimes used فِي الْحَالِ (in the present tense) as a verb 'to be' when making assumptions.

ابْنُكَ كَبِيرٌ الْآنَ Your son is big now

ذَهَبَ ابْنُكَ إِلَى دِمَشْقَ مِنْذُ سِنِينَ كَثِيرَةٍ
فَيَكُونُ كَبِيرًا الْآنَ Your son went to Damascus many years ago so
he will be big now.

يَكُونُ حَسَنٌ فِي مَكَّةَ الْآنَ Hasan should/will be in Makkah (by) now

(d) In chapter two we encountered the indefinite مُبْتَدَأٌ (subject):

فِي الْبَيْتِ وَكَدٌ A boy is in the house; or
There is a boy in the house

If we transport this جُمْلَةٌ (sentence) إِلَى الْمَاضِي (into the past) using كَانَ or إِلَى الْمُسْتَقْبَلِ (into the future) using يَكُونُ, we get,

كَانَ فِي الْبَيْتِ وَكَدٌ أَمْسٍ A boy was in the house yesterday; or
There was a boy in the house yesterday

يَكُونُ فِي الْبَيْتِ وَكَدٌ غَدًا A boy will be in the house tomorrow; or
There will be a boy in the house tomorrow

وَكَدٌ is not the خَيْرٌ so كَانَ does not make it مَنْصُوبٌ. In such جُمْلٌ (sentences) where خَيْرٌ كَانَ is not mentioned, and كَانَ expresses a 'there was' or 'there will be' meaning, كَانَ is considered to be فِعْلٌ تَامٌّ (a proper verb) and not نَاقِصٌ (deficient).

وَكَدٌ is thus فَاعِلٌ كَانَ (the subject of kaana) and we may bring it forward.

كَانَ وَكَدٌ فِي الْبَيْتِ



First Aid

إِسْعَافَةٌ

الطُّلَّابُ (students) often translate the sentence, كَانَ وَكَدٌ فِي الْبَيْتِ (there was a boy in the house) as 'he was a boy in the house'.

Prescription

كَانَ may be summarised as follows:

كَانَ حَسَنٌ وَكَدًا Hasan was a boy
(اسْمُ كَانَ is حَسَنٌ (subject) and خَيْرٌ كَانَ is وَكَدًا (predicate))

كَانَ وَكَدًا He was a boy
(The اسْمُ كَانَ (subject) is the implied pronoun 'هُوَ'.
خَيْرٌ كَانَ is وَكَدًا (predicate)).

كَانَ وَكَدٌ (فِي الْبَيْتِ) There was a boy (in the house)
(فِعْلٌ تَامٌّ is كَانَ and there is no مَفْعُولٌ (object). كَانَ is فَاعِلٌ (proper verb)).

13.1.2 Transporting a جُمْلَةٌ فِعْلِيَّةٌ (verb sentence) using كَانَ (يَكُونُ)

(a) The Pluperfect

A pluperfect is a perfect of a perfect. If كَانَ is placed قَبْلَ فِعْلٍ مَاضٍ (before another perfect verb), كَانَ transports it further إِلَى الْمَاضِي (into the past), usually in relation to another event.

ذَهَبَ	He went
كَانَ ذَهَبَ	He had gone
ذَهَبَ الرَّجُلُ	The man went
كَانَ ذَهَبَ الرَّجُلُ	The man had gone

It is common to put بَيْنَ الْفِعْلَيْنِ (between the two verbs) the subject الْفَاعِلُ (the subject).

كَانَ الرَّجُلُ ذَهَبَ	The man had gone
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The particle قَدْ (not لَقَدْ which can only initiate a sentence) may be placed before the second perfect verb as a rhetorical flourish.

كَانَ قَدْ ذَهَبَ الرَّجُلُ	The man had gone
كَانَ الرَّجُلُ قَدْ ذَهَبَ	The man had gone
لَمَّا وَصَلَ حَسَنٌ كَانَ الرَّجُلُ قَدْ ذَهَبَ	When Hasan arrived the man had (already) gone

لَمَّا وَصَلَ حَسَنٌ كَانَ قَدْ ذَهَبَ إِخْوَتُهُ
 When Hasan arrived, his brothers had (already) gone
 (اسْمُ كَانَ and ذَهَبَ are singular here because they precede كَانَ)

لَمَّا وَصَلَ حَسَنٌ كَانَ إِخْوَتُهُ قَدْ ذَهَبُوا
 When Hasan arrived, his brothers had (already) gone
 (اسْمُ كَانَ is plural because it comes after كَانَ)

(b) The past continuous

If كَانَ is placed قَبْلَ فِعْلٍ مُضَارِعٍ (before an imperfect verb), كَانَ transports it إِلَى الْمَاضِي (to the past).

يَذْهَبُ

He is going / he goes

كَانَ يَذْهَبُ

He was going / he used to go

كَانَ يَقْرَأُ

He could read

(c) Intention in the past

If كَانَ is placed قَبْلَ فِعْلٍ مُضَارِعٍ (before an imperfect verb) with the future particle سَ attached to it, كَانَ transports it إِلَى الْمَاضِي (to the past).

سَيَكْتُبُ

He will write

كَانَ سَيَكْتُبُ

He was going to write

(d) The future perfect

If يُكُونُ is placed قَبْلَ فِعْلٍ مَاضٍ (before a perfect verb), يُكُونُ transports it إِلَى الْمُسْتَقْبَلِ (to the future).

عِنْدَمَا يَصِلُ مُحَمَّدٌ غَدًا يُكُونُ حَسَنٌ قَدْ ذَهَبَ

When Muhammad arrives tomorrow, Hasan will have (already) gone

13.2 بَعْضُ أَخَوَاتِ كَانَ (some sisters of kaana)

All أفعال* (verbs) bearing a meaning of 'being', 'becoming', 'not being' or 'not becoming' are sisters of كَانَ, and like كَانَ are أفعال ناقصة* (deficient verbs). Sisters of كَانَ behave like كَانَ by,

1. entering upon a جُمْلَةٌ اسْمِيَّةٌ* (noun sentence) and making the خَبَرٌ* (predicate) مَنْصُوبٌ* .
2. entering upon a جُمْلَةٌ فِعْلِيَّةٌ* (verb sentence).

13.2.1 We have used the verb **لَيْسَ** 'he is not' used to negate a **جُمْلَةٌ اسْمِيَّةٌ** (noun sentence). It is a **فِعْلٌ مَاضٍ*** (perfect verb) but negates only in the present tense. It has no **مُضَارِعٌ** (imperfect).

Although **لَيْسَ** is a hollow root, it does not become **لَاسَ**. This is anomalous in the Arabic language.

لَيْسَ is conjugated as follows:

Plural	Dual	Singular		
(3) لَيْسُوا They are not	(2) لَيْسَا They (two) are not	(1) لَيْسَ He is not	Masc .	Third Person
(6) لَيْسْنَ They are not	(5) لَيْسَتَا They (two) are not	(4) لَيْسَتْ She is not	Fem.	
(9) لَيْسْتُمْ You are not	(8) لَيْسْتُمَا You (two) are not	(7) لَيْسْتَ You are not	Masc .	Second Person
(12) لَيْسِنَّ You are not	(11) لَيْسْتُمَا You (two) are not	(10) لَيْسْتِ You are not	Fem.	
(14) لَيْسْنَا We are not		(13) لَيْسْتُ I am not	Masc .	First Person

* (a) **لَيْسَ** like **كَانَ** makes **الْخَبِرُ** (the predicate) **مَنْصُوبٌ** and does not affect **الْمُبْتَدَأُ** (the subject).

الْبَيْتُ كَبِيرٌ The house is big

لَيْسَ الْبَيْتُ كَبِيرًا The house is not big

The negative particle **مَا** is able to do the job of **لَيْسَ**

مَا الْبَيْتُ كَبِيرًا The house is not big

If **الْمُبْتَدَأُ** (the subject) is a **ضَمِيرٌ*** (pronoun), unlike **لَيْسَ** it does not drop when negated by **مَا**.

هُوَ طَالِبٌ He is a student

مَا هُوَ طَالِبًا He is not a student

The preposition **بِ** may be placed **قَبْلَ** **خَبَرَ** **لَيْسَ** (before the predicate of laysa) and also **مَا** **خَبَرَ** **مَا** (before the predicate of maa), without changing the meaning.

لَيْسَ الْبَيْتُ بِكَبِيرٍ The house is not big

مَا الْبَيْتُ بِكَبِيرٍ The house is not big

﴿أَلَسْتُ بِرَبِّكُمْ﴾ قَالَوا بَلَى ﴿ (7:172) Am I not your Lord? They said, 'yes indeed'

وَأَنَا قَارِئٌ And I am a reciter

وَمَا أَنَا بِقَارِئٍ And I am not a reciter

(ii) We do not use **لَيْسَ** to say 'he/it was not'. Instead we negate **كَانَ** rendering **مَا كَانَ** .

مَا كَانَ الْبَيْتُ كَبِيرًا The house was not big

(iii) To say 'he will not be' we use **لَا يَكُونُ** .

لَا يَكُونُ الْبَيْتُ كَبِيرًا The house will not be big

(b) **لَيْسَ** can be used, especially in poetry and literature, to negate both perfect and imperfect verbs.

لَيْسَ كَتَبَ / مَا كَتَبَ He did not write

لَيْسَ يَكْتُبُ / لَا يَكْتُبُ He is not writing

13.2.2 صَارَ (he became) is another فِعْلٌ أَجْوَفٌ (hollow verb) that is also a sister of كَانَ . The imperfect is يَصِيرُ , which indicates to us that the root is صَيَّرَ . This is why we say صِرْتُ (originally صَيَّرْتُ) in the first person singular perfect, rather than صُرْتُ .

صَارَ (he became) is conjugated فِي الْمَاضِي (in the perfect) as follows:

Plural	Dual	Third person		
(3) صَارُوا They became	(2) صَارَا They (two) became	(1) صَارَ He became	Masc .	Third Person
(6) صِرْنَ They became	(5) صَارَتَا They (two) became	(4) صَارَتْ She became	Fem.	
(9) صِرْتُمْ You became	(8) صِرْتُمَا You (two) became	(7) صِرْتُ You became	Masc .	Second Person
(12) صِرْتِنَّ You became	(11) صِرْتُمَا You (two) became	(10) صِرْتِ You became	Fem.	
(14) صِرْنَا We became		(13) صِرْتُ I became	Masc .	First Person

(a) صَارَ enters upon a $\text{جُمْلَةٌ اِسْمِيَّةٌ}$ (noun sentence):

$\text{صَارَتْ اُسْتَاذَةً}$ She became a professor

(b) صَارَ enters upon an imperfect verb (but not a perfect verb) to mean 'to come to':

صَارَ يَفْهَمُ He came to understand

13.2.3 أَصْبَحَ (يُصْبِحُ) (he became) is a sister of كَانَ. The imperfect is يُصْبِحُ. It is conjugated في الماضي (in the perfect) as follows:

Plural	Dual	Singular		
(3) أَصْبَحُوا They became	(2) أَصْبَحَا They (two) became	(1) أَصْبَحَ He became	Masc .	Third Person
(6) أَصْبَحْنَ They became	(5) أَصْبَحَتَا They (two) became	(4) أَصْبَحَتْ She became	Fem.	
(9) أَصْبَحْتُمْ You became	(8) أَصْبَحْتُمَا You (two) became	(7) أَصْبَحْتَ You became	Masc .	Second Person
(12) أَصْبَحْتُنَّ You became	(11) أَصْبَحْتُمَا You (two) became	(10) أَصْبَحْتِ You became	Fem.	
(14) أَصْبَحْنَا We became		(13) أَصْبَحْتُ I became	Masc .	First Person

(a) أَصْبَحَ (يُصْبِحُ) enters upon a جُمْلَةٌ اسْمِيَّةٌ (noun sentence):

أَصْبَحَتِ الْبَنَاتُ نِسَاءً The girls became women

أَصْبَحَ الْوِلْدَانُ رِجَالًا The boys became men

(b) أَصْبَحَ (يُصْبِحُ) enters upon an imperfect verb (but not a perfect verb) to mean 'to come to':

أَصْبَحَ يَفْهَمُ He came to understand

13.2.4 **بَاتَ** (he became) is conjugated **فِي الْمَاضِي** (in the perfect) as follows:

Plural	Dual	Singular		
(3) بَاتُوا They became	(2) بَاتَا They (two) became	(1) بَاتَ He became	Masc .	Third Person
(6) بَاتْنَ They became	(5) بَاتَتَا They (two) became	(4) بَاتَتْ She became	Fem.	
(9) بُئِمْتُمْ You became	(8) بُئِمْتُمَا You (two) became	(7) بُئِمْتَ* You became	Masc .	Second Person
(12) بُئِمْتُنَّ You became	(11) بُئِمْتُمَا You (two) became	(10) بُئِمْتِ You became	Fem.	
(14) بُئِمْنَا We became		(13) بُئِمْتُ I became	Masc .	First Person

بُئِمْتَ for بُئِمْتَ*

(a) **بَاتَ** enters upon a **جُمْلَةٌ اسْمِيَّةٌ** (noun sentence):

بَاتَ مُحَمَّدٌ نَبِيًّا	Muhammad became a prophet
لَقَدْ بَاتَ وُصُولُهُ وَشَيْكًا	His arrival has become imminent
بَاتَ وُصُولُهُ مَحْتُمًا	His arrival has become certain

(b) **بَاتَ** enters upon an imperfect verb (but not a perfect verb) to mean 'to come to':

بَاتَ يَجِدُهُ صَعْبًا	He came to find it hard
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13.2.5 مَا زَالَ / لَا يَزَالُ (he still is (*lit.* 'he has not ceased to be')) is only ever used negated. We may also negate the perfect with لَا and the imperfect with مَا rendering: مَا زَالَ / لَا يَزَالُ . Like لَيْسَ the perfect and imperfect bear the same present tense meaning. مَا زَالَ / لَا يَزَالُ (he still is) should not be confused with زَالَ (يُزُولُ) (to disappear).

مَا زَالَ / لَا يَزَالُ (he still is) is conjugated فِي الْمَاضِي (in the perfect) as follows:

Plural	Dual	Singular		
(3) مَا زَالُوا They are still	(2) مَا زَالَا They (two) are still	(1) مَا زَالَ He is still	Masc	Third Person
(6) مَا زَلْنَ They are still	(5) مَا زَالَتَا They (two) are still	(4) مَا زَالَتْ She is still	Fem.	
(9) مَا زَلْتُمْ You are still	(8) مَا زَلْتُمَا You (two) are still	(7) مَا زَلْتَ You are still	Masc	Second Person
(12) مَا زَلْتُنَّ You are still	(11) مَا زَلْتُمَا You (two) are still	(10) مَا زَلْتِ You are still	Fem.	
(14) مَا زَلْنَا We are still		(13) مَا زَلْتُ I am still	Masc	First Person

(a) مَا زَالَ / لَا يَزَالُ enters upon a جُمْلَةٌ اسْمِيَّةٌ (noun sentence):

مَا زَالَ / لَا يَزَالُ حَسَنٌ وَكَدًّا صَغِيرًا Hasan is still a little boy

أَمَا زَلْتُمْ فِي الْبَيْتِ؟ Are you still at home?

مَا زَلْنَا كَثِيرِينَ We are still many

مَا زَالُوا مَعَنَا They are still with us

(b) مَا زَالَ / لَا يَزَالُ enters upon an imperfect verb (but not a perfect verb):

مَا زَالَ / لَا يَزَالُ يَقْرَأُ كُتُبَهُ He still reads / is still reading his books

13.2.6 مَا دَامَ (so long as, for as long as) is a sister of كَانَ. It must be preceded by مَا which is not a negation here. It has no مُضَارِعٌ (imperfect) and is conjugated فِي الْمَاضِي (in the perfect) as follows:

Plural	Dual	Singular		
(3) مَا دَامُوا So long as they are	(2) مَا دَامَا So long as they are	(1) مَا دَامَ So long as he is	Masc	Third Person
(6) مَا دُمْنَ So long as they are	(5) مَا دَامَتَا So long as they are	(4) مَا دَامَتْ So long as she is	Fem.	
(9) مَا دُمْتُمْ So long as you are	(8) مَا دُمْتُمَا So long as you are	(7) مَا دُمْتَ So long as you are	Masc	Second Person
(12) مَا دُمْتُنَّ So long as you are	(11) مَا دُمْتُمَا So long as you are	(10) مَا دُمْتِ So long as you are	Fem.	
(14) مَا دُمْنَا So long as we are		(13) مَا دُمْتُ So long as I am	Masc	First Person

(a) مَا دَامَ enters upon a جُمْلَةٌ اسْمِيَّةٌ (noun sentence):

مَا دُمْتُ حَيًّا

For as long as I am alive

يَكُونُ كَلَامُكَ فِي ضَمِيرِي مَا دُمْتُ حَيًّا

Your speech will be in my conscience for as long as I am alive

نَحْنُ مَعَكُمْ مَا دُمْنَا أَحْيَاءَ

We are with you so long as we are alive

يَكُونُ اللَّهُ مَعَنَا مَا دُمْنَا مَعَهُ

Allah will be with us so long as we are with him

(b) مَا دَامَ enters upon an imperfect verb (but not a perfect verb):

مَا دُمْتُ أَكُونُ مُسْلِمًا

So long as I am a Muslim

13.3 Half-sisters of كَان

The expression ‘half-sister of كَان’ is of my own coinage and is not found in Arabic grammar. I have named these verbs so because they are only able to enter upon جُمْلٌ فِعْلِيَّةٌ (verb sentences) and not جُمْلٌ اسْمِيَّةٌ (noun sentences). They can only perform half of the function of the full sisters of كَان .

13.3.1 Verbs meaning ‘to begin’

The perfect verb بَدَأَ may be placed before a فِعْلٌ مُضَارِعٌ (imperfect verb) to mean ‘he began to . . .’, in the same way as we placed the perfect of كَان before an imperfect verb to mean ‘he was . . .’.

كَانَ يَكْتُبُ	He was writing
بَدَأَ يَكْتُبُ	He began to write
بَدَأَ يَقْرَأُ	He began to read

The verbs جَعَلَ and أَحَدَ among others, also bear a meaning of ‘to begin to’ apart from their other meanings.

كَانَ يَقُولُ	He was saying
جَعَلَ يَقُولُ	He began to say
أَحَدَ يَجْلِسُ	He began to sit

13.3.2 كَادَ (يَكَادُ) (‘almost’)

(a) كَادَ (يَكَادُ) followed by a فِعْلٌ مُضَارِعٌ (imperfect verb) renders ‘almost’

كَانَ يَقْرَأُ	He was reading it
كَادَ يَقْرَأُ	He almost read it
كَادَ يَتَّقُ بِهِمْ	He almost trusted them
يَكَادُ يَتَّقُ بِهِمْ	He almost trusts them
كَادَ يَكُونُ مِثْلَ أَبِيهِ	He was almost like his father
يَكَادُ يَكُونُ مِثْلَ أَبِيهِ	He is almost like his father
يَكَادُ يَكُونُ كَلَامُهُ غَيْرَ حَيِّدٍ	His speech is almost bad

(b) When negated, كَادَ (يَكَادُ) means '(can) hardly'

مَا كَادَ يَقْرَأُهُ

He could hardly read it
(lit. he almost couldn't read it)

لَا يَكَادُ يَتَّقُ بِهِمْ

He can hardly trust them

(c) The structure مَا كَادَ / لَا يَكَادُ + فِعْلٌ + حَتَّى + فِعْلٌ مَاضٍ means 'hardly ... when' or 'no sooner ... than'.

مَا كَادَ يَقْرَأُهُ حَتَّى أَخَذْتُ الْكِتَابَ مِنْهُ

He had hardly read it when
I took the book from him

مَا كَادَ جَلَسَ حَتَّى دَخَلَ أَبُوهُ وَأَخَذَهُ إِلَى الْبَيْتِ

No sooner had he sat than his father
entered and took him home

المُفْرَدَاتُ

كَانَ (يَكُونُ) كَوْنًا , كِيَانًا	he was	kaana (yakuun ^u) kaw ⁿ an, kiyaan ^{an}
كَوْنٌ (أَكْوَانٌ)	universe; being	kaw ⁿ (akwaan ^{un})
كِيَانٌ	existence	kiyaan ^{un}
لَمَّا	when (before perfect verb)	lammaa
عِنْدَمَا	when (before any verb)	indamaa
لَيْسَ	not (before noun sentence)	laysa
صَارَ (يَصِيرُ) صَيْرُورَةً	1. to become 2. to come to	Saara (yaSeer ^u) Sayruurat ^{an}
صَيْرُورَةٌ	becoming	Sayruurat ^{un}
أَصْبَحَ (يُصْبِحُ)	1. to become 2. to come to	aSbaHa (yuSbiH ^u)
بَاتَ (يَبِيتُ)	1. to spend the night 2. to become 3. to come to	baata (yabeet ^u)
وَشَيْكٌ	imminent	washeek ^{un}
بَاتَ وَشَيْكًا	it has become imminent	baata washeek ^{an}
مَحْتَمٌ	certain	maHtuum ^{un}
بَاتَ مَحْتَمًا	it has become certain	baata maHtuum ^{an}
مَا زَالَ / لَا يَزَالُ	still	maa zaala / laa yazaal ^u
زَالَ (يَزُولُ) (زُلْتُ) زَوَالًا	to disappear	zaala (yazuul ^u) (zultu) zawaal ^{an}
زَوَالٌ	1. disappearance 2. noon	zawaal ^{un}
وَشَيْكُ الزَّوَالِ	doomed to early ruin	washeek ^u az-zawaal ⁱ
مَا دَامَ	so long as	maa daama
دَامَ (-) دَوْمًا	To persist	Daama (yaduum ^u) daum ^{an}
حَيٌّ (أَحْيَاءٌ)	alive	hayy ^{un} (aHyaa ^{un})
مَا دُمْتُ حَيًّا	so long as I am alive	maa dumtu Hayy ^{an}
بَدَأَ (-) بَدْءًا	to begin	bada'a (yabda ^u) bad ^{an}

بَدَأَ	beginning	bad ^{un}
(imperf. verb) + جَعَلَ / أَخَذَ	to begin	Ja ^c ala / akhadha
كَادَ (يَكَادُ)	almost, about to	kaada (yakaad ^u)
مَا كَادَ / لَا يَكَادُ	(could) hardly	maa kaada / laa yakaad ^u
مَا كَادَ / لَا يَكَادُ + فِعْلٌ مَاضٍ + حَتَّى + فِعْلٌ مَاضٍ	'hardly ... when' 'no sooner ... than'	maa kaada / laa yakaad ^u + perfect verb + Hatta + perfect verb
غَدًا	tomorrow (<i>adv.</i>)	ghad ^{an}
مُنْذُ	since, for; ago (<i>prep.</i>)	mundhu
مُنْذُ شَهْرٍ	1. for a month (past); 2. since a month ago; 3. a month ago	mundhu shahr ⁱⁿ
مُنْذُ الْآنَ	from now onwards	mundhu al-aan ^a
مُنْذُ الْيَوْمِ	from today onwards	mundhu al-yawm ⁱ
مُنْذُ الْبَدَأِ	since the beginning	mundhu al-bad ⁱ
مُنْذُ كُنْتُ صَغِيرًا	since I was young	mundhu kuntu Sagheer ^{an}
مُدَّةً	period	muddat ^{un}
لِمُدَّةِ شَهْرٍ	for a month	limuddat ⁱ shahr ⁱⁿ
فِعْلٌ أَجْوَفٌ	hollow verb	fi ^c l ^{un} ajwaf ^u
فِعْلٌ تَامٌ	proper verb	fi ^c l ^{un} taamm ^{un}
فِعْلٌ نَاقِصٌ	deficient verb	fi ^c l ^{un} naaqiS ^{un}
الْمَاضِي	the past (tense)	al-maaD ⁱⁱ
الشَّهْرَ الْمَاضِيَّ / السَّنَةَ الْمَاضِيَّةَ	last month/year (<i>adv.</i>)	ash-shahr ^a al-maaDiy ^a / as-sanat ^a al-maaDiyat ^a
الْحَالُ	the present (tense)	al-Haal ^u
الْمُسْتَقْبَلُ	the future (tense)	al-mustaqbal ^u
اسْمُ كَانَ	subject of kaana	ism ^u kaana
خَبَرُ كَانَ	predicate of kaana	khabar ^u kaana

Exercise 13.1

Express in English

١. مَا كَانَ ظَنُّهُ صَاحِبِحاً
٢. كَانَ بَعْدَ الْفَجْرِ اجْتِمَاعٌ كَبِيرٌ
٣. لَمَّا بَدَأَتْ بِسُؤَالِي حَوْلَ الْمَوْضُوعِ كَانَ قَدْ خَرَجَ الْأُسْتَاذُ
٤. عِنْدَمَا وَجَدْتُهُ كَانَ يَجْلِسُ عَلَى الْأَرْضِ بِغَيْرِ كَلَامٍ
٥. عِنْدَمَا يَسْمَعُ الْمَلِكُ بِأَفْعَالِهِ غَدًا يَكُونُ قَدْ خَرَجَ مِنَ الْبِلَادِ
٦. لَيْسَ كُلُّ النَّاسِ مِثْلَ أَبِي بَكْرٍ
٧. صَارَ حَسَنٌ غَضْبَانٌ عِنْدَمَا سَمِعَ الْأَخْبَارَ وَهُوَ صَبُورٌ عَلَى كُلِّ حَالٍ
٨. بَاتَ وَصُولُ حَسَنِ وَشَيْكاً
٩. مَا زَالَ يَذْهَبُ إِلَى وَسَطِ الْمَدِينَةِ كُلَّ يَوْمِ الْجُمُعَةِ , مَرَّةً فِي الْأُسْبُوعِ
١٠. يَكُونُ الْحَقُّ لَنَا مَا دُمْنَا صَابِرِينَ عَلَى الطَّرِيقِ
١١. أَخَذَ حَسَنٌ يَقُولُ لِي كَلَاماً طَوِيلاً وَكَأَدَ يَمْنَعُنِي مِنَ الذَّهَابِ
١٢. كَادَ الطَّالِبُ يَقْرَأُ عِنْدَمَا مَنَعَهُ الْأُسْتَاذُ
١٣. لَا يَكَادُ يَفْهَمُ شَيْئاً
١٤. مَا كَادَ يَتَّقُ بِهِ حَتَّى أَخَذَهُ بِيَدَيْهِ وَضَرَبَهُ ضَرْباً شَدِيداً
١٥. كَانَ اللَّهُ

Exercise 13.2 Express in Arabic

1. Hasan was a new student last year.
2. Your presence in the council was a reason for many people leaving.
3. There were many men in the city.
4. When I arrived, Hasan had left the city four weeks ago.
5. Hasan used to go to the sea every day at ʿasr time.
6. When your brother takes you to the city tomorrow, Hasan will have arrived before you.
7. My book is not difficult. I have read it and understood it.
8. Maryam became an author and wrote beautiful books.
9. Their exit from the meeting became certain.
10. The book is still very difficult after many readings.
11. I am with you so long as I am alive.
12. When I entered, Hasan began to leave the meeting.
13. The boy's statement is almost incorrect.
14. He can hardly begin to speak.
15. No sooner had he become a minister than he desired the president's chair.