

البَابُ الثَّالِثُ
Chapter 3

The Verb Sentence and Interrogative Nouns

A **فِعْلٌ** (verb) is a word that refers to an action. If an Arabic sentence begins with a verb it is a verb sentence. A **جُمْلَةٌ اسْمِيَّةٌ** (sentence) beginning with an **اسْمٌ** (noun) is usually a **جُمْلَةٌ اسْمِيَّةٌ** (noun sentence). The basic **جُمْلَةٌ فِعْلِيَّةٌ** (verbal sentence) requires a **فِعْلٌ** (verb) and a **فَاعِلٌ** (subject/doer).

3.1 الفِعْلُ الْمَاضِي (The perfect verb)

In the vocabulary, we will introduce **أَفْعَالٌ** (verbs) in their **مُفْرَدٌ مُذَكَّرٌ** (masculine singular) third person perfect form. This is because the three root letters are shown very simply in this verb.

الفِعْلُ الْمَاضِي (the perfect verb) refers to ‘complete’ action, usually in the past.

‘He wrote / he has written / he did write’ are all expressed as:

كَتَبَ He wrote / He has written / He did write’

(root letters ك ت ب (k-t-b))

The **فَاعِلٌ** (subject/doer) in this **فِعْلٌ** (verb) is the **ضَمِيرٌ** (pronoun) ‘هُوَ’ which is implied in this **فِعْلٌ** (verb).

We need not say **هُوَ كَتَبَ** .

كَتَبَ is conjugated **فِي الْمَاضِي** (in the perfect) as follows. The implied **ضَمِيرٌ** (pronoun) for each is given in brackets before it.

Plural	Dual	Singular		
(3) هُمْ كَتَبُوا They wrote	(2) هُمَا كَتَبَا They (two) wrote	(1) هُوَ كَتَبَ He wrote	Masculine	Third person
(6) هُنَّ كَتَبْنَ They wrote	(5) هُمَا كَتَبَتَا They (two) wrote	(4) هِيَ كَتَبَتْ She wrote	Feminine	
(9) أَنْتُمْ كَتَبْتُمْ You wrote	(8) أَنْتُمَا كَتَبْتُمَا You (two) wrote	(7) أَنْتَ كَتَبْتَ You wrote	Masculine	Second person
(12) أَنْتُنَّ كَتَبْتُنَّ You wrote	(11) أَنْتُمَا كَتَبْتُمَا You (two) wrote	(10) أَنْتِ كَتَبْتِ You wrote	Feminine	
(14) نَحْنُ كَتَبْنَا We wrote		(13) أَنَا كَتَبْتُ I wrote	Masculine and Feminine	First person

3.1.1 The basic جُمْلَةٌ فِعْلِيَّةٌ (verb sentence) with an implied صَمِيمٌ (pronoun) subject

- * A فِعْلٌ (verb) and فَاعِلٌ (subject) on their own constitute a complete جُمْلَةٌ فِعْلِيَّةٌ (verbal sentence), so كَتَبَ (he wrote) and كَتَبَتْ (she wrote) are complete جُمْلٌ (sentences).

جَلَسَ	He sat (jalasa)
جَلَسَتْ	She sat (jalasat)
جَلَسُوا	They (<i>masc. pl.</i>) sat (jalasuu)
جَلَسْتُ	I sat (jalastu)

3.1.2 The basic جُمْلَةٌ فِعْلِيَّةٌ (verb sentence) with an express noun subject

- * With third person (not second and first person) verbs, the فَاعِلٌ (subject/doer) may be an express noun as opposed to an implied pronoun
1. the فَاعِلٌ ends in ضَمَّةٌ
 2. The فَاعِلٌ goes after the فِعْلٌ (verb)

كَتَبَ رَجُلٌ	A man wrote (kataba rajul ^{un})
جَلَسَ الرَّجُلُ	The man sat (jalasa ar-rajul ^u)
كَتَبَتْ امْرَأَةٌ	A woman wrote (katabat imra'at ^{un})
جَلَسَتِ الْمَرْأَةُ	The woman sat (jalasati al-mar'at ^u)

3. If the فَاعِلٌ (subject/doer) is جَمْعٌ (plural), the فِعْلٌ (verb) before it remains مُفْرَدٌ (singular).

كَتَبَ رِجَالٌ	A men wrote (kataba rijaal ^{un})
جَلَسَ الرِّجَالُ	The men sat (jalasa ar-rijaal ^u)
كَتَبَتْ نِسَاءٌ	Women wrote (katabat nisaa ^{un})

جَلَسَتِ النِّسَاءُ

The women sat
(jalasati an-nisaa^u)

If we have men and women performing the same action, the verb remains masculine singular.

جَلَسَ الرَّجَالُ وَالنِّسَاءُ

The men and women sat
(jalasa ar-rijaal^u wa an-nisaa^u)

If a **فِعْلٌ** (verb) comes after the **فَاعِلٌ** (subject/doer) it must agree with the **فَاعِلٌ** (subject/doer) in number as well as gender.

قَرَأَ الطُّلَابُ وَفَهِمُوا

The students read and understood
(qara'a at-Tullab^u wa fahimuu)

جَلَسَتِ النِّسَاءُ عَلَى الْأَرْضِ وَقَرَأْنَ

The women sat on the ground and read
(jalasati an-nisaa^u 'ala al-arDⁱ wa qara'na)

3.1.3 The **مَفْعُولٌ بِهِ** (object)

The object or 'done to' of a **فِعْلٌ** (verb) is called **مَفْعُولٌ بِهِ**.

* The **فِعْلٌ** (verb) makes the **مَفْعُولٌ بِهِ** (object) end in **فَتْحَةٌ**.

كَتَبَ جُمْلَةً

He wrote a sentence
(kataba jumlat^{am})

كَتَبَتْ كَلِمَةً

She wrote a word
(katabat kalimat^{am})

قَرَأْتُمُ الْكِتَابَ

You (*masc. pl.*) read the book
(qara'tumu al-kitaab^a)
(notice the liaison vowel on the meem)

فَهِمْتُ الْكَلَامَ

I understood the speech
(fahimtu al-kalaam^a)

In the above sentences, the **فَاعِلٌ** (subject/doer) is a **ضَمِيرٌ** (pronoun) implied in the **فِعْلٌ** (verb). With third person (not second and first person) verbs where the **فَاعِلٌ** (subject/doer) is an express noun, the **مَفْعُولٌ بِهِ** (object) usually comes after the express **فَاعِلٌ** (subject/doer).

كَتَبَ رَجُلٌ كِتَابًا

A man wrote a book
(kataba rajul^{un} kitaab^{an})

كَتَبَتِ الْمَرْأَةُ كَلِمَةً

The woman wrote a word
(katabati al-mar'at^u kalimat^{an})

كَتَبَ الرَّجَالُ الْجُمْلَ

The men wrote the sentences
(kataba ar-rijaal^{un} al-jumal^{an})

فَهِمَتِ النِّسَاءُ الْكَلَامَ

The women understood the speech
(fahimati al-nisaa^{un} al-kalaam^{an})

Practice Box 4

Try producing the following:

1. The boys read the writing
2. The teacher (*f*) wrote the sentences

Answers given at the end of the chapter

(b) The مَفْعُولٌ بِهِ (object) in the above sentences are what we call 'direct objects'. أَفْعَالٌ (verbs) which take direct objects are called مُتَعَدِّ (transitive). There are some verbs that cannot take a direct object but require a حَرْفٌ حَرٌّ (preposition) before the 'object'. These are called indirect objects. أَفْعَالٌ (verbs) that can only take indirect objects are called لَازِمٌ (intransitive).

جَلَسَ عَلَى الْأَرْضِ He sat on the ground
(jalasa ʿala al-arḍ)

3.1.4 Emphasising الفِعْلُ الْمَاضِي (the perfect verb)

الفِعْلُ الْمَاضِي (The perfect verb) may be emphasised by the particle قَدْ or more emphatically, by لَقَدْ . The latter is only used initially in a sentence. قَدْ And لَقَدْ must always be followed by a فِعْلٌ (verb).

جَلَسَ He sat / He has sat / He did sit

قَدْ جَلَسَ He sat ! / He has sat ! / He did sit !

قَرَأَ الْكِتَابَ He read the book

لَقَدْ قَرَأَ الْكِتَابَ He read the book !

3.1.5 Negating الفِعْلُ الْمَاضِي (the perfect verb)

الفِعْلُ الْمَاضِي (the perfect verb) is negated by placing before it the negative particle مَا .

مَا كَتَبُوا They (masc. pl.) did not write

مَا كَتَبَ مُحَمَّدٌ كِتَابًا Muhammad did not write a book

قَدْ / لَقَدْ cannot be placed before the negative particle مَا because one affirms and the other negates.

3.2 Word order فِي الْجُمْلَةِ الْفِعْلِيَّةِ (in the verb sentence)

3.2.1 The VSO structure

The examples at the end of section 3.1 illustrate that the word order in a جُمْلَةٌ فِعْلِيَّةٌ (verb sentence) is:

مَفْعُولٌ بِهِ (object) فَاعِلٌ (subject) فِعْلٌ (verb)
O ← S ← V

3.2.2 The VOS structure

When the **فَاعِلٌ** (subject/doer) end in **تَنْوِينٌ** and the **مَفْعُولٌ بِهِ** (object) does not, it is better to put the **فَاعِلٌ** (subject/doer) the **مَفْعُولٌ بِهِ** (object). This is to engender better euphonic harmony.

We have a $S \leftarrow O \leftarrow V$ structure:

كَتَبَ الْكِتَابَ رَجُلٌ A man wrote the book

rather than

كَتَبَ رَجُلٌ الْكِتَابَ A man wrote the book

and

كَتَبَ الْكِتَابَ حَسَنٌ Hasan wrote the book

rather than

كَتَبَ حَسَنٌ الْكِتَابَ Hasan wrote the book

3.2.2 The OVS structure

We may even have **المَفْعُولُ بِهِ** (the object) preceding **الفِعْلُ** (the verb) with a $S \leftarrow V \leftarrow O$ structure. This is used to emphasise **المَفْعُولُ بِهِ** (the object) and is usually used more stylistically in poetry. This is still considered to be **جُمْلَةٌ فِعْلِيَّةٌ** (a verb sentence):

كِتَابًا كَتَبَ الرَّجُلُ A book did the man write

3.2 Verbs **فِي الْجُمْلَةِ الاسْمِيَّةِ** (in the noun sentence)

We have seen above that if a **جُمْلَةٌ** (sentence) begins with the **فِعْلٌ** (verb) or the **مَفْعُولٌ بِهِ** (object) it is **جُمْلَةٌ فِعْلِيَّةٌ** (a verb sentence).

If we place **الفَاعِلُ** (the subject) before **الفِعْلُ** (the verb), in a $O \leftarrow V \leftarrow S$ structure, **الجُمْلَةُ** (the sentence) becomes a **جُمْلَةٌ اسْمِيَّةٌ** (noun sentence), even though it contains a **فِعْلٌ** (verb).

الرَّجُلُ كَتَبَ الْكِتَابَ The man wrote the book

In this sentence, **الرَّجُلُ** is the **مُبْتَدَأٌ** (subject) of a **جُمْلَةٌ اسْمِيَّةٌ** (noun sentence) even though **الرَّجُلُ** is *semantically* the 'doer' of the action. **كَتَبَ** is a verb sentence in the place of the **خَبَرٌ** (predicate).

It is better practice to use the $O \leftarrow S \leftarrow V$ order rather than the $O \leftarrow V \leftarrow S$ order.

3.3 الفِعْلُ الْمُضَارِعُ (the imperfect verb)

الفِعْلُ الْمُضَارِعُ (the imperfect verb) refers to incomplete action usually in the present or future.

الفِعْلُ الْمُضَارِعُ (the imperfect verb) for كَتَبَ is:

يَكْتُبُ He is writing (continuous present), or
 He writes (habitual present), or
 He will write (future), or
 He can write

To produce الفِعْلُ الْمُضَارِعُ (the imperfect verb) for the masculine third person, we prefix يَ , put a سُكُونٌ on the first root letter and put a ضَمَّةٌ on the last root letter.

يَكْتُبُ is conjugated فِي الْمَضَارِعِ (in the perfect) as follows.

Plural	Dual	Singular		
(3) يَكْتُبُونَ They write	(2) يَكْتُبَانِ They (two) write	(1) يَكْتُبُ He writes	Masc .	Third Person
(6) يَكْتُبْنَ They write	(5) تَكْتُبَانِ They (two) write	(4) تَكْتُبُ She writes	Fem.	
(9) تَكْتُبُونَ You write	(8) تَكْتُبَانِ You (two) write	(7) تَكْتُبُ You write	Masc .	Second Person
(12) تَكْتُبْنَ You write	(11) تَكْتُبَانِ You (two) write	(10) تَكْتُبِينَ You write	Fem.	
(14) نَكْتُبُ We write		(13) أَكْتُبُ I write	Masc .	First Person

The points relating to verb, subject and object similarly apply to the الفِعْلُ الْمُضَارِعُ (the imperfect verb).

If a ماضٍ ماضٍ (perfect verb) has a فَتْحَةٌ on the middle letter, such as كَتَبَ , the vowel above the middle letter in الفعل المضارع (the imperfect verb) is different for different أفعال (verbs). These simply have to be memorised.

Imperfect		Perf.	
يَكْتُبُ	←	(ُ)	كَتَبَ He wrote
يَجْلِسُ	←	(و)	جَلَسَ He sat
يَقْرَأُ	←	(و)	قَرَأَ He read

If a ماضٍ ماضٍ (perfect verb) has a كَسْرَةٌ under the middle letter, like فَهِمَ , the vowel above the middle letter in الفعل المضارع (the imperfect) is nearly always فَتْحَةٌ , so الفعل المضارع (the imperfect) is يَفْهَمُ .

يَفْهَمُ	←	(و)	فَهِمَ He understood
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If a ماضٍ ماضٍ (perfect verb) has a ضَمَّةٌ over the middle letter, like كَبُرَ , the vowel above the middle letter in الفعل المضارع (the imperfect) is always ضَمَّةٌ , so الفعل المضارع (the imperfect) is يَكْبُرُ .

يَكْبُرُ	←	(و)	كَبُرَ He grew
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The (-) حَسِبَ form is very rare.

يَحْسِبُ	←	(و)	حَسِبَ He considered
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The vowel on the middle letter of الفعل المضارع (the imperfect verb) is indicated in brackets after الفعل الماضي (the perfect verb). الطلاب (students) should learn الفعل المضارع (the imperfect) of each فعل ماضٍ (verb) with الماضي (the perfect), just as we learn الجُمُوع (plurals) with المفردات (singulars). This is to ensure that الفعل المضارع (the imperfect) springs to mind the moment الماضي (the perfect) is mentioned.

Verbs never end in tanween.

يَكْتُبُ رَجُلٌ كِتَابًا

A man is writing a book
(yaktub^u rajul^{um} kitaab^{am})

تَكْتُبُ الْمَرْأَةُ كَلِمَةً

The woman is writing a word
(taktub^u al-mar'at^u kalimat^{am})

يَكْتُبُ الرَّجَالُ الْجُمْلَ

The men are writing the sentences
(yaktub^u ar-rijaal^u al-jumal^u)

تَفْهَمُ النِّسَاءُ الْكَلَامَ

The women understand the speech
(tafham^u al-nisaa^u al-kalaam^u)

يَجْلِسُونَ عَلَى الْأَرْضِ

They (*masc. pl.*) are sitting on the ground
(yajlisuuna ^ʿala al-arDⁱ)

نَفْهَمُ الْكَلَامَ

We understand the speech
(nafham^u al-kalaam^u)

3.3.1 Placing قَدْ before الْفِعْلُ الْمُضَارِعُ (the imperfect verb)

Placing قَدْ before الْفِعْلُ الْمُضَارِعُ (the imperfect verb) emphasises its *incompleteness* and makes the probability of the action uncertain.

قَدْ يَكْتُبُ

He may write
(qad yaktub^u)

لَقَدْ is never placed before الْفِعْلُ الْمُضَارِعُ (the imperfect verb).

3.3.2 Negating الْفِعْلُ الْمُضَارِعُ (the imperfect verb)

لَا (the imperfect verb) is negated by placing before it the negative particle لَا .

لَا يَقْرَأُ مُحَمَّدٌ

Muhammad does not / cannot read
(laa yaqra^u muhammad^u)

قَدْ لَا يَفْهَمُ

He might not understand
(qad laa yafham^u)

3.3.3 The future tense

As noted above, الْفِعْلُ الْمُضَارِعُ (the imperfect verb) has a number of possible meanings. If we wish to make the action clearly in the future, we place either سَوْفَ or سَ before الْفِعْلُ الْمُضَارِعُ (the imperfect verb).

سَيَكْتُبُ / سَوْفَ يَكْتُبُ

He will write
(sayaktub^u / saufa yaktub^u)

To express 'he might, we use قَدْ سَ ,

قَدْ سَيَكْتُبُ

He might write
(qad sayaktub^u)

To negate in the future, we use سَوْفَ لَا ,

سَوْفَ لَا يَكْتُبُ

He will not write
(saufa laa yaktub^h)

3.4 الْمَصْدَرُ (The verbal noun or gerund)

المَصْدَرُ (the verbal noun), literally ‘source’, is a noun to which الْفِعْلُ (the verb) corresponds and may be rendered into English by suffixing ‘-ing’, ‘-tion’, ‘-ment’ or by the infinitive verb: ‘to-’.

Verbal Noun	Imperfect	Perf.	
كِتَابَةٌ ←	يَكْتُبُ ←	كَتَبَ (كُ)	He wrote
جُلُوسًا ←	يَجْلِسُ ←	جَلَسَ (ج)	He sat
قِرَاءَةً ←	يَقْرَأُ ←	قَرَأَ (ق)	He read
فَهْمًا ←	يَفْهَمُ ←	فَهِمَ (ف)	He understood
كِبْرًا ←	يَكْبُرُ ←	كَبَرَ (ك)	He grew
حِسَابًا , حُسْبَانًا ←	يَحْسِبُ ←	حَسِبَ (ح)	He considered

المَصَادِرُ (verbal nouns) have been presented ending in فَتْحَةٌ. This is because it is convention to learn الْمَصْدَرُ (the verbal noun) as though it is a مَفْعُولٌ (object). This will be explained fully in chapter twenty.

Although الْمَصْدَرُ (the verbal noun) is essentially a noun, it has a certain verbal force, which is why we often translate it into the English infinitive.

الْجُلُوسُ حَمِيلٌ*

Sitting/to sit is nice
(al-juluus^h jameel^m)

الْفَهْمُ حَمِيلٌ*

Understanding is comely /
To understand is comely
(al-fahm^h jameel^m)

Note that in the above sentences, ‘sitting’ and ‘understanding’ which are not preceded by ‘the’ are rendered into Arabic using the definite article ال. This is because they are definite. All verbal nouns referring to general notions used in this way require ال.

Some مَصَادِرُ (verbal nouns), apart from their ‘verbal’ meaning, have taken on a more concrete ‘nominal’ meaning. كِتَابَةٌ means ‘writing/to write’, but it also means ‘writing’ as in ink on paper.

يَقْرَأُ الْوَلَدُ الْكِتَابَةَ

The boy is reading the writing
(yaqra^u al-walad^u al-kitaabat^a)



First Aid

إِسْعَافَةٌ

الطُّلَّابُ (students) sometimes confuse the verbal noun with the imperfect verb. We find sentences such as ‘the man is sitting’ translated as:

جُلُوسُ الرَّجُلِ جُلُوسٌ or الرَّجُلُ جُلُوسٌ

Or sentences such as ‘to sit is nice’ / ‘sitting is nice’ translated as:

يَجْلِسُ جَمِيلٌ

Prescription

Remember that the verbal noun is a noun, not a verb. A verb always has

- 1) a فَاعِلٌ (subject/doer)
 - 2) a tense or a time in which the action happens
- A Verbal noun has neither of these

In the sentence ‘The man is sitting’, the word ‘sitting’ has a فَاعِلٌ (subject/doer) who is ‘the man’ and a tense which is the present tense. In Arabic we use a verb for this:

يَجْلِسُ الرَّجُلُ

In the sentence ‘to sit is nice’ / ‘sitting is nice’, the word ‘sit/sitting’ has no فَاعِلٌ (subject/doer) and no tense so we use a verbal noun:

الْجُلُوسُ جَمِيلٌ

3.5 حَرْفُ الْإِسْتِفْهَامِ فِي الْجُمْلَةِ الْفِعْلِيَّةِ (The interrogative particle in the verb sentence)

Like the noun sentence, the verb sentences can be rendered interrogative simply by intonation.

يَفْهَمُ حَسَنٌ

Hasan understands?
(yafham^u Hasan^{um})

We may also place either هَلْ or أ before it

هَلْ قَرَأَ الْوَلَدُ الْكِتَابَ ؟

Did the boy read the book?
(hal qara'a al-walad^u al-kitaab^a)
(Note that the interrogative particle goes before the verb)

أَفْهَمَ الْكِتَابَ حَسَنٌ ؟

Did Hasan understand the book
(afahima al-kitaab^a Hasan^{um})

نَعَمْ ، فَهَمَ الْكِتَابَ

Yes, he understood the book
(na'am fahima al-kitaab^a)

أَسَيَكْتُبُ

Will he write?
(asayaktub^u)

هَلْ سَوْفَ يَكْتُبُ

Will he write?
(hal saufa yaktub^u)

To frame a question in the negative with a **جُمْلَةٌ فِعْلِيَّةٌ** (a verb sentence) we use **أَمَا** (not **هَلْ مَا**) for the perfect and **أَلَا** (not **هَلْ لَا**) for the imperfect.

أَمَا كَتَبَ ؟

Did he not write?

أَلَا يَفْهَمُ الْكِتَابَ حَسَنٌ ؟

Does Hasan not understand the book?

An answer of **نَعَمْ** , confirms the negation, so that **نَعَمْ** and **لَا** amount to the same response

أَلَا يَفْهَمُ الْكِتَابَ حَسَنٌ ؟

Does Hasan not understand the book?

نَعَمْ

Yes (he does not understand the book)

لَا

No (he does not understand the book)

To answer in the positive, we must say **بَلَى** (yes indeed)

بَلَى

Yes indeed

3.6 اسْمُ الْإِسْتِفْهَامِ (The interrogative noun)

There are a number of interrogative nouns we may place before a verb to ask what? When? Where? Why? And how?

مَاذَا تَكْتُبُ ؟

What are you writing?

مَتَى كَبُرُوا ؟

When did they grow?

أَيْنَ جَلَسْتُنَّ ؟

Where did you (*fem. pl.*) sit?

لِمَ نَقْرَأُ ؟

Why do we read?

لِمَاذَا جَلَسْتُمْ عَلَى الْأَرْضِ؟

Why have you (*masc. pl.*) sat on the ground?

لِمَاذَا جَلَسْتُمْ عَلَى الْأَرْضِ؟

Why have you (*masc. pl.*) sat on the ground?

كَيْفَ فَهِمْتَ؟

How did you (*masc. sing.*) understand?

مَنْ فَهِمَ؟

Who understood?

المُفْرَدَاتُ

Vocabulary

Chapter 3 – The Verb Sentence and Interrogative Nouns

فَجْرٌ	dawn	fajr ^{un}
حَسَنٌ	Hasan (<i>def. prop. noun</i>)	Hasan ^{un}
كَتَبَ (يَكْتُبُ) كِتَابَةً	he wrote	kataba (yaktub ^u) kitaabat ^{an}
كِتَابَةٌ (كِتَابَاتٌ)	writing (<i>f</i>); (<i>pl.</i>) writings, essays	kitaabat ^{un} (kitaabaat ^{un})
جَلَسَ (يَجْلِسُ) جُلُوسًا	he sat	jalasa (yajlis ^u) juluus ^{an}
جُلُوسٌ	sitting	juluus ^{un}
قَرَأَ (يَقْرَأُ) قِرَاءَةً	he read	qara'a (yaqra' ^u) qiraa'at ^{an}
قِرَاءَةٌ	reading (<i>f</i>)	qiraa'at ^{un}
فَهِمَ (يَفْهَمُ) فَهْمًا	he understood	fahima (yafham ^u) fahm ^{an}
فَهْمٌ	understanding	fahm ^{un}
كَبُرَ (يَكْبُرُ) كِبْرًا	he grew (in size)	kabura (yakbur ^u) kibar ^{an}
كَبُرَ (يَكْبُرُ) كِبْرًا	he grew (in age)	kabira (yakbar ^u) kibar ^{an}
كِبْرٌ	size; old age	kibar ^{un}
حَسِبَ (-, -) حِسَابًا , حُسْبَانًا	1. to calculate 2. to consider (° s.o. to be → s.th.) *	Hasiba (yaHsib ^u , yaHsab ^u) Hisaab ^{an} , Husbaan ^{an}
حِسَابٌ	calculation	Hisaab ^{un}
حُسْبَانٌ	consideration	Husbaan ^{un}
جُمْلَةٌ فِعْلِيَّةٌ	verb sentence (<i>gram.</i>)	jumlat ^{un} fi'liyyat ^{un}
جُمْلَةٌ وَاحِدَةٌ	all at once, in one swoop	jumlat ^{an} waaHidat ^{an}

*

° = s.o. (someone)

هـ = s.th. (something)

فِعْلٌ (أَفْعَالٌ)	1. verb; 2. action	fiʿl ^{un} (afʿaal ^{um})
فَاعِلٌ	1. subject (in verb sentence) (<i>gram.</i>); 2. doer	faaʿil ^{un}
مَفْعُولٌ بِهِ (مَفَاعِيلٌ)	1. object (in verb sentence) (<i>gram.</i>); 2. done to	mafʿuul ^{un} bihi (mafaaʿeel ^{un})
فِعْلٌ مَاضٍ / الْفِعْلُ الْمَاضِي	perfect verb / the perfect verb (<i>gram.</i>)	fiʿl ^{un} maaD ⁱⁿ / al-fiʿl ^u al-maaD ⁱⁱ
فِعْلٌ مُضَارِعٌ / الْفِعْلُ الْمُضَارِعُ	imperfect verb / the imperfect verb (<i>gram.</i>)	fiʿl ^{un} muDaari ^{cu} / al-fiʿl ^u al-muDaari ^{cu}
مُتَعَدٌّ	transitive (<i>gram.</i>)	mutaʿadd ⁱⁿ
لَازِمٌ	intransitive (<i>gram.</i>)	laazim ^{un}
مَا	negative particle (before perfect verb)	maa
لَا	negative particle (before imperfect verb)	laa
أَمَا	interrogative negative particle (before perfect verb)	amaa
أَلَا	interrogative negative particle (before imperfect verb)	alaa
سَ / سَوْفَ	future particle (before imperfect verb)	sa / saufa
مَاذَا؟	what ?	maadhaa
مَتَى؟	when ?	mataa
أَيْنَ؟	where ?	ʿayna
أَيْنَ الْكِتَابُ؟	where is the book?	ʿayna al-kitaab ^u
لِمَاذَا؟	why ?	limaadha
لِمَ؟	why ?	lima
كَيْفَ؟	how ?	kayfa
كَيْفَ الْكِتَابُ؟	how is the book?	kayfa al-kitaab ^u
مَنْ؟	who?	man
مَنْ الرَّجُلُ؟	who is the man?	mani ar-rajul ^u

Exercise 3.1 Express in English

١. لِمَاذَا كَتَبَ الْأُسْتَاذُ كِتَابًا وَاحِدًا؟
٢. كَتَبَتِ النَّسَاءُ كَلِمَةً وَفَهِمْنَ الْكَلَامَ
٣. هَلِ الْحِسَابُ صَحِيحٌ؟ نَعَمْ هُوَ صَحِيحٌ*
٤. مَا كَتَبَ مُحَمَّدٌ كِتَابًا
٥. أَيْنَ جَلَسَتِ الطَّالِبَاتُ جُمْلَةً وَاحِدَةً؟
٦. فَهِمَ مُحَمَّدٌ فَهْمًا صَحِيحًا
٧. مَتَى كَبِرَ الْوَلَدُ وَكَبِرَ؟
٨. لَقَدْ قَرَأْنَا الْكِتَابَ
٩. كَيْفَ سَيَكْتُبُونَ الْجُمْلَ؟
١٠. لَا يَقْرَأُ مُحَمَّدٌ
١١. أَمَا كَتَبْتُمْ؟ مَاذَا كَتَبْتُمْ؟
١٢. سَوْفَ لَا يَحْسِبَانِ وَكَيْفَ يَحْسِبَانِ؟
١٣. قَرَأَ الطُّلَابُ الْكِتَابَةَ الْقَدِيمَةَ جُمْلَةً وَاحِدَةً
١٤. أَلَا يَفْهَمُ الْكِتَابَ حَسَنٌ؟ بَلَى
١٥. أَيَفْهَمُ الْوَلَدُ الْجُمْلَ؟ نَعَمْ، وَالْفَهْمُ الصَّحِيحُ جَمِيلٌ*

Exercise 3.2 Express in Arabic

1. He did (indeed) read the book
2. The woman is writing a word
3. Where did the men and women sit all at once ?
4. Is the boy a student? Yes he is a new student
5. They may write
6. How did the boys read the writing all at once ?
7. Reading is nice (beautiful)
8. Sitting/to sit on the ground is nice
9. Is the short sentence correct?
10. The (female) student read a correct reading
11. Why is the professor writing a new book?
12. Muhammad made a correct calculation
13. How did she sit on the ground until dawn?
14. The tall boy is sitting and reading a long book
15. The verb sentence is (constituted of) a verb and a subject
16. Is it not true? Yes, we read the book and we understand the book
17. When did the students read the book, what did they read and how did they understand?
18. Are you the boys? No, we are the men