

## الْبَابُ الْخَامِسُ

### Chapter 5

## Inflection

Inflection refers to word ending.

### 5.1 Vowel endings

There are two types of word in Arabic,

1. مُعْرَبٌ (mu<sup>c</sup>rab<sup>un</sup>): words that are *variable* in vowel ending or declinable
2. مَبْنِيٌّ (mabniyy<sup>un</sup>): words that are *fixed* in vowel ending or indeclinable

#### 5.1.1 المُعْرَبُ (variable in vowel ending/declineable)

Most of the words we have encountered so far are of this first type e.g. كِتَابٌ .

- \* Words that have تَنْوِينٌ (nunation) are always مُعْرَبٌ (variable in ending) but there are some مُعْرَبٌ words that do not have تَنْوِينٌ .

المُعْرَبُ (variable in vowel ending /declinable) words have three possible vowel endings.

مَعْرِفَةٌ (definite)	نَكْرَةٌ (indefinite)		
الْكِتَابُ	كِتَابٌ	ضَمَّةٌ	1
الْكِتَابَ	كِتَابًا	فَتْحَةٌ	2
الْكِتَابِ	كِتَابٍ	كَسْرَةٌ	3

#### 5.1.2 The مَبْنِيٌّ (fixed in ending / indeclinable)

مَبْنِيٌّ (fixed) words are fixed on one vowel on the last letter and never change. They never have تَنْوِينٌ .

مَبْنِيٌّ (fixed) words have four possible endings: سُكُونٌ (◌ْ), كَسْرَةٌ (◌ِ), فَتْحَةٌ (◌َ), ضَمَّةٌ (◌ُ).

We have so far encountered five groups of مَبْنِيٌّ words: Pronouns, Prepositions, Interrogative particles, Interrogative nouns and perfect verbs.

	مَبْنِيٌّ عَلَى الضَّمِّ (fixed on ضَمَّةٌ)	مَبْنِيٌّ عَلَى الْفَتْحِ (fixed on فَتْحَةٌ)	مَبْنِيٌّ عَلَى الْكَسْرِ (fixed on كَسْرَةٌ)	مَبْنِيٌّ عَلَى السُّكُونِ (fixed on سُكُونٌ)
Pronouns	نَحْنُ	هُوَ ، هِيَ ، هُنَّ ، أَنْتَ ، أَنْتِ	أَنْتِ	هُمَا ، هُم ، أَنْتُمَا ، أَنْتُمْ ، أَنَا
Prepositions		رُبَّ		مِنْ ، فِي ، عَلَى ، إِلَى ، عَنِ ، حَتَّى
Interrogative Particles		أَ		هَلْ
Interrogative nouns		أَيْنَ ، لِمَ ، كَيْفَ		مَاذَا ، مَا ، مَتَى ، لِمَاذَا ، مَنْ
Perfect verbs	كَتَبْتُ	كَتَبَ ، كَتَبْتَ ، كَتَبْتُمْ	كَتَبْتِ	كَتَبَا ، كَتَبُوا ، كَتَبْتِ ، كَتَبْنَا ، كَتَبْتِمْ ، كَتَبْتُمَا ، كَتَبْتُمْ ، كَتَبْنَا
Future particles		سَ ، سَوْفَ		
Emphatic particle				قَدْ ، لَقَدْ

: مَبْنِيٌّ الضَّمَائِرُ (pronouns) are

: (fixed on ضَمَّةٌ) مَبْنِيٌّ عَلَى الضَّمِّ

: (fixed on فَتْحَةٌ) مَبْنِيٌّ عَلَى الْفَتْحِ أَنْتِ ، أَنْتِ ، هُنَّ ، هِيَ ، هُوَ

: (fixed on كَسْرَةٌ) مَبْنِيٌّ عَلَى الْكَسْرِ

: (fixed on سُكُونٌ) مَبْنِيٌّ عَلَى السُّكُونِ أَنَا ، أَنْتُمْ ، أَنْتُمَا ، هُم ، هُمَا

The endings of these words never change. هُوَ is always هُوَ , never هُو or هُو .





الفِعْلُ الْمَاضِي (the perfect verb) such as كَتَبَ (masc. sing.) is مَبْنِيٌّ عَلَى الْفَتْحِ (fixed on فَتْحَةٌ).

All حُرُوفُ جَرِّ (prepositions) are مَبْنِيٌّ (fixed in vowel ending)

## 5.2 إِعْرَابٌ (Case)

We know that الْجُمْلَةُ الْإِسْمِيَّةُ (the noun sentence) is composed of two parts: الْمُبْتَدَأُ (the subject) and الْخَبَرُ (the predicate). الْجُمْلَةُ الْفِعْلِيَّةُ (the verb sentence) is also composed of two parts: فِعْلٌ وَفَاعِلٌ (a verb and its subject) and may additionally contain a مَفْعُولٌ بِهِ (object).





Let us say that each part of the Arabic sentence has a certain 'rank' (case), and each rank has a 'hat' to indicate it. In order to understand this, let us first explore the notion of rank and uniform:

The Arabic grammatical army		
Suppose that in the Arabic grammatical army's baseball team, four ranks are indicated by four different hats.		
Hat	Title	Rank
 Black stripes	General	General
 Grey stripes	Colonel	Colonel
 White stripes	Major	Major
 No stripes	Private	Private

It is important to remember that rank is distinct from uniform. A Major normally wears a hat with white stripes. Suppose one day he forgets his hat and borrows the Colonel's hat. Does he cease to be a Major? No. He remains a Major although he looks like a Colonel. Suppose one day he wears no hat at all. He still remains a Major despite having nothing to indicate his rank.

The case of a word refers to its relation to other words i.e. its position and function in a sentence. We may think of case as grammatical 'rank', each 'rank' being indicated by a different indicator or hat. In

Arabic, the case of a word is often indicated by its final vowel. There are four cases in Arabic and each is normally indicated by one of the three vowels or the <sup>سُكُونٌ</sup> .

May think of it as a vowel hat	عَلَامَةٌ Normal vowel indicator	Name given to word of that case	إِعْرَابٌ Case or rank
	ضَمَّةٌ (-)	مَرْفُوعٌ	رَفْعٌ
	فَتْحَةٌ (-)	مَنْصُوبٌ	نَصْبٌ
	كَسْرَةٌ (-)	مَجْرُورٌ	جَرٌّ
	سُكُونٌ (-)	مَجْزُومٌ	جَزْمٌ

If the case of a word is رَفْعٌ we call it مَرْفُوعٌ . The last letter of a مَرْفُوعٌ word normally ends in ضَمَّةٌ .

If the case of a word is نَصْبٌ we call it مَنْصُوبٌ . The last letter of a مَنْصُوبٌ word normally ends in فَتْحَةٌ .

If the case of a word is جَرٌّ we call it مَجْرُورٌ . The last letter of a مَجْرُورٌ word normally ends in كَسْرَةٌ .

If the case of a word is جَزْمٌ we call it مَجْزُومٌ . The last letter of a مَجْزُومٌ word normally ends in سُكُونٌ .

The جَزْمٌ case only applies to imperfect verbs and will be dealt with in chapter fifteen.

Case only applies to مُعْرَبٌ words. مَبْنِيٌّ (fixed) words such as pronouns, prepositions and perfect verbs do not have case but often sit مَحَلٌّ فِي (in the place of) words with case. This will be explained below.

- \* 5.2.1 Both the المَبْتَدَأُ (the subject) and الخَبِيرُ (the predicate) of a جُمْلَةٌ اِسْمِيَّةٌ (noun sentence) are مَرْفُوعٌ and normally end in ضَمَّةٌ .

الْبَيْتُ كَبِيرٌ      The house is big      (al-bayt<sup>u</sup> kabeer<sup>m</sup>)

الضَّمَائِرُ (Pronouns), being مَبْنِيٌّ (fixed) do not have case. However, they are able to sit مَحَلٌّ فِي (in the place of) words that are مَرْفُوعٌ , مَنْصُوبٌ and مَجْرُورٌ .

- \* الضَّمَائِرُ (the pronouns) we have encountered *so far* only sit مَحَلٌّ اِسْمٍ مَرْفُوعٍ (in the place of a مَرْفُوعٌ noun) so we may treat them as مَرْفُوعٌ , which is why we can substitute them for both المَبْتَدَأُ وَالْخَبِيرُ (the subject and predicate).

هُوَ كَبِيرٌ He/it is big (huwa kabeer<sup>mn</sup>)

الْمَلِكُ هُوَ The king is he (al-malik<sup>u</sup> huwa)

- \* 5.2.2 الفِعْلُ الْمُضَارِعُ (the imperfect verb) that we have encountered is always مَرْفُوعٌ and normally ends in ضَمَّةٌ .

يَكْتُبُ he is writing (yaktub<sup>u</sup>)

- \* 5.2.3 الفَاعِلُ (The subject) of a فِعْلٌ (verb) is always مَرْفُوعٌ and normally ends in ضَمَّةٌ .

يَقْرَأُ مُحَمَّدٌ Muhammad reads (yaqra<sup>u</sup> muhammad<sup>u</sup>)

كَتَبَ الطَّالِبُ The student wrote (kataba aT-Taalib<sup>u</sup>)

جَلَسَ He sat (jalasa)

(هُوَ) (the subject) here is an implied ضَمِيرٌ (pronoun): هُوَ

- \* 5.2.4 كَانَ and لَيْسَ make the خَبَرٌ (predicate) of a noun sentence مَنصُوبٌ which normally ends in فَتْحَةٌ .

كَانَ الْبَيْتُ كَبِيرًا The house was big (kaan al-bayt<sup>u</sup> kabeer<sup>mn</sup>)

لَيْسَ الْبَيْتُ كَبِيرًا The house is not big (laysa al-bayt<sup>u</sup> kabeer<sup>mn</sup>)

- \* 5.2.5 A فِعْلٌ (verb) always makes بِهِ الْمَفْعُولُ (the object) مَنصُوبٌ which normally ends in فَتْحَةٌ .

يَكْتُبُ الرَّجُلُ كَلِمَةً The man is writing a word (yaktub<sup>u</sup> ar-rajul<sup>u</sup> kalimat<sup>mn</sup>)

يَقْرَأُ مُحَمَّدٌ كِتَابًا Muhammad reads a book (yaqra<sup>u</sup> muhammad<sup>mn</sup> kitaab<sup>mn</sup>)

كَتَبَ الطَّالِبُ الْجُمْلَةَ The student wrote the sentence (kataba aT-Taalib<sup>u</sup> al-jumlat<sup>at</sup>)

يَفْهَمُ الطُّلَابُ الْجُمْلَ The students understand the sentences (yafham<sup>u</sup> aT-Tullaab<sup>u</sup> al-jumala<sup>at</sup>)

- \* 5.2.6 nouns following a preposition are always مَجْرُورٌ and normally end in كَسْرَةٌ .

فِي كِتَابٍ In a book (fi kitaab<sup>in</sup>)

مِنَ الْكِتَابِ From the book (mina al-kitaab')

فِي الْكِتَابِ كَلِمَةٌ There is a word in the book (mina al-kitaab')

It may be useful at this stage to view رَفْعٌ as the default case and ضَمَّةٌ as the default vowel ending – all أَصْنَافٌ وَصِفَاتٌ (nouns and adjectives) are مَرْفُوعٌ and end in ضَمَّةٌ unless there is a reason for them to end in كَسْرَةٌ or فَتْحَةٌ. This is why most of the vocabulary has been introduced ending in ضَمَّةٌ.

### 5.3 المَمْنُوعُ مِنَ الصَّرْفِ (Diptotes)

We stated above that there are three possibilities for أَصْنَافٌ (nouns) that are مُعْرَبٌ (variable in vowel ending): يَبْتِ , يَبْتِ and يَبْتِ . مَعْرَبٌ words that are able to end in all three vowels are called مُنْصَرَفٌ (triptote/fully declinable).

There are some words called مَمْنُوعٌ مِنَ الصَّرْفِ (diptotes/partially declinable, *lit.* forbidden from change) that cannot end in كَسْرَةٌ in certain situations. We know that مَجْرُورٌ words normally end in كَسْرَةٌ . When diptote words are مَجْرُورٌ (e.g. after a حَرْفٌ جَرٌّ (preposition)), they are unable to end in كَسْرَةٌ and end in فَتْحَةٌ instead.

\* A word that is مَمْنُوعٌ مِنَ الصَّرْفِ (a diptote) can be recognized by,

1. lack of تَنْوِينٌ , and at the same time,
2. lack of الـ

These are examples of words that are مَمْنُوعٌ مِنَ الصَّرْفِ (diptote):

مَكَّةُ Makkah      دِمَشْقُ Damascus      صَحْرَاءُ Desert      وُزَرَاءُ Ministers

These words should be learned without تَنْوِينٌ even when they are نَكْرَةٌ (indefinite).

المَمْنُوعُ مِنَ الصَّرْفِ (diptotes) are of two types, proper noun diptotes and common noun diptotes.

#### 5.3.1 Proper noun diptotes

Proper nouns refer to particular people, places and things.

\* They have no تَنْوِينٌ and no الـ but are nevertheless always مَعْرِفَةٌ (definite).

مَكَّةٌ مَدِينَةٌ      Makkah is a city      (makkat<sup>u</sup> madeenat<sup>um</sup>)

- \* When these words are مَجْرُورٌ, instead of ending in كَسْرَةٌ as triptotes do, they end in فَتْحَةٌ. We never say,

هُوَ فِي مَكَّةٍ ✘      (huwa fi makkat<sup>i</sup>)

Rather, we say,

هُوَ فِي مَكَّةَ      He is in Makkah      (huwa fi makkat<sup>a</sup>)

It is important to remember that مَكَّةٌ in the above expression is still grammatically مَجْرُورٌ even though it ends in فَتْحَةٌ. This is analogous to a major borrowing a colonel's hat. If we wish to describe مَكَّةٌ with a triptote صِفَةٌ (adjective), we must make it مَعْرِفَةٌ (definite) with الـ and مَجْرُورٌ with كَسْرَةٌ so that it agrees with مَكَّةٌ grammatically.

فِي مَكَّةِ الْقَدِيمَةِ      In ancient Makkah      (fi makkat<sup>a</sup> al-qadeemat<sup>i</sup>)

فِي دِمَشْقِ الْجَدِيدَةِ      In new Damascus      (fi dimashq<sup>a</sup> al-jadeedat<sup>i</sup>)

### 5.3.2 Common Noun diptotes

These are أَسْمَاءٌ\* (nouns) that refer to classes of things rather than particular things.

Arab grammarians often use the word اسْمٌ for both nouns and adjectives. When we refer here to diptotes that are 'common nouns', we mean both nouns and adjectives.

Unlike proper noun diptotes, common noun diptotes can be نَكِيرَةٌ\* (indefinite). They have no تَنْوِينٌ\* (indefinite article) to indicate that they are نَكِيرَةٌ\* (indefinite).

هِيَ صَحْرَاءُ      It is a desert  
(hiya SaHraa<sup>u</sup>)

هُمْ وُزَرَاءُ كِبَارٌ      They are senior ministers  
(hum wuzaraa<sup>u</sup> kibaar<sup>um</sup>)

هُوَ وَلَدٌ غَضَبَانُ      He is an angry boy  
(huwa walad<sup>um</sup> ghaDbaan<sup>u</sup>)

هُمْ مُلُوكٌ قَدَمَاءُ      They are ancient kings  
(hum muluuk<sup>um</sup> quadamaa<sup>u</sup>)

Common noun diptotes are made مَعْرِفَةٌ\* (definite) by attaching the definite article الـ.

هُمُ الْمُلُوكِ الْقَدَمَاءُ

They are the ancient kings  
(hum<sup>u</sup> al-muluuk<sup>u</sup> al-qudamaa<sup>u</sup>)

- \* (a) When common noun diptotes are مَجْرُورٌ and نَكْرَةٌ (*indefinite*), they behave in the same way as proper noun diptotes, ending in فَتْحَةٌ instead of كَسْرَةٌ. It is important to remember that they are still مَجْرُورٌ, despite borrowing the فَتْحَةٌ hat.

هُوَ فِي صَحْرَاءَ

It is in a desert  
(huwa fi SaHraa<sup>a</sup>)

هُوَ فِي صَحْرَاءَ وَاسِعَةٍ

It is in a wide desert  
(huwa fi SaHraa<sup>a</sup> waasi<sup>a</sup>at<sup>in</sup>)

مِنْ وُزَرَاءَ كِبَارٍ

From senior ministers  
(min wuzaraa<sup>a</sup> kibaar<sup>in</sup>)

مِنْ وَلَدٍ غَضَبَانَ

From an angry boy  
(min walad<sup>in</sup> ghaDbaan<sup>in</sup>)

مِنْ مُلُوكِ قَدَمَاءَ

from ancient kings  
(min muluuk<sup>in</sup> qudamaa<sup>a</sup>)

- (b) When they are مَعْرِفَةٌ (*definite*), they behave like normal triptote أَسْمَاءُ (nouns).

هُوَ فِي الصَّحْرَاءِ الْوَاسِعَةِ

He is in the wide desert  
(huwa fi al-SaHraa<sup>i</sup> al-waasi<sup>a</sup>at<sup>in</sup>)

مِنْ الْوُزَرَاءِ الْكِبَارِ

From the senior ministers  
(min al-wuzaraa<sup>i</sup> al-kibaar<sup>in</sup>)

مِنْ الْوَلَدِ الْغَضَبَانِ

From the angry boy  
(min al-walad<sup>i</sup> al-ghaDbaan<sup>in</sup>)

مِنْ الْمُلُوكِ الْقَدَمَاءِ

From the ancient kings  
(min al-muluuk<sup>i</sup> al-qudamaa<sup>i</sup>)

## 5.4 Partially inflected words

In Arabic, there are four letters that are considered to be ‘weak’ letters:



1. ي (أَلِفٌ مَّقْصُورَةٌ , alif<sup>m</sup> maqsuurat<sup>m</sup>),
2. ا (أَلِفٌ مَمْدُودَةٌ , alif<sup>m</sup> mamduudat<sup>m</sup>),
3. و (wa) and
4. ي (ya)

The first two are considered weak because, being themselves long vowels, they are not able to carry a vowel. A vowel needs a solid consonant to carry it. We often see what appear to be vowels on an ا (alif). In fact what we see are hamzas not alifs: اُ , اَ , اِ . Often a vowel is written on the alif of words such as اِسْمٌ , اِمْرَأَةٌ , and on the definite article اَلْ . These are not alifs carrying hamzas, but are called هَمْزَةُ الْوَصْلِ which is often written like this: اُ . It is actually physically impossible to pronounce a vowel on an alif. Arabs call this تَعَدُّرٌ (impossibility).

The second two letters are considered weak because it is often, but not always, inelegant or heavy on the tongue to pronounce a vowel on them. Arabs call this ثِقَلٌ (heaviness). This will be explained below.

#### 5.4.1 اَلْمَقْصُورُ (The shortened)

Words such as مُتْنِيٌّ and ضُحِيٌّ are called مَقْصُورٌ (shortened) because they end in اَلِفٌ مَّقْصُورَةٌ . The word ضُحِيٌّ should be 'ضُحِيٌّ' . However, as is evident, the اَلِفٌ مَّقْصُورَةٌ is not able to carry a vowel. As a consequence, it is always pronounced ضُحِيٌّ (DuHan). The تَنْوِينٌ is actually on the > but it is written on the alif. The vowel on the > is doubled to compensate for not being able to exhibit the final vowel on the اَلِفٌ مَّقْصُورَةٌ . We say that the final vowel does change according to case, but it is invisible.

Definite	Indefinite	
هُوَ الضُّحِيُّ الْجَمِيلُ	هُوَ ضُحِيٌّ جَمِيلٌ	مَرْفُوعٌ
دَخَلَ الضُّحِيُّ الْجَمِيلَ	دَخَلَ ضُحِيٌّ جَمِيلاً	مَنْصُوبٌ
فِي الضُّحِيِّ الْجَمِيلِ	فِي ضُحِيٍّ جَمِيلٍ	مَجْرُورٌ

Some مَقْصُورٌ (shortened) words such as غَضَبِيٌّ (angry fem.), غَضَابِيٌّ (angry masc. pl.), صَحَارَى (deserts) and مَوْسَى (moses) are مَمْنُوعٌ مِنَ الصَّرْفِ (diptotes). This is evident in the lack of تَنْوِينٌ .

Definite	Indefinite	
هِيَ الصَّحَارَى الْجَمِيلَةَ	هِيَ صَحَارَى جَمِيلَةً	مَرْفُوعٌ
دَخَلَ الصَّحَارَى الْجَمِيلَةَ	دَخَلَ صَحَارَى جَمِيلَةً	مَنْصُوبٌ
فِي الصَّحَارَى الْجَمِيلَةَ	فِي صَحَارَى جَمِيلَةً	مَجْرُورٌ

#### 5.4.2 المَمْدُودُ (The lenthened)

Word such as عَصًا (stick) are called مَمْدُودٌ because they end in أَلِفٌ مَمْدُودَةٌ. The word عَصًا should be 'عَصَا'. However, as is evident, the أَلِفٌ مَمْدُودَةٌ is not able to carry a vowel. As a consequence, it is always pronounced عَصًا (ʿaSan). The تَنْوِينٌ is actually on the ص but it is written on the alif. The vowel on the ص is doubled to compensate for not being able to exhibit the final vowel on the أَلِفٌ مَمْدُودَةٌ. We say that the final vowel does change according to case, but it is invisible.

Definite	Indefinite	
هِيَ الْعَصَا الْجَدِيدَةَ	هِيَ عَصَاً جَدِيدَةً	مَرْفُوعٌ
أَخَذَ الْعَصَا الْجَدِيدَةَ	أَخَذَ عَصَاً جَدِيدَةً	مَنْصُوبٌ
مِنَ الْعَصَا الْجَدِيدَةَ	مِنَ عَصَاً جَدِيدَةً	مَجْرُورٌ

Some مَمْدُودٌ (lenthened) words such as دُنْيَا (world) are مَمْنُوعٌ مِنَ الصَّرْفِ (diptotes). This is evident in the lack of تَنْوِينٌ.

Definite	Indefinite	
هِيَ الدُّنْيَا الْجَدِيدَةَ	هِيَ دُنْيَا جَدِيدَةً	مَرْفُوعٌ
أَخَذَ الدُّنْيَا الْجَدِيدَةَ	أَخَذَ دُنْيَا جَدِيدَةً	مَنْصُوبٌ
مِنَ الدُّنْيَا الْجَدِيدَةَ	مِنَ دُنْيَا جَدِيدَةً	مَجْرُورٌ

#### 5.4.3 المَنْقُوصُ (The deficient)

Word such as ماضٍ (past), وادٍ (valley) and دَاعٍ (caller) are called مَنْقُوصٌ because they drop their final letter. The root of the word دَاعٍ is د ع و (d-<sup>c</sup>-w) so it should be 'دَاعِوٌ' (daa<sup>c</sup>iw<sup>um</sup>). The root of the word وادٍ is و د ي (w-d-y) so it should be 'وَادِيٌ' (waadiy<sup>um</sup>). However, as is evident, both دَاعِوٌ and وَادِيٌ are heavy on the Arab tongue, so the weak letter is dropped. The كَسْرَةٌ vowel before the penultimate letter is made تَنْوِينٌ to compensate for the loss of a letter. When made مَعْرِفَةٌ (definite), a يٌ is appended to مَنْقُوصٌ words.

Definite	Indefinite	
هُوَ الْوَادِي الْجَمِيلُ	هُوَ وَادٍ جَمِيلٌ	مَرْفُوعٌ
دَخَلَ الْوَادِي الْجَمِيلَ	دَخَلَ وَادِيًا جَمِيلًا	مَنْصُوبٌ
فِي الْوَادِي الْجَمِيلِ	فِي وَادٍ جَمِيلٍ	مَجْرُورٌ

Some مَنْقُوصٌ (deficient) words such as أَرْضٍ (lands) are مَمْنُوعٌ مِنَ الصَّرْفِ (diptotes). This is not apparent at first instance, there being no evident difference between the words وادٍ and أَرْضٍ. The difference only manifests itself when it is نَكْرَةٌ (indefinite) and مَنْصُوبٌ.

Definite	Indefinite	
هِيَ الْأَرْضِي الْجَمِيلَةُ	هِيَ أَرْضٍ جَمِيلَةٌ	مَرْفُوعٌ
دَخَلَ الْأَرْضِي الْجَمِيلَةَ	دَخَلَ أَرْضِي جَمِيلَةً	مَنْصُوبٌ
فِي الْأَرْضِي الْجَمِيلَةِ	فِي أَرْضٍ جَمِيلَةٍ	مَجْرُورٌ

# المُفْرَدَاتُ

## Vocabulary

### Chapter 5 – Inflection

صَحْرَاءُ (صَحَارَى)	desert ( <i>f</i> )	SaHraa <sup>u</sup> (SaHaaraa)
وَزِيرٌ (وُزَرَاءُ)	minister ( <i>m</i> )	wazeer <sup>un</sup> (wuzaraa <sup>u</sup> )
وَزِيرَةٌ (وَزِيرَاتٌ)	minister ( <i>f</i> )	wazeerat <sup>un</sup> (wazeeraat <sup>un</sup> )
رَئِيسٌ (رُؤَسَاءُ)	president ( <i>m</i> )	ra'ees <sup>un</sup> (ru'asaa <sup>u</sup> )
رَئِيسَةٌ (رَئِيسَاتٌ)	president ( <i>f</i> )	ra'eesat <sup>un</sup> (ra'eesaat <sup>un</sup> )
رَئِيسُ الْوُزَرَاءِ	prime minister	ra'ees <sup>u</sup> -l-wuzaraa <sup>i</sup>
مَجْلِسٌ (مَجَالِسٌ)	council, meeting	majlis <sup>un</sup> (majaalis <sup>u</sup> )
مَجْلِسُ الْوُزَرَاءِ	cabinet i.e. council of ministers	majlis <sup>u</sup> -l-wuzaraa <sup>i</sup>
فِي مَجْلِسِ الْوُزَرَاءِ	in the cabinet	fi majlis <sup>i</sup> -l-wuzaraa <sup>i</sup>
أَخَذَ (-) أَخْذًا	he took	akhadha (ya'khudh <sup>u</sup> ) akhth <sup>un</sup>
أَخْذٌ	taking	akhdh <sup>un</sup>
دَخَلَ (-) دُخُولًا	he entered	dakhala (yadkhal <sup>u</sup> )
دُخُولٌ	entering	dukhuul <sup>un</sup>
عَصَاً (عِصِيٌّ)	stick, staff ( <i>f</i> )	<sup>c</sup> aS <sup>an</sup> ( <sup>c</sup> iSiyy <sup>un</sup> )
ضُحًى	forenoon ( <i>m or f</i> )	DuHan
دُنْيَا	world ( <i>f</i> )	dunyaa
مُوسَى	Moses	muusaa
وَادٍ (أَوْدِيَّةٌ , وَدِيَانٌ)	valley ( <i>f</i> )	waadin (awdiyat <sup>u</sup> , widyaan <sup>un</sup> )
دَاعٍ (دُعَاةٌ , دَاعُونَ)	caller	daa <sup>c</sup> in (du <sup>c</sup> aat <sup>un</sup> , daa <sup>c</sup> uuna)

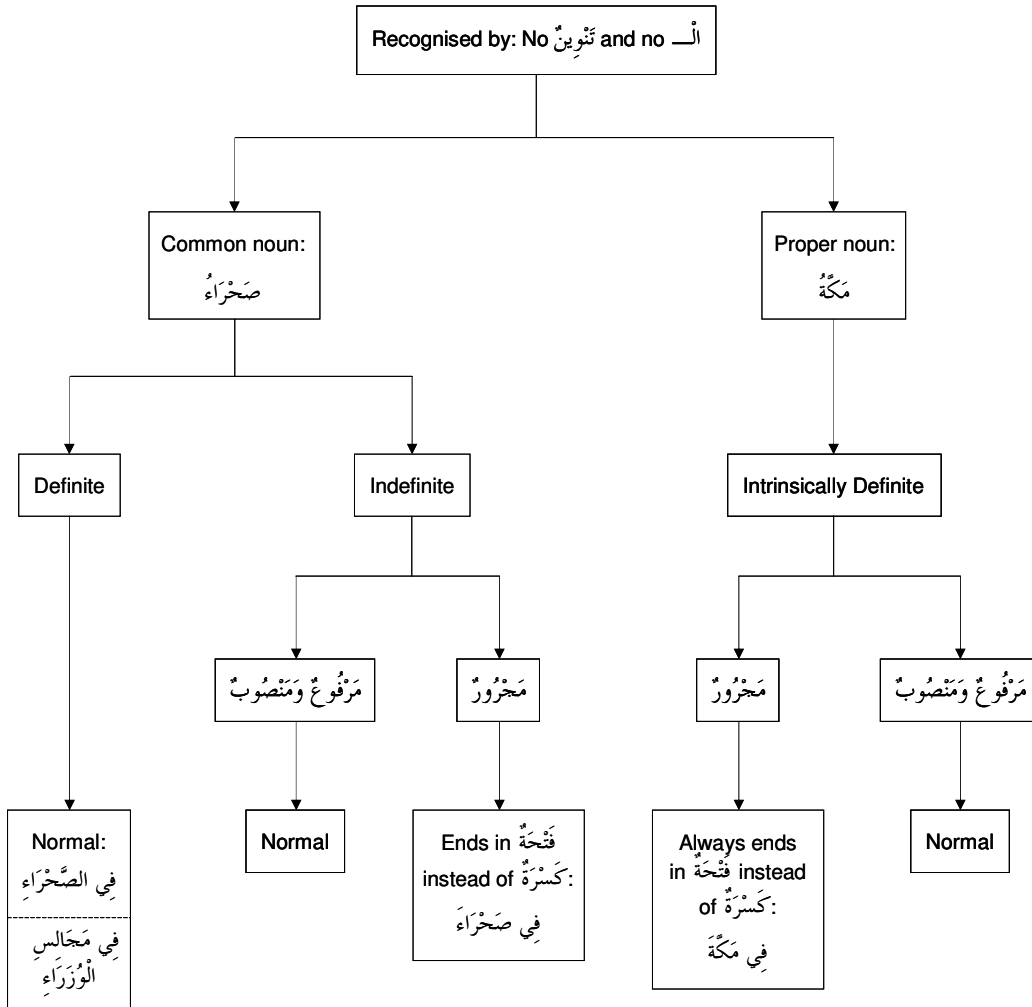
رُبَّ	many ( <i>prep.</i> )	rubba
رُبَّ رَجُلٍ	many a man ( <i>precedes verb</i> )	rubba rajul <sup>in</sup>
رُبَّ مَرَّةٍ	many a time ( <i>precedes verb</i> )	rubba marrat <sup>in</sup>
مَرَّةً (مَرَّاتٌ)	one instance	marrat <sup>un</sup>
مُعَرَّبٌ	variable in ending	mu <sup>c</sup> rab <sup>un</sup>
ذَهَبَ (-) ذَهَابًا	he went	dhahaba (yadhhab <sup>u</sup> ) dhahaab <sup>an</sup>
ذَهَابٌ	going	dhahaab <sup>un</sup>
مَبْنِيٌّ	fixed in ending	mabniyy <sup>un</sup>
مَمْنُوعٌ (مَمْنُوعُونَ)	forbidden ( <i>m</i> )	mamnuu <sup>cun</sup> (mamnuu <sup>c</sup> uuna)
مَمْنُوعَةٌ (مَمْنُوعَاتٌ)	forbidden ( <i>f</i> )	mamnuu <sup>c</sup> at <sup>un</sup> (mamnuu <sup>c</sup> aat <sup>un</sup> )
صَرَفٌ	1. changing 2. morphology ( <i>gram.</i> ) 3. spending (of money, time etc.)	Sarf <sup>un</sup>
مَمْنُوعٌ مِنَ الصَّرْفِ	Diptote ( <i>lit.</i> forbidden from change)	mamnuu <sup>cun</sup> mina aS-Sarf <sup>is</sup>
عَلَامَةٌ (عَلَامَاتٌ)	indicator, sign	<sup>c</sup> alaamat <sup>un</sup> ( <sup>c</sup> alaamaat <sup>un</sup> )

# Summary Supplement

*Diptotes*

الْخُلَاصَةُ

فِي الْمَمْنُوعِ مِنَ الصَّرْفِ



**Exercise 5.1** Express in English

١. أَمَا قَرَأْتُمْ الْكَلِمَةَ فِي الْكِتَابِ ؟
٢. قَرَأْتُ الْكِتَابَةَ عَلَى الْبَابِ فِي مَكَّةَ الْقَدِيمَةِ
٣. فِي الْأَرْضِ عِلَامَاتٌ
٤. ذَهَبَتِ الْبَنَاتُ عَلَى الطَّرِيقِ حَتَّى الْبَحْرِ
٥. أَأَنْتُمْ مِنَ الْعِرَاقِ ؟ لَا نَحْنُ رِجَالٌ وَنِسَاءٌ مِنْ دِمَشْقَ
٦. أَلَيْسَتْ فِي الْعِرَاقِ صَحْرَاءُ كَبِيرَةٌ ؟
٧. الْكَلِمَةُ مَمْنُوعَةٌ مِنَ الصَّرْفِ
٨. الْكَلَامُ بَعِيدٌ عَنِ الْفَهْمِ الصَّحِيحِ
٩. هَلِ الْكَلَامُ عَنِ الرَّئِيسِ مَمْنُوعٌ فِي دِمَشْقَ ؟
١٠. رَبُّ مَرَّةٍ قَرَأَ الطَّالِبُ عَنِ الْمُعَرَّبِ وَالْمَبْنِيِّ \*

\* Note that the prepositional phrase رَبُّ مَرَّةٍ goes before the verb. Keep this in mind when doing Q.10 in exercise 5.2 below.

**Exercise 5.2** Express in Arabic

1. Are there sentences in the books ?
2. Where are the sentences in the books?
3. The book is the door to correct knowledge.
4. Is there a boy on the throne? Yes, the boy is on the throne.
5. Why did he sat in one place until old age ?
6. There is a good method in the old book.
7. Did the ministers sit in the cabinet and read the speech ?
8. The president sits in the cabinet.
9. Mecca is in an ancient desert.
10. The sun is strong in the wide desert.
11. When did the caliph read the news from the cities ?
12. Many a king sat on the ground and many a minister sat on the throne.