

البَابُ الثَّامِنُ
Chapter 8

**Duals and Plurals
and إِضَافَةٌ Constructions**

In Arabic, words may be مُفْرَدٌ (singular), مُثْنِيٌّ (dual) or جَمْعٌ (plural).

8.1 المَفْرَدُ (The singular)

We have encountered الإِسْمُ المَفْرَدُ (the singular noun) in its three cases:

(a) مَرْفُوعٌ

(i) As مُبْتَدَأٌ (subject) or خَبَرٌ (predicate)

الْبَيْتُ كَبِيرٌ The house is big

(ii) As فَاعِلٌ (subject)

جَلَسَ الْمَلِكُ The king sat

(b) مَنْصُوبٌ

(i) As خَبَرٌ (predicate) of كَانَ

كَانَ الْبَيْتُ كَبِيرًا The house was not big

(ii) As مَفْعُولٌ بِهِ (object)

دَخَلَ مَكَانًا وَاسِعًا He entered a vast place

(c) مَجْرُورٌ

(i) After a حَرْفٌ جَرٌّ (preposition)

فِي أَرْضٍ جَدِيدَةٍ In a new land

(ii) As مُضَافٌ إِلَيْهِ (possessor)

كِتَابُ الطَّالِبِ The book of the student

8.2 المثنى (The dual)

المثنى (the dual) is produced from المفرد (the singular).

- * في المثنى (in the dual), case is not indicated by vowels, but by the حَرْفٌ (letter) before the final letter ن .
المثنى المرفوع (the marfuu= dual) is produced by suffixing انِ - (aanⁱ) to المفرد (the singular)

هُمَا مُعَلِّمَانِ	←	هُوَ مُعَلِّمٌ
They (two) are teachers		He is a teacher

مرفوعٌ (the الألفُ علامةُ الرَّفْعِ) (the ا (alif) is the indicator of مرفوعٌ)

المثنى المنصوب (the manSuub dual) is produced by suffixing ينِ - (aynⁱ) to المفرد (the singular).

المثنى المجرور (the majruur duals) is also produced by suffixing ينِ - (aynⁱ) to المفرد (the singular).

مِنْ مُعَلِّمَيْنِ	←	مِنْ مُعَلِّمٍ
From two teachers		From a teacher

فَهُمَ مُعَلِّمَيْنِ	←	فَهُمَ مُعَلِّمًا
He understood two teachers		He understood a teacher

مجرورٌ (and the ي (ya) is the indicator of منصوبٌ and مجرورٌ)

The نِ compensates for the lack of تَنْوِينٌ on المثنى (the dual). When المثنى (the dual) is made مَعْرِفَةٌ* (definite), we simply add the definite article الـ and the نِ remains: المَعَلِّمَانِ



Orthography and Pronunciation

If an اسمٌ مفردٌ (singular noun) ends in ة / ـة (taa' marbuuTah), it changes into an ordinary ة (taa' maftuuHah) when the مفردٌ (singular) is made مثنىً (dual).

مُعَلِّمَتَانِ	←	مُعَلِّمَتَ + انِ	←	مُعَلِّمَتَ	←	مُعَلِّمَةٌ
(two) teachers						A teacher

8.2.1 In the مُثَنَّى (dual) of feminine words ending in 'ـاءُ', where the ء (hamza) is not a root letter, the ء changes into a و .

صَحْرَاءُ ← صَحْرَاوَانِ

This is frequently found in female names.

زَهْرَاءُ ← زَهْرَاوَانِ

If the word is masculine or ء is a root letter, it remains.

مَاءٌ ← مَاءَانِ

8.2.2 Use of the مُثَنَّى (dual)

An adjective describing a dual noun must be dual.

كِتَابَانِ حَدِيدَانِ two new books

(a) We do not need to use the numeral 'two' because the مُثَنَّى (dual) conveys its meaning.

لِحَسَنِ كِتَابَانِ Hasan has two books
(lit. Two books belong to Hasan)

فِي كِتَابَيْنِ In two books

قَرَأَ كَلِمَتَيْنِ He read two words

We may place اثنان like a صِفَةٌ (adjective) after a اسْمٌ (noun) to emphasise it.

لِحَسَنِ كِتَابَانِ اثنانِ Hasan has two books

فِي كِتَابَيْنِ اثنانِ In two books

قَرَأَ كَلِمَتَيْنِ اثنانِ He read two words

(b) For things that always come in twos, المُثَنَّى (the dual) must be used.

لِمَرْيَمَ عَيْنَانِ جَمِيلَتَانِ Mary has two beautiful eyes

مِنَ الرَّجُلَيْنِ إِلَى الْعَيْنَيْنِ From the feet to the eyes

(c) A صِفَةٌ (adjective) describing two singular nouns is مُثَنَّى (dual).

الْوَلَدُ وَالْبِنْتُ الصَّغِيرَانِ The small boy and girl

Rather than,

الْوَلَدُ الصَّغِيرُ وَالْبِنْتُ الصَّغِيرَةُ The small boy and the small girl

An اسمٌ مثنى (dual noun) may be described by صِفَتَيْنِ مُفْرَدَتَيْنِ (two singular adjectives).

قَرَأَ الْكِتَابَيْنِ الْكَبِيرَ وَالصَّغِيرَ He read the two big and small books
(lit. He read the two books. The big one and the small one)

8.3 الجَمْعُ (The plural)

There are three types of جَمْعٌ (plural) in Arabic:

1. جَمْعُ التَّكْسِيرِ (the broken plural)
2. الجَمْعُ الْمَذَكَّرُ السَّالِمُ (the sound masculine plural)
3. الجَمْعُ الْمَوْنَّثُ السَّالِمُ (the sound feminine plural)

8.3.1 جَمْعُ التَّكْسِيرِ (The broken plural)

جَمْعُ التَّكْسِيرِ (the broken plural) breaks the construction of الْمَفْرَدُ (the singular) by interpolating, dropping letters and/or changing the vowels:

بَيْتٌ ← بَيْتٌ
كُتِبَ ← كِتَابٌ

Most of the جَمْعُ (plurals) introduced in the vocabulary lists so far are جَمْعُ التَّكْسِيرِ (broken plural).

8.3.2 الجَمْعُ الْمَذَكَّرُ السَّالِمُ (the sound masculine plural)

الجَمْعُ الْمَذَكَّرُ السَّالِمُ (the sound masculine plural), like الْمُثَنَّى (the dual) is produced from الْمَفْرَدُ (the singular).

* Case is not indicated by vowels, but by the حَرْفٌ (letter) before the final letter نَ .

The مَرْفُوعٌ sound masculine plural is produced by suffixing وَنَ to the singular.

هُمُ مُعَلِّمُونَ ← هُوَ مُعَلِّمٌ
They (two) are teachers He is a teacher

مَرْفُوعٌ is indicated by the letter وَ

The مَنصُوبٌ is produced by suffixing يْنَ to the singular.

The مَجْرُور is also produced by suffixing يَنْ to the singular.

مِنْ مُعَلِّمِينَ From teachers	←	مِنْ مُعَلِّمٍ From a teacher
فَهِمَ مُعَلِّمِينَ He understood teachers	←	فَهِمَ مُعَلِّمًا He understood a teacher

مَجْرُورٌ and مَنصُوبٌ by the letter ي .

The نَ compensates for the lack of تَنْوِينٌ on اَلْجَمْعُ الْمَذْكَرُ السَّلَامُ (the sound masculine plural). When اَلْجَمْعُ الْمَذْكَرُ السَّلَامُ (the sound masculine plural) is made مَعْرِفَةً (definite), we simply add the definite article اَلْ and the نَ remains: اَلْمُعَلِّمُونَ

اَلْجَمْعُ الْمَذْكَرُ السَّلَامُ (the sound masculine plural) is indicated in the dictionary by 'pl. -ūn' and will henceforth be indicated in the vocabulary lists by (وَنَ).

* اَلْجَمْعُ الْمَذْكَرُ السَّلَامُ (the sound masculine plural), apart from a few exceptions, is used only for مُذْكَرٌ (male) human beings.

(a) If a noun or adjective for a male human being has اَلْجَمْعُ التَّكْسِيرِ (broken plural), the اَلْجَمْعُ الْمَذْكَرُ السَّلَامُ (sound masculine plural) is not normally used. The plural of رَجُلٌ is رِجَالٌ, not رَجُلُونَ .

There are, however, a few exceptions to this. The اَلْجَمْعُ التَّكْسِيرِ (broken plurals) for كَثِيرٌ and بَعِيدٌ are كَثُرٌ and بَعُدٌ, but كَثِيرُونَ and بَعِيدُونَ are also possible.

فِي الْإِجْتِمَاعِ مُعَلِّمُونَ كَثُرٌ / كَثَارٌ / كَثِيرُونَ There are many teachers in the meeting

هُمُ بَعَادٌ / بَعِيدُونَ عَنِ الْحَقِّ They are far from the truth

(b) There are a number of words that do not refer to مُذْكَرٌ (male) human beings, but form اَلْجَمْعُ (plural) using وَنَ . We may annex them to اَلْجَمْعُ الْمَذْكَرُ السَّلَامُ (the sound masculine plural).

Plural using وَنَ	Broken Plural	Singular
أَهْلُونَ / أَهْلِيْنَ	أَهَالٍ	أَهْلٌ
عَالَمُونَ / عَالَمِيْنَ	عَوَالِمٌ	عَالَمٌ
أَرْضُونَ / أَرْضِيْنَ	أَرَاضٍ	أَرْضٌ

سِنُونُ / سِنِينُ

سَنَوَاتُ


سَنَةٌ

بُنُونُ / بِنِينُ

أَبْنَاءُ

ابْنٌ

(بُنُونُ) ابنٌ does refer to male human beings but is placed in this list because the singular is broken to produce the plural so it is not ‘sound’.



The Opening

الفاتحة

The opening verse of the Quran,
‘Praise belongs to Allah, The Lord of the worlds’

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

مُضَافٌ إِلَيْهِ
مَجْرُورٌ

مُضَافٌ
مَجْرُورٌ

شِبْهُ جُمْلَةٍ
attached to
خَبْرٌ elliptical

مُبْتَدَأٌ
مَرْفُوعٌ

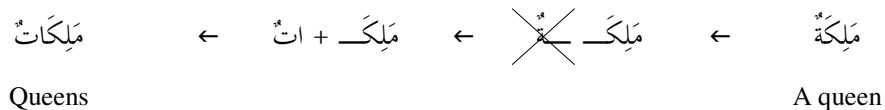
رَبُّ agrees with لِلَّهِ because it is appositional to it. It is as though we are saying, الْحَمْدُ لِرَبِّ الْعَالَمِينَ .

An appositional word is normally interchangeable with the word it is appositional to:

‘I saw your brother, Hasan’ → ‘I saw Hasan, your brother’.

8.3.3 الجَمْعُ الْمُؤَنَّثُ السَّالِمُ (The sound feminine plural)

الجَمْعُ الْمُؤَنَّثُ السَّالِمُ (the sound feminine plural) is produced by suffixing اتٌ to الْمَفْرَدُ (the singular). If the singular ends in ة / ؓ , this is dropped.



In الجَمْعُ الْمُؤَنَّثُ السَّالِمُ (the sound feminine plural) case is indicated by ordinary vowels.

The مَرْفُوعٌ is indicated by ضَمَّةٌ .



- * When **الْجَمْعُ الْمَوْثُوثُ السَّلَامُ** (the sound feminine plural) is **مَنْصُوبٌ** it is indicated by **كَسْرَةٌ** instead of **فَتْحَةٌ**. Here, **الْجَمْعُ الْمَوْثُوثُ السَّلَامُ** (the kasra is the indicator of **مَنْصُوبٌ**). This is because the **الْجَمْعُ الْمَوْثُوثُ السَّلَامُ** (the sound feminine plural) is never able to end in **فَتْحَةٌ**.

فَهُمْ مُعَلِّمَاتٌ	←	فَهُمْ مُعَلِّمَةٌ
He understood teachers (f)		He understood a teacher (f)

بَعَثَ الْأَسْتَاذُ الْبَنَاتِ الْجَدِيدَاتِ إِلَى الْبَيْتِ The teacher sent the new girls home

The **مَجْرُورٌ** is indicated by **كَسْرَةٌ**.

مِنْ مُعَلِّمَاتٍ	←	مِنْ مُعَلِّمَةٍ
From teachers (f)		From a teacher (f)

الْجَمْعُ الْمَوْثُوثُ السَّلَامُ (the sound feminine plural) is indicated in the dictionary by 'pl. -at' and will henceforth be indicated in the vocabulary lists by (ات).

- * (b) **الْجَمْعُ الْمَوْثُوثُ السَّلَامُ** (the sound feminine plural) applies to **مَوْثُوثٌ** (feminine) human beings, and also to many **أَسْمَاءٌ وَصِفَاتٌ** (nouns and adjectives) that refer to **مُذَكَّرٌ** (masculine) and **مَوْثُوثٌ** (feminine) non-human beings.

As a general rule, singular **أَسْمَاءٌ وَصِفَاتٌ** (nouns and adjectives) that end in **ة / ة** and are feminine take **الْجَمْعُ الْمَوْثُوثُ السَّلَامُ** (the sound feminine plural). **الطُّالِبُ** (students) should assume this to be so unless otherwise indicated.

(c) **الْجَمْعُ الْمَوْثُوثُ السَّلَامُ** (the sound feminine plural) is sometimes used for **مُذَكَّرٌ** (male) human beings as **جَمْعُ الْجُمُوعِ** (plural of plurals), although this is rare.

رِجَالٌ	Men
رِجَالَاتٌ	Important men, leading personalities
جَلَسَ رِجَالَاتُ أَهْلِ الْبَلَدِ فِي الْمَجْلِسِ	The leaders of the townspeople (<i>lit.</i> people of the town) sat in the council

- * (d) As we have noted before, all non-human **جُمُوعٌ** (plurals) are considered to be *grammatically* **مُفْرَدٌ** (feminine and singular). Any **أَفْعَالٌ وَضَمَائِرٌ وَصِفَاتٌ** (verbs, pronouns and adjectives) referring to such **جُمُوعٌ** (plurals) are therefore **مُفْرَدٌ مَوْثُوثٌ** (feminine singular).

ذَهَبَتِ السَّنُونَ	The years have gone
----------------------------	---------------------

هِيَ عُلُومٌ صَعْبَةٌ

They are difficult sciences

هَلْ حَضَرَ الرَّئِيسُ اجْتِمَاعَاتٍ كَثِيرَةً

Did the president attend many meetings?

In the last example above, 'اجْتِمَاعَاتٍ' is مَفْعُولٌ بِهِ مَنصُوبٌ (a manSuub object) but because it is a الْجَمْعُ السَّلَامُ (sound feminine plural), it is unable to end in فَتْحَةٌ so it ends in كَسْرَةٌ instead. كَثِيرَةٌ is its صِفَةٌ (adjective), so it is also مَنصُوبٌ but in the normal way with فَتْحَةٌ because it is مُفْرَدٌ (singular) and not الْجَمْعُ السَّلَامُ (sound feminine plural).

8.4 إضافةُ المُثنَى والجمع (Possession involving the dual and plural)

8.4.1 إضافةُ جمعِ التَّكْسِيرِ وَالْجَمْعِ الْمُؤَنَّثِ السَّلَامِ (possession involving the broken plural and the sound feminine plural) behaves no differently مِنْ إِضَافَةِ الْمُفْرَدِ (from possession of the singular).

بُيُوتُ الرِّجَالِ

The houses of the men

اجْتِمَاعَاتُ الْمُعَلِّمَاتِ

The gatherings of the teachers (f)

8.4.2 Duals and Sound masculine plurals as مُضَافٌ إِلَيْهِ (possessor) .

كِتَابُ الطَّالِبَيْنِ

The book of the (two) students

كَتَبَ شَارْلَزْ دِكْنَزْ قِصَّةَ مَدِينَتَيْنِ

Charles Dickens wrote 'A tale of two cities'

كِتَابُ الْمُعَلِّمِينَ

The book of the teachers

8.4.3 Duals and Sound masculine plurals as مُضَافٌ (possessed nouns).

We know that the مُضَافٌ (possessed) always loses its تَنْوِينٌ. A تَنْوِينٌ is in fact a ن (nun) that is pronounced but not written. يَيْتٌ, if written as it is pronounced, is بَيْتُنٌ. Therefore, when we drop the تَنْوِينٌ of the مُضَافٌ (possessed), we are in fact dropping an unwritten ن (nun).

The ن (nun) of الْمُثْنَى (the dual) and الْجَمْعُ الْمَذْكَرُ السَّلَامُ (the sound masculine plural) compensates for the loss of تَنْوِينٌ. For this reason, when الْمُثْنَى (the dual) or الْجَمْعُ الْمَذْكَرُ السَّلَامُ (the sound masculine plural) is a مُضَافٌ, the ن (nun) is dropped.

كِتَابَا الطَّالِبِ

The two books of the student



Pronunciation

Note that there is التِّقَاءُ السَّاكِنَيْنِ here: كِتَابَا الطَّالِبِ. This is avoided not by a liaison vowel, but by not pronouncing the اُ so that it sounds like the مَنْصُوبُ singular: كِتَابَ الطَّالِبِ. The listener deduces the fact that it is a dual from context. The اُ is nevertheless written so the reader can distinguish it from the singular.

فِي كِتَابَيْ الطَّالِبِ

In the two books of the student



Pronunciation

Note that there is التِّقَاءُ السَّاكِنَيْنِ here: كِتَابَيْ الطَّالِبِ. This is avoided by placing a كَسْرَةٌ liaison vowel on the ي .

مُعَلِّمُو ابْنِ الْوَزِيرِ

The teachers of the minister's son

(مُعَلِّمُ ابْنِ) is avoided by pronouncing it like the singular: التِّقَاءُ السَّاكِنَيْنِ

جَلَسَتْ مَرْيَمُ مَعَ مُعَلِّمِي الْمَدْرَسَةِ

Maryam sat with the school teachers

(مَعَ مُعَلِّمِ الْمَدْرَسَةِ) is avoided by pronouncing it like the singular: التِّقَاءُ السَّاكِنَيْنِ

Summary Supplement

Duals and Plurals

الْخُلَاصَةُ

فِي الْمَثْنِيِّ وَالْجَمْعِ

Sound Feminine Plural	Sound Masculine Plural	Dual	Singular	
هُنَّ مُعَلِّمَاتٌ They are teachers (f)	هُمُ مُعَلِّمُونَ They are teachers (m)	هُمَا مُعَلِّمَانِ They (two) are teachers	هُوَ مُعَلِّمٌ He is a teacher	مَرْفُوعٌ
فَهِمَ مُعَلِّمَاتٍ He understood teachers (f)	فَهِمَ مُعَلِّمِينَ He understood teachers (m)	فَهِمَ مُعَلِّمَيْنِ He understood (two) teachers	فَهِمَ مُعَلِّمًا He understood a teacher	مَنْصُوبٌ
مِنْ مُعَلِّمَاتٍ From teachers (f)	مِنْ مُعَلِّمِينَ From teachers (m)	مِنْ مُعَلِّمَيْنِ From (two) teachers	مِنْ مُعَلِّمٍ From a teacher	مَجْرُورٌ

المُفْرَدَاتُ

Vocabulary

نَبِيٌّ (أَنْبِيَاءُ , وَنَ)	prophet	nabiyy ^{un} (anbiyaa ^u , nabiyyuuna)
عَلِمَ (-) عِلْمًا	he knew	‘alima (ya‘lam ^u) ‘ilm ^{an}
عِلْمٌ (عُلُومٌ)	knowledge; science	‘ilm ^{un} (‘uluum ^{un})
مُعَلِّمٌ (وَنَ)	teacher (<i>m</i>)	mu‘allim ^{un} (uuna)
مُعَلِّمَةٌ (اتُ)	teacher (<i>f</i>)	mu‘allimat ^{un} (mu‘allimaat ^{un})
ذَهَبَ (-) ذَهَابًا	he went	dhahaba (yadhhab ^u) dhahaab ^{an}
ذَهَابٌ	going	dhahaab ^{un}
صَعَبٌ (صِعَابٌ)	difficult	Sa‘ab ^{un} (Si‘aab ^{un})
حَضَرَ (-) حُضُورًا	he attended	HaDara (yaHDur ^u) HuDuur ^{an}
حُضُورٌ	attendance	HuDuur ^{un}
اِثْنَانِ / اِثْنَانِ	two (<i>m/f</i>)	ithnaan ⁱ / ithnataan ⁱ
ثَلَاثَةٌ	three	thalaathat ^{un}
أَرْبَعَةٌ	four	arba‘at ^{un}
خَمْسَةٌ	five	khamsat ^{un}
سِتَّةٌ	six	sittat ^{un}
سَبْعَةٌ	seven	sab‘at ^{un}
ثَمَانِيَةٌ	eight	thamaaniyat ^{un}
تِسْعَةٌ	nine	tis‘at ^{un}
عَشْرَةٌ	ten	‘asharat ^{un}
مِائَةٌ (مِائَاتٌ)	one hundred	mi‘at ^{un} (mi‘aat ^{un})
أَلْفٌ (آلَافٌ)	one thousand	alf ^{un} (aalaaf ^{un})

مَاءٌ (أَمْوَاهُ , مِيَاهُ)	water	maa ^{un} (amwaah ^{un} , miyaah ^{un})
جَدًّا	very	jidd ^{an}
عَالَمٌ (عَوَالِمٌ , وَنَ)	world	ʿaalam ^{un} (ʿawaalim ^u , ʿalamuuna)
سَنَةٌ (سِنُونٌ , سَنَوَاتٌ)	year	sanat (sinuuna, sanawaat ^{un})
أَيْضًا	also	ayD ^{an}
بَعَثَ (-) بَعَثًا	he sent	baʿatha (yabʿath ^u) baʿth ^{an}
بَعَثٌ	sending	baʿth ^{un}
عَدَدٌ (أَعْدَادٌ)	number	ʿadad ^{un} (aʿdaad ^{un})
مَعْدُودٌ (وَنَ , اِتْ)	1. counted 2. limited	maʿduud ^{un} (uuna, aat ^{un})
فَقَطٌ	only	faqaT
سَالِمٌ (وَنَ , اِتْ)	sound	saalim ^{un} (uuna, aat ^{un})
أَهْلٌ (أَهَالٌ , وَنَ)	people, folk	ahl ^{un} (ahaal ⁱⁿ , uuna)
أَرْضٌ (أَرَاضٍ , أَرْضُونَ)	earth, land, ground	arD ^{un} (araaD ⁱⁿ , araDuuna)
دَقِيقَةٌ (دَقَائِقٌ)	minute	daqeeqat ^{un} (daqaaʿiq ^u)
دَقِيقٌ (وَنَ , اِتْ)	precise	daqeeq ^{un} (uuna, aat ^{un})
سَاعَةٌ (اِتْ)	hour	saaʿat ^{un} (saaʿaat ^{un})
أُسْبُوعٌ (أَسَابِيعٌ)	week	usbuu ^{un} (asaabee ^{un})
شَهْرٌ (شُهُورٌ)	month	shahr ^{un} (shuhuur ^{un})

Exercise 8.1
Express in English

(أ)

١. هَلْ حَضَرَ أَحَدٌ؟
٢. نَعَمْ , حَضَرَ أَحَدُ الْوَزِيرِينَ
٣. جَلَسَ طَالِبًا الْمَدْرَسَةَ عَلَى كُرْسِيِّينِ
٤. هِيَ جُمُوعٌ سَالِمَةٌ
٥. الْكُتُبُ أَرْبَعَةٌ
٦. هُنَّ بَنَاتٌ وَاسِعَاتُ الْعَقْلِ
٧. حَضَرَ ثَلَاثَةُ آلَافٍ مِنَ الرِّجَالِ فِي تِسْعَةِ شُهُورٍ
٨. هَلْ قَرَأَ أَحَدٌ مِنَ الطُّلَابِ الْكُتُبَ السِّتَّةَ؟
٩. قَرَأَ الْأُسْتَاذُ مِائَةَ اسْمٍ جَدِيدٍ
١٠. لِحَسَنِ أَلْفُ قِطْعَةٍ مِنَ الْأَرْضِ

(ب)

١. ﴿وَالطَّيِّبُونَ لِلطَّيِّبَاتِ﴾ (24:26)
٢. فِي الْمَجْلِسِ وُزَرَاءٌ كَثِيرُونَ
٣. بَعَثَ اللَّهُ مُوسَى إِلَى بَنِي إِسْرَائِيلَ وَمُحَمَّدًا رَحْمَةً لِلْعَالَمِينَ
٤. حَضَرَ أَحَدُ الْوُزَرَاءِ اجْتِمَاعَاتٍ كَثِيرَةً طَوِيلَةً
٥. عَدَدُ الرِّجَالِ فِي مَجْلِسِ الْوُزَرَاءِ كَثِيرٌ جِدًّا وَالنِّسَاءُ ثَلَاثٌ فَقَطْ
٦. كَتَبَ الْأُسْتَاذُ ثَمَانِيَةَ كُتُبٍ فِي ثَمَانِي سِنَوَاتٍ
٧. لِلْعَالَمِ مَكَانَةٌ فِي الْأَرْضِ
٨. فِي أَلْفِ شَهْرٍ أَلْفُ قَمَرٍ
٩. 'عُلَمَاءُ' وَ 'دِمَشْقُ' كَلِمَتَانِ مَمْنُوعَتَانِ مِنَ الصَّرْفِ
١٠. فِي الْكُتُبِ الْقَدِيمَةِ عُلُومٌ كَثِيرَةٌ جِدًّا وَفِي الْكُتُبِ الْجَدِيدَةِ أَيْضًا
١١. كَتَبَ ثَمَانِي جُمَلٍ فِي ثَمَانِي دَفَائِقٍ
١٢. قَرَأَتْ إِحْدَى الْمُعْلَمَاتِ الْأَخْبَارَ الطَّيِّبَةَ لِلطُّلَابِ
١٣. كَتَبَ جُمْلَتَيْنِ اثْنَتَيْنِ فَقَطْ

Exercise 8.2

Express in Arabic

(A)

1. Did anyone sit on the chairs?
2. Yes, one of the girls sat on a chair.
3. He read two of the books.
4. Hasan has limited wealth (*pl.*).
5. They are many men.
6. They are new (*f*) teachers.
7. The student read the professor's two books for three hours.
8. In the nine months.
9. He wrote a hundred words in eight minutes.
10. Noah (نوح) was on the earth for a thousand years.

(B)

1. They entered the two houses of the king.
2. Three students went to Damascus for knowledge.
3. Does Hasan know the good news too?
4. Did any of the presidents attend?
5. No, only two ministers attended.
6. Hasan read the two old and new books in two hours.
7. Hasan has very strong feet.
8. Muhammad goes to the important men of Makkah.
9. Mary has three boys and three girls.
10. The teacher sent the two boys home.
11. She read difficult sciences in many long years
12. A hundred (*f*) students went in one fell swoop
13. The student read one of the words in the sentence
14. He wrote many beautiful words in the book
15. The (*f*) student read seven of the new books in addition to the many old books in only four weeks.