CHAPTER THREE

THE ARABIC VERB

3.0 Introduction

This chapter deals with the Arabic sentence, and examines closely, the types and states of the Arabic verb, including tense indication as agreed by Arab grammarians. This chapter also highlights two important functions of the Arabic verb, the construction of the verbal sentence and the nominal sentence each of which contains a verb, or verbal sentence in its predicate. In addition, an introduction to the Arabic language is given in this chapter.

3.0.1 The Arabic Language

With the flowering of Islam as a dominant religion after A.D. 622, Arabic became the most well known of the living Semitic languages. Today, Arabic is spoken by almost 200 million people in more than 22 countries, stretching from Morocco to Oman, which is classified as south Central Semitic. Arabic is related to Hebrew, which is spoken in Israel, and Amharic spoken in Ethiopia, as well as the ancient Semitic languages. Arabic is the language of the holy Qur'an, as stated in Surah Al Shura, or Consultation (Sura Shura 42:7). Yosuf Ali (2000:595) translated “thus have we sent by inspiration to thee an Arabic Qur-an.”

Throughout history, Muslims have had the purity, and the beauty of Arabic as a medium of expression items from the Qur'an. These attitudes and beliefs have given Arabic its character as a language, which has not changed for over fourteen centuries. Basically, the Arabic language has not undergone any phonological or structural changes for many centuries. The only expansion that can be seen in the Arabic language appears at the level of lexis and stylistic features.
The grammar of Arabic was analysed and developed in the seventh century by Al-Dally who is widely regarded as having forged the foundation of standard Arabic grammar. His work was followed later by Al-Khalil and Sibawayh, who wrote 'al-kitab (the Book) prescribing the structural rules and conventions of Arabic. Arabic grammar "الحروف" ('an-nahw) emerged to curtail the misuse of the language of the Qur'an during the Islamic conquests when many languages were influenced by the Arabic language, as stated in the preface of 'al'alfiyyah (الalfiyyah) of Ibn Malik with commentary by Ibn Akil.

The Arabic script is written from right to left. Beston (1968:10), among others, says, "It is based on some distinct shapes which are modified according to their connection to foregoing, or subsequent letters." (Syed: 1990) states, "By means of a combination of dots above and below of these shapes, the full complement of 28 consonants, or 29 in other opinions." Cowan (1958: 1) says "the Arabic alphabet consist of 29 letters, all of which, with the exception of the first, are consonants," and the three long vowels can be fully spelt. The Arabic alphabet has been adopted by many non-Semitic languages, such as Persian, Urdu, Malay, and some West African languages, such as Hausa. The languages of Northern India, Turkey, Portugal, and Spain have many words of Arabic origin.

Arabic language is widely spoken, various dialects of the Arabic languages are spoken among Arab communities, such as the Sudanese, Syrians, Egyptians, and Yemeni, etc. These varieties carry local characteristics and many other extra linguistic features, and other interferences from other outside languages, especially English and French. The Arabic language can be classified as classical, standard, or modern.
However, the boundaries and differences among these types are not vast because all share basic Arabic grammar. Today, the modern standard Arabic language is understood throughout the Arabic speaking Muslim world. Arabic is the language of the mass media, of education and is the official language of most of the twenty-two Arab countries.

The Arabic language has three short vowels; ‘fatlace’ (فتحة), small stroke above a consonant, ‘Dammah’ (دمعة), a small waw above a consonant, and ‘kasrah’ (كسرة), a small stroke under a consonant.

The consonant, in vocalized Arabic text, should be provided with a vowel sign, but is seldom included in Arabic writing. In Arabic, a vowel is called ‘Harakah’, and a consonant with a vowel is called ‘mutaharak’ (متحرك). A consonant without a vowel sign is called ‘saakin’ (ساكن). However, the long vowels are: (ا) alif, (و) ‘waaw’, and (ي) ‘yaa’. These are three consonants in the Arabic language, which are called ‘Huruf waf all’ielah’, weak, or irregular letters, used for the expansion of vowels, whereas the short vowels are used to correct the pronunciations of the words.

The nunation or tanwyn (قرون) in Arabic, occurs when the vowel signs are written twice in cases of indefinite nouns and adjectives, such as (كتاب, كتاب), pronounced “kitaabuN, kitaabaN, and kitaabiiN” Syed (1990:7).

The ‘shaddah’, or tashkelyyid, is a double consonant, put above a letter where a consonant occurs twice, and one after the other sequence without a vowel sound in between placed over the written letter, as in: ‘rub-ba’ (رب) for (ر) and ‘dar-rasa’.
Syed (1990:9) among others.

3.1 The Parts of Speech

In the first part of grammatical study, in most Arabic grammar books as Kouloughli et al. (1990:50) explains, it is “Devoted to the part of speech,” according to Kouloughli, the exact terminology for the parts of speech is the “kind of words” However, Arabic word formations are based on a concept, that is to say the root usually consists of three consonants (the letters excluding the vowels). These root sounds join together with various vowel patterns to form words. However, the particle (harf) is considered a word in Arabic grammar because it is part of speech. The Arabic parts of speech are the noun (الاسم) (‘ism), the verb (الفعل) (fi’il), and the particle (الحرف) (Harf), as Ibn Malik states, in (Ibn Agil: 1979)

كلامنا لفظ متقدم كاستقم، اسم وفعل ثم حرف الكلام

kalamuna lafZaN mufiyduN kastaqim: ‘ismuN wa fi’iluN thumma Harf alkalim, i.e., the language (Arabic speech) is to be divided to three parts: nouns, verbs, and letters However, as a matter of fact according to Kouloughli (1990:50) “this custom (‘ism, fi’il, and Harf) dates back to Sibawayhi’s kitaab”. The diagram on the next page shows these parts:
To differentiate between the parts of speech, the noun, the particle, and the verb, Arabic grammarians put forward five descriptions of the noun, as in (Ibn Aqil: 1979) they are:

1. The genitive case: a word within the genitive case can only be a noun, for example, 'fy 'alhSli' (ال финансов in the class, 'alhSli' (ال دين) is the noun in the genitive, and 'fy' (پ) is the genitival operative (حاء).

2. The nunation (tanwyn): some words must necessarily end with a tanwyn, for examples kitaabuN, kitaabiN, and kitaabaN for كتاب, "book". These words can only be nouns.

3. The vocative 'an-nidaa' (الدعاء), if the word – person, a thing named or is able to be named is called a noun, 'yaa"(s) is the most common vocative particle, for instance: با محمد الحليم (yaa’ Muhammad ‘ijlis), oh Mohammad please sit down.
4. The article of definition (‘al) (أل) If the word begins with (‘al), (أل) it indicates it’s nominally, for instance, ‘al kitaab (the book).

5. The relation of attribution ‘al-‘isnaad ‘ilea ‘al-‘ismi (الاسانيد الاسم): meaning the word is the subject, which can only be a noun, and the relation of attribution is the sign indicating that the subject is a noun.

c. g. ‘الو ‘ال (Ali has gone), علي لم يذهب (Ali did not go), (go on Ali), and علي تألم (Ali standing). However, Ibn Malik as in (Ibn Aqil:1979) summarizes these in his saying:

bi’al-jarri wa ‘al-tanwiyn wa ‘al-nidaaw al wa musnadiiN lil’ismi taniyyzuN HaSal The noun can be identified by one of the following characters: genitive case, nunciation, vocation, article definition and relation of attribution.

3.2 Verb Description

The verb is a part of speech which expresses action, or existence, connected with time, primarily the past, the present, and the future. The verb makes a sign of two notions which are occurrence and time, Beston (1968:39) states "The Arabic verb, however, is an amalgam of several meaningful elements combining into one word..." Here are some examples of how Arabic verbs distinguish time, كتب (He wrote), which indicates writing in the past tense, يكتب (He writes) shows the present tense and سيكتب (He will write) shows the future tense. However, the verb in the Arabic language usually has three radical letters as "kataba" كتب (to write), and may have more than three letters, as in "daHraja" دحرج (to roll), Wright (1981:29) states "
the great majority of the Arabic verbs are trilateral (ثلاثي), that is to say, contain three radical letters, though quadrilaterals (رباعي) verbs are by no means rare”. In the direction of Wright’s (1981) declaration the most famous form of the Arabic verb is the third radical letters found in Arabic dictionaries, is the third singular masculine verb, and commonly used forms:

1. سل fa’ala

2. سل fa’ila

3. سل fa’ula

According to Thatcher (1942:61) verbs of the second or the third class usually indicate a state or quality. The second form stands for a temporary state (حزن) ‘Hazina’, (to be sad); while those in the third class denote a lasting, or permanent state, as the word ‘Hasuna’, (حسن) (to be beautiful).

3.2.1 The Secret Language of the Verb

The verb is distinguished from other parts of speech, that is to say noun, and particle. There are four aspects of the verb:

1. The ‘taa’ (ت) of the agent (نائب الفاعل): the attached pronoun to the subject is called: ‘taa’ of the agent because it identifies the agent (the doer of the verb), along with vowels, for instance، Damah sign above the letter
(ت), indicates doing the action, an example for كتبت is "katabtu" (I wrote). On the other hand, the fatHah (the stroke above the letter، ت) is for the second person masculine indicating doing the action, for example, كتبت "katabta" (You wrote). The ‘kasrah’ (the sign below the letter), gives you an idea about doing the action also in the second person feminine as كبت "kabtabi" (You wrote).

2. The “taa” (ت) of feminization (تاء النبت الناقبة), this (ت) is a quiescent ‘ta’, meaning it is in aspirated because of the quiescence above it. An example of this “taa” is كتبت "kabtabt" (She wrote), however, the function of this (ت) is to show that the subject (agent) of the verb is feminine.

3. The ‘yaa’ (يا) of the feminine agent, Arabic grammarians label as “yaa ‘ilali” (يا العلمي). This (يا) is affixed to the imperative verb, for example, تكتب، (you [feminine] write). In addition, it is affixed to the imperfect verb muDaari’, "taktabiya" (You [feminine] write) and not affixed to the perfect verb maaDy.

4. The ‘nuwn’ (ن) of corroborative (نون التوكيد) signaling, whether the verb is single as in (كتبت) ‘Write’ command for feminine plural, or doubled as in (كتبتان), ‘write’ command for feminine plural also.
3.3 Categorization of the Verb

The Arabic verb can be classified into two main categories, types and status. Furthermore, the verb can be divided into two types, the complete verb (الفعل الكامل), also termed as the strong verb. Wright (1981:52) defines strong verbs as "Those of which all the radical letters are strong, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout." However, the opposite is the incomplete verb (الفعل الفاعل), or the weak verb according to Wright (1981:71)
"...consequently differs more or less, in some parts of their inflexion, from strong verbs." However, examples of incomplete verb are 'kaana' and its sisters and 'kaada' and its sisters 'kaada wa 'akhawaatuhaa' (كَانَ وَأَخوَاهُ). The complete verb is again divided into two groups, the transitive verb, 'alfi'l 'almuta'ady (الفعل المتبادل), it designated as transitive because it goes beyond its agent and causes the accusative case, for example: (The student wrote the lesson). The other is complete verb, which takes the direct object, whereas the intransitive verb 'alfi'l 'al-laazim (فعل الفعل) such as (he sat) fixes its action on its agent and is satisfied by causing the nominative case only.

The transitive verb, too, is arranged into two branches, the active verb (known) ma'luum معلوم, and the passive verb (ignored) majhuul, Wright (1981:50) says "The active voice is called by Arab grammarians صيحة الفاعل, the mould, or form of the agent." When the verb agent is known, it is called (معلوم) 'ma'luum as in كتب الطالب المدرس "the lesson was written", the ignored verb has its agent do away with, and its direct object becomes the pro-agent (نائب الفاعل), 'ad-drusu'. Wright (1981:50) gives explanation "the passive voice is in like manner called صيحة المدعل the mould, or form of the patient, etc.; also

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نافذة, however, the passive form is constructed from the active transitive verb. For example, (كتب) kataba, "He wrote" becomes (كتبت) kutiba. "Has been written" in passive form.

3.4 The Verb Form

The form of the verb is composed of radical, and non-radical letters. The Arabic verb has three forms:

a. الماضي 'الماضي (Past),

b. المضارع 'المضارع (Imperfect).

c. الأمر 'الأمر (imperative).

3.4.1 maaDy (الفعل الماضي)

maaDy is the original form of Arabic verbs, which are mostly tri-literal, based on the roots of three consonants. For example, the root of ت.ب.ت has its meaning in the written form, and is found in each of the following words: كتب kataba (He wrote), يكتب yaktubu (He writes), كيف يجب sayuktubu (He will write), كتاب كتاب ktaab (A book), كتب kutub (Books), كتابة kitaabah (Writing profession), كتاب ktaab (Author), كتاب kuttaab (Writers), كتابتية mukaatabah (Correspondence), كتابة mukataabah (Library) and كتابة muktatbah (Writing instrument).

All of these words relate to the activity of writing. Syed (1990:80) states "To know
the radical letters of any given verb is essential, in order to find its meaning in Arabic dictionaries." As a result, with vowels changing, one can join many words with, or after the root بُكَتْبَ, with its basic meaning in writing.

The Arabic grammarians, use three consonants of the verb مَعَلَ 'He did' to indicate forms of the verbs. The 'faa' (ف) stands for the first radical. The 'ayn' (ع) stands for the second radical and 'laam' (ل) stands for the third radical, therefore, the first radical is called 'faa' 'alkalimah' (الكلمة). The second radical is called 'ayn 'alkalimah' (عين الكلمة), and the third radical is called 'laam 'alkalimah' (لأم الكلمة). It is highly significant to know this root مَعَلَ because as Syed (1990:80) puts it "in all books of Arabic grammar, the verb مَعَلَ and its derivatives are used as patterns for all verbs, whether trilateral, quadrilateral and their derivatives". However, the verb can be determined in the figure below:

![Figure 3.3](image)

Arabic Verb Determination
Based on the illustration of figure 3.3, examining the verb كَتَبَ، one becomes aware that 'kaaf' (كَاف) is the 'faa' (فَاء) of the verb, 'taa' (تَاء) is the 'yn' (عِين) of the verb, and 'baa' (بَاء) is the (لَام) of the verb. The three short vowels (ضِحَة) indicate the tense, which is the past tense. However, in all Arabic dictionaries, as stated by Syed (1990:81) "A verb in the form of the 3rd person, singular masculine, simple perfect, and in the active voice, is given first and its derivatives down below." In his study, Thatcher (1942:62) says, "The perfect stem is obtained by cutting off the last vowel of the 3rd sig.mas.perf; and the perfect is declined by adding to this stem..."

The maaDy form is structured. The end of the structured verb is a vowel. Arab grammarians say 'nabniyy' (نَبْنِيَّ), are always structured on (الفتح) fatH, as in 'kataba' (كَتَبَ) and 'Daraba' ( ضِربَ) unless attached to "waaw", which denotes union (وراء الجمعية) which denotes union, and can be structured upon the دَامَم. For example:

'They wrote' (katabu) كَتَبَوا. On the other hand, if the verb is put together with a nominative pronoun ضِمْر وَقِع سَاَكَن, its ending is made quiescent, 'saakin' (كَتَبَ) katabtu (كَتَبَ), katabta (كَتَبَت), katabti(كَتَبَيْت), katabnaa (كَتَبْنَآ) and katabna (كَتَبَنَ). The past form accepts one (تَ) at its ending, either the quiescent (تَ) as in (كَتَبَ) the feminine type, or the flexible (تَ) of the agent type as in.
3.4.2 The Imperfect Verb (فعل الماضي)

The imperfect verb is formed from the verb in the past tense by prefixing one of the four letters of the imperfect signs, which are 'yaa', 'nuwn', 'alif' and 'taa' that is (ي) and (ت). They form the word أَتَيَ. Syed (1990:91) points out that "The imperfect tense is made from the three radical letters of the past tense and with the addition of one, or more of these letters." Thus, كَتَبَ (He wrote) as a maaDy root-form, becomes a muDaari' form with (†) and (ت) for first person as in; كَتَبَ أَكْبَرُ (I write) كَتَبَ (We write) كَتَبَ (You write) كَتَبَ (He writes) كَتَبَ and the prefix (ت) for second and third person as in; (She writes) كَتَبَ. However, these letters as Syed (1990:91) states, "Are known as the signs of the imperfect tense," so they are called حروف الماضي.

3.4.2 (a) The Number, Person, and Gender:

Syed (1990:84) states, "The verb, like personal pronouns, has three persons", the speaker (first person) المتحاطب the individual spoken to (second person), and the individual spoken of (third person). According to Thatcher (1942: 71) "The persons are expressed by prefixing 'yaa', 'taa', a and 'naa' to the stem with the addition in some cases of suffixes. Also," he means signs of the imperfect that are included in the mnemonic word أَتَيَ تَأَيَ تَأَيَ / تَأَيَ / تَأَيَ, however, the formation of the imperfect according to Cowan (1958:84), among others, occurs by considering the stock verb
He wrote, then the verb inflection for the person is as follows:

<table>
<thead>
<tr>
<th>الفعل الماضغ</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>'aktubu</td>
<td>I write, am writing, shall write</td>
</tr>
<tr>
<td>taktubu</td>
<td>You (masc.) write</td>
</tr>
<tr>
<td>taktubyna</td>
<td>You (fem.) write (singular)</td>
</tr>
<tr>
<td>yakubu</td>
<td>He writes</td>
</tr>
<tr>
<td>noktubu</td>
<td>She writes</td>
</tr>
<tr>
<td>naktubu</td>
<td>We write</td>
</tr>
<tr>
<td>taktubuwna</td>
<td>You (masc.) write</td>
</tr>
<tr>
<td>taktubna</td>
<td>You (fem.) write (plural)</td>
</tr>
<tr>
<td>taktubaani</td>
<td>You (dual) write</td>
</tr>
<tr>
<td>yakubuwna</td>
<td>They (masculine) write</td>
</tr>
<tr>
<td>yakubna</td>
<td>They (fem.) write</td>
</tr>
<tr>
<td>yakubaani</td>
<td>They (dual masculine) write</td>
</tr>
<tr>
<td>taktubaani</td>
<td>They (dual masculine) write</td>
</tr>
</tbody>
</table>

Table 3.1
Formation of the Imperfect

Wright (1981) emphasises that there are three cases, the singular, the dual, and the plural. In regards to gender, the verb, as well as the noun in the Arabic language, is divided into two genders. Wright (1981:53) states, "The genders are two, namely the masculine 'almudhakkr (الذّكر) and the feminine 'almw'anth (المفرظ)." However, the gender is applicable to the persons excluding the following as Wright (1981:53) states that "...they are not distinguished from one another in some of the persons (1st pers. Sing., 2d pers. Dual, and 1st pers. Plur.)." The table below shows the person (verbs) that are applicable for both genders:
Table 3.2

Verb, Person, and Gender

<table>
<thead>
<tr>
<th>The verb</th>
<th>Persons</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>أكتب</td>
<td>أنا</td>
<td>M/F</td>
</tr>
<tr>
<td>تكتب</td>
<td>نحن</td>
<td>M/F</td>
</tr>
<tr>
<td>تكتب</td>
<td>أنتما</td>
<td>M/F</td>
</tr>
<tr>
<td>تكتب</td>
<td>أنتما</td>
<td>M/F</td>
</tr>
</tbody>
</table>

3.4.2 (b) The Five Verbs: الأفعال الخمسة

The imperfect form has suffixes to denote number, and these suffixes create different forms of muDaari', which are called the five verbs. They indicate that every muDaari' is connected with ألف الأثنين ('alif) of dualization as in (يكتب) for the masculine and (تكتون) for the feminine, or راواє الجماعة (waaw) of pluralization, or union, as in (يكتب) and (يكتبون) or باء المعاطية (yaa') of the second person, singular feminine as (يكتب). The table below demonstrates the above-mentioned information:

Table 3.3

Five verbs

<table>
<thead>
<tr>
<th>New forms</th>
<th>Persons</th>
<th>Original form</th>
</tr>
</thead>
<tbody>
<tr>
<td>يكتبون</td>
<td>نكتون</td>
<td>يكتب</td>
</tr>
<tr>
<td>يكتبون</td>
<td>نكتون</td>
<td>يكتب</td>
</tr>
<tr>
<td>باء المعاطية</td>
<td>تكتون</td>
<td></td>
</tr>
</tbody>
</table>
As can be seen, there's a total number of five verbs, although there are three suffixes. These verbs have special declensions and there are two conditions to form these verbs. First, they must be in the imperfect form, and it is not applicable to the past, or the imperative. Second, they must be connected to the previously mentioned pronoun ('alif) of the dualization, (waaw) of the pluralization and (yaa') of the feminine spoken to.

3.4.2 (c) Case Markers, and Mood Markers:

Case markers in the Arabic language are assigned to nouns, as well as verbs. However, as Al-waer (1986:123) makes clear "When they are assigned (the markers) to nouns, they are called "case markers", and when they are assigned to verbs, they are called 'mood markers." However, case markers, and mood markers are related to the notion of الإعراب والفاعلية, the former as stated by Kouloughli et al. (1990:54) "is defined as the variation of the final in words after their insertion in the utterance."

On the other hand, الإعراب والفاعلية is the absence of these variations. Therefore, according to Kouloughli (1990) 'i'raab can be observed in two cases:

1. The noun, where it corresponds to a system of case markers;
2. The imperfect verb, corresponding to a system of mood markers.

However, this study is concerned with the mood markers of the verbs. The case markers of the nouns will be explained later. The following table shows a comparison between the noun and the verb in cases and moods.
### Table 3.4

*Cases, and Moods*

<table>
<thead>
<tr>
<th>Arabic term</th>
<th>The vowel</th>
<th>Case (noun)</th>
<th>Mood (verb)</th>
</tr>
</thead>
<tbody>
<tr>
<td>raf' (لاعَب)</td>
<td>(u)</td>
<td>Nominative</td>
<td>Indicative</td>
</tr>
<tr>
<td>naSh (نصب)</td>
<td>(a)</td>
<td>Accusative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>jar (حَرْج)</td>
<td>(i)</td>
<td>Genitive</td>
<td></td>
</tr>
<tr>
<td>jazm (جزم)</td>
<td>(e)</td>
<td>Jussive</td>
<td></td>
</tr>
</tbody>
</table>

#### 3.4.2 (d) The Moods of the Imperfect

The imperfect tense expresses the meaning of the present tense that is an unfinished action, however, it can denote the future tense as well. Syed (1990: 115) states, "A verb may also be used to express command; or to express a mere supposition, or a wish. These different manners in which a verb may be used to express an action are called moods." Thus, the Arabic verb has five moods; namely, the (Indicative), the (Subjunctive), المضارع المزود (Jussive), or conditional, the (Imperative), and the (Energetic). Most of these moods are with the imperfect tense. However, Wright (1981: 51) gives an explanation about these moods. In agreement with him, the first mood is common to the perfect and imperfect states; the second and third moods are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative. However, the researcher will give an explanation about three moods with particular reference to the imperfect tense:

1. Indicative mood. المضارع المزود

2. Subjunctive mood. المضارع المزود

3.4.2 (c) The Indicative Mood

Thatcher (1942:77) denotes "The Indicative ending in corresponding to the nominative and is called المضارع المزوج". Cowan (1958:85) describes the indicative mood by saying "Denoting an action which is still incomplete or was incomplete at a stated or implied time." However, the indicative mood is a situation when the imperfect verb is free from the prefix nouns of particles that are called (العوامل) elements. These elements cause the Subjunctive and the Jussive moods. Thus, the indicative mood of the imperfect is a mood without such elements. The indicative active mood is made according to the inflection for person as shown on (Table 3.1). However, the imperfect indicative passive of all transitive verbs may be made as stated by Cowan (1958:88) "According to the pattern يفعل أفعاله". The imperfect indicative of كان, which denotes the future is, conjugated as follows Cowan 1958 among others:
Table 3.5
Indicative of ِكان

<table>
<thead>
<tr>
<th>Arabic Verbal Root</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>اکون ( aktuwn)</td>
<td>I am, shall be</td>
</tr>
<tr>
<td>تكون (aktuwn)</td>
<td>You (masc.) will be</td>
</tr>
<tr>
<td>تكون (akuwnyna)</td>
<td>You (fem.) will be</td>
</tr>
<tr>
<td>يكون (yakuwn)</td>
<td>He will be</td>
</tr>
<tr>
<td>تكون (takwn)</td>
<td>She will be</td>
</tr>
<tr>
<td>تكون (nakuwn)</td>
<td>We shall be</td>
</tr>
<tr>
<td>تكون (takwnna)</td>
<td>You (masc.) will be</td>
</tr>
<tr>
<td>تكون (takuna)</td>
<td>You (fem.) will be</td>
</tr>
<tr>
<td>تكون (takunaani)</td>
<td>You (dual) will be</td>
</tr>
<tr>
<td>يكون (yakwnaani)</td>
<td>They (masc.) will be</td>
</tr>
<tr>
<td>يكون (yakwnaani)</td>
<td>They (masc.) will be</td>
</tr>
<tr>
<td>يكون (yakwna)</td>
<td>They (fem.) will be</td>
</tr>
<tr>
<td>تكون (takwnaani)</td>
<td>They (dual fem.) will be</td>
</tr>
</tbody>
</table>

Cowan (1958:89) also mentions that “the imperfect of ِكان followed by the perfect of another verb which gives us the future perfect, e.g. ِکاثن كت الخطاب فل وسولكم ‘akuwnu katabu ‘alkhi’Taaba qabla wuSwlikum “I shall have written the letter before your arrival.”

As a consequence the imperfect verb is in the indicative mood in the following modes:

1. With an apparent Dammah (u vowel) in it’s ending: (he writes) (you write) (I write) (we write)
2. With a supposed Dammah (u vowel) by impossibility as in (he sees)

3. With an imaginary Dammah (u vowel) because of hearing, it ends in (و), or
   (ي) as in (he invites)
   (ي) (he runs)

4. With the firm-less form of 'nun' by replacing the Dammah, belongs to the five verbs in the following cases:
   بفعلاً they do (Dual masc.).
   بفعلاً they do (Plural masc.).
   بفعلاً you do (Dual fem.).
   بفعلاً you do (Plural masc.).
   بفعلاً you do (Singular fem.).

The indicative mood of the imperfect verb is also used to state future acts; Cowan (1958:88) says "In this case it is generally strengthened by prefixing the future particle... سوف... "I shall go with you tomorrow."

3.4.2 (!) The Subjunctive Mood

The subjunctive mood is a grammatical situation, of the imperfect verb. When the elements change from the indicative mood to the subjunctive one, as in the following sentence (أريد أن أكتب) I want to write. The verb in this sentence, before the juxtaposition of (أ), is in the indicative mood (aktubu). After the placement of (أ)
(‘an) becoming (aktuba). Wright (1981:60) states “The indicative of the imperfect is
distinguished by the third radical having Damma, the subjunctive by its having
fatHla”. Thatcher (1942:78), among others, mentions the elements that cause the
subjunctive to become the imperfect; however, the following table shows these
conjunctions and their meanings:

<table>
<thead>
<tr>
<th>Subjunctive</th>
<th>The meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘an</td>
<td>that</td>
</tr>
<tr>
<td>al-laa</td>
<td>that not</td>
</tr>
<tr>
<td>Hatac</td>
<td>until, so that</td>
</tr>
<tr>
<td>laam, kay, likay</td>
<td>so that</td>
</tr>
<tr>
<td>li’ana</td>
<td>so that</td>
</tr>
<tr>
<td>laa, li’ana</td>
<td>so that not</td>
</tr>
<tr>
<td>faa’, waaw</td>
<td>so that</td>
</tr>
<tr>
<td>aw</td>
<td>unless that, until that</td>
</tr>
<tr>
<td>li’ana</td>
<td>not</td>
</tr>
</tbody>
</table>

However, some of these letters are known to be حروف عطف conjunctions, or
copulative particles, such as ف (faa’) and و (waaw), functioning as subjunctive
particles when indicating “so that”, and ﴿ au when it means “unless that, until that”.

However, ل is regarded as a short form for ﴿ لا يكون أن “it will not be that”, Thatcher
(1942:78) states “ل is a contraction for ﴿ لا يكون أن”.

These particles, or elements as mentioned before, change the vowel of the final
letter from the Dammah to ‘he fatHah, so that ‘yaktabu’ (يكتب) becomes ‘yaktaba’
Cowan (1958:92) explains “Those persons which end with the last radical, i.e.,
which have no adjunct letters following the last radical, change the last vowel ‘u’ into
‘a’.” However, in the indicative of the five verbs, the fatHah is replaced by the
elimination of ‘nuwn’ of dual and the plural forms and not the feminine plural form.
So, (يَكُون) becomes (يَكُونَا) and (يَكُونُون) becomes (يَكُونُونَا) with the omission of ‘nuwn’ as
stated above. Cowan (1958:92) states “Those persons which end with (ت) preceded
with a long vowel after the last radical loses its (ت) and if the preceding long vowel is
‘u’ an extra ‘alif’ is added”. On the other hand, the (ت) of (يَكُونُ) and (يَكَمِّنُ) still
remains, Cowan (1958:92) explains “the 2nd and 3rd person plural feminine ends with
(ت) immediately after the last radical are the same in all three moods.” Wright
(1981:59) explains that the (ت) remains as the feminine “to distinguish the 2nd person
singular masculine from its feminine. A suffix is necessary, and obtaining the
masculine تَكُبَّ، and the feminine تَكُبَّينِ.

3.4.2 (g) The Jussive Mood المضارع النجسوم

Syed (1990:115) states “Due to the addition of certain particles before it, the
meaning of مَضَارِعُ undergoes a change, and sometimes change occurs, not only in the
meaning, but also in the word.” However, the imperfect verb has a jussive mood when
it is preceded by one of the articles causing jussive. Wright (1981:60) enlightens:

“The Jussive is denoted by the absence of any vowel with the third radical, as تَكُبَّ;
whence it is sometimes called the apocopate Imperfect.” As stated by Thatcher (1942:80) “the jussive mood has the same form as the subjunctive, except that when the 3rd radical is the last letter, it takes jazm a (sukun)”, so the last letters lose their final vowel and take a “sukun” for instance “taktubu” becomes “taktub”.

3.4.3 The Verb To Be كاَنَ (kaana):

The verb كاَنَ in the jussive mood loses its vowel letter ‘waaw’ (wyż), when the last radical is vowel-less because “according to Arabic phonetics, a long vowel cannot be followed by a vowel less consonant” (Cowan 1958:97) Therefore, كاَنَ in the jussive mood takes the shapes as explained by the following table:

<table>
<thead>
<tr>
<th>The verb to be كاَنَ</th>
<th>Persons</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَكُنَ yakun</td>
<td>3rd sing</td>
<td>masc</td>
</tr>
<tr>
<td>تَكُنَ takun</td>
<td>3rd sing</td>
<td>fem.</td>
</tr>
<tr>
<td>تَكَنَ takun</td>
<td>2nd sing</td>
<td>masc.</td>
</tr>
<tr>
<td>تَكُونَ takuwny</td>
<td>2nd sing</td>
<td>fem.</td>
</tr>
<tr>
<td>تَكَّنَ akun</td>
<td>1st sing</td>
<td>masc.&amp; fem</td>
</tr>
<tr>
<td>يُكُونَ yakuwnaa</td>
<td>3rd dual</td>
<td>masc.</td>
</tr>
<tr>
<td>تَكُونَ takuwnaa</td>
<td>3rd dual</td>
<td>fem.</td>
</tr>
<tr>
<td>تُكُونَ takuwnaa</td>
<td>2nd dual</td>
<td>masc.&amp; fem</td>
</tr>
<tr>
<td>يَكَونَ yakuwnuw</td>
<td>3rd plural</td>
<td>masc.</td>
</tr>
<tr>
<td>يَكُنَ yaknna</td>
<td>3rd plural</td>
<td>fem.</td>
</tr>
<tr>
<td>تَكَونَ takuwnuw</td>
<td>2nd plural</td>
<td>masc.</td>
</tr>
<tr>
<td>تَكُنَ takuna</td>
<td>2nd plural</td>
<td>fem.</td>
</tr>
<tr>
<td>تَكُنَ nakun</td>
<td>1st plural</td>
<td>masc. &amp; fem</td>
</tr>
</tbody>
</table>

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3.4.4 The Function of the Jussive:

The jussive mood can be used in the following cases:

1. The jussive mood is used unaccompanied, in the 3rd person to express a command, such as يكتب "Let him write". However, Cowan (1958:98) states, "the jussive mood is rarely used standing alone, being generally preceded by the particle ل." As in ليكتب "Let him write", yet, if the conjunction ف 'and so' precedes this particle, as stated by Thatcher (1942:81) "the ل loses its vowel e.g. فليكتب falyaktub 'So let him write'."

2. The second person of the jussive mood after ی (laa) used for prohibitions, Thatcher 1942 among others, for instance لا تكتب do not write for masculine, and لا تجلس ی do not sit for feminine.

3. The third important use for the jussive mood is the negation of the imperfect, especially after (lam) ل and (lammnaa) لـ; (lam) is used to deny a statement, such as ل بكتب رسالة لصديقه "he has not written a letter to his friend", however, Cowan (1958:99) states "if ل is strengthened by لـ it is then equal to 'not yet', e.g. لا فهم مما هذه الكلمة "he has not yet understood the meaning of this word".

However, as mentioned above, this mood is used after the following articles:

1. The articles which function with one verb.
2. The article with jussive, made up of two verbs.
There are four forms of jussive, containing one verb:

1. (ل) (lam), as in: (لم يكتب) ‘lam yaktub’ They did not write (two)

2. (لما) (lamma) as in: (لما يكتب) lamma yaktub He has not yet written, inanalyzing this sentence are the following results:
   a. (ل) and (لما) both denote negation.
   b. The final letter takes a ‘sukuwn’ (سکون), that is to say, it is closed and has no vowel, and that is the indication of jussive mood.
   c. The tense shifts to the past, after the jussive article prefix.

3. (لام الأمر) imperative ‘laam’ as in: (سورة التلاوة) ‘Let a man of means spend according to his means’ Yousf Ali (2000:704) and (Nadwi, 1979: 113)

4. (لا) ‘la’ in prohibition, as in: (لا تكتب) لا تكتب (Do not write).

The table below shows the jussive mood after the four particles:

<table>
<thead>
<tr>
<th>Particle</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ل (lam)</td>
<td>To deny statement</td>
<td>لم يكتب (He did not write).</td>
</tr>
<tr>
<td>لما (lamma)</td>
<td>Not yet</td>
<td>لما يكتب (He has not written).</td>
</tr>
<tr>
<td>لم الأمر (لأ)</td>
<td>Expresses a command</td>
<td>لكتب (Let him write).</td>
</tr>
<tr>
<td>لا (laa)</td>
<td>Do not</td>
<td>لا تكتب (Do not write).</td>
</tr>
</tbody>
</table>

These four articles are the most commonly used in the jussive mood. The articles of the jussive mood, with two verbs, are called conditional articles. They are:
"in" even it, (اذ) "idh maa" whenever, (من) "man" who, (ما) "maa" that which, (مهما) "mahmaa" whatever, (ما) "maa" what a, (كيفما) "kayf maa" in whatever way, (من) "matae" when, (اينما) "aynamaa" whenever, (بما) "ayyaana" in what time, (ن) "annaee" whence, (حثما) "Haythumaa" wherever.

Some articles make a jussive mood if combined with (من), consisting of three in number: Nadwi 1979, Syed 1990 among others (حيثما) wherever, (اذ) whenever, (كيفما) in whatever way. The signs of the imperfect jussive mood verbs are:

1. Quiescence in the ending of the verb, such as: (لا يكتب) He didn't write.

2. The elimination of the incomplete letter حروف الفعلة in the verb with an incomplete ending, for instance, the verb (يعمل) (to give) becomes (ياعمل) with the elimination of the last letter 'ا' (ى) because the verb originally (يعمل) with incomplete letter.

3. The elimination of (nuwn) in the five verbs as in: lam yaktubuw (لا يكتبوا) with the elimination of the ن (nuwn) because the verb originally: yaktubunna (يكتبون) with (nuwn).

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3.4.4 (a) The Imperative (فعل الأمر)

The imperative verb is formed from the known imperfect verb, with some modifications. If a letter follows the letter of the imperfect there is vocalization (mobile). The letter of the imperfect is eliminated and becomes quiescent. A “hamzah” (همزة) will be added to the beginning of the verb. However, as stated by Thatcher (1942: 85) “The imperative is naturally found in the 2nd person only.” Cowan (1958:99) states, “The imperative proper is derived from the second person of the jussive mood active by cutting off the prefixed ـ and its vowel”, thus forming the root of ـ that is (ka, ta, ba). From the imperfect the imperative can be formed. Hence, from the root (past) comes the imperfect, and from the imperfect comes the imperative verb, as illustrated below:

1. Past (كتب) He wrote.

2. Imperfect (يكتب) He writes.

3. Imperative (أكتب) Write.

Thatcher (1942:84) states that “The imperative فعل الأمر fi’il ‘al’amr is formed from the jussive by omitting the pronominal prefixed, but as a word in Arabic must not begin with a vowel unless with a hamzat alwaSl is prefixed”. However, as stated by Wright (1981:62) “As an imperative the Arabs also use the indeclinable form as حصار be present, حذر be aware.”
So, as stated above the imperative is formed from the imperfect second person, for example, يكتب if we want to form the imperative, the modifications are:

1. Dropping the pronominal prefix 'yaa‘' (ي)

2. Replacement with it an (أ), alternatively having اكتب. Syed (1990:100) states

“If the letter, after the sign of مضارع is without the vowel sign, add “hamza” ا in the beginning, after dropping the sign of مضارع and give a “sukuwn” to the last letter.”

This (أ) may be made into a vowel with the use of the Dammah. The second radical of the imperfect has the Dammah, for example: (كتب). Otherwise, the prefix (أ) has the ‘kasrah’ as in كتح "(you) open.”

The imperative has no (أ) prefix, in case of a weak letter in the middle radical of the imperfect, such as "yanaamu" (يام) (He sleeps), “yaquwlu” (يئرَل) (He says), “yabiyy’u” (بيع) (He sells). In this case the first radical receives the vowel that agrees with the vowel of the middle radical. Thus, the imperative form for previous verbs will be: “nam” (ن) sleep, ”qu’il” (قيل) say, "bi’" (ب) and sell. The first radical verb is ‘hamzah’ in the past tense form, such as ‘akhadha (أحده) He took, (أكل) he ate. The imperfect forms for the previous past tenses are (ياحده) He takes, (ياكل) He eats respectively, those verbs have their imperative without an (أ). So, the imperative will
be (خذى) take, and (كل) eat respectively. Syed (1990:100) states, “If the letter after the
sign of ضارع is with a vowel sign, drop the sign of ضارع, and give a "sukuwn" to the
last letter”. For the negative form of the imperative, however, using the second
person, imperfect forms the negative form of the imperative (خيرم) jussive, preceded
by (لا) as: (لا تكتب) Do not write, (لا تقل) Do not say, Thatcher (1942:85) says, “The
imperative is negated by لا with the jussive”.

To emphasize the meaning of a verb, the imperative, as well as the imperfect, has
an emphatic (nuwn), which is suffixed to the form. This type of noun is called 'nuwn
altawkiyd’ (التفيفة), When it is doubled it is called 'al thaqiylah’ (التفيفة), and when
single it is called (التفيفة). Cowan (1958:99) states “The jussive mood may be
strengthened by adding NU or ٌ to the various persons.” However, it is also used with
the imperative to show a strong command. Consider the following: (أكتب) Write,
(لا تكتب) “You should write”, (لا تكتب) “You must write”, (لا تكتب) “Do not write”,
and “Never write”, (لا تكتب) “You must not write”. The 'emphatic nuwn' is suffixed
with the second person only in the imperative verb form.
3.5 Arabic Tenses

Wright (1979:51) states, “The temporal forms of the Arabic verb are, but two in number, one expressing a finished act. An act that is done and completed in relation to other acts (the perfect). The other, an unfinished act, an act that is commencing, or in progress (the imperfect). However, tense refers to the grammatical form and time refers to a concept. Thus, the relation between tense, and time refers to language time that is to say tense and general time because in Arabic something happening now is not always expressed in the present tense as the muDaari’ form as in “bi’tuka ‘alkitaaba” (بَيْكَ كِتَابَ) (I sold you the book). This sentence is spoken when the selling of the book is taking place at the moment of talking. On the other hand, something that happened before is not always expressed in the maaDy form, the past tense. For example, the imperfect verb in the jussive mood indicates the past tense as in (لم تكتب) You did not write.

Therefore, the Arabic verb forms (maaDy, imperfect and imperative) indicate the past tense, present tense, and future tense. Some Arab linguists (Badri ‘1404H’ 1985, Tammam 1985, quoted in Badri) discuss this issue of tense and aspect “az-zamanu wa ‘alwjhatu” Nadwi (1979:51) states “The main tenses of the Arabic verb are the perfect and the imperfect”. So, tenses can be classified in Arabic as, perfect and imperfect. The imperfect denotes an incomplete action, most often referring to the present, or the future.
3.5.1 The Past Tense

The past tense, which indicates a completed action. So, the main verb, which indicates this tense, is the past tense (maaDy) form, such as (آكل) (He ate), (ذهب) (He went). However, the imperfect verb المضارع muDaari' also shows this tense, signing this tense after the preceding 'Iam' (ي) and 'lammaa' (لن). Therefore, the verb will be in the jussive mood denoting negation, such as: (زرتلك ولم تكن في البيت)

"I paid you a visit but you were not at house." This example shows one tense with two verbs form, one is فعل ماضي, and that is the maaDy form, and the other is فعل مضارع, which points to the past tense as mentioned.

3.5.2 The Present Tense

The imperfect form mainly expresses the present. The present tense indicates an action being undertaken between the past and the future. Therefore, the imperfect form indicates this tense, such as (يكتب) (He writes), (يدع) (He goes), (يشاهد) (He watches). However, the past form also indicates the present tense. It concerns the present by explaining creation (يعتلك السيارة) (I sold you the car), as explained before.

3.5.3 The Future Tense

The future tense indicates an action that will be undertaken in the future. The imperfect verb mainly shows this tense, especially when preceded by (السين) "as-syn"
as in (ماكتب) I will write, or (سأكتب) "sawfa" as in: (سَوَفُ أَكِبُ). I will write.

However, the imperfect verb shows the future tense in the subjunctive mood as in: (لَيَكُتِبُ) He will not write, and in the jussive mood but, not with (لَ) and (لاً), as in: (لاً تدخلوا من باب واحد) "Enter not all by one gate." Yusuf Ali (2000:286). We have to note that (فسين) (سَوَفُ) and (فسين) (سَأَوَفُ) are letters of the future tense that are specific to the imperfect verb changing from the present tense to the future tense. The letter (سَوَفُ) has a longer effect than the letter (السين), and cannot be followed by a negation, therefore it is incorrect to say (لا أذهب) "Later, I am not going," instead: (سَوَفُ لا أذهب) "I will not go." So, it is clear that (سَوَفُ) is used to indicate "distant future", Nadwi (1979:90) states, "The imperfect itself denotes not only an unfinished action but may be made to indicate the future by putting a particle سَوَفُ before it, or prefixing a letter (سِن) (syn)." The maaDy form also shows this tense when including a request as in:

"سَلَّمُكَ اللَّهُ "May Allah save you," or when it is placed after (سِن) it or (سِن) even if as in: "إِذَا فَاتَكَتْ شَكَرْتُك "If you advise me I will thank you."

The imperative verb (أَكِبُ) "Write", (أَذهبِ) "Go". These verbs indicate action in the future. In summary, the indication of Arabic verb tenses, is as follows,
1. The perfect and imperfect are the main tenses in the Arabic language, as mentioned by linguists Nadwi 1979, and Syed 1990.

2. The perfect tense denotes a completed action, often referring to the past as in (كتب) He wrote.

3. The imperfect tense denotes an incomplete action, referring to the present, or future as in (يكتب) He writes, and (سيكتب) He will write.

3.6 Nominal and Verbal Sentences

This section deals mainly with Arabic language sentences, the verbal sentence and the nominal sentence.

3.6.1 The Verbal Sentence

Syed (1990:80) elaborates, "A sentence which begins with a verb is called the verbal sentence," for instance, "ja'a' ar-rajulu" (the man came), the verb "ja'a" ( جاء ) appears before the subject 'ar-rajulu (الرجل), therefore this is a verbal sentence. On the other hand, the pro-agent sentence "jumlatu naa'ib 'alfaa'il" is also considered as a verbal sentence because it starts with a verb, as in: "kutiba 'd-darsu" "The lesson has been written" because it starts with the verb.

In the verbal sentence, the verb must agree with the subject in person, number and gender. However, when the verb precedes the subject, the verb always appears in the singular form, even for cases where the subject is dual, or plural. Syed (1990:81)
states, "If the subject is masculine singular, dual, or plural, the verb is put in the 3rd person singular masculine" in Arabic:

(كتب الطالب الدرس) kataba 'aT-Taalibu 'd-darsa "The student wrote the lesson."

(كتب الطلاب الدرس) kataba 'aT-Taalibaani 'd-darsa "The (two) students wrote the lesson"

(كتب الطلاب الدرس) kataba 'aT-Tulaabu 'd-darsa "The students (many) wrote the lesson."

The verb (كتب) 'Wrote' does not change in all cases whether the subject is singular, dual or plural.

As part of the subject verb agreement, the verb appears in singular feminine form when the subject is feminine, Syed (1990:81) states "If the subject is feminine singular, dual or plural the verb is put in the 3rd person singular feminine" we say:

(كتب الطالبة الدرس) "The female student wrote the lesson."

(كتب الطالبات الدرس) "The (two) female students wrote the lesson."

(كتب الطالبات الدرس) "The female students wrote the lesson."

The suffix (ت) at the end of the verb (كتب) is a sign for the feminine gender. In this general rule the verb must take the sign of the feminine, but sometimes, as an exception to the rule, the verb appears in the singular masculine form, even if the subject is feminine. This happens when the subject is in the plural form, as in the Holy Qur-aan: (قال نسوة) "qaala niswatuN", "Ladies said in the City" Yusuf Ali (2000:281),
and vice versa, the verb appears sometimes in the singular feminine form, though the subject is masculine plural. For example, from the Qur'an also (تقلت الأخراب آمنًا), Yusuf Ali (2000:641) translates: “The desert Arabs say, We believe” however, according to Nadwi 1979, and others, the rule is restricted only for the broken plural form.

Usually, when the subject does not refer to a male human being, and it is in the broken plural form, the verb will be in the singular feminine form, as in (عَلَّامَاتُ النَّحَوِ). “The stars disappeared”, Nadwi (1979:79).

The word order in the Arabic verbal sentence is verb - subject - object, (VSO). However, the subject and object can change positions, so the order can be VOS, or VSO as in: (كتبت الطالب الدرس, or (كتبت الطالب الدرس). On the other hand, the change of the verb from its place changes the sentence from a verbal sentence to a nominal sentence. According to Arabic grammarians (كتبت الطالب الدرس) “The student wrote the lesson” is a verbal sentence, and (الطالب كتب الدرس) “The student wrote the lesson” is a nominal sentence, although the meaning is the same.

3.6.2 The Nominal Sentence

The nominal sentence, or the subject and predicate, is a sentence that starts with a noun, Cowan (1958:10) says “Simple nominal sentence consisting of subject and predicate”, Nadwi (1979:77) also says “The nominal sentences الجمل الإاسمية in which the subject appears first”.

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Some examples of the nominal sentences are as follow: "The book is new" (الكتاب جديد) "The student stands up". The first word of each of the above sentences is called (المبتدأ) the subject, and the second word (الخبر) the predicate. It is called a nominal sentence since it begins with (اسم) a noun; Syed (1979:37) says, "...is called the nominal sentence because the sentence starts with a اسم noun". However, if the first word of the nominal sentence is a proper name, as in: (يوسف) "Yusuf is a kind man," it needs no article (ال), but if the first word (the subject) is not a proper noun, the article (ال) will be prefixed as in:

(الطلاب المعهدين) "The (two) students are hard workers."

Moreover, as stated by Syed (1979:37) "Generally (المبتدأ) the subject would be definite and (الخبر) the predicate indefinite."

Regarding the types of predicates, Thatcher (1942: 65) says "The nominal sentence الجملة الإسمية 'aljumlah 'al`ismyyah), when the subject (here called المبتدأ 'almubtadaa' that (with which) is begun comes first, whether the predicate (الخبر 'alkhabar) is a noun, or its equivalent, an adverbial clause, or a verb" as a result, in the light of the above statement one can say that the predicate (الخبر) in the nominal sentence can be recognized as three types:

First, the isolated or single predicate, which is formed by one word as in the previous example: الطلاب المعهدين.
Next, the sentence predicate: which contains a verb and its agent as in

(The student wrote the lesson), and is called verbal predicate sentence حَرْبَ حَمْلَةٌ فَعَّالَةٌ

Then, other types of predicate are nominal predicate sentence جَمَالَةَ اصْمَامِ حَمْرٍ and quasi -sentence predicate حَمْرَ شَيْةٍ جَمَالَةً.

On the issue of agreement, the subject (الثَّلَاث) and the predicate (الثَّلَاث) in the nominal sentence should be in the nominative case (مرَاعَة), the noun ends with the Dammah, the sign of the nominative. Syed (1990:37) says "Both the subject and the predicate…. are in the nominative case مرَاعَة". The agreement is required in the nominal sentence, also the predicate has to agree with its subject in respect to number and gender; if the subject is feminine (dual or plural), the predicate should agree accordingly, as in the following sentences:

1. 'alwaladu jalasa' "The boy sat down"

2. (الوَلَادَانِ جَلَسَا) "The (two) boys sat down"

3. 'al'awladu jalasw "The boys sat down"

The subject in these sentences is masculine and singular, dual and plural numbers, respectively. Notably; there is an agreement between the subject and the predicate.

Consider the following sentences:

1. (الثَّلَاث) "The (female) student wrote the lesson."
2. "عائشة كتبها الدروس" “The female student wrote the lesson.”

3. "عائشة كتبها الدروس" “The female student wrote the lesson.”

The subject in sentences 4, 5 and 6 is feminine, singular, dual and plural, respectively. In these sentences the predicates are feminine in accordance with the number of the subject. As can be seen, the nominal sentence, which consists of the verbal predicate, is inflected for number and gender. The following table compares the nominal and verbal sentence in terms of gender (masculine or feminine) and number (singular, dual or plural), respectively.

<table>
<thead>
<tr>
<th>Verbal Sentence</th>
<th>Nominal sentence</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>جملة الفعلية</td>
<td>جملة الإحية</td>
<td></td>
</tr>
<tr>
<td>كتب الطلاب الدروس</td>
<td>كتب الطلاب الدروس</td>
<td>The student wrote the lesson.</td>
</tr>
<tr>
<td>كتب الطالب الدروس</td>
<td>كتب الطالب الدروس</td>
<td>The (2) students wrote the lesson.</td>
</tr>
<tr>
<td>الطالب كتب الدروس</td>
<td>الطالب كتب الدروس</td>
<td>The students wrote the lesson.</td>
</tr>
<tr>
<td>الطالبات كتبوا الدروس</td>
<td>الطالبات كتبوا الدروس</td>
<td>The female wrote the lesson.</td>
</tr>
<tr>
<td>الطالبات كتب الدروس</td>
<td>الطالبات كتب الدروس</td>
<td>The (2) females wrote the lesson.</td>
</tr>
<tr>
<td>الطالبات كتبوا الدروس</td>
<td>الطالبات كتبوا الدروس</td>
<td>The females wrote the lesson.</td>
</tr>
</tbody>
</table>

The table above shows that the inflection of the Arabic verb is not restricted to the verbal sentence only; one should consider the nominal sentence also with its verbal sentence predicate.