

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 الشورى (Al Shura), or Consultation *وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا* (Sura Shura 42:7), Yusuf 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-Dually 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-kitaab (the Book) prescribing the structural rules and conventions of Arabic. Arabic grammar النحو ('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 (الألفية) 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 of 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; 'fatHah' (الفتحة); small stroke above a consonant, 'Dammah' (الضمة); a small waw above a consonant, and 'kasrah' (الكسرة); 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' (حركة), and a consonant with a vowel is called 'mutaHarik' (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 'Huruwf all'ielah' (حروف العلة), 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 (التنوين) in Arabic, occurs when the vowel signs are written twice in cases of indefinite nouns and adjectives, such as (كتاب، كتابا، كتاب)، pronounced "kitaabuN, kitaabaN, and kitaabiN" Syed (1990:7).

The 'shaddah', or tashdyd, 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' (رَبّ) for (رب) and 'dar-rasa'

(دَرَسَ) for (دَرَسَ), 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 مفيد كاستقيم × اسم وفعل ثم حرف الكلم

kalamuna lafZuN mufiyduN kastaqim: 'ismuN wa fi'luN 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 Kououghli (1990:50) " this custom ('ism, fi'l, and Hurf) dates back to Sibawayhi's kitaab". The diagram on the next page shows these parts:

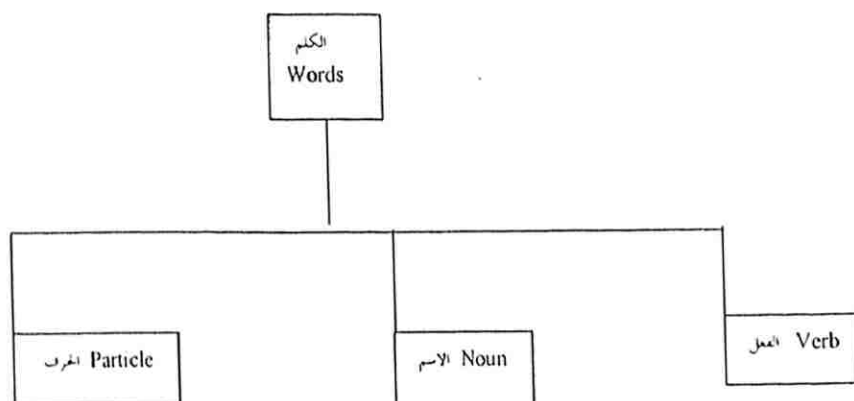


Figure 3.1
Arabic Part of Speech

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 'alfaSli' (ن الفصل) in the class, 'alfaSli' (الفصل) is the noun in the genitive, and 'fy' (ن) is the genitival operative (جار).
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 vocation 'an-nidaa' (النداء), if the word – person, a thing named or is able to be named is called a noun, 'yaa''(يا) is the most common vocative particle, for instance: يا محمد اجلس (yaa' Muhammad `ijlis), oh Mohammad please sit down.

4. The article of definition (ʿal) (أل) If the word begins with (ʿal), (أل) it indicates it's nominally, for instance, 'alkitaab الكتاب (the book).

5. The relation of attribution 'al-'isnaad 'ilea 'al-'ismi (الاسناد الى 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.

e. g. اذهب يا علي (go on Ali), اذهب على لم يذهب (Ali did not go), على دهب (Ali has gone), and على قائم (Ali standing). However, Ibn Malik as in (Ibn Aqil:1979) summarizes these in his saying:

بالجر والتثنية والتأنيث والهاء والـ × ومسد للاسم تميز حصل

bi'al-jarri wa 'al-tanwiyn wa 'alnidaa wa al wa musnadiN lil'ismi tamyyzuN HaSaL The noun can be identified by one of the following characters: genitive case, nunation, 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 triliteral (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. فعل fa'ala
2. فعل fa'ila
3. فعل 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 (تاء الفاعل): the attached pronoun to the subject is called: تاء الفاعل 'taa' of the agent because it identifies the agent (the doer of the verb), along with vowels, for instance, الضمة Dammah sign above the letter

- (ت), indicates doing the action, an example for تاء الفاعل is كتبت "katabtu" (I wrote). On the other hand, الفتحة fatHah (the stroke above the letter, ت) is for the second person masculine indicating doing the action, for example, كتبت "katabta" (You wrote). The الكسرة (the sign below the letter), gives you an idea about doing the action also in the second person feminine as كتبت "katabti" (You wrote).
2. The "taa" (ت) of feminization (تاء التأنيت الساكنة), this (ت) is a quiescent 'ta', meaning it is in aspirated because of the quiescence السكون above it. An example of this "taa" is كتبت "katabt-" (She wrote), however, the function of this (ت) is to show that the subject (agent) of the verb is feminine.
3. The 'yaa' (ي) of the feminine agent, Arabic grammarians label as "yaa' il'ali" يا افعلي. This (ي) is affixed to the imperative verb, for example, اكتبى (you [feminine] write). In addition, it is affixed to the imperfect verb muDaari', تكتبين "taktubiyyna" (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 اكتبن (اكتبن) 'Write' command for feminine plural, or doubled as in اكتبنن, 'write' command for feminine plural also.

3.3 Categorization of the Verb

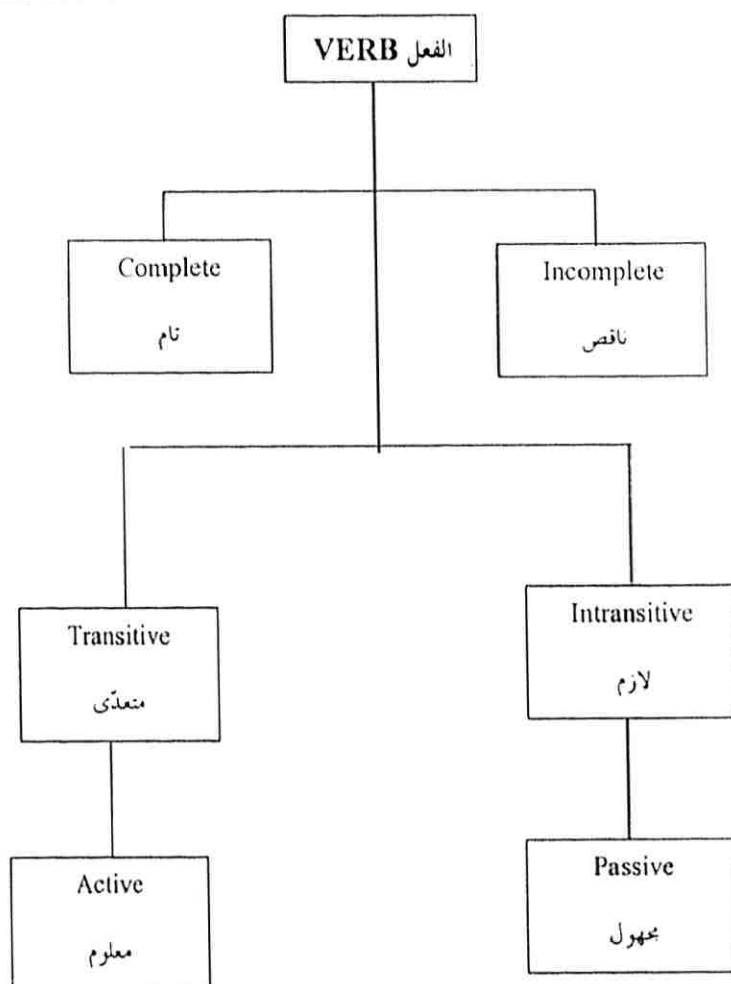


Figure 3.2 Categorizations of Arabic verb

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 التام), 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 الناقص), 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 *كان وأحوالها* ‘kaana’ and its sisters and *كااد وأحوالها* ‘kaada wa ‘akhawaatuhaa’. The complete verb is again divided into two groups, the transitive verb, *‘alfi’l’almuta’ady* (الفعل المتعدى), it designated as transitive because it goes beyond its agent and causes the accusative case, for example: (كتب الطالب الدرس) (The student wrote the lesson). The other is complete verb, which takes the direct object, whereas the intransitive verb *‘alfi’l’al-laazim* (الفعل اللازم) such as (he sat) *جلس* 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’luwm* معلوم, and the passive verb (ignored) *majhuwl* مجهول, Wright (1981:50) says “The active voice is called by Arab grammarians *صيغة الفاعل*, the mould, or form of the agent.” When the verb agent is known, it is called (معلوم) *‘ma’luwm*’ as in *كتب الطالب الدرس* ‘kataba’ is the verb, ‘aT-Taalibu’ is the agent, and ‘ad-drsa’ is the object. In this case the agent is known. However, in *‘kutiba alddrsu’* ‘the lesson was written’, the ignored verb has its agent do away with, and its direct object becomes the pro-agent (نائب الفاعل), *‘ad-drsu’*. Wright (1981:50) gives explanation “the passive voice is in like manner called *صيغة المفعول* the mould, or form of the patient, etc.; also *فعل ما لم يسم*

فاعله, however, the passive form is constructed from the active transitive verb. For example, (كتب) kataba, "He wrote" becomes (كتب) 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 'almaaDy (Past),
- b. المضارع 'almuDaari' (Imperfect).
- c. الأمر 'al'mr (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 ك.ت.ب has its meaning in the written form, and is found in each of the following words: كتب kataba (He wrote), يكتب yaktubu (He writes), سيكتب sayaktubu (He will write), كتاب kitaab (A book), كتب kutub (Books), كتابة kitaabah (Writing profession), كاتب kaatib (Author), كتاب kuttaab (Writers), انكتب 'inkataba (It was written), مكاتبه mukaatabah (Correspondence), مكتبة maktabah (Library), مكتب and maktab (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 ك.ت.ب, with its basic meaning in writing.

The Arabic grammarians, use three consonants of the verb فعل fa'ala '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' (فاء الكلمة). The second radical is called 'ayn' 'alkalimah' (عين الكلمة), and the third radical is called 'laam' 'alkalimah' (لام الكلمة). It is highly significant to know this root (فعل) because as Syed (1990:80) puts it " in all books of Arabic grammar, the verb فعل and its derivatives are used as patterns for all verbs, whether triliteral, quadrilateral and their derivatives". However, the verb can be determined in the figure below:

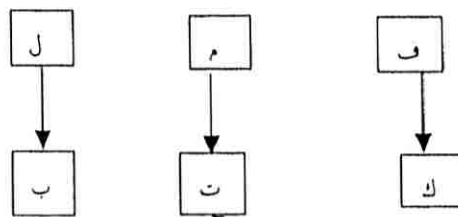


Figure 3.3

Arabic Verb Determination

Based on the illustration of figure 3.3, examining the verb كُتِبَ, one becomes aware that 'kaaf' (كاف) is the 'faa'' (فاء) of the verb, 'taa'' (تاء) is the 'yn' (عين) of the verb, and 'baa'' (باء) is the (لام) of the verb. The three short vowels (فتحة) 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 'mabniy' (مبني), are always structured on (الفتح) fatH, as in 'kataba'

(واو الجماعة) and 'Daraba' (ضرب) unless attached to "waaw", which denotes union (واو الجماعة)

which denotes union, and can be structured upon الضم Damm. For example:

'They wrote' (katabuw) كتبوا. On the other hand, if the verb is put together with a

nominative pronoun ضمير رفع, its ending is made quiescent, 'saakin' ساكن as in;

katabtu (كتبت), katabta (كتبت), katabti (كتبت), katabnaa (كتبنا) and katabna (كتبنا). The

past form accepts one (ت) at its ending, either the quiescent (ت) as in (كتبت) the

feminine type, or the flexible (ت) of the agent type as in : كتبت، كتبت، كتبت .

3.4.2 The Imperfect Verb (الفعل المضارع)

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), (ن), (أ) and (ت). They form the word أنبت. Syed (1990:91) points out that "The imperfect tense is made from the three radical letters of the past tense الفعل الماضي and with the addition of one, or more of these letters ي، ن، أ، ت." Thus, كتب (He wrote) as a maaDy root-form, becomes a muDaari' form with (أ) and (ن) for first person as in; (I write) أكتب, We write (نكتب) and with (ي) for the third person for example; He writes (يكتب) and the prefix (ت) for second and third person as in; (She writes) تكتب and (You write) تكتبين. However, these letters as Syed (1990:91) states, "Are known as the signs of the imperfect tense," so they are called حروف المضارعة.

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

Syed (1990:84) states, "The verb, like personal pronouns, has three persons" أنبت the speaker (first person) المحاطب the individual spoken to (second person), and الغائب 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 أنبت/ نأني, however, the formation of the imperfect according to Cowan (1958:84), among others, occurs by considering the stock verb

كتب/ He wrote, then the verb inflection for the person is as follows:

Table 3.1
Formation of the Imperfect

الفعل المضارع	English Translation
أكتب 'aktubu	I write, am writing, shall write
تكتب taktubu	You (masc.) write
تكتبين taktubyna	You (fem.) write (singular)
يكتب yaktubu	He writes
تكتب taktubu	She writes
نكتب naktubu	We write
تكتبون taktubuwna	You (masc.) write
تكتبن taktubna	You (fem.) write (plural)
تكتبان taktubaani	You (dual) write
يكتبون yaktubuwna	They (masc.) write
يكتبن yaktubna	They (fem.) write
يكتبان yaktubaani	They (dual masc.) write
تكتبان taktubaani	They (dual masc.) write

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 (المذكر) and the feminine 'almw'anth (المؤنث)". 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

The verb الفعل	Persons الفاعل	Gender الجنس
اكتب	أنا I	M/F
نكتب	نحن We	M/F
تكتبان	أنتما You	M/F

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 الاثنين ('alif) of dualization as in (يكتبان) for the masculine and (تكتبان) for the feminine, or واو الجماعة (waaw) of pluralization, or union, as in (يكتبون) and (تكتبون) or يا المخاطبة (yaa') of the second person, singular feminine as (تكتبين). The table below demonstrates the above-mentioned information:

Table 3.3

Five verbs

New forms	Persons	Original form
يكتبان، تكتبان	ألف الاثنين	
يكتبون، تكتبون	واو الجماعة	يكتب
تكتبين	ياء المخاطبة	

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 والبناء, 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, البناء 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

Arabic term	The vowel	Case (noun)	Mood (verb)
رفع raf	(u) الضمة	Nominative	Indicative
نصب naSb	(a) الفتحة	Accusative	Subjunctive
جر jar	(i) الكسرة	Genitive	
جزم jazm	(-) السكون		Jussive

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,

الأمر (Imperative), and المؤكد بالثون (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 المرفوع
2. Subjunctive mood. المضارع المنصوب.

3. Jussive mood. المضارع المجزوم

3.4.2 (e) The Indicative Mood

Thatcher (1942:77) denotes "The Indicative ending in corresponding to the nominative and is called المضارع المرفوع". 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 or 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 yaf'alu". The imperfect indicative of كان, which denotes the future is, conjugated as follows Cowan 1958 among others:

Table 3.5
كان Indicative of

Verb to be كان	English Translation
أكون 'akuwnu	I am, shall be
تكون takuwnu	You (masc.) will be
تكونين takuwnyna	You (fem.) will be
يكون yakuwnu	He will be
تكون takuwnu	She will be
نكون nakuwnu	We shall be
تكونون takuwnuwna	You (masc.) will be
تكونن takunna (تكونن)	You (fem.) will be
تكونان takuwnaani	You (dual) will be
يكونان yakuwnaani	They (dual masc.) will be
يكونون yakuwnaani	They (masc.) will be
يكونن yakunna (يكونن)	They (fem.) will be
تكونان takuwnaani	They (dual fem.) will be

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. أكون كنت الخطاب قبل 'akuwnu katabtu 'alkhTaaba 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) يكتب (you write) تكتب (I write) أكتب, (we write) نكتب

2. With a supposed Dammah (u vowel) by impossibility as in (he sees) يرى
3. With a imaginary Dammah (u vowel) because of hearing, it ends in (ر), or
(ي) as in: (he invites) يدعو. (he runs) يجري
4. With the firm-less form of 'nun' by replacing the Dammah, belongs to the five verbs in the following cases:

يفعلان they do (Dual masc.).

يفعلون they do (Plural masc.).

تفعلان you do (Dual fem.).

تفعلون you do (Plural masc.).

تفعلين 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 or سَأَذْهَبُ مَعَكَ غَدًا "I shall go with you tomorrow."

3.4.2 (f) The Subjunctive Mood المضارع المنصوب

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 (أن), is in the indicative mood (aktubu). After the placement of (أن)

('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 fatHa". 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 3.6
Subjunctives particles

الحرف القاصب Subjunctive	The meaning
أن 'an	that
ألا 'al-laa	that not
حتى Hatae	until, so that
لكي laam, kay, likay	so that
لأن li'ana	so that
لأن لا laa, li'ana	so that not
ف faa', waaw	so that
أو 'aw	unless that, until that
لنا liana	not

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 أو au when it means "unless that, until that".

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

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'

(يَكِب) 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, (يَكْتَبَانِ) becomes (يَكْتَبَا) and (يَكْتُوبْنَ) becomes (يَكْتُوبَا) with the omission of 'nuwn' as stated above. Cowan (1958:92) states "Those persons which end with (و) preceded with a long vowel after the last radical loses its (و) and if the preceding long vowel is 'u' an extra 'alif' is added". On the other hand, the (و) of (يَكْتَبْنَ) and (تَكْتُوبْنَ) still remains, Cowan (1958:92) explains "the 2nd and 3rd person plural feminine ends with (و) immediately after the last radical are the same in all three moods." Wright (1981:59) explains that the و remains as the feminine "to distinguish the 2nd person singular masculine from its feminine. A suffix is necessary, and obtaining the masculine يَكْتَبُ, and the feminine تَكْتُوبُ.

3.4.2 (g) The Jussive Mood المضارع المجزوم

Syed (1990:115) states " Due to the addition of certain particles before it, the meaning of مضارع 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 يَكِبُ;

whence it is sometimes called the apocope 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 كان (kaana):

The verb كان in the jussive mood loses its vowel letter 'waaw' (و), 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, كان in the jussive mood takes the shapes as explained by the following table:

Table 3.7 كان in the jussive mood

كان The verb to be	Persons	Gender
يكن yakun	3 rd sing	masc
تكن takun	3 rd .sing	fem.
تكن takun	2 nd .sing	masc.
تكون takuwny	2 nd .sing	fem.
أكن 'akun	1 st .sing	masc.& fem
يكونا yakuwnaa	3 rd .dual	masc.
تكونا takuwnaa	3 rd .dual	fem.
تكونا takuwnaa	2 nd .dual	masc.& fem
يكونوا yakuwnuw	3 rd .plural	masc.
يكنن yaknna	3 rd .plural	fem.
تكونوا takuwnuw	2 nd .plural.	masc.
تكنن takunna	2 nd .plural	fem.
نكن nakun	1 st . plural	masc. & fem

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 يَكْتُبُ yaktub "Let him write". However, Cowan (1958:98) states, "the jussive mood is rarely used standing alone, being generally preceded by the particle لَ." As in لِيَكْتُبْ liyaktub "Let him write", yet, if the conjunction فَ 'and so' precedes this particle, as stated by Thatcher (1942:81) "the لَ loses its vowel e.g. فَلْيَكْتُبْ falyaktub 'So let him write'."

2. The second person of the jussive mood after لَا (laa) used for prohibitions,

Thatcher 1942 among others, for instance لَا تَكْتُبْ do not write for masculine,

and لَا تَجْلِسِي do not sit for feminine.

3. The third important use for the jussive mood is the negation of the imperfect,

especially after (lam) لَمْ and (lammaa) لَمْآ; (lam) is used to deny a statement,

such as لَمْ يَكْتُبْ رِسَالَةً لَصَدِيقِهِ "he has not written a letter to his friend", however,

Cowan (1958:99) states "if لَمْ is strengthened by مَا it is then equal to 'not yet',

e.g. لَمْ يَفْهَمْ مَعْنَى هَذِهِ الْكَلِمَةِ "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. (لَمْ) (lam), as in: (لَمْ يَكْتُبْ) 'lam yaktub' They did not write (two)
2. (لَمْ) (lamma) as in: (لَمْ يَكْتُبْ) lammaa yaktub He has not yet written, inanalyzing

this sentence are the following results:

- a. (لَمْ) and (لَمْ) both denote negation.
 - b. The final letter takes a 'sukuwn' (سكون), 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. (لَا أَمْر) imperative 'laam' as in: (surah Al Talaq):
(لِيَفْقَ ذُو سَعَةٍ مِنْ سَعَتِهِ) "Let a man of means spend according to his means" Yousf Ali
(2000:704) and (Nadwi, 1979: 113)
4. (لَا) 'la' in prohibition, as in: (لَا تَكْذِبْ) don't lie.

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

Table 3.8
The Jussive Mood.

Particle	Meaning	Example
لَمْ lam	To deny statement	لَمْ يَكْتُبْ (He did not write).
لَمْ lammaa	Not yet	لَمْ يَكْتُبْ (He has not written).
لَا أَمْر 'a' amr	Expresses a command	لِيَكْتُبْ (Let him write).
لَا laa	Do not	لَا تَكْتُبْ (Do not write).

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:

(إن) "in" even it, (إذ ما) "idh maa" whenever, (من) "man" who, (ما) "maa" that which,
 (مهنا) "mahmaa" whatever, (ما) "maa" what a, (كيفما) "kayfamaa" in whatever way,
 (متى) "matae" when, (أينما) "aynamaa" whenever, (أيان) "ayyaana" in what time, (أى)
 "annae" whence, (حيثما) "Haythumaa" wherever.

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

1. Quiescence in the ending of the verb, such as: (لم يكتب) He didn't write.
2. The elimination of the incomplete letter حروف العلة in the verb with an incomplete ending, for instance, the verb (يا'Ty) يعطى (to give) becomes (ya'T) يعط with the elimination of the last letter 'yaa' (ى) because the verb originally (يعطى) with incomplete letter.
3. The elimination of (nuwn) in the five verbs as in: lam yaktubuw (لم يكتبوا) with the elimination of the ن (nuwn) because the verb originally: yaktubuwna (يكتبون) with (nuwn).

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 ت and its vowel", thus forming the root of ك ت ب 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 (اكتب) Write.

Thatcher (1942:84) states that "The imperative فعل الأمر fi'l '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 حضر be present, حذار be aware."

So, as stated above the imperative is formed from the imperfect second person, for example, **يَكُتِبْ** if we want to form the imperative, the modifications are:

1. Dropping the pronominal prefix 'yaa'' (يَ)

2. Replacement with it an (ا), alternatively having **اَكْتُبْ**. 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 (ا) may be made into a vowel with the use of the Dammah. The second radical of the imperfect has the Dammah, for example: (**يَكُتِبْ**). Otherwise, the prefix (ا) has the ‘kasrah’ as in (**اَنْحَ**) “(you) open.”

The imperative has no (ا) prefix, in case of a weak letter in the middle radical of the imperfect, such as “yanaamu”(نام) (He sleeps), “yaquwlu” (يقول) (He says), “yabiyy’u” (يبيع) (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” (نام) sleep, “qul” (قل) say, “bi” (بيع) and sell. The first radical verb is ‘hamzah’ in the past tense form, such as ‘akhadha (أخذ) He took, (أكل) he ate. The imperfect forms for the previous past tenses are (يأخذ) He takes, (يأكل) He eats respectively, those verbs have their imperative without an (ا). So, the imperative will

be (خذ) take, and (كل) eat respectively. Syed (1990:100) states, "If the letter after the sign of مضارع is with a vowel sign, drop the sign of مضارع, 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 (مجرور) 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' (نون التوكيد). When it is doubled it is called 'al thaqiylah' (الثقيلة), and when single it is called (الخفيفة). Cowan (1958:99) states "The jussive mood may be strengthened by adding ن or ُ to the various persons." However, it is also used with the imperative to show a strong command. Consider the following: (اكتب) Write, (لا تكتب) "You should write", (لتكتب) "You must write", (لا تكتب) "Do not write", (لا تكتب) 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" (بعثك الكتاب) (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, Tamam 1985, quoted in Badri) discuss this issue of tense and aspect "'az-zamanu wa 'alwizhatu" الزمن والوجهة 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 الزمن الماضي indicates a completed action. So, the main verb, which indicates this tense, is the past tense (maaDy) form, such as (أكل) (He ate), (ذهب) (He went). However, the imperfect verb الفعل المضارع muDaari' also shows this tense, signing this tense after the preceding 'lam' (لم) and 'lammaa' (لَمْ). Therefore, the verb will be in the jussive mood denoting negation, such as: (زرتك 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 زرتك, and that is the maaDy form فعل ماضى, and the other is 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), (يذهب) (He goes), (يشاهد) (He watches). However, the past form also indicates the present tense. It concerns the present by explaining creation (بعتك 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 (سأكتب) I will write, or (سوف) "sawfa" as in: (سوف أكتب) I will write.

However, the imperfect verb shows the future tense in the subjunctive mood as in: (لن يكتب) He will not write, and in the jussive mood but, not with (ل) and (لأ), as in: لا (تدخلوا من باب واحد) "Enter not all by one gate." Yusuf Ali (2000:286). We have to note that (السين) and (سوف) are letters of the future tense that are specific to the imperfect verb changing from the present tense to the future tense. The letter (سوف) has a longer effect than the letter (السين), and cannot be followed by a negation, therefore it is incorrect to say (سوف لا أذهب) "Later, I am not going," instead: (لن أذهب) "I will not go." So, it is clear that (سوف) 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 سوف before it, or prefixing a letter س (syn)." The maaDy form also shows this tense when including a request as in: "sallamaka 'allahu" (سَلِّمْكَ اللهُ) "May Allah save you," or when it is placed after (إذا) it or (إن) even if as in: "idhaa naSaHtany shakartuka" إذا نصحتني شكرتك "If you advise me I will thank you."

The imperative verb فعل الأمر is considered as a request form, such as: (اكتب) (Write), (اذهب) (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 (الجملة الفعلية) the verbal sentence," for instance, "jaa'a 'ar-rajulu" جاء الرجل (the man came), the verb "jaa'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" جملة نائب الفاعل is also considered as a verbal sentence because it starts with a verb, as in: "kutiba 'd-darsu" كُتِبَ الدرس "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 فاعل 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 الطالبان '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-الفاعل- the subject is feminine singular, dual or plural the verb is put in the 3rd person singular feminine" we say:

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

(كتبت الطالبتان 'الدرس') "The (two) female students wrote the lesson."

(كتبت 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~aan also (قالت الأعراب آمتا), 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 (غابت النجوم) "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: (كتب الطالبُ الدرسَ), or (كتبَ الدرسَ الطالبُ). 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 (كتبَ الطالبُ الدرسَ) "The student wrote the lesson" is a verbal sentence, and (الطالبُ كتبَ الدرسَ) "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 الاسمية in which the subject appears first".

Some examples of the nominal sentences are as follow: (الكتابُ جديدٌ) "The book is new" (الطالبُ قامَ) "The student stands up". The first word of each of the above sentences is called (مبتدأ) the subject, and the second word (خبر) the predicate. It is called a nominal sentence since it begins with (اسم) a noun; Syed (1979:37) says, "...is called الجملة الاسمية the nominal sentence because the sentence stars with, a اسم noun". However, if the first word of the nominal sentence is a proper name, as in: (يوسفُ كريمٌ) "Yusuf is a kind man," it needs no article (أل), but if the first word (the subject) is not a proper noun, the article (أل) will be prefixed as in: (الطالبانِ مجتهدانِ) "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 الاسمية '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: الطالبانِ المجتهدانِ.

Next, the sentence predicate: which contains a verb and its agent as in الطالب كتبَ الدرسَ

(The student wrote the lesson), and is called verbal predicate sentence حُرِّمَ جُمْلَةٌ فَعْلِيَّةٌ

Then, other types of predicate are nominal predicate sentence (جُمْلَةٌ اِسْمِيَّةٌ حُرِّمَ) and quasi - sentence predicate (حُرِّمَ شَيْءٌ جُمْلَةٌ).

On the issue of agreement, the subject (المبتدأ) and the predicate (الخبر) in the nominal sentence should be in the nominative case (مرفوع), 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 مرفوع". 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. (الولدُ جلسَ) 'alwaladu jalasa' "The boy sat down"
2. (الولدانِ جلسا) 'alwaladaani jalasaa' "The (two) boys sat down"
3. (الأولادُ جلسوا) 'al'awladu jalasuw' "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. (الطالبة كتبتُ الدرسَ) 'aT-Taalibatu katabt ad-darsa' "The (female) student wrote the lesson."

2. (الطالبان كتبتا الدرس) 'aT-Taalibtaani katabataa ad-drsa' "The female students (two) wrote the lesson."

3. (الطالبة كتبت الدرس) 'aT-Taalibaatu katabna ad-drsa' "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 3.9
Nominal and Verbal Sentence Inflections'

الجملة الفعلية Verbal Sentence	الجملة الاسمية Nominal sentence	English Translation
كتب الطالبُ الدرسَ	الطالب كتب الدرسَ	The student wrote the lesson.
كتب الطالبان الدرسَ	الطالبان كتبا الدرسَ	The (2) students wrote the lesson.
كتب الطلابُ الدرسَ	الطلابُ كتبوا الدرسَ	The students wrote the lesson.
كتبتُ الطالبةُ الدرسَ	الطالبةُ كتبتُ الدرسَ	The female wrote the lesson.
كتبتُ الطالبتان الدرسَ	الطالبتان كتبتا الدرسَ	The (2) females wrote the lesson.
كتبتُ الطالباتُ الدرسَ	الطالباتُ كتبنِ الدرسَ	The females wrote the lesson.

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.