

Arabic Grammar in Context

Mohammad T. Alhawary

Arabic Grammar in Context

Arabic Grammar in Context offers a unique and exciting approach to learning grammar. It presents grammar as a necessary and essential tool for understanding Arabic and for developing comprehension and production skills.

Features include:

- authentic texts from a rich variety of sources, literary and non-literary, used as the starting point for the illustration and explanation of key areas of Arabic grammar
- clear and authoritative demonstration of the relevance of grammar for understanding and interpreting Arabic
- a wide range of appropriate exercises designed to consolidate learning
- fully vocalized exercises and texts
- a glossary of vocabulary and expressions provided at the end of the book
- audio readings of the texts available online for additional listening practice.

Suitable for class use and independent study, *Arabic Grammar in Context* is ideal for intermediate to advanced learners of Arabic.

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LANGUAGES IN CONTEXT

The *Languages in Context* series presents students with an engaging way of learning grammar while also acquiring cultural and topical knowledge. Each book in the series uses authentic texts, drawn from a generous variety of sources, as the starting point for the explanation of key areas of grammar. Grammar points are then consolidated with a wide range of exercises to test students' understanding.

Aimed at intermediate to advanced students, The *Languages in Context* series is suitable for both class use and independent study.

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Preface

This book is intended for intermediate and advanced learners of Arabic for understanding how Arabic functions within authentic texts as well as for developing comprehension and productive grammar skills. It can be used as a:

- main text for an Arabic grammar and structure course to develop or consolidate a robust knowledge of the grammar and structure in context
- supplementary text for Arabic language courses and programs during the first 2 to 5 years of Arabic
- main text in a bridging course intended to prepare students to tackle content-based courses taught exclusively in Arabic
- main text in a course of Arabic language through literature and culture due to the careful selection of its well over fifty authentic texts and the attention given to vocabulary, with a glossary of vocabulary and expressions provided at the end of the book
- self-study source, with the texts and exercises being fully vocalized and an answer key of all the exercises provided.

The book can best be used in combination with the Arabic grammar reference: *Modern Standard Arabic Grammar: A Learner's Guide* (Alhawary 2011).

Each chapter contains two authentic texts: one beginning the chapter and another concluding it. The first text is intended to highlight the grammar point in focus. The concluding text is intended to serve the learning objectives of a given chapter. It is provided unvocalized in order to serve additionally as a review text of the preceding chapters incrementally. All texts are graded (in terms of both structure and vocabulary) according to proficiency (from the intermediate to the advanced level and beyond), according to frequency (from the more frequent to the less frequent), and according to communicative functions (from the more basic to the more formal). Since texts are graded, this means that exposure to the grammar points presented throughout the book is incremental; subsequent texts recycle previous grammar points so that any given text can also be used for additional practice and/or homework assignments of points presented in a previous text or texts. This feature will additionally aid in grammar learning and retention.

The texts are by different authors (both male and female) from across the Arab world and from different genres (literary and non-literary). Apart from some texts selected from the Medieval period, the majority of texts are from roughly the past 100 years. To preserve the authenticity of the texts, no significant alterations of vocabulary and structures are made and almost all modifications, when necessary to control for length, are in the forms of omissions. A few structures (such as adverbs) explained in subsequent chapters are left deliberately for foreshadowing and to preserve the authenticity of the text.

Following the first text, each chapter contains three sections to explain the grammar points highlighted in the text: “Form,” “Use,” and “Other points to note.” The third section is intended to explain secondary points in the text or relevant points not in the text. Cross-references are made to relevant sections of other grammar points within the book. References to the relevant sections of the reference grammar book mentioned above are provided under the heading “See for further information.” These four sections are then followed by five exercises (including the concluding text), which aim at developing comprehension and production grammar skills. The exercises recycle both vocabulary and structure presented in previous chapters so that the book makes it possible to learn vocabulary while learning grammar robustly.

To aid the intermediate learner (in the first 15 chapters) and help avoid any confusion to do with verb conjugations or derivations of certain words (such as derived verbal nouns), texts and exercises are fully vocalized at the word level whether or not a light/eliding *hamza* (word initially preceded by a vowel) is present or where a helping vowel would be needed. Beyond Chapter 15, the reading rules are incorporated including the omission of the vowel of the light/eliding *hamza* and the addition of helping vowels. These rules are explained in Chapter 1 of the reference grammar book. However, some learners may not have been exposed to such rules. Reading rules are essential in the ability to read at the sentence level; i.e., beyond the word level.

In addition to grammar, attention is also paid to vocabulary—beyond the selection of texts with level-appropriate vocabulary. To make the texts widely accessible and to aid in the learning and retention of vocabulary, a glossary of words, idiomatic expressions, and collocations is provided at the end of the book. The words and expressions are arranged alphabetically for easy access, taking into account the intermediate learner in particular. When a verb in either of the two texts of a given chapter occurs, the verb is provided in the dictionary in its past and present form together with its verbal noun and preposition, if a particular one is used. A noun or adjective occurring in the singular is provided with its plural form and vice versa, unless such a word is rarely used. In the event a given word has two different meanings, the different meanings are separated by a semicolon; so are expressions from words. Words which have more frequently used synonyms are signaled by including the more frequently used words preceded by the “=” symbol in parentheses.

Additionally, seven review texts are included in a final chapter. These review texts provide the learner with an opportunity to review and integrate all the points learned in the preceding chapters. They are also added to further tap the rich variety of sources and genres of Arabic and for the learner to develop appreciation of such texts. Since such texts presuppose advanced levels of proficiency, meanings of only key vocabulary in the texts are provided. Each text has a different set of brief analytical questions to help the learner apply again what they have learned and to further develop appreciation of grammar and understanding how grammar contributes to meaning.

The book is by no means an exhaustive coverage of all Standard Arabic grammar. However, it contains a significant amount of the grammar which students find difficult to learn. It is also hoped that once learners work through the contents of the book, they will be able to transition to using and understanding language functions and use on their own and with a great deal of confidence.

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My utmost gratitude goes to the authors and publishers of the texts included in this book. All of the texts included in the book are here acknowledged and listed (alphabetically) below together with their publication information. Works which are in the public domain are also listed with specific modern publications to aid the reader in readily accessing the texts and their larger contexts.

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The following extract is from the fables of «كَلِيلَةُ وَدِمْنَةُ». As you read the text, look at the way in which words are used with and without the definite article.

Text 1



زَعَمُوا أَنْ تُعَلِّبَا أَتَى غَابَةً فِيهَا طَبْلٌ مُعَلَّقٌ عَلَى شَجَرَةٍ. وَكُلَّمَا هَبَّتِ الرِّيحُ عَلَى قُضْبَانِ تِلْكَ الشَّجَرَةِ حَرَّكَتْهَا فَضَرَبَتْ الطَّبْلَ فَسَمِعَ لَهُ صَوْتُ عَظِيمٍ. فَتَوَجَّهَ الثَّعْلَبُ نَحْوَهُ لِأَجْلِ مَا سَمِعَ مِنْ عَظِيمِ صَوْتِهِ. فَلَمَّا أَتَاهُ وَجَدَهُ ضَخْمًا، فَأَيَّقَنَ فِي نَفْسِهِ بِكَثْرَةِ اللَّحْمِ وَالشَّحْمِ. فَعَالَجَهُ حَتَّى شَقَّهٗ، فَرَأَهُ أَجُوفًا لَا شَيْءَ فِيهِ.

The following extract is from an autobiographical work: «أَثْقَلُ مِنْ رَضْوَى». As you read the text, look at the way in which words exhibit definite and indefinite use:

Text 2



مَسَاءَ الْخَمِيسِ، السَّادِسَ عَشَرَ مِنْ إِبْرَيْلِ، أَيَّ بَعْدَ أُسْبُوعٍ مِنْ أَحْدَاثِ الْكَاتِدْرَانِيَّةِ، اتَّصَلْتُ بِزَمِيلَتِي الدُّكْتُورَةِ «فَاتِنِ مُرْسِي». كَانَتْ السَّاعَةُ تُقَارِبُ الثَّامِنَةَ مَسَاءً. أَخْبَرْتَنِي أَنَّهَا غَادَرَتْ الْجَامِعَةَ لِلتَّوِّ، وَهِيَ فِي طَرِيقِهَا إِلَى الْمَنْزِلِ، فَعَادَةً مَا تَنْتَهِي الْمُحَاضِرَاتُ فِي الْكَلِيَّةِ بَعْدَ الظُّهْرِ. وَأَذْكَرُ أَنِّي لِعِدَّةِ أَعْوَامٍ كُنْتُ أَنهِي مُحَاضِرَاتِي لِطُلَّابِ الدَّرَاسَاتِ الْعُلْيَا 5

في السَّابِغَةِ مَسَاءً. فَتَبَدُّوا الكُلَيْبَةَ- تَحْدِيدًا فِي فَصْلِ الشَّنَاءِ- مُقْفَرَةً، وَمُعْظَمُ
 أَبْوَابِهَا مُعْلَقَةٌ مِمَّا يُضْطَرُّنَا لِلِانْتِقَالِ مِنْ جَنَاحٍ فِي الْمَبْنَى إِلَى جَنَاحٍ آخَرَ،
 وَالنُّزُولِ وَالصُّعُودِ ثُمَّ النُّزُولِ ثَانِيَةً، لِأَنَّ كُلَّ مَخَارِجِ الكُلَيْبَةِ مُعْلَقَةٌ بِاسْتِثْنَاءِ
 بَابِ جَانِبِيٍّ صَغِيرٍ.

1 FORM

Apart from pronouns and proper names which are definite, words in Arabic (nouns and adjectives) are marked for definiteness or indefiniteness. Indefiniteness is zero-marked in pause form (i.e., without grammatical/case endings) or with *nunation* تَنْوِين in full forms in the singular and irregular/broken plural (except for *diptotes*: see Chapter 22) with three possible endings. Accordingly, four forms are possible (see also Chapter 2 for other endings in the dual, sound masculine plural, and sound feminine plural):

| | Nominative | Accusative | Genitive |
|---------------------------------|-------------------|-------------------|-----------------|
| Pause Form: | | | |
| <i>Singular:</i> | شَجْرَةٌ | شَجْرَةٌ | شَجْرَةٌ |
| <i>Irregular/broken plural:</i> | أَشْجَارٌ | أَشْجَارٌ | أَشْجَارٌ |
| Full Form: | | | |
| <i>Singular:</i> | شَجْرَةٌ | شَجْرَةً | شَجْرَةٍ |
| <i>Irregular/broken plural:</i> | أَشْجَارٌ | أَشْجَارًا | أَشْجَارٍ |

Naturally, use of a pronoun suffix marks nouns for definiteness (such as كِتَابِي “my book” and كِتَابُهَا “her book”). However, definiteness is mainly marked by the definite article الـ “the” (without تَنْوِين *nunation*). When a definite noun is modified by an adjective, the adjective is also marked by the definite article. However, when modified by another noun such as in an *iDaafa* structure, only the second/last noun within an *iDaafa* structure is marked by the definite article (or a pronoun) and the whole construction would then be considered definite:

| <i>Definite Noun</i> | <i>Definite Noun-Adjective</i> | <i>Definite 'iDaafa</i> |
|----------------------|--------------------------------|---|
| القِرَاءَة | القِرَاءَة السَّرِيعَة | قِرَاءَة الكُتُب |
| "[the] reading" | "[the] fast reading" | "the reading of books/ "reading books" |

2 USE

- a** Generally speaking, use of the indefinite and definite in Arabic is more transparent and straightforward than that of English.
- b** In Arabic, indefinite use of nouns—whether in the singular or plural—is very straightforward and follows one general rule: first mention of a specific entity or entities (i.e., being newly introduced information) in the discourse, such as: *تَعَلَّبَ* “a fox,” *غَابَة* “a forest,” *طَبْلٌ* “a drum,” *شَجَرَة* “a tree,” *صَوْت عَظِيم* “a great sound” (Text 1: lines 1–2), *أُسْبُوع* “a week” in *بَعْدَ أُسْبُوع* (Text 2: line 1) “after a week,” and *لِعِدَّةِ أَعْوَام* “a number of years” (Text 2: line 5).
- c** Once nouns are re-introduced into the discourse, they become defined as old or already known information. Therefore, when such nouns are re-introduced, they exhibit definite use, such as the three nouns used again: *الشَّجَرَة* “the tree,” *الطَّبْلُ* “the drum,” and *التَّعَلَّبُ* “the fox” (Text 1: lines 2–3).
- d** The above rule does not apply to unique nouns such as *الرَّيْحُ* “the wind” (Text 1: line 1). Such nouns are instead used with the definite article even if they are introduced for the first time in the discourse. Similar nouns include: *الشَّمْسُ* “the sun,” *القَمَرُ* “the moon,” (not in texts), and *الشِّتَاءُ* “the winter” (Text 2: line 6), etc. Other nouns include: days of the week (*الْخَمِيسُ* “Thursday”), ordinal numbers (*السَّادِسَ عَشْرَ* “the sixteenth”), time and hour (*السَّاعَة* “the time,” *الثَّامِنَة* “the eighth hour”), and time periods (*الظُّهْرُ* “[the noon]”) (Text 2: lines 1–4).
- e** By the same token, nouns that involve shared knowledge among speakers (i.e., nouns that are easily/uniquely identifiable by speakers and hearer or writer and reader) exhibit definite use within a certain context. Such nouns include *الكاتِدْرَائِيَّةُ* “the cathedral,” *الجامِعةُ* “the university,” *الْمَنْزَلُ* “the house,” and *الْمَبْنَى* “the building” (Text 2: lines 2–4, 7). Note, by contrast, since it may not be assumed (among Arabic speakers) that a building has a side door, *باب جَانِبِي صَغِيرٍ* “a small side door” is expressed in the indefinite (Text 2: line 9).
- f** Similarly, nouns (whether concrete or abstract and whether singular or plural) having a generic meaning/reference (i.e., not referring to any specific entity/entities but rather to all members of the class/set or category of such entities in general) are expressed in the definite. For example, consider the following examples:

أُحِبُّ السَّبَّاحَةَ. "I like [the] swimming."
 أُحِبُّ اللَّحْمَ. "I like [the] meat."

where "swimming" (which is a verbal noun *مَصْدَر*) and "meat" are used with the definite article, since both are used to refer to "swimming" and to "meat" in general. Hence, *اللَّحْمَ* "the meat," *الشَّحْمَ* "the fat" (Text 1: line 4), *المُحَاضِرَاتِ* "the lectures," *الدَّرَاسَاتِ العُلْيَا* "the graduate studies," *الإنْتِقَالَ* "the moving," *النُّزُولَ* "the descending," and *الصُّعُودَ* "the ascending" are all used with the definite article (Text 2: lines 4–5, 7).

- g** To avoid confusion, in part due to the complexity with which the concept is expressed in English, consider the following four sentences expressing a general statement about foxes (i.e., with no particular reference to any particular fox or foxes) being smart animals, where only the first two are grammatical (the ungrammatical sentences are marked by an asterisk):

التَّعَالِبُ حَيَوَانٌ ذَكِيٌّ.

"The fox is a smart animal."

التَّعَالِبُ حَيَوَانَاتٌ ذَكِيَّةٌ.

"Foxes are smart animals."

* تَعَالِبٌ حَيَوَانٌ ذَكِيٌّ.

"The fox is a smart animal."

* تَعَالِبُ حَيَوَانَاتٌ ذَكِيَّةٌ.

"Foxes are smart animals."

The last two sentences are ungrammatical, since a statement is made about all foxes in general, but "fox" and "foxes" are used in the indefinite. (Note, in addition, MSA does not allow indefinite subjects.) On the other hand, consider the following four sentences expressing the same general statements about foxes, but only the first three are grammatical, and the fourth is not, since definiteness use in English is not as transparent and straightforward:

The fox is a smart animal.

A fox is a smart animal.

Foxes are smart animals.

The foxes are smart animals.*

- h** Finally, titles occur with the definite article, as *الدُّكْتُورَةَ* "the professor/the doctor" (Text 2: line 2).

Other points to note

- As stated above, although the first noun in an *'iDaafa* structure always occurs without the definite article, it inherits the definite article from the second/last noun of the *'iDaafa* structure and therefore is treated as definite for the reasons stated above, as in:

| | |
|-----------------------------------|---|
| قُضبانُ تِلْكَ الشَّجَرَةِ | “the sticks/branches of that tree” (Text 1: line 2), |
| مَسَاءُ الْخَمِيسِ | “the evening of Thursday/Thursday evening” (Text 2: line 1) |
| أَحْدَاثُ الْكَاتَدْرَائِيَّةِ | “the events of the cathedral/the cathedral events” (Text 2: lines 1–2) |
| طُلَّابُ الدَّرَاسَاتِ الْعُلْيَا | “the students of the graduate studies/the graduate students” (Text 2: line 5) |
| فَصْلُ الشِّتَاءِ | “the season of winter/the winter season” (Text 2: line 6) |
| مَخَارِجُ الْكَلِّيَّةِ | “the exits of the college/the college exits” (Text 2: line 8) |

- Proper names and nouns containing a possessive pronoun suffix are already definite and, therefore, the definite article is implied and not needed, as in رَئِيسُ مِصْرَ “the president of Egypt” and اِقْتِصَادُ بِلَادِي “the economy of my country.”
- Since names of languages are unique, all names of languages are definite whether or not the word اللُّغَةُ “language” is used, as in: الْعَرَبِيَّةُ/اللُّغَةُ الْعَرَبِيَّةُ “[the] Arabic [language]” and الْإِنْجِلِيزِيَّةُ/اللُّغَةُ الْإِنْجِلِيزِيَّةُ “[the] English [language].”

See for further information:

Alhawary, Sections 3.3–4 on *'iDaafa* structure
 Alhawary, Sections 4.2.1.4 on indefinite subjects
 Alhawary, Section 14.2 on verbal nouns
 Alhawary, Section 22.2.3 on *diptotes*

EXERCISES

- Write the definite article in the blank where necessary.

- ١ أَكَلْتُ ___ بُرْتُقَالَةً قَبْلَ سَاعَةٍ.
- ٢ وَالِدَتِي مَرِيضَةٌ وَلَا تَسْتَطِيعُ أَنْ تَأْكُلَ ___ فَاكِهَةً.
- ٣ أَكُلُ ___ بَيْضَةً عَلَى الْفَطُورِ كُلِّ صَبَاحٍ.
- ٤ أُحِبُّ ___ قِرَاءَةَ.
- ٥ لَا يُحِبُّ وَالِدِي ___ قِرَاءَةَ ___ قِصَصٍ.

- ٦ لا يَسْتَطِيعُ أَخِي ___ دِرَاسَةَ فِي ___ بَيْتِ.
- ٧ يَدْرُسُ أَخِي فِي ___ مَكْتَبَةٍ ___ جَامِعَةٍ عَادَةً.
- ٨ فِي الصَّبَاحِ، حَضَرْتُ إِلَى ___ نَادِي مُتَأَخِّرًا.
- ٩ نُرِيدُ ___ سَفَرًا إِلَى ___ شَرْقٍ ___ أَوْسَطٍ.
- ١٠ كُلَّ يَوْمٍ ، أُغَادِرُ ___ بَيْتِ فِي ___ سَاعَةٍ ___ ثَامِنَةَ وَأَعُودُ فِي ___ خَامِسَةَ.

2 Translate the sentences below into Arabic.

- i He speaks Spanish and Italian.
- ii I eat lunch at a restaurant.
- iii She came to class late.
- iv I ate a banana at noon.
- v My father does not like tea.
- vi She likes drinking coffee.
- vii He likes going to the cinema.
- viii They go to school in the morning.
- ix Last week, we went to Chicago.
- x Studying at home is boring.

3 Identify the errors, if any, and provide the necessary corrections.

- ١ يُحِبُّ أَسَدٌ أَكْلَ فِي المَطْعَمِ.
- ٢ هُوَ أَيَّتِي قِرَاءَةَ مَجَلَّاتٍ.
- ٣ أَذْهَبُ إِلَى الجَامِعَةِ بِالسَّيَّارَةِ.
- ٤ تَتَكَلَّمُ وَالدَّتِي لُغَةَ فَرَنْسِيَّةً.
- ٥ أَحْتَاجُ إِلَى المَسَاعَدَةِ فِي وَاجِبِ الكِيمِيَاءِ . أُرِيدُ أَنْ أَذْهَبَ إِلَى مَكْتَبِ أُسْتَاذٍ.
- ٦ سَافَرْتُ إِلَى كَاليفورنِيَا سَنَةَ مَاضِيَّةً.
- ٧ لَا يُحِبُّونَ مُحَاضِرَاتٍ فِي صَبَاحٍ.
- ٨ وَالدُّهُ مُتَخَصِّصٌ فِي إِقْتِصَادِ أُورُوبَا.
- ٩ يُرِيدُ صَدِيقِي التَّخَصُّصَ فِي دِرَاسَاتِ عَرَبِيَّةً.

١٠ تُحِبُّ صَدِيقَتِي زِيَارَةَ آثَارِ بَلَدِهَا وَآثَارِ الْعَالَمِ.

4 Fill in the blank (in the passage below from «كَلْبِيَّةٌ وَدِمْنَةٌ») with the definite article where necessary.

زَعَمُوا أَنَّ أَسَدًا كَانَ فِي غَابَةِ مُجَاوِرَةٍ لِطَرِيقٍ مِنْ طُرُقِ نَاسٍ، وَكَانَ لَهُ أَصْحَابٌ ثَلَاثَةٌ: ذَنْبٌ وَغُرَابٌ وَابْنُ آوَى، وَأَنَّ رُعَاةَ مَرَوْا بِذَلِكَ طَرِيقًا. فَتَخَلَّفَ جَمَلٌ، فَدَخَلَ غَابَةَ حَتَّى جَاءَ إِلَى أَسَدٍ. فَقَالَ لَهُ أَسَدٌ: مَنْ أَيُّنَ جِئْتَ؟ فَقَالَ جَمَلٌ: مِنْ مَوْضِعٍ كَذَا.

5 Fill in the blank (in the passage below from «أَتَقَلُّ مِنْ رَضْوَى») with the definite article where necessary.

كَبُرَتْ «مَيٌّ». تَخَصَّصَتْ فِي لُغَةِ صِينِيَّةٍ. وَأَصْبَحَتْ مُتَرْجِمَةً. وَكَبُرَتْ «مَهَا». دَرَسَتْ اِقْتِصَادًا وَتَزَوَّجَتْ وَأَنْجَبَتْ وَلَدَيْنِ. وَ«هِنْدٌ» أَيْضًا تَخَرَّجَتْ مِنْ جَامِعَةٍ، دَرَسَتْ لُغَةَ إِنْجِلِيزِيَّةٍ وَأَدَابَهَا وَأَصْبَحَتْ مُدْرِّسَةً، وَتَزَوَّجَتْ. وَ«مُصْطَفَى» الَّذِي كَانَ يَجْلِسُ عَلَى دَرَجَةٍ مِنْ دَرَجَاتِ سُلْمٍ، يَنْهَمِكُ فِي قِرَاءَةِ قِصَّةٍ مِنْ قِصَصِ مُغَامِرَاتٍ، تُنَادِي عَلَيْهِ لِتَتَاوَلَ غَدَاءً فَيَمْشِي بِبُطْءٍ، لِأَنَّ كِتَابَ الَّذِي فِي يَدَيْهِ مَفْتُوحٌ أَمَامَ عَيْنَيْهِ، يُوَاصِلُ قِرَاءَةَ فِيهِ. كَبُرَ «مُصْطَفَى» وَتَخَرَّجَ مِنْ كَلْبِيَّةٍ هِنْدُسَةٍ.

15 | The passive voice

المَبْنِيّ لِلْمَجْهُولِ

The passage below is from an Al-Jazeera news report on the making of Al-Taa'if perfume in Saudi Arabia. As you read it, look at why and how verbs are used (in the passive) without actual subjects/doers and how the object/recipient of action takes the position of the subject.

Text



تَحْتَفِلُ «الطَّائِفُ» هَذِهِ الْأَيَّامَ بِمَوْسِمِ قِطَافِ أَرْبَعِمِائَةِ مِليُونِ وَرْدَةٍ، تُقَطَّفُ مِنْ أَلْفِي مَزْرَعَةٍ، تَتَوَزَّعُ فِي جَنُوبِ غَرْبِ الطَّائِفِ، وَتُنْتِجُ حَوَالِي ١٨ أَلْفَ تَوَلَّةِ دُهْنٍ مِنْ عِطْرِ الْوَرْدِ. وَتَسْتَهْلِكُ التَّوَلَّةُ الْوَاحِدَةُ مِنْ ٢٥-٤٠ أَلْفَ وَرْدَةٍ تُقَطَّفُ ثُمَّ تُطْبَخُ ثُمَّ تُقَطَّرُ.

وَيُعْتَبَرُ عِطْرُ الْوَرْدِ الطَّائِفِيِّ مِنْ أَعْلَى عِطُورِ الْوَرْدِ فِي الْعَالَمِ، وَبِحَسَبِ 5 الْمَزَارِعِ «عَايشِ الطَّلْحِي» فَإِنَّ أَثْرِيَاءَ وَوُجُهَاءَ الْخَلِيجِ يَحْجُزُونَ مُسَبِّقًا كَمِّيَّاتٍ كَبِيرَةً مِنَ الْمَعَامِلِ التَّقْلِيدِيَّةِ الْعَرِيفَةِ قَبْلَ عَرْضِهَا. وَيَتَرَاوَحُ سِعْرُ تَوَلَّةِ دُهْنِ الْوَرْدِ الْأَصْلِيِّ مِنَ الْمَعْمَلِ مُبَاشَرَةً بَيْنَ ١٥٠٠-٢٠٠٠ رِيَالٍ (٤٠٠-٥٣٣ دُولَارًا)، وَيُبَاعُ عِنْدَ بَعْضِ تِجَارِهِ بِفَارِقِ سِعْرِ كَبِيرٍ جِدًّا.

وَيُوكِّدُ صَاحِبُ أَقْدَمِ مَصَانِعِ الْوَرْدِ بِالطَّائِفِ «عُمَرُ قَاضِي» لِـ «الْجَزِيرَةِ» 10 نِتًا» أَنَّ دُهْنَ الْوَرْدِ الطَّائِفِيِّ لَيْسَ فِيهِ دَرَجَاتٌ أَوْ قِطْفَةٌ أُولَى أَوْ ثَانِيَّةٌ، كَمَا يُشَاعُ بَيْنَ النَّاسِ، «هُنَاكَ فَقَطْ نَوْعٌ جَيِّدٌ وَآخَرُ رَدِيءٌ»، وَالْجَيِّدُ مِنْهُ هُوَ الَّذِي يَتِمُّ اسْتِخْلَاصُهُ مِنْ أَرْبَعِينَ أَلْفَ وَرْدَةٍ.

وساهم إرتفاع مدينة الطائف عن مستوى سطح البحر بـ ٦٤٠٠ قدم في أن تكون مزارعها مثاليةً ومُناسبةً، ويكمن سرُّ تميُّزِ وِردِها عن غيرِه أنه ¹⁵ يُسقى عادةً بماءِ المطرِ وندى الضباب. ويقولُ «عايش الطلحي» للجزيرة نيت إن مزارعِ الوِردِ بالطائفِ سَمادُها عَضويٌّ وعِطْرُها طَبِيعِيٌّ ١٠٠٪، ولا تَدْخُلُ في صِناعَتِه أيُّ موادٍّ كيميائيَّة. وتَتَعَدَّدُ اسْتِخْدَاماتُ وِردِ الطائفِ، حَيْثُ يُضَافُ لِمِياهِ الشُّربِ لِإِضْفَاءِ نَكْهَةٍ خَاصَّةٍ، كَمَا يُسْتَعْمَلُ كَعِلاجٍ لِلصُّدَاعِ وأمراضِ القَلْبِ وآلامِ الأَسنانِ. وكان ²⁰ بَعْضُ نِساءِ الطائفِ يَضَعُنَّهُ بَينَ خُصَلاتِ شُعورِهِنَّ على شَكْلِ أَكاليِلَ وِعُقودٍ تَوْضَعُ على الرَّأسِ والعُنُقِ لِلْفَتاةِ الْمُتَزَوِّجَةِ وأقاربِها بِلَيْلَةِ الزَّفَافِ.

1 FORM

Verb endings in the passive voice **المَبْنِي لِلْمَجْهُولِ** follow the same as those of active voice **المَبْنِي لِلْمَعْلُومِ** verbs (see chapters 3 and 4). However, passive verbs have their own patterns. Below are the passive patterns of Forms I through X verbs (other forms such as quadrilaterals undergo similar changes to their patterns) in the present/imperfective and past/perfective. (Since some forms already express a passive voice meaning, not all patterns are used to express the passive voice.)

| X | VIII | VI | V | IV | III | II | I | |
|--------------|------------|------------|------------|----------|-----------|----------|----------|------------|
| يُسْتَفْعَلُ | يُفْتَعَلُ | يُنْفَعَلُ | يُنْفَعَلُ | يُفَعَلُ | يُفَاعَلُ | يُفَعَلُ | يُفَعَلُ | المُضارِع: |
| أُسْتُفْعِلَ | أُفْتُعِلَ | أُنْفُعِلَ | أُنْفُعِلَ | أُفُعِلَ | أُفَاعِلَ | أُفُعِلَ | أُفُعِلَ | المَاضِي: |

2 USE

- a In Arabic, passive voice **المَبْنِي لِلْمَجْهُولِ** is used mainly when the subject/ doer of the verb/ action is not known. In this case, the object/recipient of action takes the grammatical

17 | Conditional sentences

الجُمَلُ الشَّرْطِيَّةُ

The passage below is from the short story «السُّلْحَفَاءُ تُطِيرُ». As you read it, look at the types of conditional sentences being used, the types of conditional particles, and the verb tenses used in the two parts of conditional sentences.

Text



على رَأْسِ الحَارَةِ تَقُومُ دَارُ «داود أَفندي» - بطلِ هَذِهِ القِصَّةِ الخَيَالِيَّةِ - :
وإِجْهَةً طَوِيلَةً، بِهَا البَابُ، على الحَارَةِ، ووَاجِهَةً أُخْرَى على الشَّارِعِ،
مع أَنَّهَا شِبْرٌ وَنِصْفٌ شِبْرٍ عَرَضاً، إِلَّا أَنَّهَا تَدُلُّ على أَنَّ صَاحِبَ الدَّارِ
أَوْجَهُ وَأَعْنَى مِنْ بَقِيَّةِ السُّكَّانِ الَّذِينَ لَا يَسْتَطِيعُونَ رُؤْيَةَ الزَّفَافِ والمَوَاقِبِ
وَالخِنَاقَاتِ إِلَّا بَثْنِي رِقَابِهِمْ، وَبِخَطَرِ الوُقُوعِ فِي يَدِ رِجَالِ الإِسْعَافِ. ⁵
و«داود أَفندي» لَوْ خَرَجَ مِنْ بَيْنِ سَطُورِ هَذِهِ القِصَّةِ الخَيَالِيَّةِ وَعَاشَ لَكَانَ
الوَحِيدَ بَيْنَنَا الَّذِي يَسْكُنُ فِي مُلْكِهِ. وَالمَعْرُوفُ أَنَّ لَهُ أَيْضاً اسْتِحْقَاقاً فِي
وَقْفِ أُمِّ أُمِّهِ، أَوْ جَدِّ جَدِّهِ، فَلِمَاذَا يَنْتَشِبُ بِهَذِهِ الدَّارِ القَدِيمَةِ فِي هَذِهِ الحَارَةِ
المَسْدُودَةِ؟ لَوْ كُنْتُ مَكَانَهُ لَأَنْتَقَلْتُ إِلَى «الحَلِيمِيَّةِ» أَوْ «المُنِيرَةِ». كُنَّا نُجَلِّهُ
لِعِغْنَاهُ، وَلَعَلِّي كُنْتُ مِنْ بَيْنِ سُكَّانِ الحَارَةِ أَكْثَرَهُمْ ارْتِبَاطاً بِهِ رَغْمَ اخْتِلَافِنَا ¹⁰
فِي السَّنِّ وَالمِهْنَةِ. كُنْتُ إِذَا عُدْتُ لِدارِي مِنَ المَطْبَعَةِ فِي صُفْرَةِ الشَّمْسِ،
وَمَرَرْتُ عَلَيْهِ وَهُوَ جَالِسٌ أَمَامَ بَابِ دارِهِ، دَعَانِي لِمُجَالَسَتِهِ وَتَشَبَّثَ بِي
كَأَنَّهُ يَجِدُ لَذَّةً فِي أَنْ تُصَافِحَ يَدُهُ النَاعِمَةَ النَّظِيفَةَ يَدًا صُلْبَةً خَشِنَةً كَيْدِي.

1 FORM

The conditional sentence *الجُمْلَةُ الشَّرْطِيَّةُ* consists of two clauses or parts: (1) the conditional part or *جُمْلَةُ فِعْلِ الشَّرْطِ* “the conditional sentence” naming the condition and (2) the result part or *جُمْلَةُ جَوَابِ الشَّرْطِ* “the response sentence” stating the result of the condition. Arabic employs several conditional particles to introduce the conditional part (which also signal the type of the conditional sentence intended):

| | | | |
|-------|------|----------|-------------------|
| إِذَا | إِنْ | أَوْ | أَوْ لَا |
| “if” | “if” | “if/had” | “were it not for” |

Other conditional particles and words include those which also function as question words:

| | | | | | | | |
|-----------|------------|------------|-----------------|------------------|------------------|------------------|-------|
| مَنْ | مَا | مَهْمَا | مَتَى/مَتَى مَا | أَيْنَ/أَيْنَمَا | حَيْثُ/حَيْثُمَا | كَيْفَ/كَيْفَمَا | أَيَّ |
| “whoever” | “whatever” | “whatever” | “whenever” | “wherever” | “wherever” | “however” | “any” |

2 USE

- a** The possible/probable conditional sentence, where the condition is likely to be met, is expressed with the particle *إِذَا* or *إِنْ* and any of the particles and words (above) which also function as question words such as *مَنْ* “whoever”:

| | |
|--|--|
| إِذَا عُدْتُ لِإِدَارِي... دَعَانِي لِجَالِسَتِهِ. | “If I returned [= return] to my house, he invited [= invites] me to sit with him.” (lines 11–12) |
| إِذَا تَعَلَّمْتَ اسْتَفَدْتَ. | “If you learned [= learn], you benefited [= benefit].” (not in text) |
| إِنْ تَعَلَّمْتَ اسْتَفَدْتَ. | “If you learned [= learn], you benefited [= benefit].” (not in text) |
| مَنْ تَعَلَّمَ اسْتَفَادَ. | “Whoever learned [= learns], he benefited [= benefits].” (not in text) |

- b** The above possible/probable sentences are expressed with both parts in the past/perfective form of the verb. Three other variations are also possible, although *إِذَا* alone

does not require the jussive mood **المَجْزُوم** ending on the present imperfective verb following it (examples below are not in the text):

1. The conditional part and the result part can both be expressed with the present/imperfective form of the verb:

| | |
|---|---|
| إِذَا أَعُودُ لِدَارِي... يَدْعُونِي لِمُجَالَسَتِهِ. | “If I return to my house, he invites me to sit with him.” |
| إِذَا تَتَعَلَّمُ تَسْتَفِيدُ. | “If you learn, you benefit.” |
| إِنْ تَتَعَلَّمُ تَسْتَفِيدُ. | “If you learn, you benefit.” |
| مَنْ يَتَعَلَّمُ يَسْتَفِيدُ. | “Whoever learns, [he] benefits.” |

2. The conditional part is expressed with the present/imperfective form and the result part with the past/perfective form of the verb:

| | |
|---|---|
| إِذَا أَعُودُ لِدَارِي... دَعَانِي لِمُجَالَسَتِهِ. | “If I return to my house, he invited [= invites] me to sit with him.” |
| إِذَا تَتَعَلَّمُ اسْتَفَيْدْتَ. | “If you study, you benefited [= benefit].” |
| إِنْ تَتَعَلَّمُ اسْتَفَيْدْتَ. | “If you study, you benefited [= benefit].” |
| مَنْ يَتَعَلَّمُ اسْتَفَادَ. | “Whoever learns, he benefited [= benefits].” |

3. The conditional part is expressed with the past/perfective form and result part with the present/imperfective part:

| | |
|--|--|
| إِذَا عُدْتُ لِدَارِي... يَدْعُونِي لِمُجَالَسَتِهِ. | “If I returned [= return] to my house, he invites me to sit with him.” |
| إِذَا تَعَلَّمْتَ تَسْتَفِيدُ. | “If you learned [= learn], you benefit.” |
| إِنْ تَعَلَّمْتَ تَسْتَفِيدُ/ تَسْتَفِيدُ. | “If you learned [= learn], you benefit.” |
| مَنْ تَعَلَّمَ يَسْتَفِيدُ/ يَسْتَفِيدُ. | “Whoever learned [= learns], he benefits.” |

- c Other variations are also possible, in particular to do with the requirement of the result part to be introduced by the particle **فَ** (equivalent to the English “then”) in certain contexts. Seven such contexts are possible, where the jussive mood **المَجْزُوم** ending is not exhibited unless the verb (if it occurs in the result part) is naturally in the imperative or negative imperative (see Chapter 14). The examples below are not in the text:

1. use of a nominal sentence:

| | |
|---|---|
| إِنْ تَتَعَلَّمُ فَأَنْتَ الْمُسْتَفِيدُ. | “If you learn, then you are the beneficiary.” |
|---|---|

2. use of a verbal sentence containing an imperative verb, a negative imperative verb, or an interrogative word/particle:

إِنْ تَدْرُسُ فِي الْمَكْتَبَةِ فَادْرُسْ فِي الطَّابِقِ الثَّانِي.

“If you study in the library, then study on the second floor.”

إِنْ تَدْرُسُ فِي الْمَكْتَبَةِ فَلَا تَدْرُسْ فِي الطَّابِقِ الْأَوَّلِ.

“If you study in the library, then do not study on the first floor.”

إِنْ تَدْرُسُ فِي الْمَكْتَبَةِ فَهَلْ سَتَتَّصِلُ بِي؟

“If you study in the library, then will you call me?”

3. use of the verb لَيْسَ “is not” and other invariable verbs, such as عَسَى “hopefully,” لَيْتَ “wish that,” لَعَلَّ “hope that,” and كَأَنَّ “seems that”:

إِنْ تَدْرُسُ فِي الْمَكْتَبَةِ فَلَيْسَ الْمَكَانُ سَيِّئًا.

“If you study in the library, then the place is not bad.”

4. use of the particle قَدْ or رُبَّمَا “perhaps”:

إِنْ تَدْرُسُ فِي الْمَكْتَبَةِ فَرُبَّمَا تَجِدُنِي هُنَاكَ.

“If you study in the library, then you may find me there.”

5. use of the negation particle مَا:

إِنْ تَدْرُسُ فِي الْجَامِعَةِ فَمَا أَعْرِفُ أَيْنَ أَجِدُكَ.

“If you study in the university, then I do not know where to find you.”

6. use of the future tense negation particle لَنْ “will not”:

إِنْ تَدْرُسُ فِي الْمَكْتَبَةِ فَلَنْ نَجِدَكَ هُنَا.

“If you study in the library, then we won’t find you here.”

7. use of the future particle سَوْفَ or سَدَّ “will”:

إِنْ تَدْرُسُ فِي الْمَكْتَبَةِ فَسَتَجِدُنِي/فَسَوْفَ تَجِدُنِي هُنَاكَ.

“If you study in the library, then you will find me there.”

- d** The improbable conditional sentence, where the condition is not likely to be met, since it conveys hypothetical situations or wishful thinking not likely to materialize, is usually expressed by means of the particle لَوْ and both verbs in the conditional and result parts in the past/perfective form. The particle لَ is usually (though optionally) used to introduce the result part:

- لَوْ كُنْتُ مَكَانَهُ لَأَنْتَقَلْتُ... "If I were him, I would move out..." (line 9)
- لَوْ خَرَجَ مِنْ بَيْنِ سَطُورِ هَذِهِ الْقِصَّةِ... لَكَانَ الْوَحِيدَ... "If he were to come out from these lines, he would be the only one..." (lines 6-7)

- e The conditional part can also be expressed with the present/imperfective form or a nominal sentence (the examples below are not in the text):

- لَوْ أَمْلِكُ شَرِكَةً لَوَطَّفْتُهُ. "If I own [= owned] a company, I would employ/hire him."
- لَوْ أَنَا أَمْلِكُ شَرِكَةً لَوَطَّفْتُهُ. "If I own [= owned] a company, I would employ/hire him."
- لَوْ أَنَا مُدِيرُ شَرِكَةٍ لَوَطَّفْتُهُ. "If I am [= were] a manager of a company, I would employ/hire him."

- f The impossible conditional sentence, where the condition is too late to be met, is expressed by means of the particle لَوْ and both verbs in the conditional and results parts are always in the past/perfective form of the verb. The particle لَوْ is usually (though optionally) used to introduce the result part. Since use of the improbable conditional sentence in (d) is identical in form to the impossible conditional sentence (i.e., with the verbs of the two parts being expressed in the past/perfective form), meaning and context would help to differentiate between the two types:

| | | | |
|---------------------------------|---|--|---|
| Impossible: too late | = | لَوْ دَرَسْتَ قَبْلَ الْإِمْتِحَانِ لَنَجَحْتَ. | "If you had studied before the exam, you would have passed." (not in text) |
| Improbable: hypothetical | = | لَوْ خَرَجَ مِنْ بَيْنِ سَطُورِ هَذِهِ الْقِصَّةِ... لَكَانَ الْوَحِيدَ... | "If he were to come out from these lines, he would be the only one..." (line 6-7) |
| Improbable: wishful thinking | = | لَوْ كُنْتُ غَنِيًّا لَأَنْتَقَلْتُ إِلَى قَصْرِ كَبِيرٍ. | "If I were rich, I would move out to a big palace." (not in text) |

Other points to note

- Another improbable particle used to express the improbable conditional sentence is لَوْلَا. It can occur with a noun, pronoun, or a verbal noun/gerund مَصْدَر, among others, but not a verb, since its meaning/function would then be for "admonishing." The verb in the result part is always expressed in the past/perfective form:

لَوْلَاهُمْ لَسَافَرْتُ لِلْعَمَلِ فِي الْبَحْرَيْنِ. "Were it not for them, I would travel to work in Bahrain." (not in text)

لَوْ لَا أُسْرَتِي لَسَافَرْتُ لِلْعَمَلِ فِي الْبَحْرَيْنِ.

“Were it not for my family, I would travel to work in Bahrain.” (not in text)

لَوْ لَا الدِّرَاسَةَ لَسَافَرْتُ لِلْعَمَلِ فِي الْبَحْرَيْنِ.

“Were it not for studying, I would travel to work in Bahrain.” (not in text)

- If the result part (in a possible/probable conditional sentence) contains an imperative verb or a nominal sentence and the verb in the conditional part is in the past/perfective form, the use of the particle **فَ** is optional (this is similar in b[3] above where the jussive mood is optional—if the verb in the conditional part is in the past/perfective form):

إِنْ دَرَسْتَ فِي الْمَكْتَبَةِ فَادْرُسْ/ادْرُسْ فِي الطَّابِقِ الثَّانِي.

“If you studied [= study] in the library, then study on the second floor.”

إِنْ تَعَلَّمْتَ فَأَنْتَ/أَنْتَ الْمُسْتَفِيدُ.

“If you learned [= learn], then you are the beneficiary.”

- While use of the particle **لَ** is not required (i.e. being optional), especially when the result part is introduced by the negation particle **مَا** “did not,” it cannot be used when the result part is introduced by the negation particle **لَمْ** “did not”:

لَوْ دَرَسْتَ مَا/لَمَّا نَدِمْتَ.

“If you had studied, you would not have regretted it.” (not in text)

لَوْ دَرَسْتَ لَمْ تَتَذَمَّ.

“If you had studied, you would not have regretted it.” (not in text)

- The presence of the verb **كَانَ** preceding the possible/probable conditional sentence does not change the type of the conditional sentence; it simply makes reference to possible/probable condition in the past, being habitual possible condition in the past:

إِذَا عُدْتُ لِإِدَارِي... يَدْعُونِي لِجُلُوسَتِهِ.

“If I returned [= return] to my house, he invites me to sit with him.”

كُنْتُ إِذَا عُدْتُ لِإِدَارِي... يَدْعُونِي لِجُلُوسَتِهِ.

“If I returned to my house, he would invite me to sit with him.” (lines 11–12)

See for further information:

Alhawary, Sections 17.1 on explanation and examples of all conditional particles and words used in the possible/probable conditional sentence

Alhawary, Section 17.2.2, on the different constructions used with **لَوْ لَا** to express the improbable conditional sentence

Alhawary, Page 302: Note on the distinction between the use of **إِنْ** and **إِذَا**

EXERCISES

1 Choose the correct word from the options given.

١ لَمْ أَكُنْ مَشْغُولًا فِي أَثْنَاءِ زِيَارَتِي لِمَدِينَةِ وَاشْنُطُنْ لَزُرْتُ
الْمَتَاحِفَ هُنَاكَ.

أ. إِذَا ب. إِنْ ج. لَوْ د. لَوْلَا

٢ حُبُّهُ لِزَوْجَتِهِ لِأَقَامَ فِي وِلَايَةِ أُخْرَى.

أ. إِذَا ب. إِنْ ج. لَوْ د. لَوْلَا

٣ تَعْمَلُ بَجْدٍ فَسَوْفَ تَنْجَحُ فِي حَيَاتِكَ.

أ. إِذَا ب. إِنْ ج. لَوْ د. لَوْلَا

٤ ذَهَبْتُ إِلَى مَدِينَةِ دِيرِبُورِنَ فَقَدْ أَزُورُ الْمُتَحَفَ الْعَرَبِيَّ
الْأَمْرِيكِيَّ.

أ. إِذَا ب. مَا ج. لَوْ د. لَوْلَا

٥ يَفُحُّ بِهِ مِنْ جُهْدٍ فِي حَيَاتِهِ الْآنَ يَجِدُهُ فِيمَا بَعْدُ.

أ. إِذَا ب. إِنْ ج. مَا د. لَوْ

٦ يُعَلِّمُنِي كَيْفَ أَسْبَحُ كُنْتُ لَهُ شَاكِرًا.

أ. إِذَا ب. مَنْ ج. مَا د. لَوْ

٧ إِنْ تَسَافَرُ عَمَلًا مُنَاسِبًا.

أ. فَسَتَجِدُ ب. فَسَتَجِدُ ج. فَتَجِدُ د. فَتَجِدُ

٨ مَهْمَا تَفْعَلُ دُونَ جُهْدٍ.

أ. لَنْ تَنْجَحَ ب. فَلَنْ تَنْجَحَ ج. لَا تَنْجَحُ د. تَنْجَحُ

٩ مَنْ يَعْمَلُ بَجْدٍ .

أ. يَنْجَحُ ب. يَنْجَحُ ج. يَنْجَحُ د. سَوْفَ يَنْجَحُ

١٠. لَوْ كُنْتُ غَنِيًّا لَ _____ إِلَى بِلَادٍ كَثِيرَةٍ.
 أ. أُسَافِرُ ب. أُسَافِرَ ج. أُسَافِرُ د. سَافَرْتُ

2 Translate the sentences below into Arabic.

- i If you visit your parents, they will love you more.
- ii If he had a lot of money, he would travel to Japan.
- iii Had you called me, I would have helped you.
- iv Whenever you want to visit me, call me by phone first.
- v If I were in her shoes, I would not have done that.
- vi Wherever you are, you may find good people who will help you.
- vii Any human who lives here will like this place/if any human lives here, he will like this place.
- viii If you (plural masculine) eat in this restaurant, you won't like its meals.
- ix If I knew more about this topic, I would write an article about it.
- x Were it not for sport, he would not have joined this university.

3 Identify the errors, if any, and provide the necessary corrections.

- ١ لَوْ أَنْتَ مُعَلِّمُ الصَّفِّ، مَاذَا كُنْتَ تَفْعَلُ؟
- ٢ لَوْ عَمِلْتَ فِي الصَّيْفِ لَلَمْ تَحْتَجِ إِلَى الْمَالِ.
- ٣ إِنْ احْتَجْتَ إِلَى مُسَاعَدَتِي تَجِدُنِي فِي مَكْتَبِي.
- ٤ إِذَا فَكَّرْتَ جَيِّدًا تَجِدِي حَلًّا لِمُشْكَلَاتِكَ.
- ٥ لَوْلَا تَخَرَّجْتُ فِي السَّنَةِ الْمَاضِيَةِ لَكُنْتُ فِي كَاليفورنيا الْآنَ.
- ٦ إِنْ أَنْسَ لَا أَنْسَ زِيَارَتِي إِلَى الْمَدِينَةِ.
- ٧ إِذَا بَدَأَتِ الْعُطْلَةُ فَيَعُودُ الطُّلَابُ إِلَى بُيُوتِهِمْ.
- ٨ لَوْ كُنْتُ مَكَانَكَ فَسَأَلْتَحِقُ بِجَامِعَةٍ أُخْرَى.
- ٩ مَنْ لَا يُحِبُّ صُعُودَ الْجِبَالِ يَعْيشُ أَبَدَ الدَّهْرِ بَيْنَ الْحُفْرِ.
- ١٠ أَيُّ عَمَلٍ تَقُومُ بِهِ أَنْتَ مَسْئُولٌ عَنْهُ.

4 The passage below, attributed to Omar Ibn Al-Khattab, the Second Rightly Guided

Caliph after Prophet Muhammad, is from «جواهر الأدب»: (a) determine the types of the three conditional sentences used, (b) state the reason why the particle **لَ** is not used in one of the sentences' result part, and (c) fill in the blank with one of the following conditional particles:

لَوْ لَوْ إِذَا إِنْ

كَتَبَ «عُمَرُ بْنُ الْخَطَّابِ» الْمُتَوَفَّى فِي ٢٦ ذِي الْحِجَّةِ سَنَةِ ٢٢ هـ إِلَى بَعْضِ قُورَاهِ:
 «أَمَّا بَعْدُ: فَإِنِّي أَوْصِيكَ وَمَنْ مَعَكَ مِنَ الْأَجْنَادِ بِتَقْوَى اللَّهِ عَلَى كُلِّ حَالٍ فَإِنَّ تَقْوَى اللَّهِ
 أَفْضَلُ الْعُدَّةِ عَلَى الْعَدُوِّ، وَأَقْوَى الْمَكِيدَةِ فِي الْحَرْبِ، وَأَنْ تَكُونَ أَنْتَ وَمَنْ مَعَكَ أَشَدَّ
 إِحْتِرَاسًا مِنَ الْمَعَاصِي مِنْكُمْ مِنْ عَدُوِّكُمْ، فَإِنَّ ذُنُوبَ الْجَيْشِ أَخْوَفُ عَلَيْهِمْ مِنْ عَدُوِّهِمْ،
 وَ_____ ذَلِكَ لَمْ تَكُنْ لَنَا بِهِمْ قُوَّةً، لِأَنَّ عَدَدَنَا لَيْسَ كَعَدَدِهِمْ وَلَا عُدَّتُنَا كَعُدَّتِهِمْ،
 فَ_____ اسْتَوَيْنَا فِي الْمَعْصِيَةِ كَانَ لَهُمُ الْفَضْلُ عَلَيْنَا فِي الْقُوَّةِ، وَ_____ لَا
 نُنْصِرُ عَلَيْهِمْ بِطَاعَتِنَا لَمْ نَغْلِبْهُمْ بِقُوَّتِنَا.»

- 5 The stanzas below are from a poem «رسالة من تحت الماء»: (a) identify all instances of the conditional sentences by type, (b) identify the two parts of each, (c) state the reason why the particle **لَ** is not used in the result parts, and (d) state the reason why the particle **فَ** is not used in all of the result parts.

إِنْ كُنْتَ صَدِيقِي.. سَاعِدْنِي

كَيْ أُرْحَلَ عَنْكَ..

أَوْ كُنْتَ حَبِيبِي.. سَاعِدْنِي

كَيْ أَشْفَى مِنْكَ

لَوْ أَنِّي أَعْرِفُ أَنَّ الْحُبَّ خَطِيرٌ جِدًّا

مَا أَحْبَبْتُ

لَوْ أَنِّي أَعْرِفُ أَنَّ الْبَحْرَ عَمِيقٌ جِدًّا

ما أَبَحَرْتُ..
 لَوْ أَنِّي أَعْرِفُ خَاتِمَتِي
 ما كُنْتُ بَدَأْتُ...
 إِنْ كُنْتُ قَوِيًّا.. أَخْرِجْنِي
 مِنْ هَذَا الْيَمِّ..
 فَأَنَا لَا أَعْرِفُ فَنَّ الْعَوْمِ
 الْمَوْجُ الْأَزْرَقُ فِي عَيْنَيْكَ.. يُجْرِجُنِي نَحْوَ الْأَعْمَقِ
 وَأَنَا ما عِنْدِي تَجْرِبَةٌ
 فِي الْحُبِّ.. وَلَا عِنْدِي زَوْرَقٌ..
 إِنْ كُنْتُ أَعَزُّ عَلَيْكَ .. فَخُذْ بِيَدِي
 فَأَنَا عَاشِقَةٌ مِنْ رَأْسِي .. حَتَّى قَدَمِي
 إِنِّي أَتَنَفَّسُ تَحْتَ الْمَاءِ..
 إِنِّي أَغْرَقُ..
 أَغْرَقُ..
 أَغْرَقُ..

Additional texts for review

نُصُوصٌ إِضَافِيَّةٌ لِلْمُرَاجَعَةِ

Text 1



فَكَّرَ بِغَيْرِكَ

وَأَنْتَ تُعِدُّ فُطُورَكَ، فَكَّرَ بِغَيْرِكَ

[لَا تَنْسُ قُوْتَ الْحَمَامِ]

وَأَنْتَ تَخُوضُ حُرُوبَكَ، فَكَّرَ بِغَيْرِكَ

[لَا تَنْسُ مَنْ يَطْلُبُونَ السَّلَامَ]

وَأَنْتَ تُسَدِّدُ فَاتُورَةَ الْمَاءِ، فَكَّرَ بِغَيْرِكَ

[مَنْ يَرِضَعُونَ الْعَمَامَ]

وَأَنْتَ تَعُودُ إِلَى الْبَيْتِ، بَيْنَكَ، فَكَّرَ بِغَيْرِكَ

[لَا تَنْسُ شَعْبَ الْخِيَامِ]

وَأَنْتَ تَنَامُ وَتُحْصِي الْكُوكِبَ، فَكَّرَ بِغَيْرِكَ

[ثَمَّةَ مَنْ لَمْ يَجِدْ حَيِّزًا لِلْمَنَامِ]

وَأَنْتَ تَحْرُرُ نَفْسَكَ بِالِاسْتِعَارَاتِ، فَكَّرَ بِغَيْرِكَ

[مَنْ فَقَدُوا حَقَّهُمْ فِي الْكَلَامِ]

وَأَنْتَ تَفَكِّرُ بِالْآخَرِينَ الْبَعِيدِينَ، فَكَّرَ بِنَفْسِكَ

[قُلْ: لِيَنْتِي سَمْعَةٌ فِي الظَّلَامِ]

5

10

15

Glossary of vocabulary and expressions

المُفْرَدَات وَالتَّعَابِير

| | | |
|---|--|-------------------|
| | أثرياء، مُفْرَد: ثَرِيّ | rich people |
| to overburden, bear down on | أثْقَلَ، يُثْقِلُ، إِنْثَال | |
| favorite, dear | أَثِير (= عَرِيز) | |
| vacation; license | إِجَارَة، جَمْع: إِجَارَات | |
| foreigners | أَجْنَاب، مُفْرَد: أَجْنَبِيّ | |
| a meeting, gathering; social | إِجْتِمَاع؛ إِجْتِمَاعِيّ | |
| to postpone | أَجَلَ، يُؤَجِّلُ، تُؤَجِّلُ | |
| to undertake, make, carry out | أَجْرَى، يُجْرِي، إِجْرَاء | |
| | أَجْرَ | brick |
| | أَجْسَاد، مُفْرَد: جَسَد | bodies |
| sake; for the sake of, in order to | أَجْل؛ مِنْ أَجْلِ | |
| to make someone/something sit | أَجَّلَسَ، يُجْلِسُ، إِجْلَاس | |
| | أَجَلًا، يُجَلُّ، إِجْلَال | to revere |
| | أَجْمَالِيّ | total |
| soldiers | أَجْنَاد/جُنُود/جُنُود، مُفْرَد: جُنُودِيّ | |
| to abort | أَجْهَضَ، يُجْهَضُ، إِجْهَاض | |
| climates | أَجْوَاء، مُفْرَد: جَوّ | |
| | أَجْوَف | hollow, empty |
| feelings | أَحَاسِيس، مُفْرَد: إِحْسَاس | |
| to surround | أَحَاطَ، يُحِيطُ، إِحَاطَة | |
| | أَحَبَّ، يُحِبُّ، حُبّ | to love |
| to need | أَحْتَاجَ، يَحْتَاجُ، إِحْتِيَاج (إِلَى) | |
| taking precautions against | أَحْتَرَسَ (أَحْتَرَسَ، يَحْتَرِسُ) مِنْ | |
| | أَحْتَفَظَ، يَحْتَفِظُ، إِحْتِفَاط | to keep, preserve |
| | أَحْتَفَلَ، يَحْتَفِلُ، إِحْتِفَال | to celebrate |
| coming into contact, rubbing, mingling | أَحْتَكَّ (أَحْتَكَّ، يَحْتَكُّ) | |
| | أَبَى (= رَفَضَ)، يَأْبَى، إِبَاء | to refuse |
| a smile | إِبْتِسَامَة، جَمْع: إِبْتِسَامَات | |
| to set sail | أَبْحَرَ، يُبْحِرُ، إِبْحَار | |
| forever; never | أَبَدًا، إِلَى الْأَبَد؛ أَبَدًا | |
| bodies | أَبْدَان، مُفْرَد: بَدَن | |
| more or most prominent | أَبْزَرَ، صِفَة: بَارِز | |
| to keep, maintain | أَبَقَى، يُبْقِي، إِبْقَاء | |
| to inform; to make someone reach/obtain | أَبْلَغَ، يُبْلِغُ، إِبْلَاح | |
| jackal | إِبْنِ آوَى، جَمْع: بَنَاتِ آوَى | |
| | أَبْهَة | grandeur |
| to come; to come up with | أَتَى، يَأْتِي، إِثْيَان؛ أَتَى بِـ، يَأْتِي بِـ، إِثْيَان بِـ | |
| to allow, permit, afford | أَتَاحَ، يُتَبِّحُ، إِتَاحَة | |
| to turn (in a direction) | أَتَجَّهَ، يُتَجَّهُ، اتَّجَاه | |
| to expand | أَتَسَّعَ، يَتَسَّعُ، اتَّسَاع | |
| (modes of) communication | اتِّصَالَات، مُفْرَد: اتِّصَال | |
| to call, contact | اتَّصَلَ، يَتَّصِلُ، اتِّصَال | |
| to become clear | اتَّضَحَ، يَتَّضِحُ، اتِّضَاح | |
| to agree | اتَّفَقَ، يَتَّفِقُ، اتِّفَاق | |
| to avoid; to fear | اتَّقَى، يَتَّقِي، اتَّقَاء | |
| to complete | أَتَمَّ، يُتِمُّ، إِتْمَام | |
| furniture | أَثَات | |
| to stir, stimulate | أَثَّرَ، يُثِيرُ، إِثْرَة | |
| to prove | أَثْبَتَ، يُثَبِّتُ، إِثْبَات | |
| a trace, ruin | أَثْر، جَمْع: أَثَار | |
| to affect, influence | أَثَّرَ، يُؤَثِّرُ، تَأَثَّر | |

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