

Arabic Phrase Analyser

What Use Is Speaking Words from Quraysh Times?

ما جدوى النطق بكلمات من زمن قريش محكية

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Arabic Phrase with Full Diacritics

مَا جَدْوَى النَّطْقِ بِكَلِمَاتٍ مِنْ زَمَنِ قُرَيْشٍ مُحْكِيَةٍ؟

1 English Translation

Literal: What usefulness the-speaking with-words from time Quraysh spoken?

[Arabic order retained for direct mapping]

Adapted: What is the use of speaking words from the time of Quraysh that are spoken?

2 Detailed Word Analysis

2.1 مَا — /ma:/'

Translation	what
Root	ا-م (interrogative particle, not from trilateral root)
Pattern	Independent interrogative particle
Grammar	Interrogative particle introducing questions about identity, nature, or quality
Examples	1. مَا اسْمُكَ؟ — What is your name? /ma: s:muka/ 2. مَا هَذَا؟ — What is this? /ma: ha:ða:/' 3. مَا الَّذِي حَدَثَ؟ — What happened? /ma: lla:ði:ħadaθa/'
Synonyms	مَاذَا (what - with ذَا), أَيَّ (which/what kind)
Etymology	From Proto-Semitic *mā (interrogative), related to Hebrew מָה (mah) "what"

Usage Notes

- مَا can function as interrogative "what" or as negation "not" (context-dependent)
- When interrogative, it can be followed by nouns or verbal sentences
- Can combine with other particles: مَاذَا (ma:ða:), لِمَا (lima: "why")
- As negation particle (different usage): مَا قَالَ "he did not say"

2.2 جَدْوَى — /dʒadwa:/

Translation	usefulness, utility, benefit
Root	ج-د-و (dʒ-d-w)
Pattern	فَعْلَى (faʿla:) — feminine noun pattern
Grammar	Feminine noun, nominative case (subject of nominal sentence), indefinite
Examples	1. لَا جَدْوَى مِنَ الْبُكَاءِ — There is no use in crying /la: dʒadwa: mina lbuka:ʔi/ 2. مَا جَدْوَى هَذَا الْعَمَلِ؟ — What is the benefit of this work? /ma: dʒadwa: ha:ða lʔamali/ 3. لَيْسَ لَهُ جَدْوَى — It has no usefulness /lajsa lahu dʒadwa:/
Synonyms	فَائِدَة (benefit), نَفْع (utility), جَدِير (worthwhile)
Etymology	From root ج-د-و meaning "to be beneficial, to avail"

Declension

Case	Indefinite	Definite
Nominative	جَدْوَى /dʒadwa:/	الْجَدْوَى /aldʒadwa:/
Accusative	جَدْوَى /dʒadwa:/	الْجَدْوَى /aldʒadwa:/
Genitive	جَدْوَى /dʒadwa:/	الْجَدْوَى /aldʒadwa:/

Note: As a feminine singular noun ending in alif maqṣūrah (ي), it remains unchanged across all three cases.

2.3 النُّطْقُ — /nnu:tʕqi/

Translation	the speaking, the pronunciation, the utterance
Root	ن-ط-ق (n-tʕ-q)
Pattern	فُعْل (fuʕl) — verbal noun (maṣdar) pattern
Grammar	Masculine noun, genitive case (governed by جَدْوَى in idāfah construction), definite
Examples	1. النُّطْقُ الصَّحِيحُ مِهْمٌ — Correct pronunciation is important /annu:tʕqu sʕsʕaḥiḥu muhimmun/ 2. يَصْعَبُ النُّطْقُ بِهَذِهِ الْكَلِمَةِ — This word is difficult to pronounce /jasʕubu nnu:tʕqu bihaḍḍihi lkalimati/ 3. مَلَكَةُ النُّطْقِ — The faculty of speech /malaakatu nnu:tʕqi/
Synonyms	كَلَامٌ (speech), تَلْفِظٌ (articulation), لَفْظٌ (utterance)
Etymology	From root meaning "to speak, to utter, to articulate"

Related Verbal Forms

Verbal Noun (Maṣdar): نَطَقَ /nutʕq/

Person	Perfect (Past)	Imperfect (Present)
3rd person masc. sing.	نَطَقَ /natʕaqa/	يَنْطِقُ /jantʕiqu/
3rd person fem. sing.	نَطَقَتْ /natʕaqt/	تَنْطِقُ /tantʕiqu/
3rd person masc. plural	نَطَقُوا /natʕaqu:/	يَنْطِقُونَ /jantʕiqu:na/
2nd person masc. sing.	نَطَقْتَ /natʕaqta/	تَنْطِقُ /tantʕiqu/
1st person singular	نَطَقْتُ /natʕaqtu/	أَنْطِقُ /ʔantʕiqu/

2.4 كَلِمَاتٌ — /bikalima:tin/

Translation	with words
Root	ك-ل-م (k-l-m)
Pattern	فَعَلَةٌ (faʿilah) — plural: فَعَلَاتُ (faʿilat)
Grammar	Preposition ب + feminine noun plural, genitive case (after preposition), indefinite with tanwīn
Examples	1. كَلِمَةٌ وَاحِدَةٌ — One word /kalimatun waḥidatun/ 2. تَكَلَّمَ بِكَلِمَاتٍ جَمِيلَةٍ — He spoke with beautiful words /takallama bikalima:tin dzami:latin/ 3. الْكَلِمَاتُ الثَّلَاثُ — The three words /alkalima:tu θala:θu/
Synonyms	مُفْرَدَاتٌ (words/expressions), عِبَارَاتٌ (phrases), مُفْرَدَاتٌ (vocabulary)
Etymology	From root meaning "to speak, to wound"; related to Hebrew כָּלַם "to humiliate, wound"

Declension of كَلِمَةٌ

Number	Case	Indefinite	Definite
Singular	Nominative	كَلِمَةٌ /kalimatun/	الْكَلِمَةُ /alkalimatu/
	Accusative	كَلِمَةً /kalimatan/	الْكَلِمَةَ /alkalimata/
	Genitive	كَلِمَةٍ /kalimatin/	الْكَلِمَةِ /alkalimati/
Plural	Nominative	كَلِمَاتٌ /kalima:tun/	الْكَلِمَاتُ /alkalima:tu/
	Accusative	كَلِمَاتٍ /kalima:tin/	الْكَلِمَاتِ /alkalima:ti/
	Genitive	كَلِمَاتٍ /kalima:tin/	الْكَلِمَاتِ /alkalima:ti/

2.5 مِنْ — /min/

Translation	from
Root	Preposition (not from trilateral root)
Pattern	Independent preposition
Grammar	Preposition indicating source, origin, or partitive meaning
Examples	1. جِئْتُ مِنَ الْبَيْتِ — I came from the house /dʒiʔtu minā lbajti/ 2. هَذَا مِنْ فَضْلِ اللَّهِ — This is from God's bounty /ha:ða: min faḍʕli lla:hi/ 3. وَاحِدٌ مِنَّا — One of us /wa:hidun minna:/
Synonyms	(context-dependent): عَنْ (from/about), عِنْدَ (from/at)
Etymology	From Proto-Semitic *min; Hebrew מִן (min) "from"

2.6 زَمَنٌ — /zamani/

Translation	time (of)
Root	ز-م-ن (z-m-n)
Pattern	فَعْل (faʕal)
Grammar	Masculine noun, genitive case (after preposition مِنْ), first term of idāfah (construct state)
Examples	1. فِي ذَلِكَ الزَّمَانِ — In that time /fi: ða:lika zzama:ni/ 2. مَرَّ زَمَنٌ طَوِيلٌ — A long time passed /marra zamanun tʕawī:lun/ 3. زَمَنُ الْعَرَبِ — The time of the Arabs /zamanu lʕarabi/
Synonyms	وَقْتُ (time), عَصْرٌ (era/age), دَهْرٌ (age/epoch)
Etymology	From root meaning "time, era, period"

Declension

Case	Indefinite	Definite
Nominative	زَمَنٌ /zamanun/	الزَّمَنُ /azzamanu/
Accusative	زَمْنًا /zamanan/	الزَّمْنَ /azzamana/
Genitive	زَمْنٍ /zamanin/	الزَّمَنِ /azzamani/

2.7 قُرَيْشٍ — /qurajifin/

Translation	Quraysh (the dominant Arabian tribe at the time of Prophet Muhammad)
Root	ق-ر-ش (q-r-ʃ)
Pattern	فُعَيْل (fuʕajl) — diminutive pattern
Grammar	Proper noun (tribe name), feminine, genitive case (second term of iḍāfah), diptote (no tanwīn)
Examples	1. قُرَيْشٌ قَبِيلَةٌ عَرَبِيَّةٌ — Quraysh is an Arab tribe /qurajifun qabi:latun ʕarabijjatun/ 2. لُغَةُ قُرَيْشٍ — The language of Quraysh /luʔatu qurajifin/ 3. كَانَتْ قُرَيْشٌ تَسْكُنُ مَكَّةَ — Quraysh used to inhabit Mecca /ka:nat qurajifun taskunu makkah/
Cultural Note	The Quraysh tribe controlled Mecca and the Kaaba. Prophet Muhammad was from Quraysh. The Quranic Arabic is based on the Qurayshi dialect, considered the purest form of Arabic.
Etymology	Possibly from root meaning "to gather, collect" or diminutive form; various etymological theories exist

2.8 مُحَكِّةٌ — /muḥakkijatin/

Translation	spoken, narrated, recounted
Root	ح-ك-ي (ḥ-k-j)
Pattern	مُفَعَّلَةٌ (mufaʕʕilah) — Form II active participle, feminine
Grammar	Active participle, feminine plural genitive (agreeing with كَلِمَاتٍ), indefinite with tanwīn
Examples	1. حَكَى لِي قِصَّةً — He narrated a story to me /ḥaka: li: qisʕsʕatan/ 2. يُحَكِّي التَّارِيخَ — He recounts history /juḥakki: tta:ri:xa/ 3. الْقِصَّةُ الْمُحَكِّةُ — The narrated story /alqisʕsʕatu lmuḥakkijatu/
Synonyms	مَرْوِيَّةٌ (narrated), مَنْقُولَةٌ (transmitted), مُتَحَدِّثٌ بِهَا (spoken)
Etymology	From root meaning "to tell, narrate, imitate, speak"

Form II Conjugation of حَكَّى

Verbal Noun: تَحْكِيَة /tahkijjah/

Person	Perfect (Past)	Imperfect (Present)
3rd person masc. sing.	حَكَّى /hakka:/	يُحَكِّي /juhakki:/
3rd person fem. sing.	حَكَّتْ /hakat/	تُحَكِّي /tuhakki:/
3rd person masc. plural	حَكَّوْا /hakkaw/	يُحَكُّونَ /juhakku:na/
2nd person masc. sing.	حَكَيْتَ /hakkajta/	تُحَكِّي /tuhakki:/
1st person singular	حَكَيْتُ /hakkajtu/	أُحَكِّي /ʔuhakki:/

Active Participle Forms

Gender/Number	Indefinite	Definite
Masculine singular	مُحَكِّ /muhakkin/	المُحَكِّي /almuhakki:/
Feminine singular	مُحَكِّية /muhakkijatu/	المُحَكِّية /almuhakkijatu/
Masculine plural	مُحَكِّونَ /muhakku:na/	المُحَكِّونَ /almuhakku:na/
Feminine plural	مُحَكِّياتُ /muhakkija:tun/	المُحَكِّياتُ /almuhakkija:tu/

3 Phrase Analysis

Grammatical Structure:

Interrogative particle + noun (subject) + definite verbal noun (genitive in idāfah) + preposition + noun plural (genitive) + preposition + noun (genitive in idāfah) + proper noun (genitive) + active participle (adjective, genitive)

Sentence Type: Nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ) introduced by interrogative مَا

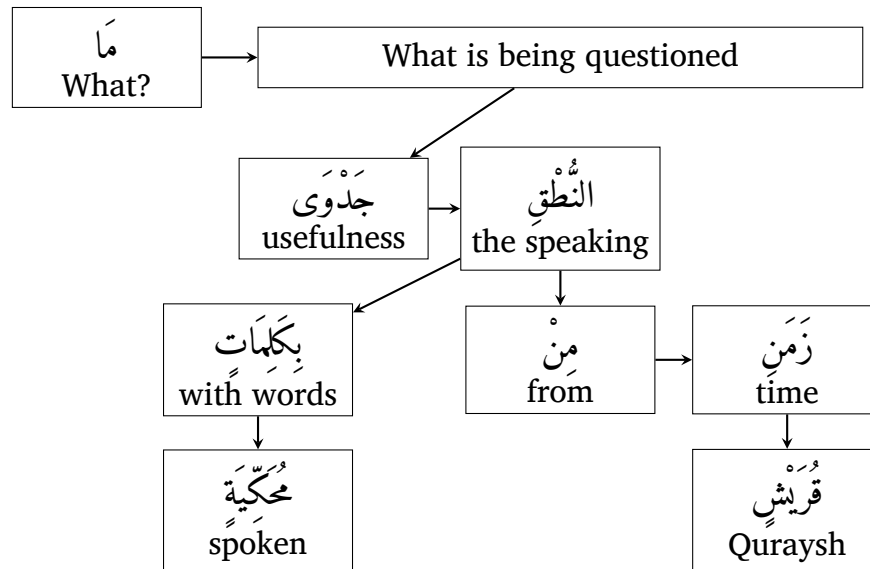
Key Grammar Points:

- **Interrogative مَا:** Opens rhetorical question about utility/benefit
- **Idāfah construction 1:** جَدْوَى النُّطْقِ (the usefulness of speaking) — possessive/genitive relationship

- **Prepositional phrase 1:** بِكَلِمَاتٍ (with words) — describes the manner of speaking
- **Idāfah construction 2:** زَمَنٍ قُرَيْشٍ (the time of Quraysh) — temporal-possessive relationship
- **Adjectival phrase:** مُحَكَّيَةً (spoken) — Form II active participle modifying كَلِمَاتٍ
- **Agreement:** The participle مُحَكَّيَةً agrees with كَلِمَاتٍ in gender (feminine), number (plural), case (genitive), and definiteness (indefinite)
- **Rhetorical nature:** Question implies skepticism about the value of using archaic Qurayshi Arabic in modern contexts
- **Diptote proper noun:** قُرَيْشٍ lacks tanwīn in genitive case (characteristic of many proper nouns and certain patterns)

4 Syntactic Analysis

Phrase Structure Tree:



Syntactic Relationships:

1. **Main clause:** مَا جَدْوَى... — Interrogative nominal sentence
2. **First idāfah:** جَدْوَى النُّطْقِ — "usefulness of speaking" (muḍāf + muḍāf ilayh)
3. **Adjectival modification:** النُّطْقِ is further specified by prepositional phrase and relative construction

4. **Prepositional phrase:** بِكَلِمَاتٍ — instrument/means of speaking
5. **Second idāfah:** مِنْ زَمَنِ قُرَيْشٍ — temporal origin phrase
6. **Participial adjective:** مُحْكِيَةً — modifies كَلِمَاتٍ, shows agreement in all grammatical categories

5 Similar Phrases for Practice

1. مَا جَدَوَى الْكِتَابَةِ بِلُغَةٍ مِنْ عَصْرِ الْجَاهِلِيَّةِ مَنْسِيَّةٌ؟
What is the use of writing in a language from the pre-Islamic era that is forgotten? /ma: dʒadwa: lkita:bati biluʔatin min ʕasʕri ldʒa:hiʕijjati mansijjatin/
2. مَا فَائِدَةُ الْحَدِيثِ بِعِبَارَاتٍ مِنْ زَمَنِ الْأَجْدَادِ مَهْجُورَةٍ؟
What is the benefit of speaking with expressions from the time of ancestors that are abandoned? /ma: fa:ʔidatu lhadi:ʕi biʕiba:ra:tin min zamani l-ʔadʒda:di mahdzu:ratin/
3. مَا نَفْعُ الْقِرَاءَةِ بِكَلِمَاتٍ مِنْ تَارِيخِ الْعَرَبِ مَتْرُوكَةٍ؟
What is the utility of reading with words from Arab history that are discarded? /ma: naffu lqira:ʔati bikalima:tin min ta:ri:xi lʕarabi matru:katin/
4. مَا الْفَائِدَةُ مِنَ التَّكَلُّمِ بِالْفَاطِ مِنْ لُغَةٍ قُرَيْشٍ قَدِيمَةٍ؟
What is the benefit of speaking with words from the language of Quraysh that are ancient? /ma: lfa:ʔidatu mina ttakallumi bi-ʔalfa:ðʕin min luʔati qurajiʕin qadi:matin/
5. مَا جَدَوَى الْحَوَارِ بِمُفْرَدَاتٍ مِنْ عَهْدِ النَّبِيِّ مَنْقُولَةٍ؟
What is the use of dialogue with vocabulary from the Prophet's era that is transmitted? /ma: dʒadwa: lhiwa:ri bimufrada:tin min ʕahdi nnabijji manqu:latin/
6. هَلْ هُنَاكَ جَدَوَى مِنْ اسْتِعْمَالِ كَلِمَاتٍ مِنْ زَمَنِ مَاضٍ؟
Is there any use in using words from a past time? /hal huna:ka dʒadwa: mina stiʕma:li kali-ma:tin min zamanin ma:ðʕin/

6 Levantine (Shami) Arabic Dialect

Levantine Version

شُو فَايْدَةُ الْحِكِيِّ بِكَلِمَاتٍ مِنْ زَمَانِ قُرَيْشٍ مُحْكِيٍّ؟

Phonetic: /ʃu: fa:jde lhaki: biklma:t min zama:n qurajiʃ mahkijji:/

Translation: What's the benefit of speaking with words from Quraysh times that are spoken?

Key Dialectal Changes:

- مَا → شُو /ʃu:/ — Standard Levantine interrogative "what"
- جَدْوَى → فَايْدَة /fa:jde/ — More common dialectal word for "benefit/use"
- النُّطْق → الْحَكِي /lhaki:/ — Dialectal verbal noun "speaking/talking"
- بِكَلِمَاتٍ → بِكَلِمَات /biklma:t/ — Loss of case endings and short vowels
- مِنْ زَمَنٍ → مِنْ زَمَان /min zama:n/ — Dialectal form (elongated final vowel)
- مُحْكِيَّةً → مُحْكِيَّ /mahkijji:/ — Simplified participle form without case endings
- Overall simplification: Loss of iʿrāb (case endings), tanwīn, and some short vowels
- Retention of meaning but with colloquial vocabulary and phonology

6.1 Alternative Dialectal Versions

Egyptian Arabic:

إِيهِ الْفَايْدَة مِنْ الْكَلَامِ بِكَلِمَاتٍ مِنْ زَمَانٍ قُرَيْشٍ مِتْقَالَةً؟
 /ʔe: elfa:jda meni lkala:m bekalima:t min zama:n qurajiʃ metʔa:la/

Gulf Arabic:

شُو الْفَايْدَة مِنْ الْحَكِي بِكَلِمَاتٍ مِنْ أَيَّامٍ قُرَيْشٍ مُحْكِيَّةً؟
 /ʃu: elfa:jda min elhatʃi: bekalima:t min ajja:m qurajiʃ mahtʃijja/

7 Additional Learning Notes

Cultural and Linguistic Context

Historical Significance of Qurayshi Arabic:

- The Quraysh tribe was the custodian of the Kaaba in pre-Islamic Mecca and the most prestigious Arab tribe
- Their dialect became the foundation of Classical Arabic and the language of the Quran
- Qurayshi Arabic was considered the purest and most eloquent form of Arabic in the 7th century
- The phrase questions the relevance of using archaic Classical Arabic forms in modern contexts

Linguistic Debate: This phrase touches on ongoing debates in the Arab world:

- **Fuṣḥā vs. ʿĀmmiyyah:** Standard/Classical Arabic vs. colloquial dialects
- **Language modernization:** Should Arabic evolve or preserve classical forms?
- **Diglossia:** The coexistence of formal and informal language registers
- **Educational policy:** What form of Arabic should be taught and used?

Rhetorical Function: The question is typically rhetorical, implying one of two positions:

1. *Skeptical view:* Ancient forms are impractical for modern communication
2. *Defensive view:* Classical forms maintain linguistic heritage and precision

Grammatical Complexity: This phrase demonstrates several advanced Arabic features:

- Multiple idāfah constructions (possessive chains)
- Active participle as adjective with full agreement
- Proper noun declension (diptote pattern)
- Layered prepositional and adjectival modification

7.1 Memory Tips

1. **Question Structure:** Remember the pattern **مَا جَدْوَى...؟** for asking "What's the use of...?" — commonly used in rhetorical questions
2. **Idāfah Chain:** Visualize: *usefulness* ← *of speaking* ← *with words* ← *from time* ← *of Quraysh*
Each element specifies the previous one more precisely
3. **Participle Agreement:** **مُحْكِمَاتٍ** matches **كَلِمَاتٍ** in four ways:
 - Gender: feminine (ة)
 - Number: plural (sound feminine plural pattern)
 - Case: genitive (ـِ)
 - Definiteness: indefinite (tanwīn ـٍ)
4. **Root Recognition:**
 - ن-ط-ق → speaking/pronunciation
 - ح-ك-ي → narrating/telling/speaking
 - ك-ل-م → words/speech
5. **Diptote Alert:** Proper nouns like **قُرَيْشٍ** often lack tanwīn — watch for this pattern with tribal names and place names

6. **Mnemonic for جَدْوَى:** "Jadwa" sounds like "Java" (coffee) → "What's the use of coffee?" → asking about usefulness/benefit

7.2 Related Vocabulary Families

Usefulness/Benefit:

جَدْوَى — usefulness /dʒadwaː/
فَائِدَةٌ — benefit /faːʔida/
نَفْعٌ — utility /nafʕ/
مَنْفَعَةٌ — advantage /manfaʕa/
مَصْلَحَةٌ — interest /masʕlaħa/
غَايَةٌ — purpose /ʔaːja/

Speech/Speaking:

نُطْقٌ — pronunciation /nutʕq/
كَلَامٌ — speech /kalaːm/
حَدِيثٌ — talk /ħadiθ/
قَوْلٌ — saying /qawl/
لَفْظٌ — utterance /lafðʕ/
تَعْبِيرٌ — expression /taʕbiːr/

Time/Era:

زَمَنٌ — time /zaman/
وَقْتُ — time /waqt/
عَصْرٌ — era /ʕasˁr/
عَهْدٌ — epoch /ʕahd/
دَهْرٌ — age /dahr/
حَقْبَةٌ — period /ħiqba/

Words/Language:

كَلِمَةٌ — word /kalima/
لَفْظَةٌ — word /lafðʕa/
مُفْرَدَةٌ — vocabulary item /mufrada/
عِبَارَةٌ — phrase /ʕibaːra/
لُغَةٌ — language /luħa/
لِسَانٌ — tongue/language /lisaːn/

Narration/Speaking:

حِكَايَةٌ — narration /ħikaːja/
رِوَايَةٌ — narrative /riwaːja/
قِصَّةٌ — story /qisʕsʕa/
سَرْدٌ — narration /sard/
إِخْبَارٌ — telling /ʔixbaːr/
نَقْلٌ — transmission /naql/

Adjectives (archaic/old):

قَدِيمٌ — ancient /qadiːm/
عَتِيقٌ — old /ʕatiːq/
مَاضٍ — past /maːðʕin/
بَالٌ — worn out /baːlin/
مَنْسِيٌّ — forgotten /mansijj/
مَهْجُورٌ — abandoned /mahdzuːr/

8 Grammatical Deep Dive

8.1 The Idāfah Construction (الإِضَافَةُ)

The phrase contains two idāfah constructions, demonstrating this fundamental Arabic grammatical structure:

Idāfah 1: جَدَوَى النُّطْقِ /dʒadwa: nnu:tʰqi/

Component	Grammatical Role	Case
جَدَوَى (muḍāf)	Possessed noun (first term)	Nominative (subject)
النُّطْقِ (muḍāf ilayh)	Possessing noun (second term)	Genitive (required)

Rules applied:

- First term (جَدَوَى) cannot take the definite article or tanwīn
- First term takes its case from its syntactic function (here: nominative as subject)
- Second term (النُّطْقِ) must be genitive
- Second term can be definite (making whole construction definite) or indefinite

Idāfah 2: زَمَنِ قُرَيْشٍ /zamani qurajifin/

Component	Grammatical Role	Case
زَمَنِ (muḍāf)	Possessed noun	Genitive (after مَنْ)
قُرَيْشٍ (muḍāf ilayh)	Possessing noun	Genitive (required)

Special feature:

- قُرَيْشٍ is a diptote (مَمْنُوعٌ مِنَ الصَّرْفِ) — proper noun that doesn't take tanwīn
- In genitive case, diptotes take kasrah without tanwīn: قُرَيْشٍ not قُرَيْشٍ*

8.2 Active Participle as Adjective

Participle: مُحَكِّمَةٌ /muḥakkijatin/ — Form II active participle

Base form (masc. sing.): مُحَكِّمٌ /muḥakkin/

Agreement Chain:

Feature	كَلِمَات	مُحَكِّمَةٌ
Gender	Feminine	Feminine (ة)
Number	Plural	Plural (sound fem. pl.)
Case	Genitive	Genitive (ـِ)
Definiteness	Indefinite	Indefinite (tanwīn ـٍ)

Why Form II?

Form II (فَعَّلَ) often indicates causative, intensive, or transitive meanings:

- Form I: حَكَّى — "to tell, narrate" (basic meaning)
- Form II: حَكَّيَ — "to narrate extensively, to imitate speech"
- The active participle مُحَكِّيَةٌ → "that which is being narrated/spoken"

8.3 Rhetorical Question Formation

Structure of مَا questions:

1. **Simple identification:**

مَا هَذَا؟ — What is this? (straightforward question)

2. **Quality/utility (rhetorical):**

مَا جَدْوَى...؟ — What's the use of...? (implies skepticism)

مَا فَائِدَةٌ...؟ — What's the benefit of...? (questions value)

3. **Response patterns:**

Literal answer: جَدَوَاهُ كَذَا وَكَذَا — Its use is such-and-such

Rhetorical response: لَا جَدْوَى مِنْهُ — There's no use in it

Other rhetorical question patterns:

- مَا الْفَائِدَةُ مِنْ...؟ — What's the benefit from...?
- مَا النَّفْعُ فِي...؟ — What's the utility in...?
- هَلْ هُنَاكَ جَدْوَى...؟ — Is there any use...?
- أَيُّ فَائِدَةٍ...؟ — What benefit...?

9 Practice Exercises

9.1 Translation Practice

Translate the following into Arabic using the same grammatical structures:

1. What is the use of reading books from ancient times that are abandoned?

2. What is the benefit of writing letters from the past era that are forgotten?
3. What is the utility of studying words from old Arabic that are unused?

9.2 Grammatical Analysis

Identify the following in the original phrase:

1. Circle all words in the genitive case
2. Underline the two idāfah constructions
3. Mark the active participle and show its agreement with its noun
4. Identify the interrogative particle

9.3 Transformation Exercises

1. Change the phrase to past tense (if applicable): كَانَ مَا جَدَوَى ...
2. Make it a statement instead of question: لَا جَدَوَى ...
3. Change to Egyptian dialect
4. Replace قُرَيْشٍ with الْجَاهِلِيَّةُ and adjust grammar

10 Answers to Practice Exercises

10.1 Translation Practice — Suggested Answers

1. مَا جَدَوَى قِرَاءَةَ كُتُبٍ مِنْ أَرْزَمَةِ قَدِيمَةٍ مَهْجُورَةٍ؟
/ma: dʒadwa: qira:ʔati kutubin min ʔazminatin qadi:matin mahdʒu:ratin/
2. مَا فَائِدَةُ كِتَابَةِ رَسَائِلٍ مِنْ عَصْرِ مَاضٍ مَنْسِيٍّ؟
/ma: fa:ʔidatu kita:bati rasa:ʔila min ʔasʕrin ma:ðʕin mansijjatin/
3. مَا نَفْعُ دِرَاسَةِ كَلِمَاتٍ مِنْ عَرَبِيَّةٍ عَتِيقَةٍ غَيْرِ مُسْتَعْمَلَةٍ؟
/ma: naffu dira:sati kalima:tin min ʕarabijjatin ʕati:qatin ʔajri mustaʕmalatin/