



# An Introduction to Koranic and Classical Arabic

An Elementary Grammar of the Language

Wheeler M. Thackston



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An Introduction to Koranic and Classical Arabic  
An Elementary Grammar of the Language  
by Wheeler M. Thackston

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## Preface

ARABIC, A MEMBER of the large and widespread Semitic language family, is one of the latest of these languages to be literarily attested. Although this obviously does not mean that Arabic is not at least as ancient as Babylonian or Ugaritic—indeed it is the closest of all its akin languages to reconstructed proto-Semitic and has presumably been spoken in the heartland of the Arabian peninsula from time immemorial—there is no literary evidence of Arabic until well into the Christian era.

The languages to which Arabic is related are (1) Northeast Semitic: Babylonian and Assyrian (Akkadian), (2) Southeast Semitic: Ancient South Arabian (Sabaean, Minaean, Qatabanian, Hadramitic) and Ethiopic (Ge'ez), (3) Northwest Semitic: Canaanite (Ugaritic, Phoenician, Hebrew) and Aramaean (Babylonian Aramaic, Palestinian Aramaic, Syriac, Samaritan), and (4) Southwest Semitic: Arabic (old Arabian dialects, classical Arabic, medieval and modern Arabic dialects).

Scattered fragments and lapidary inscriptions have been found in Arabic from around the fourth century A.D., but Arabic gained universal prominence as the language par excellence of Islam, which was born in the Hejaz in Arabia in the seventh century. Wherever Islam afterwards spread, Arabic was taken; and although it never displaced a language to which it was not related, it became for centuries the medium of education and culture for all Muslims and was one of the most important unifying factors in Islamic civilization. In the non-Arab parts of the Muslim world Arabic gradually gave way after around the year 1000 to Persian as the language of high culture, but it remains to this day the

ecumenical language of religion and is cultivated to some extent by all Muslims.

In the Semitic-speaking regions Arabic rapidly became the dominant tongue, gradually displacing all other Semitic languages with which it came in contact, and gave rise to the regional dialects as we know them today. Although there has naturally been great change in the various spoken idioms over the centuries, written Arabic has changed all but imperceptibly from the seventh century.

The first book written down in Arabic, and the one that has been responsible not only for establishing Arabic as an important written language but also for maintaining the language and isolating it from external impetus to change, was the Koran, which Muslims hold to be the Word of God revealed to the Prophet Muhammad. Islamic tradition holds that the Koran was written fragmentarily during the Prophet's lifetime (d. 632) and that the recension that exists today was compiled and standardized during the caliphate of 'Uthmān ibn 'Affān (644–56). More than any other source, the Koran formed the basis of life, law and language for the Muslim community; and a knowledge of it is indispensable for anyone who pretends to familiarity with the Islamic world—past or present.

More importantly for our purposes, the Koran established an unchanging norm for the Arabic language. There are, of course, certain lexical and syntactic features of Koranic Arabic that became obsolete in time, and the standardization of the language at the hands of the philologists of the eighth and ninth centuries emphasized certain extra-Koranic features of the old Arabian poetic *كولمة* while downplaying other, Koranic usages; yet by and large not only the grammar but even the vocabulary of a modern newspaper article display only slight variation from the established norm of classicized Koranic Arabic.

It is the grammar of that classicized Koranic Arabic that is presented to the student in this book. With very few exceptions (and those in the initial lessons only), all examples and readings have been taken directly from the text of the Koran and the body of *hadith*, the reports of Muhammad's sayings, and supplemented with extracts from other classical sources. Every effort has been made to limit the vocabulary to which the student is exposed to common lexical items: obscure and highly idiosyncratic words have been avoided as unsuitable for an elementary grammar. By the end of the forty lessons, which are designed to cover a normal academic year, the student will have an active basic

vocabulary of over 450 words and/or productive roots (from which many times that number of individual lexical items can be regularly and predictably formed); and in the course of readings, passive exposure is given to more than 400 additional items of vocabulary. Items intended for active acquisition are intentionally repeated as often as possible in the exercises for reinforcement.

From the very beginning of this book Arabic is presented in its normal state, i.e., unvocalized. Most grammars of Arabic accustom the student to reading Arabic fully vocalized and then gradually eliminate the vowels in an effort to wean the learner from them. However, no matter how gradual the withdrawal process may be, when the final inflectional vowels are removed, most students panic at the sight of a "naked" Arabic word. It is felt to be preferable to train the learner from the beginning to recognize words as they will be seen ever afterwards. It is true, of course, that the Koran is always fully vocalized; but a student who can read Koranic text unvocalized as an exercise can cope with any other text he is likely to encounter later.

## Preliminary Matters

**1 The Sounds of Arabic.** A discussion of the sounds not found in English is given below, but the student should imitate the instructor or a native speaker of Arabic to acquire correct pronunciation.

1.1 CONSONANTS. The following sounds are quite similar to their English counterparts and hence need no special explanation:

<i>b</i> as in "bit"	<i>s</i> as in "sun"	<i>n</i> as in "noon"
<i>t</i> as in "ten"	<i>z</i> as in "zoo"	<i>w</i> as in "wet"
<i>d</i> as in "den"	<i>j</i> as in "judge"	<i>y</i> as in "yet"
<i>k</i> as in "kit"	<i>h</i> as in "hat"	
<i>f</i> as in "fan"	<i>m</i> as in "moon"	

The following special symbols also have exact English counterparts:

'	the glottal stop: this sound occurs in English dialect pronunciations of "li'l" (for "little") and "bo'l" (for "bottle"); it also occurs in words such as "uh-oh."
θ	the <i>th</i> in "thin"
ð	the <i>th</i> in "then." Although these two sounds are spelled alike in English, they are quite distinct.
ʃ	the <i>sh</i> in "ship"

The following sounds require explanation, as they have no counterparts in English:

<i>ɖ</i>	a velarized <i>t</i> , pronounced like <i>t</i> , but the tongue is raised high against the velar ridge. Pronunciation of all the velarized consonants is accompanied by pharyngealization, or constriction in the back of the throat, which produces a <i>t</i> -like sound with a heavy, thudding overcast, the effect of which is most clearly heard in the following vowel.
<i>ɗ</i>	the voiced counterpart to <i>ɖ</i> . This is the <i>d</i> -sound produced in the same manner as <i>ɖ</i> .
<i>ʂ</i>	a velarized <i>s</i> , similar to <i>s</i> but produced by elevating the tongue toward the velar ridge. This sound, like all the velarized consonants, imparts a "cloudy" quality to surrounding vowels as a secondary articulation.
<i>ʐ</i>	this is pronounced either (1) as the voiced counterpart to <i>ʂ</i> or (2) as the velarized counterpart to <i>ʁ</i> . Most modern pronunciations favor the former, although the choice among speakers of modern Arabic is conditioned largely by dialectal considerations.
<i>q</i>	a uvular plosive stop, pronounced like <i>k</i> but further back in the throat. The correct point of articulation is against the soft palate.
<i>x</i>	the voiceless velar fricative, a scrape in the back of the throat as in the German <i>Bach</i> and Scottish <i>loch</i> .
<i>g̃</i>	the voiced velar fricative, the "gargling" sound similar to but stronger than the Parisian French and German <i>r</i> . It is the voiced counterpart to <i>x</i> and is produced in exactly the same manner but with the addition of voice.
<i>ħ</i>	the voiceless pharyngeal fricative, produced like an <i>h</i> but further forward in the throat. A constriction in the pharynx produces a low, hissing sound with no trace of scraping. In learning this sound care must be taken to distinguish it properly from <i>x</i> on the one hand and from <i>h</i> on the other.

- ‘ the voiced pharyngeal fricative, the most characteristic sound of Arabic, but by far the most difficult for learners to produce. As with *h*, the throat muscles are highly constricted with the vocal cords vibrating to produce a sound close to a gag.
- l* the clear *l* of French and Italian, not the “dull” *l* of English, except in the word *allāh*- (‘God’) when it is preceded by the vowel *a* or *u*.
- r* an alveolar flap as in Italian or Spanish—never the constriction of American English. Doubled *rr* is a roll like the *rr* of Spanish.

1.2 VOWELS. Arabic has only three vowels, *a*, *i* and *u*. They occur, however, as long and short and contrast vividly with each other. The consonantal environment also has an effect on the quality of each of the vowels.

- a* (short *a*) in an ordinary (front) environment pronounced similarly to the *a* in “cat”; in a velar or back environment, i.e., when in the same syllable as any of the velarized consonants (*ḍ, ṭ, ṣ, ẓ*), *r* or any of the guttural consonants (*h, x, q, ġ, ʿ*), short *a* is more like the *o* in “cop.”
- ā* (long *a*) in ordinary environments pronounced like short *a* but held for a much longer duration, something like the *a* in “cab” but even longer; in velar and back environments it is like the *a* in “calm” but longer.
- i* (short *i*) pronounced like the *i* in “bit” in nonvelarized environments; in the vicinity of a velarized consonant it is closer to the *i* of “bill.”
- ī* (long *i*) similar to the *ea* of “bead”; in velarized environments the quality is significantly “clouded”—rather like the *ea* of “peal.”

- u* (short *u*) between the *oo* of “boot” and the *u* of “put”; being a back vowel, it is only marginally affected by velarization but is slightly fronted.
- ū* (long *u*) like the *oo* of “moon”; in velar and back environments it is slightly fronted.
- ay* is pronounced like the *i* in “bite”
- aw* is pronounced like the *ow* in “cow”

**2 Syllabification.** Every syllable in Arabic begins with a single consonant and is followed by a vowel (short or long). Thus, wherever two consonants occur together, including doubled consonants, the syllabic division falls between them. Examples:

*jaʿaltu* > *ja-ʿal-tu* I made/put  
*baʿaθanī* > *ba-ʿa-θa-nī* he sent me  
*nabīyunā* > *na-bī-yu-nā* our prophet  
*yaktubūnahā* > *yak-tu-bū-na-hā* they write it  
*walākinnahunna* > *wa-lā-kin-na-hun-na* but they (fem.)

When initial vowels are dropped, resulting phrases should be divided syllabically as isolated words are:

*bismi llāhi* > *bis-mil-lā-hi* in the name of God  
*li-mraʿatin* > *lim-ra-ʿa-tin* for a woman  
*mina l-ʿarḍi* > *mi-nal-ʿar-ḍi* from the earth  
*fi l-ʿarḍi* > *fil-ʿar-ḍi* on the earth

Clusters of more than two consonants do not occur in classical Arabic.

A syllable that ends in a short vowel is a **short syllable**; a syllable that ends in a long vowel is a **long syllable**. Syllables that end in a consonant are also long but are said to be **closed**. Closed syllables with long vowels are rare in Arabic.

**3 Stress.** There are two simple rules for determining the placement of stress (accent) in Arabic:



(1) The final syllable (ultima) *never* receives stress.

(2) Not counting the final syllable, the first syllable from the end of the word that is long or closed receives stress.

*ḍarabatnā* > *ḍa-ra-'bat-nā* (-bat- is closed)  
*yaqtulannaka* > *yaq-tu-'lan-na-ka* (-lan- is closed)  
*yaqtulūnī* > *yaq-tu-'lū-nī* (-lū- is long)  
*madīnatī* > *ma-'dī-na-tī* (-dī- is long)

As to how far back stress may recede, there are two schools of practice.

(a) One school allows stress to recede indefinitely until a stressable syllable is found, or to the first syllable of the word.

*ḍarabahum* > *'ḍa-ra-ba-hum*  
*yaqtulunī* > *'yaq-tu-lu-nī*  
*madīnatuhum* > *ma-'dī-na-tu-hum*

(b) The other school does not allow stress to recede farther back than the third syllable from the end (the antepenult).

*ḍarabahum* > *ḍa-'ra-ba-hum*  
*yaqtulunī* > *yaq-'tu-lu-nī*  
*madīnatuhum* > *ma-dī-'na-tu-hum*

Native speakers of Arabic normally impose the stress patterns of their own dialects upon Classical Arabic. This will account for the wide variety the student may encounter from native speakers.

**4 The Arabic Script.** Arabic is written in letters related to the Aramaic and Syriac and known as the Arabic alphabet. This alphabet, which is written from right to left, has a total of twenty-eight characters, all but one of which represent consonants. The Arabic script does not normally represent the short vowels; only the long vowels and diphthongs have graphic representations as the script is usually employed.

This alphabet is a “script” in that most letters must be connected one to another. There are no separate letter forms corresponding to the “printing” of the Latin alphabet. Because the letter shapes vary slightly

depending upon their position in a word, all letters have at least two forms and at most four.

Most letters connect on both sides (i.e., from the right and to the left) and have four forms: (1) the “initial” form, used as the first letter in a word or when following a nonconnecting letter and followed by any other letter; (2) the “medial” form, used when the letter is both preceded and followed by other connecting letters; (3) the “final” form, used when the letter is preceded by a connecting letter and is also the last letter in the word; and (4) the “alone” form, used only when the letter is the last letter in a word and is preceded by a nonconnecting letter.

Those letters that do not connect forward (i.e., to the left) have only two forms: (1) the “initial-alone” form, used (a) when the letter is the first letter in a word and (b) when it is preceded by a nonconnecting letter; (2) the “medial-final” form, used when preceded by a connecting letter. The six nonconnecting letters are marked by asterisks in the chart below.

### 5 The Alphabet.

NAME OF LETTER	ALONE FORM	FINAL FORM	MEDIAL FORM	INITIAL FORM	TRANSCRIPTION
*alif					—
bā'	ب	ب	ب	ب	b
tā'	ت	ت	ت	ت	t
ḥā'	ح	ح	ح	ح	h
xā'	خ	خ	خ	خ	x
*dāl	د	د	د	د	d
*ḍāl	ذ	ذ	ذ	ذ	ḍ
*rā'	ر	ر	ر	ر	r
*zāy	ز	ز	ز	ز	z

<i>sīn</i>	س	س	س	س	<i>s</i>
<i>šīn</i>	ش	ش	ش	ش	<i>š</i>
<i>ṣād</i>	ص	ص	ص	ص	<i>ṣ</i>
<i>ḍād</i>	ض	ض	ض	ض	<i>ḍ</i>
<i>ṭā'</i>	ط	ط	ط	ط	<i>ṭ</i>
<i>ẓā'</i>	ظ	ظ	ظ	ظ	<i>ẓ</i>
<i>'ayn</i>	ع	ع	ع	ع	<i>'</i>
<i>ğayn</i>	غ	غ	غ	غ	<i>ğ</i>
<i>fā'</i>	ف	ف	ف	ف	<i>f</i>
<i>qāf</i>	ق	ق	ق	ق	<i>q</i>
<i>kāf</i>	ك	ك	ك	ك	<i>k</i>
<i>lām</i>	ل	ل	ل	ل	<i>l</i>
<i>mīm</i>	م	م	م	م	<i>m</i>
<i>nūn</i>	ن	ن	ن	ن	<i>n</i>
<i>hā'</i>	ه	ه	ه	ه	<i>h</i>
<i>*wāw</i>	و	و	و	و	<i>w</i>
<i>yā'</i>	ي	ي	ي	ي	<i>y</i>

**Additional Combinations and Signs**

<i>*lām-'alif</i>	لا	لا	لا	لا	<i>lā</i>
<i>tā' marbūṭa</i>	ة	ة			<i>-at-</i>
<i>hamza</i>	ء				<i>'</i>
<i>šadda</i>	ّ				(doubling)
<i>'alif-madda</i>	آ	آ	آ	آ	<i>'ā</i>

The only two-letter combination to have a separate form in the alphabet is the combination *lām* + *'alif*. The initial *lām*+*mīm* combination is conventionally written *l* and should not be confused with *mīm* + *lām* (مل).

**Numerals.** Compound numerals are written, like English, from left to right (365 = ٣٦٥).

١	1	٢	3	٥	5	٧	7	٩	9
٢	2	٤	4	٦	6	٨	8	١٠	10

**6 The Vowel Signs.**

6.1 The short vowels and the sign of quiescence:

(1) *fatha*, the sign for *a*, is a short diagonal stroke placed over the consonant it follows in pronunciation, as in *كَتَبَ* *kataba* and *خَرَجَ* *xaraja*.

(2) *kasra*, the sign for *i*, is the same diagonal stroke placed under the consonant it follows in pronunciation, as in *مِنَ* *mina* and *بِهِ* *bihi*.

(3) *damma*, the sign for *u*, is a small *wāw* placed over the consonant it follows in pronunciation, as in *كُتُبُ* *kutubu* and *رَجُلٌ* *rajulu*.

(4) In fully vocalized texts such as the Koran, every consonant must be marked, hence the existence of *sukūn*, the sign for no vowel at all (quiescence), usually written as a small circle above the consonant, as in *كَتَبْتُ* *katabtu* and *مِنَ* *min*.

6.2 The long vowel signs are as follows:

(1) *ā* is indicated by *fatha* plus *alif*, as in *كَاتَبَا* *kātabā* and *قَامَ* *qāma*. Note that *ā* is often, especially in the Koran, written defectively as “dagger *alif*” above the consonant, as in *اللَّهُ* *allāhu* and *إِبْرَاهِيمُ* *ibrāhimu*

(2) *ī* is indicated by *kasra* plus *yā'*, as in *كَبِيرٌ* *kabīr-* and *دِينٌ* *dīn-*.

(3) *ū* is indicated by *damma* plus *wāw*, as in *رَسُولٌ* *rasūl-* and *ثُومٌ* *θūm-*

6.3 The diphthong signs are a combination of the short vowel *a* and consonant:

(1) *ay* is indicated by *fatha* plus *yā*', as in أَيْنَ 'ayna

(2) *aw* is indicated by *fatha* plus *wāw*, as in دَوْرٌ dawr-

6.4 Otiose *alif*. In certain conjugational forms an *alif* is appended to a lengthening *wāw*, as in كَتَبُوا katabū. This *alif* is not pronounced and serves merely to indicate the verbal form. It owes its existence to early orthographic conventions.

6.5 *Alif maqṣūra*. The *alif maqṣūra*, also called *alif bi-ṣūratī l-yā*' (*alif* masquerading as *yā*'), occurs word-finally only. Written like a *yā*', it is pronounced exactly like a lengthening *alif*, as in المعنى *al-ma'nā* and رمى *ramā*. When any enclitic suffix is added to *alif bi-ṣūratī l-yā*' it becomes "tall" *alif*, as in معناه *ma'nā-hu* and رماه *ramā-hu*.

## 7 Additional Orthographic Signs.

7.1 *Hamza*, the sign of the glottal stop ('). Word-initially it is invariably written on *alif*. When the vowel of the *hamza* is *a* or *u*, the *hamza* is commonly written above the *alif*, as in أرض 'ard- and أن 'an.

But when the vowel is *i*, the *hamza* is commonly written beneath the *alif*, as in إنسان 'insān- and إن 'in.

Non-initially the "bearer" of the *hamza* may be:

- (1) *alif*, as in سأل *sa'ala*
- (2) *wāw*, as in سؤال *su'āl-*
- (3) *yā*' without dots, as in رئيس *ra'īs-*
- (4) nothing, as in نساء *nisā'-*

For a full treatment of the orthography of the *hamza*, see Appendix G.

7.2 *Wasla*, a small initial *ṣād*, is the sign of elision. Many initial vowels, notably the vowel of the definite article, are elided when not in sentence-initial position. When such elision occurs, the *wasla* sign is

placed over the *alif*. E.g., when sentence initial, الأرض 'al-'arḍu, but في الأرض *fi l-'arḍi*.

In the vocabularies, words that begin with *hamza* non-elidable will be indicated by the apostrophe (glottal stop), as 'arḍ- and 'insān-. Words beginning with elidable vowels will be indicated by the absence of the apostrophe, as *imra'at-* and *ibn-*, the initial vowel of which is elided, as in *mini mra'at-* and *li-bn-*.

7.3 *Ṣadda*, the sign of gemination. Doubled consonants are never written twice in Arabic but are indicated by placing the sign *ṣadda* over the doubled consonant. In unvocalized texts the *ṣadda* may be indicated sporadically, but it is not normally given.

جَنَّةَ <i>jannat-</i>	مَكَّةَ <i>makkat-</i>
سَيِّدَ <i>sayyid-</i>	نَبِيَّ <i>nabīy- (nabiyy-)</i>
رَدَّ <i>radda</i>	نُبُوَّةَ <i>nubūwat- (nubuwwat)</i>

7.4 *Alif-madda*, the sign of glottal stop (') followed by *ā*. Word-initially 'ā is written with *alif-madda* in order to avoid the conjunction of two *alifs*, a situation that is not ordinarily permitted orthographically.

أَمَانَ <i>'āmana</i>	الآيَةَ <i>al-'āyat-</i>
-----------------------	--------------------------

7.5 *Tā' marbūṭa* occurs word-finally only. It is written like a *ha'* with two dots above. Invariably preceded by the vowel *a* (long or short), it is pronounced exactly like a *t* except in pausal form (for which see Appendix F). The *tā' marbūṭa* is generally a sign of feminization, although not all words that end in it are feminine by any means. Since *tā' marbūṭa* occurs word-finally only, when any suffix is added to it the *tā' marbūṭa* is written as an ordinary *tā'*. Thus:

مدينة <i>madīnatu</i>	حياة <i>ḥayāti</i>
but مدينة <i>madīnatunā</i>	حياتهم <i>ḥayātihim</i>

7.6 Omission of Orthographic Signs. The following orthographic signs are omitted from Arabic texts as they are normally printed (other

than the Koran, which is always fully vocalized, and poetry, which is generally heavily vocalized);

(1) all vowels and *sukūn*. An occasional vowel may be supplied to avoid ambiguity;

(2) initial *hamza*. Internal and final *hamzas* are fairly consistently given;

(3) *waṣla*. This sign almost never appears in ordinary texts;

(4) *madda*, seldom omitted from careful texts;

(5) the dagger *alif*, normally omitted from the few words in which it occurs. It is seldom omitted from the word *allāh*- ('God'), for which a special symbol exists in most type fonts;

(6) *šadda*, occasionally given where ambiguity might otherwise arise.

**8 Orthography of the Indefinite Inflectional Endings (nunation).** The grammar involved in these endings will be taken up in Lesson One. For now, simply learn the orthography.

8.1 The indefinite nominative ending *-un* is written by doubling the *damma* of the definite ending, conventionally written –:

رجلٌ <i>rajulun</i>	مدينةٌ <i>madīnatun</i>
بيتٌ <i>baytun</i>	امرأةٌ <i>imra'atun</i>

8.2 The indefinite genitive ending *-in* is written by doubling the *kasra* of the definite:

رجلٍ <i>rajulin</i>	مدينةٍ <i>madīnatin</i>
بيتٍ <i>baytin</i>	امرأةٍ <i>imra'atin</i>

8.3 The indefinite accusative ending *-an* is written by doubling the *fatha* of the definite ending **and** adding *alif* to all words except those that end in *tā' marbūṭa*, *alif maqṣūra* and *alif-hamza* (*-ā'*). The double *fatha* is conventionally placed on top of the *alif*.

رجلاً <i>rajulan</i>	مدينةً <i>madīnatan</i>
بيتاً <i>baytan</i>	معنىً <i>ma'nān</i>

اسماءُ 'asmā'an

8.4 Nouns that end in *alif maqṣūra* are indeclinable, but many of them show state by suffixing the *-n* termination of the indefinite, which has the secondary effect of shortening the long *ā*.

المعنى <i>al-ma'nā</i> (definite)	معنىً <i>ma'nān</i> (indefinite)
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8.5 Most nouns that end in “tall” *alif* are invariable: they show neither case nor state.

دنياً <i>dunyā</i> (all cases, all states)	علياً <i>'ulyā</i> (all cases, all states)
--	--

A few of these show state like the previous class:

العصاً <i>al-'aṣā</i> (definite)	عصاًً <i>'aṣān</i> (indefinite)
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The Grammar of  
Koranic and  
Classical Arabic

كتاب القواعد  
والنحو  
والصرف

Ic...wolde þas lytlan boc awendan to Engliscum gereorde of þæm stæftcræfte þe is gehatten *grammatica*...for þæm þe stæftcræfte is seo cæg þe þara boca and-giet unlycþ.

(I wanted to translate this little book on the art of letters called *grammatica* into the language of the English, for that art is the key that unlocks the sense of books.)

—Aelfric’s preface to his Latin grammar

## Lesson One

**1 The Definite Article.** The Arabic definite article, which corresponds roughly to the English article ‘the,’ is invariably written as *alif-lām* attached to the noun. When the article is the initial element in a sentence or phrase, which does not occur frequently, it is pronounced *al-*; in any other position the article is necessarily preceded by a vowel, in which case the *a* vowel of the article is elided. The *-l-* of the article is pronounced as *-l-* when followed by any of the consonants in the left-hand column below; when followed by any of the consonants in the right-hand column, the *-l-* assimilates to the consonant, which is then doubled in pronunciation. This assimilation is indicated in vocalized texts by leaving the *lām* with no marking at all and by placing a *šadda* over the initial consonant of the word, as shown by the first two examples.

NON-ASSIMILATING CONSONANTS		ASSIMILATING CONSONANTS <sup>1</sup>	
'	الأَرْضُ <i>al-'arḍu</i>	t	التَّابُوتُ <i>at-tābūtu</i>
b	الْبَيْتُ <i>al-baytu</i>	θ	الثَّمَنُ <i>aθ-θamanu</i>
j	الْجَنَّةُ <i>al-jannatu</i>	d	الدُّنْيَا <i>ad-dunyā</i>
h	الْحَلِيمُ <i>al-ḥalimu</i>	ḏ	الذِّكْرُ <i>aḏ-ḏikru</i>
x	الْخَبْرُ <i>al-xabaru</i>	r	الرَّجُلُ <i>ar-rajulu</i>

<sup>1</sup>It may be helpful when learning the assimilating consonants to note that they consist of all the “dentals” (all *t*’s, *d*’s and *th*), all the sibilants (all *s*’s and *z*’s) and the “liquids” (*r*, *l*, *n*).

'	العرب	<i>al-'arabu</i>	z	الزمن	<i>az-zamanu</i>
ğ	الغنى	<i>al-ğaniyu</i>	s	الستر	<i>as-sitru</i>
f	الفاكهة	<i>al-fākihātu</i>	š	الشمس	<i>aš-šamsu</i>
q	القرآن	<i>al-qur'ānu</i>	š	الصبر	<i>aš-šabru</i>
k	الكتاب	<i>al-kitābu</i>	d	الضال	<i>aḍ-ḍāllu</i>
m	المدينة	<i>al-madīnatu</i>	ṭ	الطويل	<i>aṭ-ṭawīlu</i>
h	الهدى	<i>al-hudā</i>	z	الظلم	<i>az-zulmu</i>
w	الولد	<i>al-waladu</i>	l	الليل	<i>al-laylu</i>
y	اليوم	<i>al-yawmu</i>	n	النبي	<i>an-nabīyu</i>

**2 Case and State of the Noun.** Arabic nouns are subject to desinential inflection, that is, endings are added to the base of the noun to indicate what grammatical function the noun serves in the phrase in which it occurs.

2.1 The states are two, **definite** and **indefinite**. The definite corresponds generally to the English noun with the definite article “the” and also to generic uses. The indefinite corresponds generally to the English noun with the indefinite article “a” (plural “some”). Nouns are grammatically definite if they are (1) preceded by the definite article, or (2) the first member of a construct state (this will be introduced in §7). A noun that does not meet one of these two criteria is grammatically indefinite.

2.2 The cases are three, **nominative**, **genitive** and **accusative**. Fully inflected nouns, or noun that have different endings for each of the three cases in both states, are called **triptotes**. The triptote endings are:

CASE	INDEFINITE		DEFINITE	
	ENDING	EXAMPLE	ENDING	EXAMPLE
nom.	-un	رجلٌ <i>rajulun</i>	-u	الرجل <i>ar-rajulu</i>
gen.	-in	رجلٍ <i>rajulin</i>	-i	الرجل <i>ar-rajuli</i>
acc.	-an	رجلاً <i>rajulan</i> <sup>1</sup>	-a	الرجل <i>ar-rajula</i>

2.3 A second class of inflected nouns is called **diptote**. Diptotes never have the -n termination of the indefinite state, and the genitive and

<sup>1</sup>For the *alif* termination, see Preliminary Matters §8.3.

accusative cases are identical. Where the genitive and accusative cases share the same inflectional ending, it will be referred to as the **oblique** case. Nouns classed as diptotes are diptote in the indefinite state only; **ALL NOUNS ARE INFLECTED AS TRIPTOTES WHEN DEFINITE**. The diptote endings are:

CASE	INDEFINITE		DEFINITE	
	ENDING	EXAMPLE	ENDING	EXAMPLE
nom.	-u	انبياءٌ <i>'anbiyā' u</i>	-u	الانبياء <i>al-'anbiyā' u</i>
gen.	-a	انبياءٍ <i>'anbiyā' a</i>	-i	الانبياء <i>al-'anbiyā' i</i>
acc.	-a	انبياءٍ <i>'anbiyā' a</i>	-a	الانبياء <i>al-'anbiyā' a</i>

2.4 The nominative case is used (1) for the subject of a verb, which normally follows the verb directly.

خلق الله	<i>xalaqa llāhu</i>	God created.
دخل رجل	<i>daxala rajulun</i>	A man entered.

(2) for both subject and predicate of nonverbal, equational sentences (Arabic has no verb ‘to be’ in the present tense).

محمد رسول	<i>muḥammadun</i>	Muhammad is an
	<i>rasūlun</i>	apostle.
الرجل مؤمن	<i>ar-rajulu mu' minun</i>	The man is a believer.

2.5 The genitive case is used (1) for complements of all prepositions.

في مدينة	<i>fī madīnatin</i>	in a city
في المدينة	<i>fī l-madīnati</i>	in the city
من مؤمن	<i>min mu' minin</i>	from a believer
من المؤمن	<i>mina l-mu' mini</i>	from the believer

(2) for the second member of a construct state (see §7).

2.6 The accusative case is used (1) for all verbal complements and direct objects.

خلق الارض	<i>xalaqa l-'arḍa</i>	He created the earth.
دخل الجنة	<i>daxala l-jannata</i>	He entered the garden.

دخل مدينة	<i>daxala madīnatān</i>	He entered a city.
كان رسولاً	<i>kāna rasūlan</i>	He was an apostle.

(2) following the sentence-head particle 'inna.

ان محمداً رسول	' <i>inna muḥammadan rasūlan</i>	Muhammad is an apostle.
ان الرجل مؤمن	' <i>inna r-rajula mu'minun</i>	The man is a believer.

(3) for adverbial expressions of time.

اليوم	<i>al-yawma</i>	today
الليلة	<i>al-laylata</i>	tonight
ليلاً	<i>laylan</i>	at night, by night

### Vocabulary

Note: All triptote nouns will be indicated in the vocabularies by a hyphen; diptote nouns will be given in full with the -u ending. Prepositions that belong idiomatically with verbs will be indicated in the vocabularies, and they should be learned along with the verb.

### VERBS

خرج	<i>xaraja</i> he went out ( <i>min</i> of), he left ( <i>min</i> someplace)
خلق	<i>xalaqa</i> he created
دخل	<i>daxala</i> he entered
كان	<i>kāna</i> he was (takes complement in the accusative)

### NOUNS

الله	<i>allāhu</i> God (declined with definite case endings)
ارض	' <i>ard</i> - (fem.) earth
جنة	<i>jannat</i> - garden; paradise
رجل	<i>rajul</i> - man, male human being
رسول	<i>rasūl</i> - messenger, apostle
مدينة	<i>madīnat</i> - city, town
مؤمن	<i>mu'min</i> - believer (in the religious sense)
نبي	<i>nabiy</i> - prophet

### OTHERS

ان	' <i>inna</i> (+ acc.) this word, a sentence-head particle, must be followed by a noun or enclitic pronoun (see §15), introduces a nominal clause; it is usually best left untranslated
اين	' <i>ayna</i> where?
من	<i>min(a)</i> <sup>1</sup> (+ gen.) from, among, of (in a partitive sense)
في	<i>fi</i> (+ gen.) in <sup>2</sup>
و	<i>wa</i> - (proclitic) and

### PROPER NAMES<sup>3</sup>

احمد	' <i>aḥmadu</i> Ahmad
محمد	<i>muḥammad</i> - Muhammad
موسى	<i>mūsā</i> (invariable) Moses

### Exercises

(a) Vocalize, then read and translate:

٦ ان الرجل في المدينة	١ دخل الرجل المدينة
٧ اين كان احمد	٢ خرج النبي من المدينة
٨ الرسول في الجنة	٣ الرجل نبي
٩ ان محمداً في المدينة	٤ كان الرجل نبياً
	٥ اين محمد وموسى

(b) Give the Arabic for the following:

<sup>1</sup>The prosthetic vowel that consonant-final words acquire when followed by an elidable *alif* will be so indicated in the vocabularies.

<sup>2</sup>When *fi* is followed by an elidable *alif*, it is pronounced with a short vowel, *fi*.

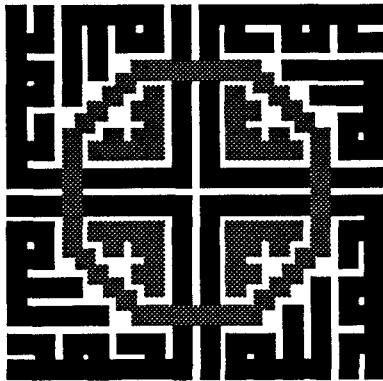
<sup>3</sup>Note that proper names may be diptote ('*aḥmadu*), triptote (*muḥammadun*) or invariable (*mūsā*). Triptote proper names, like *muḥammadun*, behave grammatically like indefinite nouns; semantically, however, they are definite.



1. a city, the city, in the city, from the city
2. a man, the man, from a man, from the man
3. a garden, the garden, in the garden, from a garden
4. a man entered, the man entered, the believer entered
5. a messenger left, the messenger left, Ahmad left, Moses left

(c) Translate into Arabic:

1. God created the earth.
2. The prophet entered the city.
3. Where are the apostle and the prophet?
4. Ahmad was in the garden.
5. The believer went out of the city.
6. Muhammad is in the city.



## Lesson Two

**3 Gender of the Noun.** Arabic has two grammatical genders, masculine and feminine. These tend to follow natural gender, as naturally male persons and things are usually masculine, and naturally feminine persons and things are usually feminine; but it does not necessarily follow that all grammatically feminine nouns refer exclusively to females, as there are many examples to the contrary. The following types of nouns may be classed as feminine:

- (1) nouns referring to intrinsically female beings, like *'umm-* 'mother,' *'uxt-* 'sister,' and *bint-* 'daughter.'
- (2) names of towns and cities (*Bağdādu* 'Baghdad'), countries (*Miṣru* 'Egypt'), tribes, etc.
- (3) parts of the body that occur in pairs, like *'ayn-* 'eye,' *'uḏn-* 'ear,' *yad-* 'hand,' etc.
- (4) most, but not all, singular nouns ending in *ā*, like *madīnat-* 'city,' *laylat-* 'night,' etc.
- (5) collective nouns, like *'arab-* 'Arabs,' as well as many plurals when treated as collective.

In general, nouns that do not fall into one of these categories are masculine—with the exception of a very few nouns with no external indication of grammatical femininity that are feminine by convention, such as *'arḍ-* 'earth' and *šams-* 'sun.' Such words will be marked in the vocabularies.

**4 Adjectives and Adjectival Agreement.** The distinction between noun and adjective in Arabic is basically one of usage, that is, the function of a given word in a sentence determines whether it is a noun or

adjective. All adjectives may be used as nouns (but not necessarily vice versa).

4.1 Attributive adjectives invariably follow the nouns they modify and agree completely in (1) case, (2) number, (3) gender, and (4) determination (state). Thus, an indefinite masculine singular noun in the nominative case must be modified by a similar adjective.

ملك كبير *malikun kabirun* a great king

If the noun is definite, the adjective must also be definite:

الملك الكبير *al-maliku l-kabiru* the great king  
 من الملك الكبير *mina l-maliki l-kabiri* from the great king

4.2 Feminine singular adjectives are formed by adding *tā' marbūṭa* (-at-) to the masculine base (the word without its inflectional endings).

مدينة كبيرة *madinatun kabiraturun* a great city  
 المدينة الكبيرة *al-madīnatu l-kabiratu* the great city  
 في مدينة صغيرة *fi madīnatin ṣaḡīratin* in a small city  
 في المدينة الصغيرة *fi l-madīnati ṣ-ṣaḡīrati* in the small city

4.3 Predicate adjectives and verbal complements agree with their subjects in gender and number. They occur in the **indefinite state** and hence do not agree in determination (state). The case of the predicate adjective is determined by the syntax of the sentence.

الملك كبير *al-maliku / kabirun* The king is great.  
 ان المدينة كبيرة *'inna l-madīnata / kabiraturun* The city is large.  
 كان الملك كبيرا *kāna l-maliku kabīran* The king was great.

**5 Predication of Existence.** Existential predication (English “there is, there are”) is accomplished by reversing the normal order of a sentence, that is, by placing the subject (necessarily indefinite) after the predicate.

في المدينة رجل *fi l-madīnati rajulun* There is a man in the city.

Such sentences are almost always introduced by the sentence-head particle *'inna*, which will put the subject into the accusative case.

ان في المدينة نبياً كبيراً *'inna fi l-madīnati nabīyan kabīran* There is a great prophet in the city.  
 ان في البيت امرأة كبيرة *'inna fi l-bayti mra'atan kabīratan* There is an old woman in the house.

**6 The Preposition li-** The preposition *li-* (‘to, for’) is proclitic, i.e., it is attached directly to the following word. Like all prepositions it takes the genitive case.

لرجل *li-rajulin* to/for a man

Words that begin with elidable *alif* lose their initial vowels in favor of the vowel of *li-*. The *alif* is retained orthographically.

لامرأة *li-mra'atin* to/for a woman

When *li-* is followed by the definite article, however, the *alif* of the article is dropped and the *l-* of the preposition is added to the remaining *-l-* of the article.

للبنات *lil-binti* to/for the girl

When *li-* is added to words that begin with *l* and that already have the definite article, such as *al-laylat-*, giving *lil-laylati*, only two *lāms* are written, the second and third coalescing with *šadda*. In an unvocalized text the definite and indefinite of *li-* + *l-* initial words are written the same (i.e., *li-l-* and *lil-l-* are written identically with two *lāms*).

لليلة (لَيْلَةٍ) *li-laylatin* for a night

لليلة (لَيْلَةٍ) *lil-laylati* for the night

When the word *allāhu* is preceded by *li-*, it is treated similarly.

لله *li-llāhi* to/for God

6.1 As Arabic has no verb 'to have,' *li-* is commonly used to express possession in the following manner:

ان الارض لله	'inna l-'arḍa li-llāhi	The earth is God's.
ان الحديقة للمرأة	'inna l-ḥadiqata lil-mar'ati	The garden belongs to the woman.

In such constructions the *li-* phrase precedes an indefinite noun (see §5).

للرجل بنت	<i>lir-rajuli bintun</i>	The man has a daughter.
ان للمرأة ولد	'inna lil-mar'ati waladan	The woman has a child.

### Vocabulary

#### NOUNS

امرأة (المرأة) *imra'at-* woman; wife (with the definite article this word becomes المرأة *al-mar'at-*)<sup>1</sup>

بنت *bint-* (f.) girl; daughter

حديقة *ḥadiqat-* garden

عين *'ayn-* (f.) eye; spring

ليل/ليلة *layl-* night(time); *laylat-* night (one night); الليلة *al-laylata* tonight

ولد *walad-* boy, child

يد *yad-* (f.) hand, arm

#### ADJECTIVES

صغير *ṣaḡīr-* small, little; young

قريب (من) *qarīb-* close, near, nearby (+ *min* to)

كبير *kabīr-* big, large; old; great

#### OTHERS

هنا *hunā* (invariable) here

ل *li-* (proclitic + genitive) to, for

#### Exercises

(a) Give the Arabic for the following:

1. a small boy, the small boy, from the small boy, for a small boy
2. an old woman, the old woman, from an old woman, to an old woman
3. a small hand, the small hand, in the small hand
4. a large garden, the large garden, in the large garden, in a large garden
5. a great prophet, the great prophet, for a great prophet, for the great prophet
6. a nearby city, the nearby city, from the nearby city, for the nearby city

(b) Vocalize, then read and translate:

- ١ العين الكبيرة قريبة من المدينة.
- ٢ البنت الصغيرة قريبة من المرأة.
- ٣ خرج الولد الصغير من المدينة اليوم.
- ٤ ان الحديقة الصغيرة قريبة من هنا.
- ٥ ان في الحديقة الكبيرة عيناً صغيرة.
- ٦ البنت الكبيرة في المدينة.
- ٧ ان الارض كبيرة.
- ٨ المرأة في المدينة الليلة.
- ٩ الجنة للمؤمن.
- ١٠ للرجل الكبير بنت صغيرة.

(c) Translate into Arabic:

1. The small boy was here
2. The large city is close to a spring.
3. The old man was a believer.
4. Ahmad went out from the garden near the city.
5. The city has a great prophet.
6. The small girl is a believer
7. There is a spring in the city.
8. The woman has a small garden.

<sup>1</sup>Note that the change in the word occurs only when the definite article is attached to the word.

كتاب الرسول <i>kitābu r-rasūli</i>	the book of the apostle / the apostle's book
بيت المرأة <i>baytu l-mar'ati</i>	the house of the woman / the woman's house

The case of the first member is in no way affected by the construct state. The first member takes normal definite case endings according to the syntax of the sentence.

## Lesson Three

**7 The Construct State.** This characteristic feature of Semitic languages has no true parallel in Indo-European tongues. Stated simply, the construct state, or "chain," consists of two nouns and indicates a possessive or limiting relationship between the two.

7.1 The first member of the construct, the thing possessed or limited, may **never** have the definite article; it is, however, **grammatically definite by definition** in a formal sense by virtue of its position in the construct: it is ordinarily declined with the definite case endings. The second member of the construct, the possessor or limiter, is in the genitive case and may be definite or indefinite. With the sole exception of the demonstrative adjective (to be introduced in §17), **NOTHING MAY INTERVENE BETWEEN TWO MEMBERS OF A CONSTRUCT.**

When the second member of the construct is indefinite, the entire construct has an indefinite sense.<sup>1</sup>

كتاب رسول <i>kitābu rasūlin</i>	an apostle's book
بيت امرأة <i>baytu mra'atin</i>	a woman's house

When the second member of the construct is definite, the entire construct has a definite sense.

بيت الرجل صغير <i>baytu r-rajuli ṣağīrun</i>	The man's house is small.
دخل بيت الرجل <i>daxala baytu r-rajuli</i>	He entered the man's house.
خرج من بيت الرجل <i>xaraja min bayti r-rajuli</i>	He went out from the man's house

The construct chain may be extended indefinitely by making the second member of one construct the first member of a second, etc.

بيت امرأة شيخ المدينة <i>baytu mra'ati šayxi l-madinati</i>	the city elder's wife's house
---	-------------------------------

7.2 Adjectives with the construct. Since nothing can intervene between the members of a construct, all attributive adjectives describing either member must follow the construct. Case and/or gender agreement usually makes it clear which of the two members a given adjective is modifying.

بيت الملك الكبير <i>baytu l-maliki l-kabiru</i>	the king's great house
بيت الملك الكبير <i>baytu l-maliki l-kabiri</i>	the great king's house
بيت ملك كبير <i>baytu malikin kabirin</i>	a great king's house <sup>1</sup>
مدينة الرسول الكبيرة <i>madīnatu r-rasūli l-kabiratu</i>	the apostle's great city

<sup>1</sup>An indefinite first member of the construct is not possible. For phrases such as "a book of the apostle," a periphrastic construction such as *kitābun lir-rasūli* ('a book belonging to the apostle') or *kitābun min kutubi r-rasūli* ('a book from among the apostle's books') is used.

<sup>1</sup>Another, but rare, possibility for reading this string is *baytu malikin kabirun*, where *baytu malikin* is taken as an indefinite construct forming a "compound noun" meaning 'king-house, royal residence' and modified by the indefinite adjective *kabirun*. Such "compound nouns" are exceedingly rare in Arabic.

If the first member is in the genitive case and both members are of the same gender, ambiguity can arise. Context and/or sense, however, should indicate which noun the adjective is modifying.

في بيت الملك الكبير *fi bayti l-maliki l-kabiri* in the king's great house *or* in the great king's house

**Vocabulary**

**VERBS**

ذهب *ḍahaba* he went  
وجد *wajada* he found

**NOUNS**

ابن *ibn-* son  
اسم *ism-* name (the *alif* of *ism-* is dropped in the phrase *بِسْمِ اللَّهِ bi-smi llāhi* 'in the name of God'; elsewhere the *alif* is retained)  
بيت *bayt-* house, dwelling  
رب *rabb-* lord, master  
شيخ *šayx-* old man, elder, chief  
كتاب *kitāb-* book  
ملك *malik-* king  
مكة *makkatu* Mecca  
يوم *yawm-* day; *al-yawma* today

**ADJECTIVES**

جميل *jamil-* handsome, beautiful  
عظيم *'azīm-* great, huge, magnificent

**OTHERS**

إلى *'ilā* (+ genitive) to (generally implies motion or direction toward)

بـ *bi-* (proclitic + genitive) in, by (instrumental), with, for (this preposition is highly idiomatic; usages will be indicated in the vocabularies)

**Exercises**

(a) Read and translate:

٧ شيخ المدينة	٤ بيت ملك	١ اسم البنت
٨ كتاب بنت	٥ رب البيت	٢ ملك الارض
٩ في جنة الله	٦ لابن الرجل	٣ ولد امرأة

(b) Give the Arabic:

- |                        |                          |
|------------------------|--------------------------|
| 1. God's earth         | 6. from the man's garden |
| 2. a prophet's city    | 7. the woman's daughter  |
| 3. the apostle's book  | 8. the old man's master  |
| 4. Muhammad's child    | 9. Ahmad's son           |
| 5. for the king's wife | 10. the lord's house     |

(c) Translate into English:

- ١ خرج شيخ المدينة الكبيرة من بيت المرأة الجميلة.
- ٢ ذهب ابن الرجل الى حديقة الملك العظيمة اليوم.
- ٣ كان كتاب الرسول في بيت الملك.
- ٤ وجد الشيخ الكبير كتاب الولد الصغير في البيت.
- ٥ كان اسم ابن الرجل المؤمن محمداً.
- ٦ دخل الرجل بيت ابن الملك.
- ٧ ذهب الى بيت المرأة المؤمنة الليلة.
- ٨ ان كتاب الرسول للمؤمن.
- ٩ وجد النبي امرأة جميلة قريبة من العين.

(d) Translate into Arabic:

1. The child's lord's house is near here.
2. The apostle of God went to the city of the great king.
3. The man's son found a big book in the house.
4. The beautiful garden is for the king's wife.

5. The prophet's city is near Mecca.  
 6. The woman's child is a believer in (*bi-*) the Apostle of God.

## Lesson Four

**8 The Dual Number.** For two of anything Arabic employs the dual number, which is completely regular in its formation.

NOMINATIVE	- <i>āni</i>
OBLIQUE	- <i>ayni</i>

8.1 The dual nominative suffix, which is added to the base of the noun (i.e., the noun without its inflectional endings), is -*āni*.

رجلان < رجل	<i>rajul-</i> > <i>rajulāni</i>	two men (nom.)
المرأتان < المرأة	<i>al-mar'at-</i> > <i>al-mar'atāni</i>	the two women (nom.)

The dual oblique (genitive and accusative) suffix is -*ayni*.

من رجلين	<i>min rajulayni</i>	from two men
وجد امرأتين	<i>wajada mra'atayni</i>	He found two women.

8.2 When a dual noun is first member of a construct, the -*ni* ending is dropped from all cases. The resulting -*ā* of the nominative is pronounced short before an elidable *alif*. A prosthetic -*i* usually occurs with the oblique before an elidable *alif*.

امراتا الملك	<i>imra'atā l-maliki</i>	the king's two wives (nom.)
لامراتي احمد	<i>li-mra'atay 'ahmada</i>	for Ahmad's two wives
لامراتي الملك	<i>li-mra'atay l-maliki</i>	for the king's two wives

8.3 Adjectival agreement with the dual is formed completely according to the rule for adjectives.

رجلان كبيران	<i>rajulāni kabīrāni</i>	two great men (nom.)
من رجلين كبيرين	<i>min rajulayni kabīrayni</i>	from two great men
وجد امرأتين جميلتين	<i>wajada mra' atayni jamīlatayni</i>	He found two beautiful women.

**9 The Plural Number: Sound Plurals.** The “sound,” or regular, plural is formed by adding a suffix to the base of the noun.

9.1 The base of the masculine noun is formed, as was the dual, by dropping the inflectional endings. The **sound masculine plural** suffix that is then added serves both the indefinite and definite states. Like the dual suffix, it has only nominative and oblique forms.

CASE	SUFFIX	INDEFINITE	DEFINITE
nom.	-ūna	مؤمنون <i>mu' minūna</i>	المؤمنون <i>al-mu' minūna</i>
obl.	-īna	مؤمنين <i>mu' minīna</i>	المؤمنين <i>al-mu' minīna</i>

9.2 When the first member of a construct, the masculine plural ending drops the *-na* termination of both *-ūna* and *-īna*. The resulting final vowels, though written long, are shortened in pronunciation when followed by elidable *alif*.

مؤمنو مكة	<i>mu' minū makkata</i>	the believers of Mecca
مؤمنو المدينة	<i>mu' minū l-madīnati</i>	the believers of the city
لمؤمني مكة	<i>li-mu' minī makkata</i>	for the believers of Mecca
لمؤمني المدينة	<i>li-mu' minī l-madīnati</i>	for the believers of the city

9.3 The **sound feminine plural** is formed by dropping the *-at-* ending of words that end in *tā' marbūta* and adding the plural suffix. For nouns that do not end in *-at-*, the plural suffix is added to the base. Like the masculine plural, the feminine plural has only nominative and oblique forms. Unlike the masculine plural, it shows definite and indefinite states.

STATE	CASE	SUFFIX	EXAMPLE
indefinite	nominative	-ātun	جَنَاتٍ <i>jannātun</i>
	oblique	-ātin	جَنَاتٍ <i>jannātin</i>
definite	nominative	-ātu	الجَنَاتِ <i>al-jannātu</i>
	oblique	-āti	الجَنَاتِ <i>al-jannāti</i>

Note that the sound feminine plural suffix **never takes -a as an inflectional vowel**. As expected, feminine plurals as first member of the construct use the definite plural forms.

مؤمنات المدينة	<i>mu' minātu l-madīnati</i>	the faithful women of the city
في جَنَاتِ الارض	<i>fi jannāti l-'arḍi</i>	in the gardens of the earth

**10 Broken Plurals; Triliteral Roots.** In addition to the sound plurals formed by suffixing regular endings onto the singular base, Arabic has the so-called “broken,” or internal, plural, formed by a rearrangement of the vowel pattern around the triliteral root of the singular base. Study the plurals of the following nouns:

SINGULAR	PLURAL
رجل <i>rajul-</i>	رجال <i>rijāl-</i>
رسول <i>rasūl-</i>	رسل <i>rusul-</i>
مدينة <i>madīnat-</i>	مدن <i>mudun-</i>
كتاب <i>kitāb-</i>	كتب <i>kutub-</i>
عين <i>'ayn-</i>	عيون <i>'uyūn-</i>
رب <i>rabb-</i>	ارباب <i>'arbāb-</i>
ملك <i>malik-</i>	ملوك <i>mulūk-</i>
شيخ <i>šayx-</i>	شيوخ <i>šuyūx-</i>
كبير <i>kabīr-</i>	كبار <i>kibār-</i>
ولد <i>walad-</i>	اولاد <i>'awlād-</i>

If we group these plurals according to vocalic pattern, we can easily distinguish several categories:

XiXāX	XuXuX	XuXūX	'aXXāX
<i>rijāl-</i> <i>kibār-</i>	<i>mudun-</i> <i>kutub-</i> <i>rusul-</i>	<i>šuyūx-</i> <i>'uyūn-</i> <i>mulūk-</i>	<i>'arbāb-</i> <i>'awlād-</i>

Notice that there is no predictable correspondance between the vocalic pattern of the singular and that of the plural. What remains stable in each word is the succession of three consonants. The tri-consonantal, or triliteral, root system is the distinguishing characteristic of Semitic languages in general and of Arabic in particular. Nouns and verbs in Arabic behave in predictable fashions according to set patterns of vowels superimposed onto the triliteral roots. Thus, extracting the consonants from *malik-* as *m-l-k*, one can say that the word belongs to the triliteral radical  $\sqrt{MLK}$ , all of the derivatives of which share in some sense the basic meaning of the radical, which in the case of  $\sqrt{MLK}$  has to do with rule and possession. Other words produced from this root are *mulk-* 'kingship,' *milk-* 'property,' *mamlakat-* 'kingdom,' *malaka* 'to rule,' and a host of other predictable derived forms.

The vocalic pattern of *malikun* can then be said to be a short *a* after the first radical consonant and a short *i* after the second radical consonant, with the case ending (triptote) following the third radical consonant. A shorthand way of expressing the same thing would be to give the vocalic pattern as  $C_1aC_2iC_3un$ , where  $C_1$  stands for any first radical,  $C_2$  for the second, and  $C_3$  for the third. This device is convenient and will be used occasionally in this book; unfortunately it cannot be pronounced. In order to have a "dummy" root to stand for any series of three consonants, the Arabic grammarians settled upon the root  $F'L$ , meaning 'to do'; thus, *malikun* is said to be on the pattern  $FA'ILUN$ , and its plural *mulūkun* on the pattern  $FU'ULUN$ .

The four plural patterns introduced in this lesson are (1)  $FI'ALUN$ , (2)  $FU'ULUN$ , (3)  $FU'ULUN$ , and (4)  $'AF'ALUN$ . The triptote ending of these four tells us that any and all plurals on these patterns are triptote. The plural of *nabiyun*, *'anbiyā'u*, is on the pattern  $'AF'ILĀ'U$ , a diptote pattern; this means that all plurals on this pattern are diptote, as *waliyun* 'friend' with its plural *'awliyā'u*.

Learn the plurals of these nouns, which have already been introduced in the singular. Note that some nouns have more than one plural.<sup>1</sup>

SINGULAR	PLURAL	SINGULAR	PLURAL
ابن	بنون <i>banūna</i>	عظيم	عظام <i>'iḏām-</i>
	ابناء <i>'abnā'</i> -		عظماء <i>'uḏamā' u</i>
ارض	اراضي <i>'arāḏin</i> <sup>2</sup>	عين	عيون <i>'uyūn-</i>
اسم	اسماء <i>'asmā'</i> -	كبير	كبار <i>kibār-</i>
	اسام <i>'asāmin</i>	كتاب	كتب <i>kutub-</i>
امراة	نساء <i>nisā'</i> -	ليل	ليال <i>layālin</i>
بنت	بنات <i>banāt-</i>	مدينة	مدن <i>mudun-</i>
بيت	بيوت <i>buyūt-</i>	ملك	ملوك <i>mulūk-</i>
جنة	جنان <i>jannāt-</i>	مؤمن	مؤمنون <i>mu' minūna</i>
حديقة	حدائق <i>ḥadā' iqu</i>	نبي	انبياء <i>'anbiyā' u</i> <sup>3</sup>
رب	ارباب <i>'arbāb-</i>	ولد	اولاد <i>'awlād-</i>
رجل	رجال <i>rijāl-</i>	يد	ايد <i>'aydin</i>
رسول	رسل <i>rusul-</i>		ايات <i>'ayādin</i>
شيخ	شيوخ <i>šuyūx-</i>	يوم	ايام <i>'ayyām</i>
صغير	صغار <i>šigār-</i>		

### Vocabulary

آية/آيات	<i>'āyat-</i> pl <i>'āyāt-</i> sign, token; verse of the Koran
ذلك	<i>ḏālika</i> (invariable) that (masc. sing. demonstrative)
خير	<i>xayr-</i> good, a good thing

<sup>1</sup>Nouns with more than one connotation usually have different plurals for the different meanings, as is the case with the plurals of *ibn-*: *banūna* is used almost exclusively for the names of tribes and clans, and *'abnā'* - serves all other uses of 'sons.'

<sup>2</sup>This form falls into a pattern not yet introduced, as do the plurals of *ism-*, *laylat-* and *yad-* that end in *-in*.

<sup>3</sup>Note that the combination *-nb-* is pronounced "*-mb-*" wherever it occurs; *nabiy-* also forms a sound masculine plural, *nabiyūna*.



- سماء/سماوات *samā'*- (masc. and fem.) pl *samāwāt*- sky, heaven  
(usually occurs in the def. pl.)  
عبد/عباد *'abd*- pl *'ibād*- slave, servant (of God)  
مخلص *muxliṣ*- pl *-ūna* sincere, devoted (*li*- to)

**Exercises**

## (a) Give the Arabic:

1. the names of the prophets
2. the small (ones) of the city
3. the kings of the earth
4. the adults (big ones) of the house
5. the sincere believers of Mecca
6. the sons of elders
7. a man's two children
8. the men of the two cities
9. the masters of books
10. the woman's two small daughters

## (b) Vocalize, then read and translate:

- |                            |                          |
|----------------------------|--------------------------|
| ١٠ لرسل الله العظام        | ١ ملوك المدينة الكبار    |
| ١١ عباد الله المخلصون      | ٢ مدينة الانبياء العظام  |
| ١٢ شيوخ المدينة الكبار     | ٣ ارباب المدينة الكبيرة  |
| ١٢ شيوخ المدينة الكبيرة    | ٤ ابنا الملك الصغيران    |
| ١٤ في حدائق بيوت الرجال    | ٥ نساء رجال مؤمنين       |
| ١٥ في حديقة بيت المرأة     | ٦ بيوت رجال المدينة      |
| ١٦ في حديقتي بيتي المرأتين | ٧ لمؤمنى الارض           |
| ١٧ ولدا المرأة             | ٨ لشيخي مكة الكبيرين     |
| ١٨ اولاد المرأة الصغار     | ٩ نساء الانبياء المؤمنات |

## (c) Vocalize, read and translate:

- ١ ان الله رب السموات والارض .
- ٢ وجد موسى عبداً من عباد الله المخلصين .
- ٣ ان للعبد المؤمن خيراً .
- ٤ خلق الله السموات والارض ، وفى ذلك آية للمؤمنين .

- ٥ ان المؤمنين عباد الله .
- ٦ ذلك كتاب كبير لعبيد من عباد الله .
- ٧ للمرأة بنتان كبيرتان وابن صغير .
- ٨ موسى ومحمد اسما نبيين مخلصين لله .
- ٩ كان العبد مخلصاً لرب البيت .
- ١٠ للانبياء نساء مؤمنات واولاد مؤمنون .

## (d) Translate into Arabic:

1. The man is devoted to God, the Lord of heaven and earth.
2. That was in the books of the apostles.
3. The man's two children were (*kāna*) in the king's garden.
4. The large spring is near the city gardens.
5. A prophet's book is a good thing for the believers.
6. The cities of kings (use def. art.) are here on earth, and God's paradise is in heaven.

## Lesson Five

**11 Adjectives and Adjectival Agreement (Strict and Deflected Agreement).** As has been seen, attributive adjectives agree with the nouns they modify in determination, case, gender, and number. Of gender/number agreement there are two types, (1) strict and (2) deflected.

11.1 Strict Agreement. (1) Strict agreement applies to all singular nouns, i.e., a masculine singular noun is modified by a masculine singular adjective, and a feminine singular noun is modified by a feminine singular adjective.

رجل مخلص	<i>rajulun muxliṣun</i>	a sincere man
امرأة مخلص	<i>imra'atun muxliṣatun</i>	a sincere woman

(2) Strict agreement also applies to all duals without exception.

رجلان مخلصان	<i>rajulāni muxliṣāni</i>	two sincere men
امراتان مخلصتان	<i>imra'atāni muxliṣatāni</i>	two sincere women

(3) Strict agreement also applies to the plurals of words referring to people, but not to things.

رجال مخلصون	<i>rijālun muxliṣūna</i>	sincere men
نساء مخلصات	<i>nisā'un muxliṣātun</i>	sincere women

A broken plural referring to people takes a broken plural adjective if one exists; otherwise, the adjective is sound plural.

شيوخ كبار	<i>ṣuyūxun kibārun</i>	great elders
شيوخ مخلصون	<i>ṣuyūxun muxliṣūna</i>	sincere elders

Plurals referring to female persons take sound feminine plurals.

بنات كبيرات	<i>banātun kabīrātun</i>	big girls
نساء مخلصات	<i>nisā'un muxliṣātun</i>	sincere women

(4) In Koranic Arabic all sound feminine plurals, even of inanimate objects, tend to take strict adjectival agreement.

آيات بينات	<i>'āyātun bayyinātun</i>	evident signs
جنان معروشات	<i>jannātun ma'rūṣātun</i>	trellised gardens

In post-Koranic classical Arabic, however, feminine plurals referring to things (not people) tend to take deflected agreement (see below).

11.2 Broken plurals of nouns referring to other than people take **deflected agreement**, that is, the adjective is feminine singular.<sup>1</sup>

مدن كبيرة	<i>mudunun kabīratun</i>	large cities
بيوت صغيرة	<i>buyūtun ṣaḡīratun</i>	small houses

11.3 The chart below describes the range of gender/number agreement of adjectives.

NOUN	ADJECTIVE	AGREEMENT	EXAMPLE
FOR PERSONS			
masc. sing.	masc. sing.	strict	رجل كبير <i>rajulun kabīrun</i>
dual	masc. dual	strict	رجلان كبيران <i>rajulāni kabīrāni</i>
sound masc. pl.	sound masc. pl.	strict <sup>2</sup>	مؤمنون مخلصون <i>mu'minūna muxliṣūna</i>
"	broken pl.	by sense	مؤمنون كبار <i>mu'minūna kibārun</i> <sup>3</sup>
broken pl.	broken pl.	strict	رجال كبار <i>rijālun kibārun</i>
"	sound masc. pl. <sup>4</sup>	by sense	رجال مخلصون <i>rijālun muxliṣūna</i>

<sup>1</sup>A broken plural adjective or a feminine plural adjective may also be found with a broken plural noun, i.e., *mudunun kibārun* and *mudunun kabīrātun* are both possible, though uncommon, constructions.

<sup>2</sup>When neither noun nor adjective has a broken plural.

<sup>3</sup>Such a combination is exceedingly rare. Stylistically the construct phrase *kibāru l-mu'minīna* would be preferred.

<sup>4</sup>Only where a broken plural of the adjective does not exist.

fem. sing.	fem. sing.	strict	امراة كبيرة <i>imra'atun kabīratun</i>
dual	fem. dual	strict	امراتان كبيرتان <i>imra'atāni kabīratāni</i>
sound fem. pl.	fem. pl.	strict	بنات كبيرات <i>banātun kabīrātun</i>
FOR THINGS			
masc. sing.	masc. sing.	strict	بيت كبير <i>baytun kabīrun</i>
masc. dual	masc. dual	strict	بيتان كبيران <i>baytāni kabīrāni</i>
fem. sing.	fem. sing.	strict	مدينة كبيرة <i>madīnatun kabīratun</i>
fem. dual	fem. dual	strict	مدینتان كبيرتان <i>madīnatāni kabīratāni</i>
broken pl. <sup>1</sup>	fem. sing.	deflected	بيوت كبيرة <i>buyūtun kabīratun</i>
broken pl.	fem. pl. (rare)	deflected	بيوت كبيرات <i>buyūtun kabīrātun</i>
broken pl.	broken pl. (rare)	strict	بيوت كبار <i>buyūtun kibārūn</i>
sound fem. pl. <sup>2</sup>	fem. sing.	deflected	جنات كبيرة <i>jannātun kabīratun</i>
sound fem. pl.	fem. pl.	strict <sup>3</sup>	جنات كبيرات <i>jannātun kabīrātun</i>

**12 Pronouns.** There are two sets of pronouns in Arabic, independent and attached.

12.1 The independent pronouns are:<sup>4</sup>

	SINGULAR	DUAL	PLURAL
3 m	هو <i>huwa</i>	هما <i>humā</i>	هم <i>hum(u)</i>
f	هي <i>hiya</i>	هما <i>humā</i>	هن <i>hunna</i>
2 m	انت <i>'anta</i>	انتما <i>'antumā</i>	انتم <i>'antum(u)</i>
f	انت <i>'anti</i>	انتما <i>'antumā</i>	اتن <i>'antunna</i>
1 c <sup>5</sup>	انا <i>'ana</i> <sup>6</sup>	— (lacking)	نحن <i>nahnu</i>

<sup>1</sup>Note that for things the gender of the singular has no relevance to how the plural is construed.

<sup>2</sup>There are many nouns that are masculine in the singular but take the sound feminine plural.

<sup>3</sup>Rare outside of Koranic Arabic.

<sup>4</sup>For those who have studied Indo-European languages, this paradigm will appear upside-down. In Semitic languages, however, it is convenient to begin paradigms with the 3rd masc. sing. form, the reason for which will become apparent when the verbal structure is presented.

<sup>5</sup>The first person is of common gender.

<sup>6</sup>The final *alif* of *'ana* is otiose, i.e., it is merely a spelling device and does not indicate a long vowel.

The vowels given in parentheses for the 3rd masc. pl. and the 2nd masc. pl. are for use when the pronoun is followed by an elidable *alif*.

12.2 These pronouns are used (1) as independent subjects of non-verbal sentences.

انا شيخ المدينة	<i>'ana šayxu l-madīnati</i>	I am the city elder.
هو ولد صغير	<i>huwa waladun ṣaḡīrun</i>	He is a small boy.
هم من المدينة	<i>hum mina l-madīnati</i>	They are from the city.
هم الشيوخ	<i>humu š-šuyūxu</i>	They are the elders.

(2) to divide subject from predicate in non-verbal sentences when the predicate has the definite article.

ان عبد الله هو المخلص	<i>'inna 'abda llāhi huwa l-muxliṣu</i>	The servant of God is the sincere one.
-----------------------	---	--

Such a construction, literally “the servant of God, he is the sincere one,” avoids the ambiguity of *'inna 'abda llāhi l-muxliṣa* (‘the devoted servant of God’), where *l-muxliṣa* would be an attributive adjective agreeing with *'abda llāhi*.

**Vocabulary**

VERBS

سجد	<i>sajada</i> he prostrated himself, fell/bowed down ( <i>li-</i> before)
نزل	<i>nazala</i> he came/went down, descended, stopped; he brought ( <i>bi-</i> something)

NOUNS

اصبع/اصابع	<i>'iṣba'</i> - (masc. and fem., usually fem.) pl. <i>'aṣābi'u</i> finger
امر/اوامر	<i>'amr</i> - pl <i>'awāmīru</i> order, command; <i>bi-'amri</i> (+ construct) at the order of
انسان	<i>'insān</i> - (no plural) human being, person, man
الرحمن	<i>ar-rahmān</i> - The Merciful (attribute of God)
طين	<i>ṭīn</i> - mud, clay
عدو/اعداء	<i>'adūw</i> - pl <i>'a'dā'</i> - enemy

قلب/قلوب *qalb-* pl *qulūb-* heart  
 ملك/ملائكة (ملائك) *malak-* pl *malā'ikat-/malā'iku* angel

PREPOSITIONS

بين *bayna* (+ gen.) between, among (note the construction  
*bayna X wa-bayna Y* 'between X and Y')  
 على *'alā* (+ gen.) on, onto; against; over

OTHERS

أ *'a-* (proclitic) an interrogative particle, not generally  
 used before the definite article  
 إلا *'illā* (+ acc.) except for

PROPER NAMES

آدم *'ādamu* Adam  
 ابليس *'iblisu* Iblis, the Islamic proper name for Satan

Exercises

(a) Give the Arabic for the following noun-adjective combinations  
 in the singular, dual and plural (nominative):

- |                     |                                       |
|---------------------|---------------------------------------|
| 1. beautiful name   | 7. imminent (near) sign               |
| 2. beautiful finger | 8. small boy                          |
| 3. huge house       | 9. devoted servant                    |
| 4. small girl       | 10. large hand (sing. & dual<br>only) |
| 5. large spring     |                                       |
| 6. nearby city      |                                       |

(b) Vocalize, read and translate:

- ١ خلق الله آدم من طين الارض  
 ٢ سجد الملائكة<sup>١</sup> لآدم الا ابليس وهو للانسان عدو  
 ٣ ان قلب المؤمن بين اصبعين من اصابع الرحمن  
 ٤ أهو من المؤمنين برسول الله

<sup>1</sup>Here and in sentence 6 of this exercise, a singular verb is followed by a plural subject. This construction will be taken up in the next lesson.

- ٥ قلب المؤمن بيت الله  
 ٦ نزل الملائكة من السموات بأمر الرب على قلب النبي  
 ٧ سجد العبد المخلص لله  
 ٨ سجد لله العبد المخلص  
 ٩ أنتم اولاد شيخ المدينة  
 ١٠ ذلك من أمر الله وهو خير للمؤمنين

(c) Translate into Arabic:

1. Iblis was an enemy to Adam and Adam's wife.
2. The king's son went to the small cities.
3. That was at the order of the king of the city.
4. The men's young wives have little children.
5. The girl's (two) hands are small.
6. The angel brought down the book from heaven.
7. They are old men, and we are young.
8. She is the king's daughter, and I am an enemy to the king.
9. Are you from among (use the partitive *min*) the men of the cities near here?
10. The elder of the city has two beautiful, large gardens.<sup>1</sup>

<sup>1</sup>Adjectival order in Arabic is of little importance. As a rule of thumb, the adjectives closer to the noun in English should be retained as the closer to the noun in Arabic.

1 c      -tu      —      -nā

## Lesson Six

**13 Verbal Inflection: The Perfect Active.** The Arabic perfect generally translates into an English simple past or present perfect tense.

دخل البيت *daxala l-bayta*      He entered (has entered) the house.

The perfect has other translational values that are contextually conditioned. These will be noted as encountered.

The perfect, or suffix, inflection is formed by adding personal endings to the stem of the verb. Since there is no infinitive in Arabic, verbs are quoted by convention in their simplest form, the third-person masculine singular perfect, which is one of the following patterns: FA'ALA, FA'ILA, or FA'ULA.

13.1 To form the perfect inflectional stem, the final *-a* is removed from the 3rd masc. sing. form to give a stem of *fa'al-lfa'il-lfa'ul-*. To this stem are added the personal endings. It will be convenient when dealing later with several classes of verbs to distinguish personal endings that begin with vowels ("V-endings") from personal endings that begin with consonants ("C-endings"). Note in the list of endings below that all 3rd-person endings except the 3rd fem. pl. begin with vowels; all the endings of the other persons begin with consonants.

	SINGULAR	DUAL	PLURAL
3 m	-a	-ā	-ū
f	-at	-atā	-na
2 m	-ta	-tumā	-tum(u)
f	-ti	-tumā	-tunna

There are several types of verbs in Arabic and, although the personal endings of the inflection remain unchanged, the base-forms of the several types undergo predictable changes. The various types are:

(1) "sound," verbs that consist of three radical consonants, none of which is *w* or *y*. This inflection will be introduced immediately below.

(2) "hollow" (C<sub>2</sub>w/y, §18), verbs whose second radical consonant is *w* or *y*.

(3) "weak-lām" (C<sub>3</sub>w/y, §20), verbs whose third radical consonant is *w* or *y*.

(4) "geminate" or "doubled" (§22), those verbs whose second and third radical consonants are identical.

A typical inflection of a "sound" verb is given as paradigm—of the verb *nazala*:

	SINGULAR	DUAL	PLURAL
3 m	نزل <i>nazala</i>	نزلا <i>nazalā</i>	نزلوا <i>nazalū</i>
f	نزلت <i>nazalat(i)</i>	نزلتا <i>nazalatā</i>	نزلن <i>nazalna</i>
2 m	نزلت <i>nazalta</i>	نزلتما <i>nazaltumā</i>	نزلتم <i>nazaltum(u)</i>
f	نزلت <i>nazalti</i>	نزلتما <i>nazaltumā</i>	نزلتن <i>nazaltunna</i>
1 c	نزلت <i>nazaltu</i>	— —	نزلنا <i>nazalnā</i>

### REMARKS:

- (1) The 3rd masc. pl. ending *-ū* is spelled with otiose *alif*, which is purely an orthographic device and is dropped when any enclitic ending is added.
- (2) The only endings that are consonant-final and thus require prosthetic vowels before elidable *alif* are the 3rd fem. sing. and 2nd masc. pl., as in *daxalati l-bayta* "she entered the house" and *daxaltumu l-bayta* "you (pl) entered the house."
- (3) When followed by an enclitic pronoun, the 2nd masc. pl. ending *-tum* becomes *-tumū-*, as in *daxaltumūhu* "you entered it" (see §15).
- (4) The 2nd dual is of common gender; there is no 1st dual—the plural is used instead.

13.2 The negative perfect is made by prefacing the negative particle *mā*. Although translational values are conditioned to a large extent by context, it is helpful to think of the Arabic negative perfect as equivalent to the English negative present perfect.<sup>1</sup>

ما سمع <i>mā sami'a</i>	He has not heard.
ما دخلنا <i>mā daxalnā</i>	We have not entered.

13.3 For added emphasis on the completeness or finality of an affirmative perfect verb, the particle *qad* may precede. *Qad* may be further strengthened by the addition of the emphatic particle *la-*. The Arabic perfect has several different uses, but the affirmative perfect preceded by *qad* is exclusively past perfective (past definite) in meaning.

قد دخل البيت <i>qad daxala l-bayta</i>	He did enter / has entered / has already entered the house.
لقد ذهب <i>la-qad ḍahaba</i>	He did go / has really gone / has already gone.

**14 Verb-Subject Agreement.** All verbs agree with their subjects in gender, either strictly or by deflection. Number agreement depends upon the position of the subject in relation to the verb.

14.1 When the subject of a verb follows the verb—the normal order for rhetorically unmarked sentences—the verb agrees with its subject in *gender* but remains *singular* regardless of the number of the subject.

ذهب الرجل <i>ḍahaba r-rajulu</i>	The man went.
ذهب الرجال <i>ḍahaba r-rijālu</i>	The men went.
خرجت المرأة <i>xarajati l-mar'atu</i>	The woman went out.
خرجت النساء <i>xarajati n-nisā'u</i>	The women went out.

If the subject is grammatically but not intrinsically feminine, the placement of any word other than an enclitic object between the verb and subject is liable to nullify verb-subject gender agreement, and the verb remains masculine singular.

قد كان لكم آية <i>qad kāna lakum 'āyatun</i>	There was a sign for you.
--	---------------------------

As previously stated (§3(5)), tribes, classes, peoples and broken plurals that can be construed as collective tend to be considered feminine.

قالت الاعراب <i>qālati l-'a'rābu</i>	The bedouins said.
آمنت به بنو اسرائيل <i>'āmanat bihi banū 'isrā'ila</i>	The Children of Israel believed in him.
كذبت رسل من قبلك <i>kuḍḍibat rusulun min qablīka</i>	Apostles before you have been called liars.

Sentences or clauses of the above type, where the verb is the first element, are called **verbal sentences** or clauses.

14.2 When the subject precedes the verb, the verb agrees with its subject in *both gender and number*.

ان الرجل ذهب <i>'inna r-rajula ḍahaba</i>	The man went.
ان الرجلين ذهبا <i>'inna r-rajulayni ḍahabā</i>	The two men went.
ان الرجال ذهبوا <i>'inna r-rijāla ḍahabū</i>	The men went.
ان المرأة ذهبت <i>'inna l-mar'ata ḍahabat</i>	The woman went.
ان المرأتين ذهبتا <i>'inna l-mar'atayni ḍahabatā</i>	The two women went.
ان النساء ذهبن <i>'inna n-nisā'a ḍahabna</i>	The women went.

As in adjectival agreement, plural things are usually construed as feminine singular for purposes of verbal agreement. The chart given on p. 20f. shows the gender/number agreement applicable between verbs and preceding subjects.

ان الحدائق كانت قريبة <i>'inna l-ḥadā'iqā kānat qaribatan min hunā</i>	The gardens were near here.
--	-----------------------------

### Vocabulary

#### VERBS

<sup>1</sup>The negative past definite is expressed differently, to be introduced in §46.

- خرج على *xaraja 'alā* go out against, appear to  
 دخل على *daxala 'alā* go into (the presence of)  
 سمع *sami'a* hear  
 قال *qāla* say (followed by 'inna "that...")  
 منع *mana'a* hinder access (*min* to); prevent (acc., someone) (*min* from); forbid

## NOUNS AND ADJECTIVES

- آخر *'āxir*- last, final; end  
 خير *xayr*- better (*min* than), occurs in this meaning almost exclusively as a predicate, never as an attributive adjective; *xayr*- is a noun and does not agree in gender and number as an adjective would  
 دين/اديان *dīn*- pl *'adyān*- religion; *yawmu d-dīni* day of judgment, doomsday  
 صالح *ṣāliḥ*- pl *-ūna* pious  
 غني/اغنياء *ḡaniy*- pl *'aḡniyā'u* rich  
 فقير/فقراء *faqīr*- pl *fuqarā'u* poor  
 قول/اقوال *qawl*- pl *'aqwāl*- voice, words, speech  
 كافر *kāfir*- pl *-ūna/kuffār*- unbeliever, infidel  
 كفر *kufir*- infidelity, unbelief

## OTHERS

- اذ *'iḏ* when (conjunction + perfect verb)  
 ف *fa*- (proclitic) and then, and so (sequential conjunction)  
 قد *qad(i)* a particle that emphasizes the perfective aspect of a perfect verb (not usually translated)

## PROPER NAMES

- جبريل *jibrilu* Gabriel  
 لوط *lūt*- Lot  
 نوح *nūḥ*- Noah

## Exercises

(a) Give the Arabic orally, then give the negative:

- |                         |                       |
|-------------------------|-----------------------|
| 1. we heard             | 7. they (2 m) heard   |
| 2. they (2 f) were      | 8. you (m s) left     |
| 3. you (f pl) went down | 9. she said           |
| 4. you (m pl) created   | 10. I went            |
| 5. they (f) found       | 11. you (2 m) entered |
| 6. they bowed down      | 12. you (f s) left    |

(b) Read aloud and translate; then reverse the order to make nominal sentences with 'inna, making necessary changes in the verb:

- |                  |                 |                 |
|------------------|-----------------|-----------------|
| ١ وجد الانبياء   | ٥ دخل الفقراء   | ١ خرج الاولاد   |
| ١٠ ما سمع الرجال | ٦ كانت المراتان | ٢ ذهب الرجلان   |
| ١١ كان المؤمنون  | ٧ قال الشيوخ    | ٣ نزل الصالحون  |
| ١٢ ذهب الملوك    | ٨ سجدت الصالحات | ٤ سمعت البناتان |

(c) Vocalize, read and translate:

- ١ منعمت العباد الصالحين من بيت الله  
 ٢ خرجت المرأة على رجال المدينة فقالوا قد خرجت من دين الله  
 ٣ قد سمع الله قول الكفار وهم قالوا ان الله فقير ونحن اغنياء  
 ٤ انتم اين سمعتم آيات الله  
 ٥ هم مؤمنون بالله والملائكة واليوم الآخر وكتب الرسل  
 ٦ كان ابليس عدوا لله وللملائكة وللرسل ولجبريل فان الله عدو للكافرين  
 ٧ نزل امر الله على قلوب بني آدم  
 ٨ ان امرأة نوح وامرأة لوط كانتا لعبيدين من عباد الله صالحين<sup>1</sup>  
 ٩ دخل النبي على الفقراء المؤمنين

(d) Translate into Arabic:

1. We have not bowed down before a human being.
2. The women heard the prophet's words and then left the city.
3. The pious poor (men) went to the king's house.
4. Is the rich (man)'s house better than the poor (man)'s house?

<sup>1</sup>A rhetorical order often found in Koranic Arabic with the partitive *min*; normal order would be لعبيدين صالحين من عباد الله.

5. Gabriel came down to (on) the earth at God's command for (some) clay.
6. When they heard the signs of God, they went out and fell down before the apostle.
7. God said, "I created Adam from clay."
8. The pious woman prevented the children from disbelieving [use the def. art.].

## Lesson Seven

### 15 The Attached (Enclitic) Pronouns.

	SINGULAR	DUAL	PLURAL
3 m.	هـ - <i>hu/hi</i>	هما - <i>humā/-himā</i>	هم - <i>hum(u)/-him(u)</i>
f.	ها - <i>hā</i>	هما - <i>humā/-himā</i>	هن - <i>hunna/-hinna</i>
2 m.	ك - <i>ka</i>	كما - <i>kumā</i>	كم - <i>kum(u)</i>
f.	ك - <i>ki</i>	كما - <i>kumā</i>	كن - <i>kunna</i>
1 c.	ي - <i>ī/-iyal-ya</i>	— —	نا - <i>nā</i>

Uses of the enclitic pronouns:

(1) as possessive pronouns, which form a construct with the noun modified.

كتابه <i>kitābu-hu</i>	his book
كتابها <i>kitābu-hā</i>	her book
كتابك <i>kitābu-ka</i>	your (m s) book
كتابك <i>kitābu-ki</i>	your (f s) book
كتابي <i>kitāb-ī</i>	my book
كتابهما <i>kitābu-humā</i>	their (dual) book
كتابكما <i>kitābu-kumā</i>	your (dual) book
كتابهم <i>kitābu-hum</i>	their (m pl) book
كتابهن <i>kitābu-hunna</i>	their (f pl) book
كتابكم <i>kitābu-kum</i>	your (m pl) book



كتابك <i>kitābu-kunna</i>	your (f pl) book
كتابنا <i>kitābu-nā</i>	our book

## REMARKS:

- (1) The 3rd-person enclitics, with the exception of the 3rd fem. sing. *-hā*, harmonize with the vowel that precedes immediately. When the immediately preceding vowel is *u* or *a*, the vowel of the enclitic is *u*; when immediately preceded by *i* or *ay*, the vowel of the enclitic is *i*.

كتابه <i>kitābuhu</i>	his book (nom.)
كتابه <i>kitābahu</i>	his book (acc.)
كتابه <i>kitābihi</i>	his book (gen.)
كتاباه <i>kitābāhu</i>	his two books (nom.)
كتابيه <i>kitābayhi</i>	his two books (obl.)

- (2) The 2nd and 3rd masc. forms *-kum* and *-hum* add a prosthetic *-u* when followed by elidable *alif*.

بيتهم الكبير <i>baytuhumu l-kabīru</i>	their big house
بيتكم الكبير <i>baytukumu l-kabīru</i>	your big house

- (3) The 1st-person sing. enclitic *-i* supersedes all short inflectional vowels. *Kitābī* ('my book') thus serves all cases. When the 1st sing. enclitic is preceded by a long vowel or diphthong, it is *-ya*.

كتاباي <i>kitābā-ya</i>	my two books (nom.)
كتابي <i>kitābay-ya</i>	my two books (obl.)

When preceded by a consonant, the enclitic ending is *-ī*; when followed by an elidable *alif*, the enclitic may become *-iya*.

بيتي كبير <i>baytī kabīrun</i>	My house is large.
بيتي الكبير <i>baytiya (or baytī) l-kabīru</i>	my large house

- (2) as sentence subjects after the head-particle *'inna*. When *'inna* is followed by the 1st-person enclitic *-i*, it produces alternative forms, اني

*'inni* and انني *'innanī*. Similarly, when the 1st-person plural enclitic *-nā* follows *'inna*, it gives انا *'innā* and انا *'innanā*. All others are predictably formed.

- (3) as direct objects of verbs. In this case the 1st-person singular enclitic is not *-i* but *-nī*. All others remain the same.

امرني <i>'amara-nī</i>	he ordered me
امروك <i>'amarū-ka</i>	they ordered you
امرتك <i>'amartu-ki</i>	I ordered you (f)
امرناه <i>'amarnā-hu</i>	we ordered him

Pronominal objects are added directly to the verbs as they appear in the paradigm—with the exception of the 2nd masc. pl., which becomes *-tumū-* before any pronominal enclitic, as

امرتوموني <i>'amartumūni</i>	you (pl) ordered me
------------------------------	---------------------

Remember that the otiose *alif* of the 3rd masc. pl. verb is dropped before the addition of any enclitic ( *امروا 'amarū > امروني 'amarūni* ).

- (4) as complements of prepositions. Two prepositions, *min* and *'an*, double the *n* before the 1st sing. enclitic (see below). The prepositions *fī* and *bi-* predictably take the *i*-forms of the 3rd-person enclitics.

مني <i>minnī</i>	عني <i>'annī</i>	في <i>fīya</i>	بي <i>bī</i>
منك <i>minka</i>	عنك <i>'anka</i>	فيك <i>fīka</i>	بك <i>bīka</i>
منه <i>minhu</i>	عنه <i>'anhu</i>	فيه <i>fīhi</i>	به <i>bīhi</i>
منها <i>minhā</i>	عنها <i>'anhā</i>	فيها <i>fīhā</i>	بها <i>bīhā</i>

Prepositions ending in *alif maqṣūra*, like *'alā* and *'ilā*, recover the *y* inherent in the base before adding the enclitics. The preposition *li-* changes to *la-* when followed by any enclitic other than the 1st sing., which is regularly formed.

علي <i>'alayya</i>	لي <i>lī, liya</i>
عليك <i>'alayka</i>	لك <i>laka</i>
عليه <i>'alayhi</i>	له <i>lahu</i>
عليها <i>'alayhā</i>	لها <i>lahā</i>

**16 Kull-** The noun *kull-* ('totality, whole') functions as "every" and "all." When followed by an indefinite singular noun in construct, it means "every."

كل نفس	<i>kullu nafs</i>	every soul
من كل مدينة	<i>min kulli madīnatin</i>	from every city

When followed by a definite noun in construct, it means "all."

كل المدينة	<i>kullu l-madinati</i>	all (of) the city
لكل الاولاد	<i>li-kulli l-'awlādi</i>	for all (of) the children

*Kull-* is often set in apposition to the noun it modifies, in which case it takes a resumptive pronoun and means "all."

سجد كل الملائكة	<i>sajada kullu l-malā'ikati</i> or	All the angels fell prostrate.
سجد الملائكة كلهم	<i>sajada l-malā'ikatu kulluhum</i>	
وجد كل الفقراء	<i>wajada kulla l-fuqarā' i</i> or	He found all the poor people.
وجد الفقراء كلهم	<i>wajada l-fuqarā' a kullahum</i>	

### Vocabulary

#### VERBS

امر	<i>'amara</i> order, command (acc., someone; <i>bi-</i> to do something)
جعل	<i>ja'ala</i> make, put
كتب	<i>kataba</i> write; prescribe (acc. something; <i>'alā</i> for someone)
كفر	<i>kafara</i> be ungrateful; disbelieve ( <i>bi-</i> in), perform an act of infidelity
لعن	<i>la'ana</i> curse (acc., someone; <i>bi-/li-</i> for something)

#### NOUNS

اذن/آذان	<i>'uḏ(u)n-</i> (f) pl <i>'āḏān-</i> ear
انف/أناف ، انوف	<i>'anf-</i> pl <i>'ānāf-/ unūf-</i> nose

روح/ارواح	<i>rūḥ-</i> (m & f) pl <i>'arwāḥ-</i> spirit
زوج/ازواج	<i>zawj-</i> pl <i>'azwāj-</i> mate, spouse
سن/اسنان	<i>sinn-</i> pl <i>'asnān-</i> tooth; age
شيء/اشياء	<i>šay'</i> - pl <i>'ašyā' u</i> (diptote!) thing
كل	<i>kull-</i> all, every, whole
لعنة/لعنات	<i>la'nat-</i> pl <i>la'anāt-</i> curse
نار/نيران	<i>nār-</i> (f) pl <i>nirān-</i> fire
نفس/انفس	<i>nafs-</i> (f) pl <i>'anfus-</i> -self (reflexive pronoun); <sup>1</sup> pl <i>nufūs-</i> soul
واحد	<i>wāḥid-</i> one (adj.)

#### OTHERS

لا	<i>lammā</i> when (+ perf.)
مع	<i>ma'a</i> (prep.) with
عن	<i>'an</i> (prep.) away from, out of (the various meanings of this highly idiomatic preposition are best learned along with the nouns and verbs with which it occurs)

#### Exercises

(a) Read and translate:

١٠ صالحوكم	٧ ازواجكن	٤ عدوك	١ في ناره
١١ من مخلصينا	٨ بيتاهما	٥ بأنفسهم	٢ اغنياؤها
١٢ وجد ابراهيم ربه	٩ لئسانكم كلهن	٦ لفقرائنا	٣ من امرى

(b) Give the Arabic:

<sup>1</sup>The enclitics are not used as reflexive direct objects ("he saw himself"). For such constructions *nafs-/ 'anfus-* is generally used as the reflexive direct object along with the appropriate enclitic, e.g., *sami'a nafsahu* "he heard himself," *sami'ū 'anfusahum* "they heard themselves" (cf. *sami'ahu* "he heard him," i.e., someone else). The enclitics do sometimes occur as reflexives as prepositional complements.

- |                          |                       |
|--------------------------|-----------------------|
| 1. my two hands          | 7. our messengers     |
| 2. their (m) prophets    | 8. in their (f) city  |
| 3. in your (m s) garden  | 9. your (m pl) houses |
| 4. your (f pl) daughters | 10. her slave         |
| 5. their (2) eyes        | 11. his wife          |
| 6. your (f s) child      | 12. for his wife      |

(c) Read and translate the following verb + object forms:

١ لعناهم	٥ لعناك	٩ منعتني منه	١٢ ما كتب لكما
٢ امرؤكم	٦ لعننا	١٠ وجدتهاهم	١٤ منعكن
٣ كتبتماه	٧ جعلتها	١١ امرتنيها	١٥ وجدوهم
٤ ما سمعتن	٨ دخلتموه	١٢ امرته به	١٦ امرتني

(d) Vocalize, read and translate:

- ١ ان ربكم خلقكم من نفس واحدة وجعل منها زوجها  
 ٢ كتبنا عليهم ان النفس بالنفس والعين بالعين والانف بالانف والاذن بالاذن والسن بالسن  
 ٣ جعل الكفار اصابعهم في آذانهم  
 ٤ قال اني عبد الله وانه جعلني نبيا  
 ٥ اني كتبت عليهم ذلك فدخلوا النار الى آخر ايامهم  
 ٦ ان الله جعل لكم من انفسكم ازواجا  
 ٧ ولقد امركم بذلك الله ربي وربكم

(e) Translate into Arabic:

- The poor (man) cursed all the rich (men) until the end of their days.
- When God created everything on the earth, he said, "The earth is for humankind, and the heavens are for the angels."
- They cursed Lot and his wife, and so they left the city with their children.
- The two women barred the men from their spring and said, "We are two poor (women), and the spring is ours."
- I put my hands over my ears and so did not hear his words.
- The angels brought down the spirit at God's command.
- The last day will be [use perfect] a great thing.

## Lesson Eight

**17 Demonstratives.** There are two sets of demonstratives in Arabic, near ("this, these") and far ("that, those"). The same words serve as both adjectives and pronouns.

17.1 The near demonstratives are:

	SING	DUAL	PLURAL
masc. nom.	هذا <i>hāḏā</i>	هذان <i>hāḏāni</i>	
obl.		هذين <i>hāḏayni</i>	
			هؤلاء <i>hā'ulā'i</i>
fem. nom.	هذه <i>hāḏihi</i>	هتان <i>hātāni</i>	
obl.		هتين <i>hātayni</i>	

The far demonstratives are:

masc. nom.	ذلك <i>ḏālika</i>	ذانك <i>ḏānika</i>	
obl.		ذينك <i>ḏaynika</i>	
			اولئك <i>'ulā'ika</i>
fem. nom.	تلك <i>tīlka</i>	تانك <i>tānika</i>	
obl.		تينك <i>taynika</i>	

REMARKS:

- Only the dual forms are subject to inflection; all others are indeclinable.
- The *wāw* in *'ulā'ika* is otiose and does not indicate a long *ū*.

17.2 As pronouns, the demonstratives agree in gender and number by **deflected agreement** with the words to which they refer.

هذا هو النبي	<i>hāḏā huwa n-nabīyu</i>	This is the prophet.
تلك آيات الله	<i>tilka 'āyātu llāhi</i>	Those are God's signs.
اولئك هم المؤمنون	<i>'ulā' ika humu l-mu' minūna</i>	Those are the believers.

17.3 When the demonstratives are used as adjectives, they usually precede the nouns they modify. The noun, however, **must have the definite article** for the demonstrative to precede.

هذا اليوم	<i>hāḏā l-yawmu</i>	this day
في هذه المدينة	<i>fī hāḏihi l-madīnati</i>	in this city
تلك الآيات	<i>tilka l-'āyātu</i>	those signs
لهؤلاء الرجال	<i>li-hā' ulā' i r-rijāli</i>	for these men

As the demonstrative is the only thing that can intervene in the construct, it may be helpful to think of the demonstrative as actually an extension of the definite article.

مدينة هؤلاء الرجال	<i>madīnatu hā' ulā' i r-rijāli</i>	the city of these men
--------------------	-------------------------------------	-----------------------

17.4 When a noun modified by a demonstrative is the first member of a construct or has a pronominal enclitic ending, by virtue of which it cannot have the definite article, the demonstrative follows the whole construct, agreeing with the noun it modifies as an appositive.

في مدينة النبي هذه	<i>fī madīnati n-nabīyi hāḏihi</i>	in this city of the prophet
في مدينتنا هذه	<i>fī madīnatinā hāḏihi</i>	in this city of ours

**18 The "Hollow" Verb: Perfect Inflection.** Verbs whose second radical consonant is *w* or *y* (C<sub>2</sub>w/y) have slightly altered base forms in the perfect inflection. For V-endings, C<sub>2</sub> is replaced with *alif*, which lengthens the vowel of C<sub>1</sub> to *ā*. Thus, from √QWM:

	SINGULAR	DUAL	PLURAL
3 m	قام <i>qāma</i>	قاما <i>qāmā</i>	قاموا <i>qāmū</i>

f قامت *qāmat* قامتا *qāmatā*

and from √SYR:

3 m	سار <i>sāra</i>	سارا <i>sārā</i>	ساروا <i>sārū</i>
f	سارت <i>sārat</i>	سارتا <i>sāratā</i>	

When the C-endings are added, the base collapses and the weak radical normally appears as the short vowel associated with the original consonant, i.e., *u* for *w*, and *i* for *y*. From √QWM (and so also *qāla/qul-* and *kāna/kun-*):

3 f		قمن <i>qumna</i>	
2 m	قمت <i>qumta</i>	قمتما <i>qumtumā</i>	قمتم <i>qumtum</i>
f	قمت <i>qumti</i>	قمتما <i>qumtumā</i>	قمتن <i>qumtunna</i>
1 c	قمت <i>qumtu</i>		قمتنا <i>qumnā</i>

And from √SYR:

3 f		سرن <i>sirna</i>	
2 m	سرت <i>sirta</i>	سرتما <i>sirtumā</i>	سرتم <i>sirtum</i>
f	سرت <i>sirti</i>	سرتما <i>sirtumā</i>	سرتن <i>sirtunna</i>
1 c	سرت <i>sirtu</i>		سرتنا <i>sirnā</i>

There are a few exceptional base formations, notably √NWM (*nāma* "to sleep"), √MWT (*māta* "to die"), and √XWF (*xāfa* "to fear"). The underlying forms are *\*nawima*, *\*mawita* and *\*xawifa*, as opposed to the underlying forms of *qāma* and *sāra*, which are *\*qawama* and *\*sayara*. The bases for C-endings of these verbs are *nim-*, *mit-* and *xif-*.

The common verb *jā'a* ('to come') is regularly inflected on the model of *sāra*; however, because its third radical is *hamza*, the orthography of which is rather complicated (see Appendix G), the paradigm is given here in full.

3 m	جاء <i>jā'a</i>	جاءا <i>jā'ā</i>	جاءوا <i>jā'ū</i>
f	جاءت <i>jā'at</i>	جاءتا <i>jā'atā</i>	جاءن <i>ji'na</i>
2 m	جئت <i>ji'ta</i>	جئتما <i>ji'tumā</i>	جئتم <i>ji'tum</i>
f	جئت <i>ji'ti</i>	جئتما <i>ji'tumā</i>	جئتن <i>ji'tunna</i>

1 c جنت *ji'tu*جننا *ji'nā*

In Koranic orthography the otiose *alif* of the 3rd masc. pl. is regularly omitted.

Note that when the third radical consonant and the consonant of the personal ending coincide, they are written together with *šadda*, as in *مِتْ* *mittu* ("I died"), *كُنْ* *kunna* ("they [f] were"), and *كُنَّا* *kunnā* ("we were").

**19 The Defective Verb *Laysa*.** As has been seen, Arabic has no verb "to be" in the present tense. "Not to be" in the negative present is expressed by the defective verb *laysa*. This quasi-verb is inflected on the pattern of the perfect but is *present* in meaning. The inflection is similar to that of hollow verbs.

3 m	ليس <i>laysa</i>	ليسا <i>laysā</i>	ليسوا <i>laysū</i>
f	ليست <i>laysat</i>	ليستا <i>laysatā</i>	لسن <i>lasna</i>
2 m	لست <i>lasta</i>	لستما <i>lastumā</i>	لستم <i>lastum</i>
f	لست <i>lasti</i>	لستما <i>lastumā</i>	لستن <i>lastunna</i>
1 c	لست <i>lastu</i>		لسنا <i>lasnā</i>

*Laysa* takes its complement either (1) as a predicative in the accusative case

لست مؤمناً *lasta mu'minan* You are not a believer.

or (2) as a complement to the preposition *bi-* in the genitive case.

أليس الله بربكم *'a-laysa llāhu bi-rab-bikum* Is not God your lord?

## Vocabulary

### VERBS

- جاء *jā'a (ji'-)* come, come to (+ acc., someone, some place); to bring (*bi-* something) to someone (acc.)  
 قال *qāla (qul-)* say  
 قام *qāma (qum-)* rise up, arise ('*ilā* for; '*alā* against); go ('*ilā* to); undertake (*bi-* something); *qāma l-layla* stay up at night (all night)

ليس *laysa (las-)* not to be (conjugated like a perfect verb, meaning present)  
 مات *māta (mit-)* die

### NOUNS AND ADJECTIVES

- الآخرة *al-'āxirat-* the next world, the life to come  
 أولئك *'ulā'ika* those (pl.)  
 تلك *tilka* that (fem. sing.)  
 حياة *ḥayāt-* life  
 الدنيا *ad-dunyā* (f., noun and adj., indeclinable) this world, this life; *al-ḥayātu d-dunyā* this-worldly life, the life of this world  
 ذلك *ḏālika* that (masc. sing.)  
 صلاة/صلوات *ṣalāt-* pl *ṣalawāt-* prayer, ritual prayer  
 قليل *qalīl-* little (bit); slight, few  
 كثير *kaṭīr-* many, much  
 متاع/امتعة *matā'-* pl '*amti'at-* goods, wares, chattel  
 مقام/مقامات *maqām-* pl *-āt-* place, location, position  
 هذا *hāḏā* this (masc. sing.)  
 هذه *hāḏihi* this (fem. sing.)  
 هؤلاء *hā'ulā'i* these (pl.)

### Exercises

(a) Give the correct form of both demonstratives with the following words:

الروح	١	الحياة	٥	الجميلان	٩	البيوت	١٢	الكتب	١٧
الكتابان	٢	الدنيا	٦	الشيخين	١٠	النار	١٤	الاسنان	١٨
الملوك	٣	العظيمة	٧	الاذنان	١١	اللجنة	١٥	النفوس	١٩
الارباب	٤	الروحان	٨	الزوجين	١٢	النيران	١٦	الكبار	٢٠

(b) Give the form of the verb appropriate to the pronoun in parentheses:

١ قال (انتم)      ٢ جاء (انت)      ٣ قام (انا)

٤ مات (اتما)	٧ جاء (هو)	١٠ قال (انت)
٥ كان (هن)	٨ قام (هي)	١١ مات (هما)
٦ كان (نحن)	٩ جاء (اتن)	١٢ قال (هو)

(c) Vocalize, read and translate:

- ١ اذ قاموا فقالوا ربنا رب السموات والارض  
 ٢ قمنا الليل الا قليلاً  
 ٣ فقمنا من مقامهن وذهبنا الى بيوتهن  
 ٤ ولقد جئناهم بكتاب باسم شيخ تلك المدينة  
 ٥ اجتنتني بشيء عظيم  
 ٦ جعل الله في ذلك خيراً كثيراً  
 ٧ ان كثيراً من عباد الله المؤمنين قاموا باوامر الله  
 ٨ اولئك اشتروا<sup>١</sup> الحياة الدنيا بالآخرة  
 ٩ متاع الدنيا قليل والآخرة خير  
 ١٠ لكم دينكم ولي ديني  
 ١١ اني وجدت هنا شيخا كبيرا ومعه بنت واحدة  
 ١٢ وجد نفسه في بيت عظيم فقام الى الصلاة مع رجال البيت

(d) Translate into Arabic:

1. This is not your place.
2. On (fi) that day his daughter died.
3. We were few, and the enemy many.
4. When the messenger came I rose from my place.
5. The spirit of every man is at God's command.
6. You put this fire here, and it is a sign for those elders.
7. We cursed ourselves for that.
8. This world is the believer's prison (sijn-) and the infidel's paradise.
9. This child wrote his name in this book. Is he your son?
10. They cursed the king for his disbelief in God.

## Lesson Nine

**20 The "Weak-lām" Verb (C<sub>3</sub>w/y): Perfect Inflection.** Verbs whose third radical is *w* or *y* are known as "weak-lām" verbs. They exhibit the following peculiarities in the perfect inflection:

20.1 Verbs with an underlying \*fa'awa base (1) change C<sub>3</sub> to *alif* in the 3rd masc. sing., (2) drop C<sub>3</sub> altogether in the 3rd fem. sing. and dual and in the 3rd masc. pl., where *-ū* is diphthongized as *-w*, and (3) recover the original *w* with C-endings and the 3rd masc. dual. Thus, from √D'W, with underlying perfect \*da'awa:

	SINGULAR	DUAL	PLURAL
3 m	دعا da'ā	دعوا da'awā	دعوا da'aw
3 f	دعت da'at	دعتا da'atā	دعون da'awna
2 m	دعوت da'awta	دعوتما da'awtumā	دعوتم da'awtum
2 f	دعوت da'awti	دعوتما da'awtumā	دعوتن da'awtunna
1 c	دعوت da'awtu	— —	دعونا da'awnā

20.2 Verbs with an underlying \*fa'aya base (1) change C<sub>3</sub> to *alif* in the 3rd masc. sing., (2) drop C<sub>3</sub> altogether in the 3rd fem. sing. and dual and 3rd masc. pl., and (3) recover the original *y* with C-endings and the 3rd masc. dual. Thus, from √RMY, with underlying perfect \*ramaya:

3 m	رمى ramā	رمىا ramayā	رموا ramaw
3 f	رمت ramat	رمتا ramatā	رمين ramayna
2 m	رमित ramayta	رमितما ramaytumā	رमितم ramaytum

<sup>1</sup>Ištaraw "they purchased X (dir. obj.) at the price of (bi-)."

2 f	رمىت ramayti	رمىتما ramaytumā	رمىتن ramaytunna
1 c	رمىت ramaytu	— —	رمىنا ramaynā

Note that throughout the inflection of both \*fa'awa and \*fa'aya base verbs, C<sub>2</sub> has the vowel *a*.

20.3 Verbs with an underlying base \*fa'iwa (as from √RDW, perfect \*raḍiwa) become fa'iya, changing the *w* to *y*, and are thus identical to base fa'iya verbs in the perfect inflection. The only peculiarity of this type in the perfect is the 3rd masc. pl., which drops C<sub>3</sub> along with the preceding vowel when the ending -ū is added. All other forms are predictable from the regular paradigm. Example, from √LQY, base laqiya:

3 m	لقى laqiya	لقىا laqiyā	لقوا laqū
3 f	لقت laqiyat	لقتا laqiyatā	لقين laqiyina
2 m	لقت laqiyta	لقتما laqiytumā	لقتيم laqiytum
2 f	لقت laqiyti	لقتما laqiytumā	لقتين laqiytunna
1 c	لقت laqiytu	— —	لقتنا laqiynā

For purposes of pronunciation, -iy- = -i- (laqiyta = laqīta).

**21 Relative Pronouns and Relative Clauses.** Arabic distinguishes two types of relative clause, definite and indefinite.

21.1 The definite relative clause, or clause referring to an antecedent that is grammatically or semantically definite, uses the relative pronouns, which are:<sup>1</sup>

	SING	DUAL	PLURAL
masc. nom.	الَّذِي <i>allaḍī</i>	اللَّذَانِ <i>allaḍāni</i>	الَّذِينَ <i>allaḍīna</i>
obl.		اللَّذَيْنِ <i>allaḍayni</i>	
fem. nom.	الَّتِي <i>allatī</i>	اللَّتَانِ <i>allatāni</i>	الَّتِي <i>allātī</i> <sup>2</sup>
obl.		اللَّتَيْنِ <i>allatayni</i>	

<sup>1</sup>Note that the three most common forms, masc. sing., fem. sing. and masc. pl., are spelled with one *lām*; all other forms have two *lāms*.

<sup>2</sup>The feminine plural relative has alternative forms: اللّٰئِي *allā'i* and اللّٰوِي *alla-wā'i*.

The Arabic relative pronoun always stands at the head of the relative clause and as close as possible to its antecedent. Relative clauses in which the relative pronoun is the subject of the clause pose no special problem. The verb must of course agree in number and gender with the relative pronoun and its antecedent.

اين الرجل الذي كان هنا	'ayna r-rajulu <i>llaḍī kāna hunā</i>	Where is the man who was here?
هي المرأة التي جاءت اليوم	hiya l-mar'atu <i>llatī jā'atī l-yawma</i>	She is the woman who came today.
هم الرجال الذين سمعوا قولنا	humu r-rijālu <i>llaḍīna sami'ū qawlanā</i>	They are the men who heard our words.
أهؤلاء هن النساء اللاتي ذهبن	'a-hā'ulā' i hunna n-nisā' u <i>llatī ḍahabna</i>	Are these the women who went?

When the relative pronoun is the logical direct object of the verb in the relative clause, it *may be* so indicated by a resumptive pronoun. This is not obligatory.

هذا هو النبي الذي وجدوا (وجدوه) في كتابهم	<i>hāḍā huwa n-nabīyu llaḍī wajadū(hu) fī kitābihim</i>	This is the prophet whom they found in their book.
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The resumptive pronoun is often omitted in the direct object position in the relative clause. It cannot be omitted, however, when the relative is the complement of a preposition ("with whom, from which," etc.) or possessive ("whose").

النساء اللاتي دخلت عليهن	<i>an-nisā' u llatī daxalta 'alayhinna</i>	The women <u>to whom</u> you went
ما هذه الاشياء التي جاءوا بها	<i>mā hāḍihi l-'ašyā' u llatī jā'ū bihā</i>	What are these things which they have brought? <sup>1</sup>
المقام الذي كان فيه	<i>al-maqāmu llaḍī kāna fihi</i>	the place <u>in which</u> he was

<sup>1</sup>Lit., "things with which they came."

الرجل الذي دخلوا بيته *al-rajulu llaḏī daxalū baytahu* the man whose house they entered

21.2 Nominalization of the relative pronouns (“he who, the one which”) is very common.

سجد الذي سمع الامر *sajada llaḏī sami‘a l-‘amra* He who (the one who) heard the command bowed down.

ان الذين سمعوا قول النبي هم الصالحون *‘inna llaḏīna sami‘ū qawla n-nabīyi humu ṣ-ṣāliḥūna* Those (the ones) who heard the prophet’s words are the pious.

21.3 The second type of relative clause, the indefinite or asyndetic, the type which has an indefinite antecedent, is unmarked by a relative pronoun. Asyndetic relative clauses look exactly like independent sentences; and in the absence of punctuation, confusion can arise, but context usually makes it clear that it is a relative clause.

قد جاء رسل منكم دعونا الى الله *qad jā‘a rusulun minkum da‘awnā ‘ilā llāhi* There came from among you apostles who summoned us to God.

لى ولد اسمه موسى *lī waladunī smuhu mūsā* I have a child whose name is Musa.

فى المدينة حديقة فيها عين *fi l-madīnati ḥadīqatun fīhā ‘aynun* There is a garden in the city in which there is a spring.

## Vocabulary

### VERBS

اتى *‘atā* come (+ acc., to someone or someplace); bring (bi- something) to (someone/someplace, acc.)

دعا *da‘ā* call, call upon, call out to, summon (‘*ilā* to)

رمى *ramā* pelt (someone, acc., bi- with something); cast (bi- something) at (acc.)

رأى *ra‘ā* see, consider

عفا *‘afā* pardon (‘*an* someone or something)

### NOUN

قوم/اقوام *qawm-* pl ‘*aqwām-* people, nation, tribe

### OTHERS

التي *allatī* fem. sing. relative pronoun

الذى *allaḏī* masc. sing. relative pronoun

الذين *allaḏīna* masc. pl. relative pronoun

ك *ka-* (proclitic + noun in the gen.; does not take pronominal enclitics) like

كذلك *ka-ḏālika* thus, likewise

ما *mā* (invariable) what? (interrogative pronoun)

ولكن *wa-lākinna* (+ noun in acc. or enclitic pronoun) but, rather; (when followed by a verb, *wa-lākin*)

يا *yā* O (vocative particle followed by the nominative case of noun without nunation, as *yā rasūlu* “O apostle”; followed by accusative if in construct, as *yā rasūla llāhi* “O Apostle of God”)

### PROPER NAMES

عيسى *‘isā* (invariable) Jesus

مريم *maryamu* Mary, Miriam

### Exercises

(a) Give the Arabic:

1. the two women who came
2. a man you saw
3. the girl who called me
4. the king for whom you rose
5. you (m pl) who have died
6. the sign that I saw
7. the place from which you (f s) arose
8. you (f pl) who have heard
9. the thing they brought
10. (some) things they brought
11. those who saw
12. I who called them
13. words [indef.] you (m pl) heard
14. the women whom you saw

(b) Vocalize, read and translate:

١ لقد عفا الله عن ذلك



- ٢ فأتت مريم قومها بابنها عيسى فقالوا يا مريم ما هذا الذى جئت به  
 ٣ ان الذين اتوا بالآيات دعوا الله  
 ٤ راي قلبى ربي<sup>1</sup>  
 ٥ يا قوم ان هذه الحياة الدنيا شيء قليل  
 ٦ المؤمنون كنفس واحدة  
 ٧ وما رميت اذ رميت ولكن الله رمى  
 ٨ الشيخ فى بيته كالنبي فى قومه  
 ٩ هذه الحياة الدنيا التى نحن فيها أرايتموها خيراً لكم  
 ١٠ ان الذين كفروا وماتوا اولئك عليهم لعنة الله  
 ١١ فالذين كفروا من قومه رموه بالرماح<sup>2</sup>  
 ١٢ هو كالرجل الذى اتانا فقال اننا رأينا آيات النبى  
 ١٣ لما رأى الملك المرأة الفقيرة قام ودعاها اليه  
 ١٤ دعوهم الى آخر ايام حياتهم ولكنهم ما سمعوا قولهم

(c) Translate into Arabic:

1. The slave called his master and said, "We who have come here are not many."
2. The old man arose for the prayer and then died devoted<sup>3</sup> to God.
3. I put these (two) hands of mine over my eyes, and so I did not see anything.
4. Thus I said to the child who brought me these two books.
5. O people, did you see when the angels brought God's signs to us from heaven?
6. What did you say to the king's servant when he summoned you?
7. He has two sons he has pardoned and another son he has not.<sup>4</sup>

<sup>1</sup> Assume normal word order.

<sup>2</sup> *Rimāh*- pl. of *rumh*- spear.

<sup>3</sup> Use indefinite accusative.

<sup>4</sup> In Arabic the full verb must be used.

## Lesson Ten

**22 Geminate (Doubled) Verbs: Perfect Inflection.** Verbs whose second and third radical consonants are identical are known as "doubled" or "geminate" verbs. They exhibit the following peculiarity in conjugation: with the V-endings the second and third radicals fall together as a doubled consonant. Otherwise the inflection of the perfect is regular. An example, from √*DLL*, underlying perfect \**dalala* > *dalla* ("to guide"):

	SINGULAR	DUAL	PLURAL
3 m	دل <i>dalla</i>	دلا <i>dallā</i>	دلوا <i>dallū</i>
3 f	دلت <i>dallat</i>	دلتا <i>dallatā</i>	دالنا <i>dalalna</i>
2 m	دالت <i>dalalta</i>	دالتما <i>dalaltumā</i>	دالتم <i>dalaltum</i>
2 f	دالت <i>dalalti</i>	دالتما <i>dalaltumā</i>	دالتن <i>dalaltunna</i>
1 c	دالت <i>dalaltu</i>	— —	دالنا <i>dalalna</i>

**23 Active Participles.** The active participle, which can be formed from all verbs, transitive and intransitive, is made on the pattern FĀ'IL-, which makes its feminine, dual and plurals with regular adjectival endings. An example, from *daxala*:

	SINGULAR	DUAL	PLURAL
masc.	داخل <i>dāxilun</i>	داخلان <i>dāxilāni</i>	داخلون <i>dāxilūna</i>
fem.	داخلة <i>dāxilatun</i>	داخلتان <i>dāxilatāni</i>	داخلات <i>dāxilātun</i>

The active participle often functions, like the English present active participle in “-ing,” as a verbal adjective for on-going action, or the durative aspect.

هو ساجد لله *huwa sājidun li-llāhi* He is bowing down to God.

The active participle as complement to *kāna* in the perfect gives the past progressive:

كان ساجداً لله *kāna sājidan li-llāhi* He was bowing down to God.

Contrast this use of the durative participle with the finite perfect, *sajada*, which is temporal and may mean, according to context, “he bowed down, he did bow down, he had bowed down, he will bow down.”

The active participle is also substantivized and used as an agent noun, so that *kātib*- (from *kataba* “to write”) may mean not only “writing, going to write, one who is writing,” but also, as a noun, “writer, scribe.”

كان احمد كاتباً *kāna 'ahmadu kātiban* Ahmad was writing or Ahmad was a scribe.

الله خالق كل شيء *allāhu xāliqun kulli šay'in* God is the creator of everything.

However, when the participle retains verbal force, the participial object is in the accusative.

الله خالق بشراً *allāhu xāliqun bašaran* God is going to create a human being.

اني باعث من بعدك نبياً *'innī bā'īθun min ba'dika nabīyan* I am going to send, after you, a prophet.

Note, as in the above examples, that the active participle in the predicate position very often has a future signification (“going to...”) when it is not substantivized. When a transitive active participle has its object in the accusative, it is clear that the participle is used verbally, and it almost always has a future sense; when the participle is in construct, it is generally substantivized. Otherwise, as in the first example above, *huwa sājidun*, only context can determine whether the meaning is present

progressive (“he is bowing down”) or future (“he is going to bow down”).

**24 The Passive Participle.** The passive participle of all transitive verbs is formed on the pattern MAF'ŪL-. Feminines, duals and plurals are formed like regular adjectives, as from *wajada* (“to find”):

	SINGULAR	DUAL	PLURAL
masc.	موجود <i>mawjūdun</i>	موجودان <i>mawjūdāni</i>	موجودون <i>mawjūdūna</i>
fem.	موجودة <i>mawjūdatun</i>	موجدتان <i>mawjūdatāni</i>	موجدات <i>mawjūdātun</i>

The passive participle is used in the following ways:

(1) purely adjectivally, like the English past passive participle:

شيء مخلوق *šay'un maxlūqun* a created thing

الرجل ملعون *ar-rajulu mal'ūnun* The man is cursed.

كان الكتاب مكتوباً *kāna l-kitābu maktūban* The book was written.

(2) that which can be, ought to be, is worth doing or liable to be:

شيء مذکور *šay'un maḍkūrun* a thing worth mentioning / a mentionable thing

قول مسموع *qawlun masmū'un* words that are/ought to be heard

(3) substantively:

الملعونون *al-mal'ūnūna* those who are cursed, accursed ones

المذكور من قبل *al-maḍkūru min qablu* that which has been mentioned before

**25 Cognate Subjects.** The active participle is often used as a cognate subject (i.e., the active participle of a given verb as subject of that same verb) in the indeterminate sense of “someone, some people, somebody or other.”

قال قائل *qāla qā'ilun* Somebody has said...

قال قائلون *qāla qā'ilūna* Some people have said...

The definite cognate subject necessarily refers to a subject already introduced.

فقال القائل *fa-qāla l-qā'ilu*

and then the one who was speaking went on to say...

**26 Circumstantial Constructions.** Circumstantial constructions indicate circumstances contemporaneous with or prior to the action/state of the verb.

26.1 The indefinite accusative of nouns, adjectives and especially participles occurs in an adverbial sense to modify the circumstance or to indicate the manner of the verb.

مات مخلصاً لربه *māta muxliṣan li-rabbihi*

He died devoted ("as a devoted one") to his lord.

خرج على النبي كافراً *xaraja 'alā n-nabīyi kāfiran*

He went out against the prophet as an infidel ("in the manner of an infidel").

This construction rarely poses any special difficulty for comprehension or translation. It should be noted that the word in the accusative may modify the object as well as the subject of the verb (gender/number considerations usually eliminate confusion).

رايتهم خارجين من البيت *ra'aytuhum xārijīna min l-bayti*

I saw them leaving the house.

This last construction is really an objective complement where, as expected, an adjective or participle modifying the direct object is in the accusative case.

وجدناهم ساجدين لربهم *wajadnāhum sājidina li-rabbihim*

We found them bowing down to their master.

26.2 The circumstantial *wa-*. The use of a parallel clause introduced by *wa* + pronoun (or noun) indicates circumstantiality, or what pertains concurrently to the action/state of the verb.

رايته وهو نازل من المدينة *ra'aytuhu wa-huwa nāzilun mina l-madīnati*

I saw him as he was coming down from the city.

دعوتك وانت خارج من بيتك *da'awtuka wa-'anta xārijun min baytika*

I called out to you as you were coming out of your house.

دعوتك وانا خارج من بيتي *da'awtuka wa-'ana xārijun min bayti*

I called out to you as I was coming out of my house.

Circumstantial *wa-* + *qad* + a perfect verb indicates circumstantiality prior to the main verb.

رأني وقد خرج من بيته *ra'āni wa-qad xaraja min baytihi*

He saw me after he had come out of his house.

### Vocabulary

#### VERBS

بعث *ba'aṭa* send, send forth; resurrect

ذكر *ḍakara* mention, make mention of, recollect

ضل *ḍalla* (\**ḍalala*) go astray, get lost

فعل *fa'ala* do

هدى *hadā* lead, lead aright

#### NOUNS

بشر *baṣar*- human being, mankind

ماء/مياه *mā'*- pl *miyāh*- water

#### OTHERS

بعد *ba'da* (+ gen., temporal preposition) after; also *min ba'di* + gen.; note especially the adverbial *min ba'du* afterwards

عند *'inda* (+ gen.) with, in the possession of, in the opinion of, in the presence of, in/at the house of (like the French *chez*, Latin *apud*); *min 'indi* (+ gen.) from among, from the presence/possession of

قبل *qabla* (+ gen., temporal preposition) before; also *min qabli* + gen.; (adverbial) *min qablu* beforehand

- ل *la-* (proclitic) “really,” an emphasizing particle that affects no case; it often marks the predicate of an *'inna*-clause and is usually best left untranslated
- ما *mā* (negative particle) not, takes its complement in the nominative or, like *laysa*, with *bi-*

## PROPER NAMES

الانجيل *al-'injīlu* the Gospel, the Evangel  
التوراة *at-tawrātu* the Torah, the Pentateuch

## Exercises

(a) Give the active and passive (if possible) participles:

١٢ لعن	١ سمع	٥ خلق	١ امر
١٤ منع	١٠ فعل	٦ دخل	٢ بعث
١٥ نزل	١١ كتب	٧ ذكر	٢ جعل
١٦ وجد	١٢ كفر	٨ ذهب	٤ خرج

(b) Vocalize, read and translate:

- ١ دخلوا النار بامر الله وما هم بخارجين منها
- ٢ قال النبي اني كنت نبياً وآدم بين الماء والطين
- ٣ وكان امر الله مفعولاً
- ٤ والذي كفر بعد ذلك بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضلّ
- ٥ هذا هو الرسول النبي الذي وجدوه مكتوباً عندهم في التوراة والانجيل
- ٦ قال ربك للملائكة اني خالق بشرأ من طين
- ٧ ان الله في قلوب عباده المخلصين
- ٨ اني ذاهب الى ربي
- ٩ ولما كان الملائكة ساجدين لآدم قال ابليس اخلقتني لهذا اني له لعدو
- ١٠ المؤمنون كرجل واحد
- ١١ كان الرجل نازلاً الى العدر فأتاه رسول باوامر الشيخ
- ١٢ ليس هذا مذكوراً في الكتب التي رايتها
- ١٣ بعثه عند الكفار فهدهم
- ١٤ اولئك هم الرجال الذين هدونا الى الماء ونحن قد ضللنا
- ١٥ والله هو الذي خلق من الماء بشرأ

(c) Translate into Arabic:

1. We were sent, and so we have come to you.
2. Thus it was written in the Torah of Moses and the Gospel of Jesus.
3. The words of mankind are heard in God's presence.
4. You brought the king's orders, but the men of the city left before you.
5. After that, they saw a woman going down to the spring for water.
6. Was it mentioned thus in the books that are in your possession?
7. I saw him with<sup>1</sup> his finger over his heart, and that was for me like the king's command.
8. You saw all my children except for Muhammad, who<sup>2</sup> was not near our house on (*fi*) that day.

<sup>1</sup>Use circumstantial *wa-*.

<sup>2</sup>Because proper names are semantically definite, they require the relative pronoun.

## Lesson Eleven

### 27 Active and Passive Participles (cont.).

27.1 For hollow verbs ( $C_2w/y$ ), the active participial pattern is FĀ'IL-, with *hamza* taking the place of  $C_2$  in all cases.

قام  $qāma$  ( $\sqrt{QWM}$ ) >  $qā'im$ -  
سار  $sāra$  ( $\sqrt{SYR}$ ) >  $sā'ir$ -

27.2 For weak-*lām* verbs ( $C_3w/y$ ) the pattern is FĀ'IN, the inflection of which demands special treatment. An example is *hādin*, from  $\sqrt{HDY}$ :

	INDEFINITE	DEFINITE
nom. & gen.	هاد <i>hādin</i>	الهادي <i>al-hādī</i>
acc.	هادياً <i>hādiyan</i>	الهادي <i>al-hādiya</i>

In both the definite and indefinite states, the nominative and genitive cases are identical. Only the accusative case actually shows its case ending. This results from an internal collapse due to weakness:  $*hādiyun \rightarrow hādin$  and  $*hādiyin \rightarrow hādin$ , where the “weak” vowels *u* and *i* cannot maintain a weak consonant between them; the “strong” vowel *a* does support a weak consonant, so *hādiyan* and *al-hādiya* do not suffer collapse.

The feminines are regularly formed, with -y- for  $C_3w$  as well as for  $C_3y$  roots: *hādiyat*- pl *hādiyāt*-.

The masculine plurals suffer the same collapse as the singular:  $*hādiyūna \rightarrow hādūna$  and  $*hādiyīna \rightarrow hādīna$ .

The inflectional patterns of *hādin* are not limited to active participles but occur with many broken plurals of  $C_2w/y$  roots and also certain anomalous plurals such as ارض *'ard*- pl اراض *'arādin*, اسم *ism*- pl اسام *'asāmin*, and يد *yad*- pl ايدي *'aydin* and ايادي *'ayādīn*.<sup>1</sup>

27.3 Doubled verbs undergo the same loss of weak vowel as in the verbal inflection. The pattern for the active participle is FĀLL- (<  $*fālil$ -).

دل  $dalla$  >  $*dālil$ - > دال  $dāll$ -

27.4 Passive participles of hollow, weak-*lām* and doubled verbs.

(1) The contracted pattern MAFŪL- is used for  $C_2w$  roots ( $*mafwūl$ -  $\rightarrow mafūl$ -).

قال  $qāla$  ( $\sqrt{QWL}$ ) >  $*maqwūl$ -  $\rightarrow$  مقول  $maqūl$ -  
لام  $lāma$  ( $\sqrt{LWM}$ ) >  $*malwūm$ -  $\rightarrow$  ملوم  $malūm$ -

The patterns MAFĪL- and MAFYŪL- (regular) are attested for most  $C_2y$  roots.

باع  $bā'a$  ('sell') ( $\sqrt{BY'}$ ) > مبيع ، مبيوع  $mabyū'$ -/ $mabī'$ -  
كال  $kāla$  ('measure') ( $\sqrt{KYL}$ ) > مكيل ، مكيول  $makyūl$ -/ $makīl$ -

(2a) Weak-*lām* roots:  $C_3w$  produces a regular passive participle on the pattern MAF'ŪW-.

دعا  $da'a$  ( $\sqrt{D'W}$ ) > مدعو  $mad'ūw$ -

(2b)  $C_3y$  roots give a passive participle on the pattern MAF'ĪY-.

هدى  $hadā$  ( $\sqrt{HDY}$ ) > مهدي  $mahdiy$ -

(3) The formation of passive participles from doubled roots is perfectly regular.

دل  $dalla$  ( $\sqrt{DLL}$ ) > مدلول  $madlūl$ -

<sup>1</sup>The indefinite accusative of *'arādin*, *'asāmin*, and *'ayādīn* are without nunation: *'arādiya*, *'asāmiya* and *'ayādiya* (see Appendix A §10e). The indefinite accusative of *'aydin* has nunation: *'aydiyan* (see Appendix A §1d).

**28 Verbal Nouns.** Every verb in Arabic has at least one verbal noun, known as a *maṣdar*-, the usage of which is roughly equivalent to the English infinitive or gerund in ‘-ing.’ Many verbal nouns have a concrete meaning as a noun as well as the verbal sense, as *xalq*- (< *xalaqa*), which means “creation” as well as “(the act of) creating.” Verbal nouns of the base form of the verb (the only one introduced so far) are not predictable and must be learned as a “principal part” for each and every verb.

28.1 Following are the verbal nouns, by pattern, for the verbs that have been seen so far (note that some verbs have more than one verbal noun in common use, often reflecting different senses of the verb).

(1) FA‘L-, the most common pattern for verbal nouns, generally for transitive verbs of the *fa‘ala* and *fa‘ila* types.

أمر <i>'amr</i> -	رأى <i>ra'y</i> - <sup>1</sup>	قول <i>qawl</i> -
بعث <i>ba'θ</i> -	رمى <i>ramy</i> -	لعن <i>la'n</i> -
جعل <i>ja'l</i> -	غفو <i>'afw</i> -	منع <i>man'</i> -
خلق <i>xalq</i> -	فعل <i>fa'l</i> -	موت <i>mawt</i> -

(2) FU‘ŪL-, mainly for intransitive *fa‘ala* verbs.

خروج <i>xurūj</i> -	سجود <i>sujūd</i> -	وجود <i>wujūd</i> -
دخول <i>duxūl</i> -	نزول <i>nuzūl</i> -	

(3) FI‘L-,

ذكر <i>ḍikr</i> -	فعل <i>fi'l</i> -
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(4) FU‘L(AT)-

رؤية <i>ru'yat</i> -	كفر <i>kufr</i> -
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(5) FA‘ĀL(AT)-

ذهاب <i>ḍahāb</i> -	سَمَاعِ <i>samā'</i> - ضلالة / ضلال <i>ḍalāl(at)</i> -
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<sup>1</sup>Of the two senses of *ra'ā*, “to see” and “to consider,” *ra'y*- is the verbal noun for “considering, notion, view” and *ru'yat*- is the verbal noun for “seeing, vision.”

(6) FI‘ĀL(AT)-

قيام <i>qiyām</i> -	كتابة <i>kitābat</i> -	هداية <i>hidāyat</i> -
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The verbal noun is extensively used as a verbal complement, especially with verbs that take their complements through prepositions, for example:

منعه من الدخول <i>mana'ahu mina d-duxūli</i>	He prevented him from entering
دعوناهم الى الخروج <i>da'awnāhum 'ilā l-xurūji</i>	We called upon them to leave.
امرونا بالسماع <i>'amarūnā bis-samā'i</i>	They ordered us to hear.

Where the Arabic verbal noun corresponds to an English infinitive or gerund, it is almost always definite (as in the above examples).

28.2 Subjective and Objective Genitives. When only the doer of the action (subject) occurs with a verbal noun, it is put into construct with the noun as a **subjective genitive**.

خلق الله <i>xalqu llāhi</i>	God's creating (creation)
دخول الرجال <i>duxūlu r-rijālī</i>	the men's entering
بعث الملك <i>ba'θu l-maliki</i>	the king's sending

When only the object of a verbal noun occurs, it is in construct as an **objective genitive**.

خلق الارض <i>xalqu l-'arḍi</i>	creating the earth
دخول البيت <i>duxūlu l-bayti</i>	entering the house
بعث رسول <i>ba'θu rasūlin</i>	sending a messenger

When both the subject and the object occur with a verbal noun, the subject is in construct in the **genitive** and the object follows in the **accusative**.

خلق الله الارض <i>xalqu llāhi l-'arḍa</i>	God's creating the earth
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دخول الرجال البيت	<i>duxūlu r-rijāli l-bayta</i>	the men's entering the house
بعث الملك رسولا	<i>ba'θu l-maliki rasūlan</i>	the king's sending a messenger

**29 The Cognate Accusative.** One of the most common uses of the verbal noun is as a cognate accusative. This typically Semitic construction gives added emphasis to the verb.

ذكروا الله ذكراً	<i>ḍakarū llāha ḍikran</i>	They recollected God. <sup>1</sup>
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When the cognate accusative is modified, it usually translates adverbially.

ذكروا الله ذكراً كثيراً	<i>ḍakarū llāha ḍikran kaḥīran</i>	They recollected God much/ often.
خرج خروج عبد	<i>xaraja xurūja 'abdin</i>	He went out servilely. <sup>2</sup>

### Vocabulary

#### VERBS

أخذ	<i>'axaḍa 'axḍ</i> <sup>3</sup>	take, seize; take hold ( <i>bi-</i> of)
سأل	<i>sa'ala su'āl</i>	ask (' <i>an</i> about)
عبد	<i>'abada 'ibādat</i>	worship

#### NOUNS/ADJECTIVES

اثنان/اثنتان	<i>iθnāni</i> (m), <i>iθnatāni</i> (f)	two; <i>yawmu l-iθnayni</i> Monday
آخر/أخرى/آخر	<i>'āxaru</i> (m), <i>'uxrā</i> (f), <i>'uxaru</i> (pl)	other
أحد/إحدى	<i>'aḥad</i> - (m), <i>'iḥdā</i> (f)	one (pronoun, used either with partitive <i>min</i> or with construct, e.g., <i>'aḥadun min-hum</i> or <i>'aḥaduhum</i> 'one of them'); (+ neg.) no one, nobody; <i>yawmu l-'aḥadi</i> Sunday

تراب، تربة، تراب	<i>turbat-</i> and <i>turāb-</i>	dust, earth, ground
جبل/جبال	<i>jabal-</i> pl <i>jibāl-</i>	mountain
جديد/جدد	<i>jadīd-</i> pl <i>judud-</i>	new
خلق	<i>xalq-</i>	creation, created beings, people
رحمة	<i>rahmat-</i>	mercy
رحيم	<i>rahīm-</i>	merciful, compassionate
سبت	<i>sabt-</i>	Sabbath; <i>yawmu s-sabti</i> Saturday <sup>1</sup>
يهود، يهودى	<i>yahūd-</i>	(collective) Jews; <i>yahūdiyy-</i> (sing.) <sup>2</sup> Jew, Jewish

#### OTHERS

ما	<i>mā</i>	that which, what (relative); <i>kullu mā</i> everything that, all that which
من	<i>man(i)</i>	who? (interrogative pronoun); he who, whoever (relative pronoun); <i>kullu man</i> everyone who, all who
مما	<i>mimmā</i>	= <i>min</i> + <i>mā</i>
ممن	<i>mimman</i>	= <i>min</i> + <i>man</i>

#### Exercises

(a) Give the active participle, masc. and fem. sing., def. and indef.:

١	اتى	٢	نام	٥	راى	٧	خاف	٩	قال	١١	رمى
٢	دعا	٤	سال	٦	كان	٨	امر	١٠	قام	١٢	اكل

(b) Give the passive participle of as many verbs as possible from the list in (a).

(c) Read and translate:

١ ان اليهود أتت النبي فسألته عن خلق السموات والارض فقال خلق الله

<sup>1</sup>For the other days of the week, see Appendix H.

<sup>2</sup>This represents a large class of words for peoples, nations and groups, where the unit singular is formed by adding *-iyy-* to the collective, e.g., افرنج *'ifranj-* 'Franks, Europeans,' روم *rūm-* 'Greek Orthodox, Byzantines,' زنج *zanj-* 'Blacks, Ethiopians,' عجم *'ajam-* 'Persians,' عرب *'arab-* 'Arabs,' يونان *yūnān-* 'Greeks, Hellenes.'

<sup>1</sup>Lit., "they recollected God a recollecting."

<sup>2</sup>Lit., "he went out the going out of a slave, as a slave would."

<sup>3</sup>The verbal noun will be so listed with every new verb henceforth.

الارض يوم الاحد والاثنين.

٢ وقال قائل آخر أخذ رسول الله بيدي فقال خلق الله التربة يوم السبت وخلق  
الجبال يوم الاحد.

٣ يا نساء النبي، لستن كأحد من النساء.

٤ أمرني بعبادة الله مخلصاً له.

٥ قال النبي لست كأحدكم.

٦ قد فعل الصالحون ما أمرهم الله به.

٧ الدنيا ملعونة وملعون ما فيها الا ذكر الله.

٨ هداكم وكنتم من قبله لمن الضالين وكنتم بعبادتكم كافرين.

٩ وجدته ضالاً فهديته وانك لكل قوم هاد.

١٠ انا باعث لكم كتاباً قد كتبت فيه كل ما ذكر لي الرجل الذي كان عندي.

(d) Translate into Arabic:

1. He who heard Gabriel's voice was a leader for humankind.
2. I prevented him from going against his people and from sending the messenger to them.
3. On the last day the rich will be (*kāna*) poor because of their disbelief.
4. She is sending to us one of her sons with his daughter.
5. The last of the infidels said to me, "Your religion is not better than our religion, but it is not forbidden here."
6. Did you hear the summoner who called the nation and said, "The day of judgment is coming"?
7. The women are bringing water from the spring.
8. That which they seized was not theirs.
9. This is one of the things seized from the possession of (من عند) the poor.
10. The mountains are created from the dust of the earth.

## Lesson Twelve

**30 Verbal Inflection: Imperfect Indicative.** The Arabic imperfect is basically the imperfective, or durative, aspect of the verb for habitual or on-going action and contrasts with the perfect, the perfective or punctual aspect of the verb, which signals actions and changes of state that happen at one temporal point, usually but not necessarily past.

30.1 The imperfect indicative inflection is formed by adding personal prefixes (preformatives) and suffixes (postformatives) to the imperfect base of the verb. The imperfect base may be on any one of the following patterns: (1) *-f'al-*, (2) *-f'ul-*, or (3) *-f'il-*. Whereas the vowel of C<sub>2</sub> is not predictable, either from the perfect base or from the radicals, and must be learned as a "principal part" of the verb, the following guidelines are offered:

(1) Verbs of the *fa'ala* type generally have an imperfect base in *-f'ul-* or *-f'il-*, except verbs whose second or third radical is guttural (ع, ح, ه, خ, غ), which tends to produce *-a-* in the imperfect base, as *la'ana* gives an imperfect base of *-l'an-* and *ḍahaba* gives an imperfect base of *-ḍhab-*.

(2) Verbs of the *fa'ila* type—with very few exceptions—have imperfect bases in *-f'al-*, as *fahima* ('understand') gives an imperfect of *-fham-*.

(3) Verbs of the *fa'ula* type, all of which are stative or qualitative in meaning, have imperfect bases in *-f'ul-*, as *kabura* ('to be/get big') has an imperfect of *-kbur-*.

30.2 The personal prefixes and suffixes added to the imperfect base are as follows:



	SINGULAR	DUAL	PLURAL
3 m	ya-CCvC-u	ya-CCvC-āni	ya-CCvC-ūna
f	ta-CCvC-u	ta-CCvC-āni	ya-CCvC-na
2 m	ta-CCvC-u	ta-CCvC-āni	ta-CCvC-ūna
f	ta-CCvC-ina	ta-CCvC-āni	ta-CCvC-na
1 c	'a-CCvC-u	—	na-CCvC-u

Example: *kataba* 'write,' imperfect base *-ktub-*:

3 m	يكتب <i>yaktubu</i>	يكتبان <i>yaktubāni</i>	يكتبون <i>yaktubūna</i>
f	تكتب <i>taktubu</i>	تكتبان <i>taktubāni</i>	يكتبن <i>yaktubna</i>
2 m	تكتب <i>taktubu</i>	تكتبان <i>taktubāni</i>	تكتبون <i>taktubūna</i>
f	تكتبن <i>taktubīna</i>	تكتبن <i>taktubāni</i>	تكتبن <i>taktubna</i>
1 c	اكتب <i>'aktubu</i>	— —	نكتب <i>naktubu</i>

30.3 The negative particle for the imperfect is generally *lā* prefixed to the verb: *lā yaktubu*, *lā taktubu*, &c.

30.4 Independent uses of the imperfect indicative:

- (1) general present: *yadxulu* "he enters/does enter/is entering."
- (2) durative (no specific tense): *yaḏhabu* "he was/is/will be going"
- (3) habitual (no specific tense): *ya'muru* "he orders (as a matter of habit), he will order/will be ordering (habitually)"
- (4) simple future: *yaktubu* "he will write/will be writing."

Tense for the durative and habitual aspects of the imperfect is usually gained from context, although it may be made explicit by combination with various verbs, especially the perfect of *kāna* for the past habitual: *kāna yaktubu* "he used to write."

The affirmative future may be made explicit by prefixing the proclitic *sa-* or the separate particle *sawfa*: *sa-yaktubu* or *sawfa yaktubu* "he will write, he will be writing." These particles do not occur with the negative (for the negative future explicit see §44.2[2]).

30.5 Dependent uses of the imperfect:

- (1) as complement to the subject:

جاء اهل المدينة يسألون *jā' a' ahlu l-madinati* The people of the city  
 yas'alūna came asking.  
 ذهب يطلبه *ḏahaba yatlubuhu* He went off looking  
 for it.

- (2) as complement to the object:

وجدتهم يعبدون الله *wajadtuhum* I found them wor-  
 ya'budūna llāha shipping God  
 (habitually).

- (3) as circumstantial, usually with *wa-* + pronoun:

رأيتهُ وهو يلعن عدوه *ra'aytuhu wa-huwa* I saw him (while he  
 yal'anū 'adūwahu was) cursing his en-  
 emy.

30.6 Imperfect of C<sub>1</sub>' verbs. Verbs whose first radical is /' / are regularly inflected in the imperfect, with the exception of the 1st-person singular, where the expected initial \*'a'- becomes 'ā- to avoid two adjacent glottal stops.

أخذ < أخذ > *'axaḏa* > \*'a'xuḏu → 'āxuḏu  
 أكل < أكل > *'akala* > \*'a'kulu → 'ākulu

30.7 The following is a list of the sound verbs introduced so far, arranged by the characteristic vowel of the second radical in the imperfect:

- (1) imperfect in *-u-*: يَخْرُجُ يَدْخُلُ يَسْجُدُ يَكْتُبُ  
 يَأْمُرُ يَخْلُقُ يَذْكَرُ يَعْبُدُ يَكْفُرُ
- (2) imperfect in *-a-*: يَبْعَثُ يَسْمَعُ يَلْعَنُ يَذْهَبُ  
 يَجْعَلُ يَفْعَلُ يَمْنَعُ يَسْأَلُ
- (3) imperfect in *-i-*: يَنْزِلُ

## Vocabulary

## VERBS

اكل	'akala (u) <sup>1</sup> 'akl- eat, consume
شهد	šahida (a) šuhūd-/šahādat- bear witness, testify ('alā against); followed by 'inna to introduce direct quotation; followed by 'anna to introduce indirect quotation
صدق	šadaqa (u) šidq- tell the truth to (+ acc.), be truthful
علم	'alima (a) 'ilm- know, learn (bi- about); realize
غر	ğarra (u) ġurūr- delude, deceive
كذب	kaḏaba (i) kiḏb-/kaḏib- lie, tell a lie (acc. or 'alā, to someone)
نظر	naẓara (u) naẓar- look, regard

## NOUNS/ADJECTIVES

اهل/اهال	'ahl- pl 'ahālin/'ahlūna people; family; 'ahlu madīnatīn the people, inhabitants of a city; 'ahlu l-kitābi Christians and Jews, people possessed of scripture
شمس	šams- (f) sun
علم/علوم	'ilm- pl 'ulūm- knowledge (bi- of), learning
فاكهة/فواكه	fākihat- pl fawākihu fruit
كريم	karīm- pl kirām-/kuramā' u noble, generous, honorable
نبا/انبا	naba' - pl 'ambā' - news
يقين	yaqīn- certainty; 'ilmu l-yaqīni certain knowledge

## OTHERS

ان	'anna (+ acc.) that (subordinating conjunction, follows verbs of perception; like 'inna, must be followed by noun in the accusative or enclitic pronoun)
س	sa- (proclitic + imperfect) particle for the future explicit
سوف	sawfa (+ imperfect) particle for the future explicit
لما ، لا ، لاذا	li-ma/li-mālli-māḏā why?
ماذا	māḏā what?

## PROPER NAMES

سبا	saba' - Sheba
سليمان	sulaymānu Solomon

## Exercises

(a) Give the imperfect of each of the following (retain the number, gender and person):

١	خرجوا	٥	بعثت	٩	دخلا	١٢	سألتم	١٧	عبدنا
٢	كفرت	٦	نزلتم	١٠	أخذت	١٤	جعلت	١٨	ذكرت
٣	سجدتما	٧	فعلت	١١	لعنوا	١٥	أمرنا	١٩	خلقت
٤	ذهبن	٨	سمعتن	١٢	كتبت	١٦	منعا	٢٠	علم

(b) Give the imperfect of each of the following (retain the number, gender and person of the verb; also retain the pronoun object):

١	أخذوكم	٢	منعتموني	٥	لعنتم	٧	عبدناه	٩	فعلناها
٢	سمعتهما	٤	سالها	٦	ذكرته	٨	دخلته	١٠	خلقكم

(c) Read and translate:

- ١ والله يشهد انهم لكاذبون
- ٢ يا اهل الكتاب لم تكفرون بآيات الله واتم تشهدون
- ٣ اولئك الذين يكذبون على ربهم فمقامهم في النار
- ٤ فقال اني لأصدق ولست من الكاذبين واني أعلم ما لا تعلمون

<sup>1</sup>The characteristic vowel of the imperfect will be so indicated in the vocabularies.

- ٥ قالوا شهدنا على انفسنا وغرتنا الحياة الدنيا وشهدوا على انفسهم انهم  
كانوا كافرين  
٦ قد خلقنا جنات لكم فيها فواكه كثيرة منها تاكلون  
٧ ليس لنا به علم والله يعلم ونحن لا نعلم  
٨ وهؤلاء هم الذين يعلم الله ما فى قلوبهم  
٩ سألنهم لسؤالهم عن ذلك  
١٠ لم تعبدوا ما لا يسمع  
١١ كان النبي يامر أهله بالصلاة  
١٢ فهى كذبت وهو من الصادقين

(d) Translate into Arabic:

1. You deceived us with (*bi-*) your lying.
2. On that great day hell will consume them all.
3. I will not testify against her, she being truthful.
4. The inhabitants of the city have certain knowledge that one of them took the fruits from their garden.
5. We asked the other woman from where she heard this news.
6. The angels will seize those who disbelieved and put their souls in hell.
7. I shall write a book for my sons, and in it I shall put all of my knowledge.
8. I do not eat from that which those eat.
9. The king takes everything from his people.
10. We looked and saw him prostrate (use participle) in the dust of the earth.
11. Thus it is written: an eye for an eye, and a tooth for a tooth.

**Reading Selection: *Ṣūrat al-Naml* (27): 22–30, with slight modification.**

### Solomon and Sheba

- [قال الهدهد<sup>1</sup> لسليمان] جئتُك من سبأ بنبأ يقين<sup>(٢٢)</sup>  
إنى وجدتُ امرأةً تملكُهم<sup>3</sup> ... ولها عَرشٌ<sup>2</sup> عظيمٌ (٢٣)  
وجدتها وقومها يسجدون للشمس من دون<sup>4</sup> الله (٢٤)  
لا يسجدون لله الذى ... يعلم [كل شيء] (٢٥)  
قال [سليمان] سننظر أصدقت أم<sup>5</sup> كنت من الكاذبين (٢٧)  
اذهب<sup>7</sup> بكتابى هذا ... فانظر<sup>6</sup> ماذا [يفعلون] (٢٨)  
قالت يا أيها<sup>9</sup> الملأ<sup>8</sup> إنى [أتانى] كتابٌ كريمٌ (٢٩)  
إنه من سليمان وإنه باسم الله الرحمن الرحيم (٣٠)

<sup>1</sup>*Hudhud*- the hoopoe-bird, Solomon's scout.

<sup>2</sup>*Arš*- throne.

<sup>3</sup>*Malaka* (*i*) to rule.

<sup>4</sup>*Min dūni* to the exclusion of.

<sup>5</sup>*Am* or (in an interrogative).

<sup>6</sup>*Fa-nzur* (imperative) and see!

<sup>7</sup>*Iḏhab* (imperative) go!

<sup>8</sup>*Mala'* - council of chieftains.

<sup>9</sup>*Yā 'ayyuhā* (vocative particle + nom.) O.

## Lesson Thirteen

**31 The Five Nouns.** There are five nouns in Arabic that behave in an unusual way when they are first members of a construct. Instead of the normal short case-ending vowel, these five nouns show the case-ending as long. Of the five, *'ab-* ('father'), *'ax-* ('brother'), and *ḥam-* ('father-in-law') behave as regular nouns when not in construct. The fourth, *ḍū* ('possessed of/possessing'), occurs only as first member of a construct and has no indefinite form at all. The fifth, *fam-* ('mouth'), is a regular noun when not in construct but becomes *fū-* (nom.) when in construct. The double hyphen (=) indicates forms that occur only as first member of a construct:

	NOMINATIVE	GENITIVE	ACCUSATIVE
اب	'ab-	ابو 'abū=	ابي 'abī=
اخ	'ax-	اخو 'axū=	اخي 'axī=
حم	ḥam-	حمو ḥamū=	حمي ḥamī=
ذو	ḍū=	ذو ḍū=	ذی ḍī=
فم	fam-	فو fū=	في fī=
			فا fā=

The addition of the 1st-sing. possessive enclitic to the first three nouns results in regular forms based on the indefinite: *'abī* "my father," *'axī* "my brother," &c. With other pronominal enclitics the construct forms given above are used: *'abūhu/abīhil' abāhu* "his father," &c. *Fīya* serves as "my mouth" for all cases. The word *ḍū* does not take pronominal enclitics. With pronominals both *fam-* and the construct forms are used: *famuhulfamihil famahu* and *فوه fūhu, فيه fīhi* and *فاه fāhu*.

**32 Imru'un.** The noun *imru'*- ('man, male human being'), like its feminine counterpart *imra'at-*, begins with elidable *alif*. The declensional peculiarity of this noun lies in the fact that the vowel after the *r* harmonizes with the declensional vowel in all three cases. This in turn affects the bearer of the *hamza* (see Appendix G).

	INDEFINITE	DEFINITE
NOM.	امرو <i>imru'un</i>	امرو <i>imru'u</i>
GEN.	امري <i>imri'in</i>	امري <i>imri'i</i>
ACC.	امراً <i>imra'an</i>	امراً <i>imra'a</i>

**33 Exception.** The common particle of exception is *'illā*. When it occurs in a negative clause to mean "(no one, nothing) but/except," it does not affect the case of the following noun. That is, the syntax remains as it would be if both the negative and *'illā* were removed.

ما جاء الا الولد	<i>mā jā'a 'illā l-waladu</i>	No one came but the boy (only the boy came).
ما نزل الكتاب الا ذكرا لكم	<i>mā nazala l-kitābu 'illā ḍikran lakum</i>	The book descended only as a reminder to you.

The particle *'illā* is commonly followed by a purpose clause or prepositional phrase.

ما امرهم الا بعبادة الله	<i>mā 'amarahum 'illā bi-'ibādati llāhi</i>	He did not order them (to do anything) except to worship God. <sup>1</sup>
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In affirmative sentences, *'illā* takes the accusative.

قام القوم الا رجلاً واحداً	<i>qāma l-qawmu 'illā rajulan wāḥidan</i>	The people stood up—all but one man.
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<sup>1</sup>Or, "he ordered them only to worship God."

**34 Categorical Negation.** The negative particle *lā* followed by an indefinite noun with a definite accusative ending (-a) gives the sense of total negation of the category to which the noun belongs.<sup>1</sup> This construction is the negation of the predication of existence (§5).

لا نَبَأَ لَنَا *lā naba' a lanā* (There is) no news to us (we have no news).

لا رِجَالَ فِي الْمَدِينَةِ *lā rijāla fi l-madīnati* There are no men in the city.

The categoric negative *lā* is often found in combination with '*illā*.

لا إِلَهَ إِلَّا اللَّهُ *lā 'ilāha 'illā llāhu* There is no god but God (the only god there is is God).

## Vocabulary

### VERB

وَهَبَ *wahaba* give

### NOUNS

أَبٌ/آبَاءٌ *'ab-* pl *'ābā'* - (construct nom. *'abū*=) father, progenitor; dual *'abawāni* parents

أَبْتِي *'abatī* (anomalous form) "my dear father"

أَخٌ/أَخْوَةٌ، إِخْوَانٌ *'ax-* pl *'ixwat-' / 'ixwān-* (construct nom. *'axū*=, dual *'axawāni*) brother

أَخْتٌ/أَخَوَاتٌ *'uxt-* pl *'axawāt-* sister

إِلَهٌ/آلِهَةٌ *'ilāh-* pl *'ālihat-* god, deity

أُولُو الْأَمْرِ *'ulū l-' amr* (nom.), *'ulī l-' amr* (obl.) those in authority

أَمْرٌ *imru'* - (no plural) man, male (with the definite article, *al-mar'* -)

<sup>1</sup>The categoric negative of the Five Nouns introduced in §31 shows long -ā, as in *lā 'axā laka* "you have no brother."

ذُو *ḍū*=<sup>1</sup> possessor of, owner of  
صَنَمٌ/أَصْنَامٌ *ṣanam-* pl *'aṣnām-* idol

### OTHERS

أَنَّ *'in* not (invariable negative particle)

إِلَّا *'illā* except, except for (particle of exception)

إِلَّا *'allā* = *'an + lā* that...not, that...no

أَوْ *'aw(i)* or

بَلْ *bal(i)* on the contrary, but rather

هَلْ *hal(i)* interrogative particle

### PROPER NAMES

هَارُونَ *hārūnu* Aaron

فِرْعَوْنُ *fir'awnu* Pharaoh

مِصْرٌ *miṣru* (f) Egypt

### Exercises

(a) Read and translate:

١ مات المرء ولا ولد له فأكل اخوته كل ما كان عنده  
٢ لقد رأيتاهم يعبدون الاصنام هم وآباؤهم وإخوانهم وإخواتهم  
٣ يا اخت هرون، ما كان ابوك امرأ سوء<sup>2</sup>

<sup>1</sup>All forms given here for reference; note especially the suppletion forms for the masc. pl., *'ulū*=/*'ulī*=, the *wāw* of which is otiose.

	NOMINATIVE	GENITIVE	ACCUSATIVE
masc. sing.	ذُو <i>ḍū</i> =	ذِي <i>ḍī</i> =	ذَا <i>ḍā</i> =
fem. sing.	ذَات <i>ḍātu</i>	ذَات <i>ḍāti</i>	ذَات <i>ḍāta</i>
masc. dual	ذَوَا <i>ḍawā</i> =	ذَوِي <i>ḍaway</i> =	ذَوِي <i>ḍaway</i> =
fem. dual	ذَوَاتَا <i>ḍawātā</i> =	ذَوَاتِي <i>ḍawātay</i> =	ذَوَاتِي <i>ḍawātay</i> =
masc. pl.	أُولُو <i>'ulū</i> =	أُولِي <i>'ulī</i> =	أُولِي <i>'ulī</i> =
	ذَوْر <i>ḍawū</i> =	ذَوِي <i>ḍawī</i> =	ذَوِي <i>ḍawī</i> =
fem. pl.	ذَوَات <i>ḍawātu</i>	ذَوَات <i>ḍawāti</i>	ذَوَات <i>ḍawāti</i>

<sup>2</sup>*Saw'* - evil (noun, not adjective).

- ٤ ان هو الا كاذب غرنا بقوله الكاذب  
 ٥ يا ابانا الذي في السموات ...  
 ٦ اشهد الا اله الا الله واشهد ان محمداً رسول الله  
 ٧ وهب الله لموسى اخاه هرون نبياً ويعثهما بآياته الى فرعون  
 ٨ هذا النبا لأولى الامر من قومنا وليس للذين لا علم لهم به  
 ٩ هل علمت لم قام ابوك واخوك من مقامهما وخرجا من مدينة اهلها  
 ١٠ ان تلك المرأة الجميلة لا تنظر الى الحياة الدنيا بل هي ناظرة الى الآخرة  
 ١١ كان هرون اخا موسى وكان لهما اخت اسمها مريم  
 ١٢ ان امرأة فرعون واسمها آسية بنت مِزَاحِمِ وجدت موسى وهو ولد صغير  
 فاخذته من المياه وكان ابناً لها

(b) Translate into Arabic:

1. After that Moses left the land of Egypt and went to another land.
2. The news has come to us today that many of (*min*) the inhabitants of the city have died.
3. Did you lie to us when you testified against your brother?
4. There is no pious one except him who worships God with (*bi-*) all his heart and with certain knowledge.
5. There is no fruit in my father's garden, so we will eat but little tonight.
6. He, his father and brother all rose for the prayer, and afterwards they came to our house.

## Lesson Fourteen

**35 Doubled Verbs: Imperfect Indicative.** Doubled verbs in the imperfect inflection combine C<sub>2</sub> and C<sub>3</sub>, throwing the vowel of C<sub>2</sub> back onto C<sub>1</sub> in all persons except the feminine plural forms, the only imperfect suffixes that begin with consonants. Example: *dalla* "to guide" > \**yadlulu* → *yadullu*.

	SINGULAR	DUAL	PLURAL
3 m	يدَلّ <i>yadullu</i>	يدَلّانِ <i>yadullāni</i>	يدَلّونَ <i>yadullūna</i>
f	تَدَلّ <i>tadullu</i>	تَدَلّانِ <i>tadullāni</i>	يَدَلّلنَ <i>yadlulna</i>
2 m	تَدَلّ <i>tadullu</i>	تَدَلّانِ <i>tadullāni</i>	تَدَلّونَ <i>tadullūna</i>
f	تَدَلّلنَ <i>tadullīna</i>	تَدَلّانِ <i>tadullāni</i>	تَدَلّلنَ <i>tadlulna</i>
1 c	ادَلّ <i>'adullu</i>	— —	نَدَلّ <i>nadullu</i>

**36 Elative Pattern:** 'AF'ALU.

36.1 The patterns for the elatives, which are formed from adjectives and *fā'il*- participles, are as follows:

	SINGULAR	DUAL	PLURAL
masc.	افعل <i>'af'alu</i>	افعلان <i>'af'alāni</i>	افعلون (1) <i>'af'alūna</i> افاعل (2) <i>'afā'ilu</i>
fem.	فعلی <i>fu'lā</i>	فعلیان <i>fu'layāni</i>	فعلیات (1) <i>fu'layāt-</i> فعل (2) <i>fu'al-</i>

From an adjective like *kabīr-*, the elatives are:

masc.	اكبر 'akbaru	اكبران 'akbarāni	اكبرون (1) 'akbarūna
			اكابر (2) 'akābiru
fem.	كبرى kubrā	كبريات kubrayāni	(1) kubrayāt-
			كبر (2) kubar-

## 36.2 Patterns for weak radicals.

(1) C<sub>2</sub>y roots become *fūlā* in the feminine singular *fu'lā* pattern:طَيِّب < طويبي tayyib- > *tūbā* more pleasantAll other C<sub>2</sub>y forms are regular. All C<sub>2</sub>w forms are perfectly regular.(2) C<sub>3</sub>w/y roots become 'AF'Ā with *alif maqṣūra* in the 'AF'ALU pattern.

عَلِي &lt; اعلى 'alīy- &gt; 'a'lā higher

The feminine singular FU'LĀ pattern becomes FU'YĀ, with y for C<sub>3</sub>.

عَلِيَا &lt; اعلى 'alīy- &gt; 'ulyā higher

دُنْيَا < دنى دنيا danīy- > *dunyā* lowerNote that FU'YĀ is spelled with tall *alif*, not *alif maqṣūra*. The formative principle is that *alif maqṣūra* may not follow the letter *yā*.(3) The broken plural patterns 'AFĀ'ILU and FU'AL- become 'AFĀ'IN and FU'Ā with collapse of C<sub>3</sub>. Thus, اعلى > اعلى 'a'ālin (a diptote pattern, see §27.2, note 1 for declension), and اعلى > اعلى 'ulyā.(4) Doubled roots geminate C<sub>2</sub> and C<sub>3</sub> and throw the vowel back onto C<sub>1</sub> in the 'AF'ALU pattern as 'AFALLU (i.e., \*'aflalu → 'afallu).

اجد &lt; جديد jadīd- &gt; 'ajaddu newer

All other patterns from doubled roots are regularly formed.

36.3 Comparative Usages. As an adjective in the comparative degree, the *masculine singular elative form* is used regardless of the gen-*der and number of the referent*. When the preposition for “than,” *min*, occurs, the elative is explicitly comparative.

انا اعلم منك 'ana 'a'lamu minka	I am more learned than you.
هي اكرم منه hiya 'akramu minhu	She is more generous than he.
هم اقوى منا hum 'aqwā minnā	They are stronger than we.

When the elative form occurs as an indefinite predicate adjective without a *min*-comparison, there is no essential difference between the comparative and superlative degrees. Such an elative should generally be considered emphatic or superlative in meaning.

الله اكبر allāhu 'akbaru	God is greatest/very great.
الله اعلم allāhu 'a'lamu	God knows best/most/is all knowing.

Only when the preposition *min* accompanies the elative is it *explicitly comparative*.36.4 Superlative Usages. A *definite elative* is explicitly superlative. The superlative may be an attributive or predicative, and in both cases it agrees in number and gender with the noun it modifies.

انا ربكم الاعلى 'ana rabbukumū l-'a'lā	I am your highest lord.
لقد رأى من آيات ربه الكبرى la-qad ra' ā min 'āyāti rabbihī l-kubrā	He saw some of his lord's greatest signs.
خلق الارض والسموات العلى xalaqa l-'arḍa was-samāwāti l-'ulā	He created the earth and the highest heavens.
كلمة الله هي العليا kalimatu llāhi hiya l-'ulyā	God's word is the highest.
هم الاكرمون humū l-'akramūna	They are the noblest.

The elative, generally the masculine singular form,<sup>1</sup> may also be in construct with a definite plural noun or pronoun (or noun or pronoun that indicates plurality, although the form may not be plural) for a superlative.

اقوى الرجال	'aqwā r-rijāli	the strongest of the men
اكرم النساء	'akramu n-nisā'i	the noblest of women
اكثرهم	'akṯaruhum	most of them
اكبر اولاده	'akbaru 'awlādihi	the eldest of his children

Superlatives are also made by placing the masculine singular elative in construct with an *indefinite singular* noun.

اقوى رجل	'aqwā rajulin	the strongest man
اكرم امرأة	'akramu mra'atin	the noblest woman
اكبر ولد له	'akbaru waladin lahu	his eldest child (the eldest child of his)

Note that the noun in this construction is grammatically indefinite; therefore, when it is the antecedent of a relative clause, the asyndetic-type clause (see §21.3) is used.

اقوى رجل رأيته	'aqwā rajulin ra'aytuhu	the strongest man I (ever) saw
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36.5 Two suppletion forms should be mentioned here: *xayr*- “good” and *šarr*- “evil.” These two are nouns, not adjectives, and hence do not agree adjectivally. When followed by *min* they are used for “better” and “worse.”

انا خير منه	'ana xayrun minhu	I am better than he is.
هم شر منكم	hum šarrun minkum	They are worse than you.

When followed in construct by the indefinite singular or the definite plural, *xayr*- and *šarr*- are superlative in meaning.

كنتم خير قوم	kuntum xayra qawmin	You were the best nation.
هو شر الكافرين	huwa šarru l-kāfirina	He is the worst unbeliever.

36.6 The accusative of respect/specification. A noun in the indefinite accusative case follows the elative form to indicate the basis of comparison, or in what respect a thing is comparative or superlative. This construction is extensively used in combination with the elatives '*ašaddu* ('stronger'), '*akṯaru* ('more'), and '*aqallu* ('less') for the comparative and superlative of words that either cannot or idiomatically do not occur in the elative pattern.

كانوا اشد منكم قوة	kānū ' <u>ašadda</u> minkum <u>quwwatan</u>	They were mightier (“stronger in might”) than you were.
انا اكثر منك مالا	'ana 'akṯaru minka <u>mālan</u>	I have more wealth (“more with respect to wealth”) than you.
هي اكثرهم علما	hiya ' <u>akṯaru</u> hum <u>'ilman</u>	She is the most knowledgeable (“most in knowledge”) of them.
هو اقل منها صدقا	huwa ' <u>aqallu</u> minhā <u>sidqan</u>	He is less truthful (“less with respect to truth”) than she.

### Vocabulary

#### VERBS

فر	farra (i) firār-	flee
مر	marra (u) murūr-	pass ('alā over), (bi- by)
ضل	ḍalla (i) ḍalāl(at)-	go astray, get lost

#### NOUNS

تقى/اتقيا	taqiy-	pl 'atqiyā'u	devout, God-fearing
شديد/اشداء	šadīd-	pl 'ašiddā'u	forceful, violent

<sup>1</sup>The feminine singular elative is found, but it is of rare occurrence.



- شر *šarr*- evil, bad(ness); (+ *min*) worse than; (+ construct) worst  
 عدد/اعداد *'adad*- pl *'a'dād*- number  
 قوة/قوى *quwwat*- pl *quwan* strength, force, might  
 قوى/اقوياء *qawīy*- pl *'aqwiyā'u* strong, powerful  
 مال/اموال *māl*- pl *'amwāl*- property, possession, wealth  
 ناس *nās*- (pl, no singular) people

## Exercises

(a) Read and translate:

- |                 |                       |                     |
|-----------------|-----------------------|---------------------|
| ١ اصغر المدن .  | ٥ اغنى الاغنياء       | ٩ آية الله العظمى   |
| ٢ اقلهم قوة     | ٦ هم اكثر منكم علما   | ١٠ هو اكبر منى سنا  |
| ٣ اكبر اولادى   | ٧ بنتنا الكبرى        | ١١ الاكثر عبادة لله |
| ٤ الاكثرون مالا | ٨ المرأة العليا مقاما | ١٢ اشد قومنا كفرا   |

(b) Give the Arabic:

- |                         |                              |
|-------------------------|------------------------------|
| 1. the most noble kings | 6. the highest heavens       |
| 2. the nearest city     | 7. the poorest woman         |
| 3. newer than that      | 8. the strongest men         |
| 4. fewer in number      | 9. less strong than them     |
| 5. the biggest city     | 10. the most devout believer |

(c) Read and translate:

- ١ انه لقول رسول كريم ذى قوة  
 ٢ كانوا اشد منكم قوة واكثر اموالا واولادا  
 ٣ لا قوة الا بالله  
 ٤ ان العدو اقل منا عدداً  
 ٥ لخلق السموات والارض اكبر من خلق الناس ولكن اكثر الناس لا يعلمون  
 ٦ ابوكم ذو مال كثير وانه اكرم قومه واصلحهم  
 ٧ قد راينا من آيات الله العظمى فدعونا الناس ولكنهم شر قوم  
 ٨ قال الله لقد خلقنا الانسان ونحن اقرب اليه من حبل الوريد<sup>1</sup>

٩ ان اكرمكم عند الله اتقاكم

(d) Translate into Arabic:

1. My daughter is younger than my two sons.
2. Why do you flee from those men, who are ("they being," circumstantial) God's devout servants.
3. My brother is more powerful than those who are possessed of much might.
4. When I passed by his father's house, I saw the two of them bowing down (use participle) before an idol.
5. Moses and his people fled from the land after the passage of the angel of God over the houses of Egypt.
6. His sister is more learned [do two ways] than his brother.
7. My sisters have much property, but my brothers have more than they do.
8. Most of the people will go astray (future explicit), and there is no one for leading them aright.
9. Before today you have not mentioned what you saw in the mountains.
10. Pharaoh considered himself the greatest god of Egypt.

<sup>1</sup>*Hablu l-waridi* jugular vein.

f تسيير *tasīru* تسييران *tasīrāni* يسرن *yasīrna*

**38 Cardinal Numbers: 1–10.** The cardinal numbers from one to ten are:

واحد <i>wāḥid</i> - one	ست <i>sitt</i> - six
اثنان <i>iṯnāni</i> two	سبع <i>sab'</i> - seven
ثلاث (ثلاث) <i>ṯalāṯ</i> - three	ثمان <i>ṯamānin</i> eight
اربع <i>'arba'</i> - four	تسع <i>tis'</i> - nine
خمس <i>xams</i> - five	عشر <i>'ašr</i> - ten

REMARKS:

(1) The number 'one,' *wāḥid(at)*-, functions as a regular adjective:

ولد واحد <i>waladun wāḥidun</i>	one child
بنت واحدة <i>bintun wāḥidatun</i>	one girl

(2) The number 'two,' as a pronoun or when needed to emphasize the dual—which is all that is normally necessary for 'two'—also functions as a regular dual adjective.

ولدان اثنان <i>waladāni ṯnāni</i>	two children (nom.)
ولدين اثنتين <i>waladayni ṯnayni</i>	two children (obl.)
بنات اثنتان <i>bintāni ṯnatāni</i>	two girls (nom.)
بنتين اثنتين <i>bintayni ṯnatayni</i>	two girls (obl.)

(3) The number 'eight,' *ṯamānin*, is inflected like *hādin* (see §27.2).

(4) The numbers from three through ten exhibit a phenomenon called *chiastic concord*: if the singular of the noun being counted is masculine, the number appears feminine with *tā' marbūṭa*; if the singular is feminine, the number appears masculine with no *tā' marbūṭa*. The numbers from three through ten form *constructs* with the *genitive plural* of the noun counted.

ثلاثة بيوت <i>ṯalāṯatu buyūtin</i>	three houses
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The singular of *buyūt*-, *bayt*-, is masculine, hence a feminine-appearing number with the plural.

## Lesson Fifteen

**37 Imperfect Indicative: C<sub>2</sub>w/y Verbs.** Verbs whose middle radical is *w* or *y* show the weakness in the imperfect with the long vowel corresponding to the original weak radical, i.e., *-ū-* for *w*, and *-i-* for *y*. Example:  $\sqrt{QWM} > *yaqwumu \rightarrow yaqūmu$ .

	SINGULAR	DUAL	PLURAL
3 m	يقوم <i>yaqūmu</i>	يقومان <i>yaqūmāni</i>	يقومون <i>yaqūmūna</i>
f	تقوم <i>taqūmu</i>	تقومان <i>taqūmāni</i>	يقمن <i>yaqumna</i>
2 m	تقوم <i>taqūmu</i>	تقومان <i>taqūmāni</i>	تقومون <i>taqūmūna</i>
f	تقومين <i>taqūmīna</i>	تقومان <i>taqūmāni</i>	تقمن <i>taqumna</i>
1 c	اقوم <i>'aqūmu</i>	— —	نقوم <i>naqūmu</i>

The only forms that require special attention are the feminine plurals, where the long vowel has been shortened to accommodate the addition of the consonant-initial ending (*\*yaqūm+na \rightarrow yaqumna*).

37.1 A few C<sub>2</sub>w verbs, such as *nāma* 'to sleep' and *xāfa* 'to fear,' with underlying imperfects in *\*yafwalu* have *-ā-* as the vowel of the imperfect, shortened to *-a-* in the feminine plurals.

3 m	ينام <i>yanāmu</i>	ينامان <i>yanāmāni</i>	ينامون <i>yanāmūna</i>
f	تنام <i>tanāmu</i>	تنامان <i>tanāmāni</i>	ينمن <i>yanamna</i> ,

&c.

37.2 Almost all C<sub>2</sub>y verbs show *-i-* as the vowel of the imperfect, with shortening to *-i-* in the feminine plurals, as  $\sqrt{SYR} sāra$ :

3 m	يسير <i>yasīru</i>	يسيران <i>yasīrāni</i>	يسرون <i>yasirūna</i>
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ثلاث مدن *thalāthu mudunin* three cities

The singular of *mudun-*, *madīnat-*, is feminine, hence a masculine-appearing number.

The following chart gives the numbers from one through ten using the examples *walad-* for a masculine singular and *bint-* for a feminine singular.

SINGULAR MASCULINE	SINGULAR FEMININE
ولد واحد <i>walad- wāḥid-</i>	بنت واحدة <i>bint- wāḥidat-</i>
ولدان اثنان <i>waladāni ṯnāni (nom)</i>	بنات اثنان <i>bintāni ṯnatāni</i>
اولاد ثلاثة <i>thalāṯatu 'awlādīn</i>	بنات ثلاث <i>thalāṯu banātīn</i>
اولاد اربعة <i>'arba'atu 'awlādīn</i>	بنات اربع <i>'arba'u banātīn</i>
اولاد خمسة <i>xamsatu 'awlādīn</i>	بنات خمس <i>xamsu banātīn</i>
اولاد ستة <i>sittatu 'awlādīn</i>	بنات ست <i>sittu banātīn</i>
اولاد سبعة <i>sab'atu 'awlādīn</i>	بنات سبع <i>sab'u banātīn</i>
اولاد ثمانية <i>ṯamāniyatū 'awlādīn</i>	بنات ثمانية <i>ṯamāni banātīn</i>
اولاد تسعة <i>tis'atu 'awlādīn</i>	بنات تسع <i>tis'u banātīn</i>
اولاد عشرة <i>'aṣaratu 'awlādīn</i>	بنات عشر <i>'aṣru banātīn</i>

Note especially the masculine and feminine forms of 'ten.'

38.1 For the definite, (1) the number may follow the definite noun adjectivally but still with chiasitic agreement, or (2) the article may be put on the noun, or (3) the article may be on both the noun and the number.

المدن الست *al-mudunu s-sittu*

ست المدن *sittu l-muduni* the six cities

المدن الست *as-sittu l-muduni*

## Vocabulary

### VERBS

خاف *xāfa (xif-) (ā) xawf-* fear, be afraid (+ acc. or *min* of), ('*alā* for, on behalf of)

سار *sāra (i) sayr-* travel, set out, depart

ظلم *zālama (i) zulm-* wrong, treat unjustly, oppress

عمل *'amila (a) 'amal-* do, perform

نام *nāma (nim-) (ā) nawm-* sleep

### NOUNS

صالحات *ṣāliḥāt-* good works, good deeds

ظلم *zulm-* injustice, tyranny

عالم/عواالم ، عالمون *'ālam- pl 'awālimul-ūna* world, pl. universe

عذاب/اعذبة *'aḍāb- pl 'a'ḍibat-* torment

عمل/اعمال *'amal- pl 'a'māl-* deed, job, chore, work

مثل/امثال *miṯl- pl 'amṯāl-* likeness, similarity; *miṯla* (+ gen.) like (preposition)

### CONJUNCTION

يوم *yawma* (+ verb) on the day when

### Exercises

(a) Give the Arabic for the following:

- |                     |                    |                   |
|---------------------|--------------------|-------------------|
| 1. in five cities   | 5. in two houses   | 9. ten books      |
| 2. eight men        | 6. three prophets  | 10. one son       |
| 3. from two gardens | 7. six days        | 11. seven heavens |
| 4. one woman        | 8. for eight girls | 12. ten fingers   |

(b) Read and translate:

١ ان النوم اخو الموت ولا يموت اهل الجنة

٢ يوم تسير الجبال سيرا ليخافون كلهم

٣ ان نساء قومنا لا يخفن من العدو شيئا

٤ بعثنا اليكم اثنين يقومان بمنعكم من الظلم

٥ لايينا اربعة ابناء وثلاث بنات وله كذلك اخوان واخت واحدة

٦ سأقوم للسير الى اهلي ولا اخاف من احد وهم معي

٧ انكم لتقولون قولا عظيما

- ٨ ولا أقول لكم عندى خزائن<sup>2</sup> الله ولا أعلم الغيب<sup>1</sup> ولا أقول لكم انى ملك  
 ٩ انى اخاف عليكم عذاب يوم عظيم<sup>3</sup>  
 ١٠ ومن يعمل من الصالحات وهو مؤمن فلا يخاف ظلماً  
 ١١ الله الذى خلق سبع سموات ومن الارض مثلهن  
 ١٢ ان الله لا يظلم الناس شيئاً ولكن الناس انفسهم يظلمون

(c) Translate into Arabic:

1. On that nearby day (the) man will flee from his brother and father.
2. The angel of death, from whom you (m pl) flee, will pass over those who are more powerful than you.
3. God made only one heart in the children of Adam, and in it he placed the spirit.
4. When I called them, they put their fingers in their ears, for they were not God-fearing.
5. Humankind is a noble creation.
6. We mentioned to the king that the enemy sent a large number of (*min*) their violent ones, who seized our possessions.
7. When you went astray I sent a messenger to you, and he led you aright.
8. Is one religion better than two?
9. I ordered him to depart, but he did nothing.

<sup>1</sup>*al-ğaybu* the unseen (realm).

<sup>2</sup>*Xazīnat-ixazā' inu* treasury, storehouse.

<sup>3</sup>*Yawmun 'azīmun* "a great day" is often used in the Koran to refer to Doomsday.

## Lesson Sixteen

**39 Imperfect Indicative Inflection: C<sub>3</sub>w/y Verbs.** Weakness (*w* or *y*) in the third radical consonant (C<sub>3</sub>) appears in the imperfect indicative as (1) *-ā*, (2) *-i*, or (3) *-ū*. In no case does the normal *-u* ending of the indicative show up.

39.1 Imperfect in *-ā*. Example *laqiya* (√LQY) > imperfect *yalqā*:

	SINGULAR	DUAL	PLURAL
3 m	يلقى <i>yalqā</i>	يلقيان <i>yalqayāni</i>	يلقون <i>yalqawna</i>
f	تلقى <i>talqā</i>	تلقيان <i>talqayāni</i>	يلقين <i>yalqayna</i>
2 m	تلقى <i>talqā</i>	تلقيان <i>talqayāni</i>	تلقون <i>talqawna</i>
f	تلقين <i>talqayna</i>	تلقيان <i>talqayāni</i>	تلقين <i>talqayna</i>
1 c	لقى <i>'alqā</i>	— —	نلقى <i>nalqā</i>

REMARKS:

- (1) The *alif maqṣūra* becomes consonantal *-y-* in the dual and feminine plurals.
- (2) The masc. pl. ending *-ūna* becomes *-wna* to form a diphthong (*\*-ayūna* [= *ayuwna*] → *-awna*, with loss of weak *-yu-*).
- (3) The 2rd fem. sing. undergoes a similar diphthongization (*\*-ayīna* [= *ayiyna*] → *-ayna*, with loss of weak *-yi-*).
- (4) The *-a-* vowel of C<sub>2</sub> remains stable throughout.

39.2 Imperfect in *-i*. Example *ramā* (√RMY) > imperfect *yarmi*:

3 m	يرمي <i>yarmi</i>	يرميان <i>yarmiyāni</i>	يرمون <i>yarmūna</i>
f	ترمي <i>tarmi</i>	ترميان <i>tarmiyāni</i>	يرمين <i>yarmīna</i>
2 m	ترمي <i>tarmi</i>	ترميان <i>tarmiyāni</i>	ترمون <i>tarmūna</i>
f	ترمين <i>tarmīna</i>	ترميان <i>tarmiyāni</i>	ترمين <i>tarmīna</i>
1 c	ارمي <i>'armi</i>	— —	نرمي <i>narmi</i>

REMARKS:

- (1) The vowel *-ī-* splits into its component parts as *-iy-* with the dual endings.
- (2) The 2nd fem. sing. *\*-iyīna* becomes *-īna* with internal collapse (*\*-iyīna* [= *-iyiyina*] → *-iyina, -īna*).
- (3) Masc. pl. forms in *\*-iyūna* suffer a familiar collapse to *-ūna* (see §27.2).

Inflected like *ramā* are *'atā/ya'ti* and *hadā/yahdī*.

39.3 Imperfect in *-ū*. Example *da'ā* (√D'W) > imperfect *yad'ū*:

3 m	يدعو <i>yad'ū</i>	يدعوان <i>yad'uwāni</i>	يدعون <i>yad'ūna</i>
f	تدعو <i>tad'ū</i>	تدعوان <i>tad'uwāni</i>	يدعون <i>yad'ūna</i>
2 m	تدعو <i>tad'ū</i>	تدعوان <i>tad'uwāni</i>	تدعون <i>tad'ūna</i>
f	تدعين <i>tad'īna</i>	تدعوان <i>tad'uwāni</i>	تدعون <i>tad'ūna</i>
1 c	ادعو <i>'ad'ū</i>	— —	ندعو <i>nad'ū</i>

REMARKS:

- (1) The vowel *-ū-* splits into *-uw-* with the dual endings.
- (2) The 2nd fem. sing. *\*-uwīna* collapses to *-īna*.
- (3) The masc. pl. *\*-uwūna* collapses to *-ūna*.

Inflected like *da'ā* is *'afā/ya'fū*.

**40 Common Broken Plural Patterns.** Although no hard and fast rules can be given for what broken plural pattern or patterns will emerge from a given singular, a few general observations can be made on the FA'IL- and FĀ'IL- patterns.

40.1 The FA'IL- pattern:

(1) FA'IL- as a *noun pattern* (not adjectival) generally produces a diptote plural pattern FU'ALĀ'U:

شريك < شركاء	<i>šarik-</i> > <i>šurakā'u</i>	partner
عليم < علماء	<i>'alim-</i> > <i>'ulamā'u</i>	learned (person)
فقير < فقراء	<i>faqīr-</i> > <i>fuqarā'u</i>	poor (person)
كريم < كرماء	<i>karīm-</i> > <i>kuramā'u</i>	noble (person)

(2) FA'IL- as an *adjectival pattern* usually gives a plural on the pattern FI'ĀL-:

كبير < كبار	<i>kabīr-</i> > <i>kibār-</i>	big, great
كريم < كرام	<i>karīm-</i> > <i>kirām-</i>	noble
صغير < صغار	<i>ṣaḡīr-</i> > <i>ṣiḡār-</i>	small

(2a) The subgroup of FA'IL- for C<sub>3</sub>w/y nouns and adjectives (FA'IY-) gives a diptote plural on the pattern 'AF'IYĀ'U:

نبي < انبياء	<i>nabīy-</i> > <i>'ambiyā'u</i>	prophet
غني < اغنياء	<i>ḡanīy-</i> > <i>'aḡniyā'u</i>	rich
قوي < اقوياء	<i>qawīy-</i> > <i>'aqwiyyā'u</i>	strong

(2b) The subgroup of FA'IL- for doubled roots (FALIL-) gives a diptote plural on the pattern 'AFILLĀ'U:

شديد < اشداء	<i>šadīd-</i> > <i>'ašiddā'u</i>	mighty
حبيب < احباء	<i>ḥabīb-</i> > <i>'ahibbā'u</i>	beloved

40.2 FĀ'IL- as a *concrete noun*—not with participial force—commonly gives a plural on the pattern FU'ĀL-, with an alternate on FA'ALAT-. Although both plurals are potential, only one of the two may be in actual or common use.

SINGULAR	PLURAL I	PLURAL II
كاتب <i>kātib-</i> 'scribe' >	كتاب <i>kuttāb-</i>	كتبة <i>katabat-</i>
حاكم <i>ḥākim-</i> 'ruler' >	حكام <i>ḥukkām-</i>	(حكمة <i>ḥakamat-</i> )
ظالم <i>zālim-</i> 'tyrant' >	ظلام <i>zullām-</i>	ظلمة <i>zalamat-</i>
كافر <i>kāfir-</i> 'infidel' >	كفار <i>kuffār-</i>	كفارة <i>kafarat-</i>

وارث *wāriθ-* 'heir' > (وراث *wurrāθ-*) ورثة *waraθat-*  
 عامل *'āmil-* 'agent' > عمال *'ummāl-* عملة *'amalat-*

An important subgroup of this type for C<sub>3</sub>w/y nouns is FĀ'IN (see §27.2 for inflection), with a plural on the pattern FU'ĀT-.

رماة	√RMY > <i>rāmin</i> pl	archer, bowman
	<i>rumāt-</i>	
دعاة	√D'W > <i>dā'in</i> pl	summoner
	<i>du'āt-</i>	
قضاة	√QDY > <i>qāḍin</i> pl	judge
	<i>quḍāt-</i>	

See Appendix A for all plural patterns that occur in this book.

### Vocabulary

#### VERBS

بني *banā (i) binā' -/bunyān-* build  
 درى *darā (i) dirāyat-* know, comprehend something (acc.);  
 be aware (*bi-* of)  
 رضى *raḍiya (ā) riḍwān-/riḍan (√RDW)* find something  
 (acc.) acceptable; be pleased/content ('*an* with)  
 شاء/يشاء *šā'a (šī' -) (ā) mašī'at-* will, want  
 ضر *ḍarra (u) ḍarar-* injure, harm  
 عصى *'aṣā (i) ma'ṣiyat-/iṣyān-* disobey  
 لقي *laqiya (ā) liqā'* - meet, encounter  
 نسي *nasiya (ā) nisyān-/nasy-* forget

#### NOUNS

ايمان *'imān-* faith, believing (*bi-* in)  
 زكاة *zakāt-* alms, almsgiving  
 نور/انوار *nūr-* pl '*anwār-* light

#### OTHERS

إذا *'iḍā* (+ perfect verb) when  
 ان *'in* if  
 اى *'ayy-* (+ construct with indef. sing. or def. pl.) which?,  
 what kind of?

#### PROPER NAMES

اسرائيل *'isrā'ilu* Israel  
 اسمعيل *'ismā'ilu* Ishmael

#### Exercises

(a) Vocalize, read and translate:

١٠ يأتون	٧ يبنون	٤ ينسون	١ ادرى
١١ ترضين	٨ ترمين	٥ تأتين	٢ يرضون
١٢ تنسيان	٩ تهدون	٦ يدعون	٢ يعصين

(b) Read and translate, then give the imperfect in the same person and number:

١٠ عصيت	٧ نسيت	٤ هدينا	١ اتيت
١١ رضيتم	٨ اتى	٥ رميا	٢ رضى
١٢ درت	٩ دعونا	٦ دريتم	٢ عصين

(c) Read and translate:

١ ان اسمعيل مذكور في الكتاب وكان رسولا نبيا وكان يامر اهله بالصلاة  
 ٢ ما كنت تدري ما الكتاب ولا الايمان ولكننا جعلنا نوراً نهدي به من نشاء  
 ٣ وما تدري نفس باى ارض تموت  
 ٤ الدنيا والآخرة ضربتان<sup>3</sup> فبقدر ما<sup>2</sup> ترضى احدهما تسخط<sup>1</sup> الاخرى  
 ٥ ان سألتم من خلق السموات والارض ليقولون خلقهن الله  
 ٦ تنام عيناي ولا ينام قلبي  
 ٧ ولقد جاءهم رسول منهم فكذبوه<sup>4</sup> فاخذهم العذاب وهم ظالمون  
 ٨ واذا جعل السامرى عجلاً<sup>5</sup> لبنى اسرائيل قال هذا الهكم واله موسى فعبدوه  
 ونسوا الله

<sup>1</sup>*Saxīta (a)* be angry.

<sup>2</sup>*Bi-qadri mā* "to the extent that."

<sup>3</sup>*Ḍarrat-* wife (the relationship wives in a polygamous relationship have one to the other).

<sup>4</sup>*Kaḍḍaba* call (acc., someone) a liar.

<sup>5</sup>*Sāmiriyy-* Samaritan; '*ijl-* calf.

٩ فاذا جاء موسى قال يا هرون ما منعك اذ رأيتهم ضلوا الا تتبعني<sup>1</sup>  
 ١٠ يهدى الله لنوره من يشاء  
 ١١ انى اخاف، ان عصيت ربى، عذاب يوم عظيم

(d) Translate into Arabic:

1. We arose and travelled and did not sleep while travelling [use circumstantial + active participle].
2. We are rich, and they are poor; but we have not oppressed them.
3. I saw a light in the house, but when I looked (in) I did not see anyone.
4. They do (*'amila*) good works,<sup>2</sup> and that is better for them than tyranny.
5. When the Children of Israel disobeyed Moses and forgot their faith, he cursed them violently (see §29).
6. Have you ever heard the likes of this?
7. I do not know which of the unbelievers is the most disobedient (§36.6).

Reading Selection: *Sūrat al-Shu'arā'* (26): 70–78

#### Abraham and the Idols

اذ قال ابراهيم لأبيه وقومه ما تعبدون (٧٠)  
 قالوا نعبد اصناماً (٧١)  
 قال هل يسمعونكم اذ تدعون (٧٢)  
 او ينفعونكم<sup>3</sup> او يضرّون (٧٢)  
 قالوا بل وجدنا آباءنا كذلك يفعلون (٧٤)  
 قال أفأرأيتم ما كنتم تعبدون (٧٥)

<sup>1</sup>*Allā tattabi'ani* "from following me."

<sup>2</sup>Generic sense. Use definite article.

<sup>3</sup>*Nafa'a* (a) profit.

انتم وآباؤكم الاقدمون<sup>1</sup> (٧٦)  
 فإنهم عدو لى الا رب العالمين (٧٧)  
 الذى خلقنى فهو يهدينى (٧٨)

<sup>1</sup>*Aqdamu* (< *qadim*- ancient, fore-).

f	تروى <i>tarwī</i>	ترويان <i>tarwiyāni</i>	يروين <i>yarwīna</i> &c.
active part.		راو <i>rāwin</i>	
passive part.		مروى <i>marwiy-</i>	

**42 Ra'ā.** The common verb *ra'ā* 'to see,' which is regularly inflected as a C<sub>3y</sub> verb in the perfect, has an anomalous imperfect. From the expected \**yar'ā*, the /' / is dropped, giving *yarā*. Aside from this, the imperfect inflection is like that of *yalqā* (§39.1).

3 m	يرى <i>yarā</i>	يريان <i>yarayāni</i>	يرون <i>yarawna</i>
f	ترى <i>tarā</i>	تريان <i>tarayāni</i>	يرين <i>yarayna</i> &c.

**43 The Optative with Wadda.** The verb *wadda/yawaddu* "to wish" is normally followed by the optative particle *law* and the imperfect indicative (for wishes posterior to the main verb) or the perfect (for unfulfilled wishes anterior to the main verb).

أود لو يموت	' <i>awaddu law yamūtu</i>	I wish he would die.
يود الذين كفروا لو	<i>yawaddu llaḏīna</i>	Those who disbelieved wish they had been Muslims.
كانوا مسلمين	<i>kafarū law kānū muslimīna</i>	

For non-verbal complements to *wadda*, *law 'anna* is used.

تود لو أن بينها وبينه	<i>tawaddu law 'anna</i>	She wishes there were a great distance between her and him.
امداً بعيداً	<i>baynahā wa-baynahu 'amadan ba'idan</i>	

## Vocabulary

### VERBS

رد	<i>radda (u) radd-</i>	make...again; send/bring/take back; reply (' <i>alā</i> to)
صبر	<i>ṣabara (i) ṣabr-</i>	be patient, have patience
وجد	<i>wajada (i) wujūd-</i>	find
ود	<i>wadda (*wadida) (a) wudd-/mawaddat-</i>	wish
ورث	<i>wariṯa (i) 'irθ-/wirāṯat-</i>	inherit from (acc.), be the heir of (acc.)
وسع	<i>wasi'a (a) sa'at-</i>	contain, hold, have the capacity for (acc.)

## Lesson Seventeen

### 41 Imperfect Indicative: C<sub>1w</sub> and C<sub>2w</sub>C<sub>3y</sub> Verbs.

41.1 C<sub>1w</sub> verbs, which exhibit no peculiarity of inflection in the perfect, drop the initial *w* altogether in the imperfect. Otherwise the inflection is absolutely regular. An example is *wajada* (√*WJD*) > imperfect *yajidu*:

	SINGULAR	DUAL	PLURAL
3 m	يجد <i>yajidu</i>	يجدان <i>yajidāni</i>	يجدون <i>yajidūna</i>
f	تجد <i>tajidu</i>	تجدان <i>tajidāni</i>	يجدن <i>yajidna</i> &c.

The doubled verb *wadda* 'to wish' does not drop the initial *w* in the imperfect but forms a regular paradigm on the pattern of doubled verbs (*yawaddu*, *tawaddu*, &c.).

A verb like *waqā* (√*WQY*), imperfect *yaqī* 'ward off' combines the predictable loss of the initial *w*-radical common to C<sub>1w</sub> verbs and the inflectional patterns of a C<sub>3y</sub> verb:

3 m	يقي <i>yaqī</i>	يقيان <i>yaqiyāni</i>	يقون <i>yaqūna</i>
f	تقي <i>taqī</i>	تقيان <i>taqiyāni</i>	يقين <i>yaqīna</i> &c.

41.1 The so-called doubly weak verbs, i.e., whose second radical is *w* and third *y* (as √*RWY*), are not doubly weak at all. The C<sub>2w</sub> functions throughout the inflection as a regular "sound" consonant, and the inflection follows that of C<sub>3w/y</sub> verbs. Example: *rawā* (√*RWY*) > *yarwī* "to relate, tell."

3 m	يروى <i>yarwī</i>	يرويان <i>yarwiyāni</i>	يروون <i>yarwūna</i>
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وعد *wa'ada (i) wa'd-* promise someone (acc.) something (acc. or *bi-*); threaten someone (acc.) with (*bi-*)  
 ولد *walada (i) wiladat-* give birth to, beget  
 وهب *wahaba (a) wahb-* give, bestow

## NOUNS

بعض *ba'd-* (+ construct) some of; *ba'du* (+ noun/pronoun in construct)... *ba'd-an/-in* (indef., appropriate case) each other, as in *ra'aw ba'duhum ba'dan* "they saw each other"  
 بينة *bayyinat-* pl -*āt-* indisputable evidence, proof  
 والد *wālid-* pl -*ūna* father, progenitor; *wālidat-* pl -*āt-* mother; *wālidāni* (dual) parents

## OTHERS

ام *'am(i)* or? (continues alternatives in an interrogative)  
 دون *dūna, min dūni* (+ construct) below; to the exclusion of, disregarding, up to but not including

## Exercises

(a) Read and translate:

- ١ قال الله لا يسعنى سمائي ولا ارضى ووسعنى قلب عبدى المؤمن  
 ٢ سيرى الله عملكم ورسوله ويرى الذين ظلموا، اذ يرون العذاب، أن القوة لله  
 ٣ ود كثير من اهل الكتاب لو يردونكم من بعد ايمانكم كفاراً  
 ٤ انا نحن نرث الارض ومن عليها وقال الله ان الارض يرثها عبادى الصالحون  
 ٥ ارايتم شركاءكم الذين تدعون من دون الله؟ ماذا خلقوا من الارض؟ ام لهم شرك<sup>١</sup> فى السموات؟ ام اتاهم كتاب...؟ بل إن يعد الظالمون بعضهم بعضاً الا غروراً  
 ٦ ويبسطون<sup>٢</sup> اليكم ايديهم ويودون لو تكفرون  
 ٧ فلنبي قال الذين كفروا من قومنا ما نراك الا بشراً مثلنا  
 ٨ قال ستجدنى ان شاء الله صابراً ولا اعصى لك امراً

٩ جعل نوح فى فلكه<sup>١</sup> من كل زوجين اثنين  
 ١٠ واذا سالوه عن الروح قال ان الروح من امر ربي  
 ١١ اتمامون الناس بالخير وتنسون انفسكم

(b) Translate into Arabic:

1. Witnesses will testify (see §25) against you, and hell will consume you all.
2. When you disobeyed his orders, he was not pleased with you.
3. I do not know which fruit is best for eating.
4. The alms they brought were more than the alms prescribed for them.
5. She looked and saw that he had told the truth.
6. They lied to each other when they said they would be their fathers' heirs.
7. Have you forgotten that the light of faith is from the heart?
8. I am not aware of anyone more truthful than him.
9. They are deluded in that which they say, and we see them lying.
10. I wish we were mightier than our enemy.

<sup>1</sup>*Širk-* portion.

<sup>2</sup>*Basata (u)* spread.

<sup>1</sup>*Fulk-* ark.

## Lesson Eighteen

**44 The Subjunctive.** The inflection of the subjunctive is based on that of the indicative with changes in the endings.

44.1 The inflection of the subjunctive is as follows:

	SINGULAR	DUAL	PLURAL
3 m	يدخل <i>yadxulā</i>	يدخلا <i>yadxulā</i>	يدخلوا <i>yadxulū</i>
f	تدخل <i>tadxulā</i>	تدخلا <i>tadxulā</i>	يدخلن <i>yadxulna</i>
2 m	تدخل <i>tadxulā</i>	تدخلا <i>tadxulā</i>	تدخلوا <i>tadxulū</i>
f	تدخلي <i>tadxulī</i>	تدخلا <i>tadxulā</i>	تدخلن <i>tadxulna</i>
1 c	ادخل <i>'adxulā</i>	— —	ندخل <i>nadxulā</i>

### REMARKS:

- (1) The short *-u* termination of the indicative is changed to *-a* wherever it occurs.
- (2) The *-nal/-ni* termination of indicative forms are dropped: the 2nd fem. sing. thus ends in *-i*; the 3rd and 2nd masc. plurals end in *-ū*, to which otiose *alif* is added, as in the perfect; the duals all end in *-ā*.
- (3) The feminine plural forms remain unchanged from the indicative.

44.2 Uses of the subjunctive. The subjunctive must be preceded by a subjunctivizing particle; there is no “free” occurrence of the subjunctive in Arabic. It occurs

(1) after any of the particles of purpose, *li-*, *kay*, *li-kay*, or *hattā*, which have no marked distinction in meaning among them.

قالوا أجتتنا لنعبد الله *qālū 'a-ji' tanā li-na'buda llāha* They said, “Have you come to us that we should worship God?”

(2) after the particle *lan* to express explicit negative future.

لن يدخل الجنة *lan yadxulā l-jannata* He will not enter paradise.

(3) after *hattā* when it means “until” with reference to the future.

أنا لن ندخلها حتى يخرجوا منها *'innā lan nadxulahā hattā yaxrujū minhā* We shall not enter it until they leave.

(4) after complementary constructions with *'an* (‘that’) or any of its variants (*li-an* ‘in order that,’ *'allā* [for *'an lā*] ‘that...not,’ and *li'allā* ‘in order that...not’).

نخاف ان يفر *naxāfu 'an yafirra* We fear that he may flee.  
امروك الا تقول شيئاً *'amarūka 'allā taqūla šay'an* They ordered you not to say (“that you not say”) anything.

(5) after the hypothetical consequential *fa-* preceded by a prohibition, negative command, wish, hope (or something to this effect, provided it have a negative import), which means “as a consequence of which” or “lest” (this should not be confused with the consecutive *fa-*, which does not affect verbal moods or cases).

نهاني عن ذلك فاكون ظالماً *nahānī 'an ḍālika fa-'akūna zālīman* He forbade me that lest I be unjust.  
لا تفعل فتندم *lā taf'al fa-tandama* Do not do it lest you regret.

**45 The Subjunctive of Weak-Lam Verbs.** Since weak-*lām* verbs do not have the *-u* termination of the indicative, their subjunctive forms differ only slightly from the regular paradigm.

45.1 For verbs that end in *-ā* in the indicative, the only change for the subjunctive is the dropping of the *-na/-ni* terminations of the 2nd fem. sing., duals and masc. plurals. All other forms are identical to the indicative.

	SINGULAR	DUAL	PLURAL
3 m	يلقى <i>yalqā</i>	يلقيا <i>yalqayā</i>	يلقوا <i>yalqaw</i>
f	تلقي <i>talqā</i>	تلقيا <i>talqayā</i>	يلقين <i>yalqayna</i>
2 m	تلقي <i>talqā</i>	تلقيا <i>talqayā</i>	تلقوا <i>talqaw</i>
f	تلقي <i>talqay</i>	تلقيا <i>talqayā</i>	تلقين <i>talqayna</i>
1 c	القي <i>'alqā</i>	— —	ثلقي <i>nalqā</i>

45.2 Verbs that end in *-ī* and *-ū* in the indicative drop the *-na/-ni* terminations and also add the subjunctive *-a* to the remaining indicative forms.

3 m	يرمي <i>yarmiya</i>	يرميا <i>yarmiyā</i>	يرموا <i>yarmū</i>
f	ترمي <i>tarmiya</i>	ترميا <i>tarmiyā</i>	يرمين <i>yarmīna</i>
2 m	ترمي <i>tarmiya</i>	ترميا <i>tarmiyā</i>	ترموا <i>tarmū</i>
f	ترمي <i>tarmī</i>	ترميا <i>tarmiyā</i>	ترمين <i>tarmīna</i>
1 c	ارمي <i>'armiya</i>	— —	نرمي <i>narmiya</i>
3 m	يدعو <i>yad'uwa</i>	يدعوا <i>yad'uwā</i>	يدعوا <i>yad'ū</i>
f	تدعو <i>tad'uwa</i>	تدعوا <i>tad'uwā</i>	يدعون <i>yad'ūna &amp;c.</i>

### Vocabulary

#### VERBS

- قرب *qariba (a) qurb-* draw near to, approach  
 نهى *nahā (ā) nahy-* forbid someone (acc.) ('an something)

#### NOUNS

- اذن *'idn-* permission  
 شجر/اشجار *šajar-* (collective) pl *'ašjār-*; شجرة/شجرات *šajarat-*  
 (unit) pl *-āt-* tree  
 شيطان/شياطين *šayṭān-* pl *šayṭāṭinu* demon, devil

#### OTHERS

- حتى *hattā* (+ subj.) so that, in order that; (+ subj. with reference to the future; + perfect with reference to the past) until  
 قبل أن *qabla 'an* (+ subj. with reference to the future; + perfect with reference to the past) before (conjunction)

#### IDIOM

- ما كان لـ أن *mā kāna li- 'an* it was not possible (*li-* for someone) ('an + subj., to do something)

#### SUBJUNCTIVIZING PARTICLES

- إلا *'allā* that...not  
 أن *'an* that  
 حتى *hattā* in order that, until  
 كي/لكي *kay/li-kay* in order that  
 لـ *li-* in order that  
 لن *lan* "will not" (negative future)

#### Exercises

(a) Give the subjunctive of the following verb forms:

٢١ ناكل	١٦ ينهى	١١ يجدون	٦ تبعثين	١ يأتي
٢٢ أرى	١٧ ندرى	١٢ يخافان	٧ تذكرون	٢ يخلقن
٢٣ تهدي	١٨ اموت	١٣ يضل	٨ تكونين	٣ تسير
٢٤ يدعو	١٩ تخرج	١٤ يامرون	٩ تجعلون	٤ آخذ
٢٥ ينسون	٢٠ تعصى	١٥ يرضى	١٠ تذهبان	٥ تدخلن

(b) Read and translate:

- ١ قال له انى آتيك بما امرتنى به قبل ان تقوم من مقامك  
 ٢ ما كان لنفس ان تموت الا باذن الله  
 ٣ فقال الملك لمريم انا رسول ربك لاهب لك ولداً

- ٤ أيودّ احدكم ان تكون له جنة من نخيل واعناب<sup>1</sup>  
 ٥ اعبد ربي حتى ياتيني اليقين  
 ٦ يا ربنا وسعت كل شيء رحمة وعلما  
 ٧ ما يكون لنا ان نعدكم بذلك  
 ٨ فإن الاخوان جاءا ليرثا اباهما  
 ٩ امرني الشيطان ان اقرب الكفار  
 ١٠ قالت بنو اسرئيل يا موسى لن نصبر على طعام<sup>2</sup> واحد  
 ١١ امرني ان اكون من المؤمنين  
 ١٢ اتنهانا ان نعبد ما يعبد آباؤنا  
 ١٣ قال الله لابليس ما منعك الا تسجد لما خلقت بيدي  
 ١٤ نهونا ان ناكل من فواكه اشجار حدائقهم فنكون من الظالمين

(c) Translate into Arabic.

1. I have brought proof (of the fact) that<sup>3</sup> I am my father's son in order that I may be his heir.
2. The people of this city will never know why the demons did not approach them.
3. It was not possible for you (f s) to summon your brother.
4. We approached the man in order to hear his words.
5. I wish they were here to guide us, for we are lost.
6. He forbids you to enter his house.
7. Will you eat something before you leave?

<sup>1</sup>Naxil- dates; 'a'nāb- grapes.

<sup>2</sup>Ta'ām- food.

<sup>3</sup>The 'anna clause will be in construct with the noun, *bi-bayyinati 'anni...*

## Lesson Nineteen

**46 The Jussive.** Like the subjunctive, the jussive mood is based on the indicative with changes in the terminations.

46.1 The inflection of the jussive is as follows:

	SINGULAR	DUAL	PLURAL
3 m	يدخل <i>yadxul</i>	يدخلا <i>yadxulā</i>	يدخلوا <i>yadxulū</i>
f	تدخل <i>tadxul</i>	تدخلا <i>tadxulā</i>	يدخلن <i>yadxulna</i>
2 m	تدخل <i>tadxul</i>	تدخلا <i>tadxulā</i>	تدخلوا <i>tadxulū</i>
f	تدخلي <i>tadxuli</i>	تدخلا <i>tadxulā</i>	تدخلن <i>tadxulna</i>
1 c	ادخل <i>'adxul</i>	— —	ندخل <i>nadxul</i>

REMARKS:

- (1) The short *-u* termination of the indicative is dropped and replaced by *sukūn* wherever it occurs.
- (2) Feminine plurals remain unchanged from the indicative; all other forms ending in *-na/-ni* drop that termination, resulting in forms identical to those of the subjunctive.
- (3) When the jussive forms that end in an unvocalized consonant are followed by elidable *alif*, they are given a prosthetic vowel *-i* (\**yadxul l-bayta* → *yadxuli l-bayta*).

46.2 Uses of the jussive:

(1) following proclitic *li-* in the 1st and 3rd persons as a cohortative/hortatory (“let me/us/ him/her/them”<sup>1</sup>):

لناخذها <i>li-na'xuḏhā</i>	Let's take it.
ليشهد عذابهم <i>li-yaṣhad 'aḏābahum</i>	Let him witness their torment.

When this *li-* is preceded by *wa-* or *fa-*, it loses its vowel and becomes *wa-l-* and *fa-l-*.

فلناخذها <i>fa-l-na'xuḏhā</i>	So let's take it.
وليشهد عذابهم <i>wa-l-yaṣhad 'aḏābahum</i>	And let him witness their torment.

(2) with *lā* as negative imperative in all persons:

لا تكفروا <i>lā takfurū</i>	Be not ungrateful!
لا اظلمهم <i>lā 'azlimhum</i>	May I not oppress them!
لا يخرج <i>lā yaxruj</i>	May he not go out. / Let him not go out.

(3) preceded by *lam* to indicate negative past definite.

لم ادخل <i>lam 'adxul</i>	I did not enter
الم تامرني <i>'a-lam ta'murni</i>	Didn't you command me?

(4) in conditionals of all types (conditionals will be discussed in §54).

ان يدخل يجدني <i>'in yadxul, yajidni</i>	If he enters, he will find me.
--	--------------------------------

**47 The Imperative.** The imperative occurs in the affirmative second persons only. It is formed by removing the personal prefixes from the jussives. In sound verbs of the *fa'ala* type, this results in an initial cluster of two consonants (e.g., jussive *tadxul* > *-dxul*). When the imperative is not preceded by a vowel, a prosthetic vowel must be supplied: if the stem vowel is *-a-* or *-i-*, prosthetic *i-* is added. If the stem

vowel is *-u-*, prosthetic *u-* is added. Orthographically an elidable *alif* is written in all cases.

INDICATIVE	JUSSIVE	IMPERATIVE
تكتب <i>taktubu</i> >	<i>taktub</i> >	اكتب <i>uktub</i>
تذهب <i>taḏhabu</i> >	<i>taḏhab</i> >	اذهب <i>iḏhab</i>
تنزل <i>tanzilu</i> >	<i>tanzil</i> >	انزل <i>inzil</i>

The imperative occurs in all the second persons; the endings are like those of the jussive.

	SINGULAR	DUAL	PLURAL
m	ادخل <i>udxul</i>	ادخلا <i>udxulā</i>	ادخلوا <i>udxulū</i>
f	ادخلي <i>udxulī</i>	ادخلا <i>udxulā</i>	ادخلن <i>udxulna</i>

For the negative imperative, the jussive is used, see §46.2(2).

**48 Imperative and Jussive of Doubled Verbs.** In doubled verbs the removal of the *-u* termination of the indicative would result in the impossible form *\*yafill* (a doubled consonant may not be unvocalized). Such forms are therefore either given an ancillary vowel, *-a* or *-i*, or else replaced by a regular formation, *yafilil*. Although both the doubled and regular forms occur in more or less free variation, the latter is slightly more common with enclitic pronouns.

The jussive forms of *dalla/yadullu* ‘to guide’ are:

	SINGULAR	DUAL	PLURAL
3 m	يدل <i>yadulla(i)</i> يدلل <i>yadlul</i>	يدلا <i>yadullā</i>	يدلوا <i>yadullū</i>
3 f	تدل <i>tadulla(i)</i> تدلل <i>tadlul</i>	تدلا <i>tadullā</i>	يدللن <i>yadlulna</i>
2 m	تدل <i>tadulla(i)</i> تدلل <i>tadlul</i>	تدلا <i>tadullā</i>	تدلوا <i>tadullū</i>
2 f	تدلي <i>tadullī</i>	تدلا <i>tadullā</i>	تدللن <i>tadlulna</i>
1 c	ادل <i>'adulla(i)</i> ادلل <i>'adlul</i>	— —	ندل <i>nadulla(i)</i> ندلل <i>nadlul</i>

<sup>1</sup>Not “let him” in the sense of “allow him,” but in the sense of “may he.”

The only form affected in the imperative is the masc. sing., which is formed on the same principles:

2 m	دل <i>dulla(i)</i>	دلا <i>dullā</i>	دلوا <i>dullū</i>
	ادلل <i>udlul</i>		
2 f	دلى <i>dulli</i>	دلا <i>dullā</i>	ادللن <i>udlulna</i>

**49 Imperative of Hamza-Initial Verbs.** In the imperative of three common C<sub>1</sub>' verbs, the glottal stop is dropped:

خذ <i>'axaḏa &gt; xuḏ</i>	Take!
اكل <i>'akala &gt; kul</i>	Eat!
امر <i>'amara &gt; mur</i>	Command!

Alone of the three, *mur* may regain its glottal stop when preceded by *wa-* or *fa-*.

اذهب وأمرهم <i>iḏhab wa-'murhum</i>	Go and command them!
خذو وكلوا <i>xuḏū wa-kulū</i>	Take and eat!

Other C<sub>1</sub> imperatives are regularly formed.

اذن <i>'aḏina &gt; i'ḏan</i>	Permit!
اتي <i>'atā &gt; i'ti bihi</i>	Bring it!

Proclitic *fa-* or *wa-* will change the seat of the *hamza* (see Appendix G), although the form is quite regular.<sup>1</sup>

فات بها <i>fa-'ti bihā</i>	...so bring it!
واذن لهم <i>wa-'ḏan lahum</i>	...and permit them!

**50 The Vocative.** Direct address is indicated by the use of the vocative particles *yā* and *yā 'ayyuhā*.

50.1 *Yā* is never followed by the definite article. When the noun following *yā* is not in construct, it takes the *nominative case without nunation*, regardless of whether the noun is diptote or triptote.

يا محمد <i>yā muḥammadu</i>	O Muhammad!
يا رسول <i>yā rasūlu</i>	O apostle!

But if the noun following *yā* is the first member of a construct, it is in the *accusative*.

يا رسول الله <i>yā rasūla llāhi</i>	O Apostle of God!
يا اهل العراق <i>yā 'ahla l-'irāqi</i>	O people of Iraq!
يا الهنا <i>yā 'ilāhanā</i>	O our God!

In the construction *yā rabbi* "O my lord," the *i* is usually written defectively (يا رب).

50.2 The other vocative particle, *yā 'ayyuhā* (optional feminine *yā 'ayyatuḥā*) must be followed by the definite article, and the noun is in the nominative case.

يا ايها الرسول <i>yā 'ayyuhā r-rasūlu</i>	O Apostle!
يا ايها الناس <i>yā 'ayyuhā n-nāsu</i>	O people!
يا ايها المرأة <i>yā ayy(at)uhā l-mar'atu</i>	O woman!

## Vocabulary

### VERBS

دل <i>dalla (u) dalālat-</i>	lead, guide, show ('ilā / 'alā to)
رحم <i>raḥima (a) raḥmat-/marḥamat-</i>	be merciful toward, have mercy on (acc.)
سكن <i>sakana (u) sakan-/suknā</i>	inhabit, dwell in
غفر <i>ḡafara (i) maḡfirat-/ḡufrān-</i>	forgive (li- somebody) something (acc.)
نصح <i>naṣaḥa (a) nuṣḥ-/naṣāḥat-</i>	advise, give good advice to; take good care of

<sup>1</sup>In the rare instance when such forms stand first in a sentence, the prosthetic *i-* is given a glottal stop and the glottal stop of the verb is changed to *-y-* to avoid two adjacent *hamzas* (\*'i'ḏan → إيذن 'iḏan "Permit!" and \*'i'ti → ايت 'iti, as in 'iti bihi "Bring it!").

## NOUNS AND ADJECTIVES

حين/احيان	<i>hīn</i> - pl 'ahyān- time; <i>hīna</i> (+ imperfect) at the time when, (+ gen.) at the time of
قرية/قرى	<i>qaryat</i> - pl <i>quran</i> village
مبين	<i>mubīn</i> - clear, obvious
ورق/اوراق	<i>waraq</i> - (collective) pl 'awrāq-; ورقة <i>waraqat</i> - (unit) pl <i>-āt</i> - leaf (of a tree), folio, sheet (of paper)

## OTHERS

حيث	<i>haythu</i> (invariable) where, wherever (conjunction commonly followed by perf. or imperf. ind.)
لم	<i>lam</i> (+ jussive) negative past definite particle

## PROPER NAMES

زليخا	<i>zulayxā</i> Zuleikha, wife of the Biblical Potiphar, Pharaoh's officer who bought Joseph from the Ishmaelites
يوسف	<i>yūsufu</i> Joseph

## Exercises

(a) Give the jussive of the following verb forms:

ياخذ	١	أجعل	٦	يدللن	١١	يسأل	١٦	أشهد	٢١
تعبدون	٢	تأكل	٧	يخرجان	١٢	تذكرون	١٧	تفر	٢٢
يصدقان	٣	تعلمن	٨	تأمر	١٣	تخلقان	١٨	تجدن	٢٣
تسكن	٤	يضلون	٩	نعمل	١٤	تبعثين	١٩	يدخلون	٢٤
نرحم	٥	تسمعين	١٠	يظلمن	١٥	يفر	٢٠	تنظر	٢٥

(b) Give the imperatives of the following verbs:

اخذ	١	عبد	٣	رحم	٥	اكل	٧	سال	٩
فر	٢	سمع	٤	نظر	٦	بعث	٨	دل	١٠

(c) Read and translate:

١ وقلنا لهم آسكنوا هذه القرية وكلوا منها حيث شئتم

٢ ففروا الى الله! انى لكم منه نذير<sup>١</sup> مبين

٣ ما تسقط<sup>٢</sup> من ورق الا يعلمها

٤ لا تبعث مالك اليهم حتى تعلم اهم اتقياء ام لا

٥ فقالت نساء مصر انا لنرى زليخا فى ضلال مبين فلما سمعت بقولهن

دعتهن وقالت ليوسف اخرج عليهن فلما راينه قلن ليس هذا بشراً ان

هذا الا ملك كريم

٦ سوف يعلمون، حين يرون العذاب، من اضل

٧ يا ربنا اغفر لنا وارحمنا وانت ارحم الراحمين

٨ يا ايها الناس اذكروا الله ذكراً كثيراً

٩ هو الله احد لم يلد

١٠ فعلمنا منه ما لم نعلم

١١ فخذها بالقوة وأمر قومك ان ياخذوا اموال الناس

١٢ اولم تنصحننا الا تقرب الذين هم اشد منا وهم مارون على مدينتنا

(d) Translate into Arabic:

1. The enemy has drawn near, so let us flee.
2. They forbade me to guide you to the garden in which they are.
3. I have no strength to lead you (m pl) aright when you are lost.
4. He will advise her to invite ("that she invite") all those who inhabit the city, and their number is great.
5. It was not possible for me to forgive them, so I had no mercy (past definite) on them.
6. Dwell (m s) here and eat of the fruits of these trees, but (*wa-*) do not approach that nation lest hell-fire consume you.
7. O my son, take this property of mine and be merciful toward those who have less wealth than you.

<sup>1</sup>*Nadīr*- warner.

<sup>2</sup>*Saqata* (*u*) fall.

## Lesson Twenty

### 51 The Jussive of Hollow and Weak-Lām Verbs.

51.1 Hollow verbs in the jussive. When the *-u* termination of the indicative is dropped for the jussive of a hollow verb like *yaqūmu*, the impossible form \**yaqūm* results. Since the phonetic laws of Arabic do not allow a long vowel to be followed by an unvocalized consonant, the anomalous form is resolved by shortening the long vowel, as was done in the feminine plural forms of the indicative (see §37). Persons that have vowel-initial suffixes (2nd fem. sing., all duals, masc. plurals) do not require shortening of the imperfect vowel for obvious reasons.

	SINGULAR	DUAL	PLURAL
3 m	يقم <i>yaqum</i>	يقوما <i>yaqūmā</i>	يقوموا <i>yaqūmū</i>
f	تقم <i>taqum</i>	تقوما <i>taqūmā</i>	يقمن <i>yaqumna</i>
2 m	تقم <i>taqum</i>	تقوما <i>taqūmā</i>	تقوموا <i>taqūmū</i>
f	تقومي <i>taqūmi</i>	تقوما <i>taqūmā</i>	تقمن <i>taqumna</i>
1 c	اقم <i>'aqum</i>	— —	نقم <i>naqum</i>

All C<sub>2w/y</sub> verbs behave in a similar fashion.

3 m	يسر <i>yasir</i>	يسيرا <i>yasirā</i>	يسيروا <i>yasirū</i>
f	تسر <i>tasir</i>	تسيرا <i>tasirā</i>	يسرن <i>yasirna, &amp;c.</i>
3 m	ينم <i>yanam</i>	يناما <i>yanāmā</i>	يناموا <i>yanāmū</i>
f	تنم <i>tanam</i>	تناما <i>tanāmā</i>	ينمن <i>yanamna, &amp;c.</i>

51.2 Weak-*lām* verbs in the jussive: apocopated forms. All weak-*lām* verbs end in a long vowel in the indicative (see §39). The jussive is formed by shortening the long vowel of the indicative. Orthographically this results in dropping the *alif-maqṣūra*, *yā'* or *wāw* of the indicative. Forms with *-nal-ni* terminations in the indicative have jussive forms identical to the subjunctive (see §45).

3 m	يلق <i>yalqa</i>	يلقيا <i>yalqayā</i>	يلقوا <i>yalqaw</i>
f	تلق <i>talqa</i>	تلقيا <i>talqayā</i>	يلقين <i>yalqayna</i>
3 m	يرم <i>yarmi</i>	يرميا <i>yarmiyā</i>	يرموا <i>yarmū</i>
f	ترم <i>tarmi</i>	ترميا <i>tarmiyā</i>	يرمين <i>yarmīna</i>
3 m	يدع <i>yad'u</i>	يدعوا <i>yad'uwā</i>	يدعوا <i>yad'ū</i>
f	تدع <i>tad'u</i>	تدعوا <i>tad'uwā</i>	يدعون <i>yad'ūna</i>

### 52 The Imperative of Hollow and Weak-Lām Verbs.

52.1 When the personal prefix is dropped from the jussive of hollow verbs, an initial consonant cluster does *not* result; therefore the prosthetic vowel and *alif* of the imperative of sound verbs are not necessary

m	قم <i>qum</i>	قوما <i>qūmā</i>	قوموا <i>qūmū</i>
f	قومي <i>qūmi</i>	قوما <i>qūmā</i>	قمن <i>qumna</i>

52.2 Weak-*lām* verbs form the imperative quite regularly from the jussive.

m	الق <i>ilqa</i>	القيا <i>ilqayā</i>	القوا <i>ilqaw</i>
f	القى <i>ilqay</i>	القيا <i>ilqayā</i>	القين <i>ilqayna</i>
m	ارم <i>irmi</i>	ارميا <i>irmiyā</i>	ارموا <i>irmū</i>
f	ارمي <i>irmi</i>	ارميا <i>irmiyā</i>	ارمين <i>irmīna</i>
m	ادع <i>ud'u</i>	ادعوا <i>ud'uwā</i>	ادعوا <i>ud'ū</i>
f	ادعى <i>ud'i</i>	ادعوا <i>ud'uwā</i>	ادعون <i>ud'ūna</i>



## Vocabulary

## VERBS

بدا	<i>badā (ū) budūw-</i>	seem, appear
خسر	<i>xasira (a) xasār-/xusrān-</i>	lose, suffer loss, forfeit; go astray, perish
خلد	<i>xalada (u) xulūd-</i>	last forever, be immortal
ذاق	<i>ḏāqa (ḏuq-) (ū) ḏawq-</i>	taste
قص	<i>qaṣṣa (u) qaṣaṣ-</i>	narrate, tell ('alā to)
هبط	<i>habaṭa (i) hubūt-</i>	go down, descend, collapse

## NOUNS

امة/امم	<i>'ummat-</i>	pl <i>'umam-</i>	community (usually in the sense of a religious community, community of the faithful)
حديث/احاديث	<i>ḥadīθ-</i>	pl <i>'ahādīθu</i>	talk, conversation; report, account; narrative relating an utterance of the Prophet Muhammad; حديث قدسي <i>ḥadīθ- nabawīy-</i> narrative relating an utterance of the Prophet Muhammad; حديث قدسي <i>ḥadīθ- qudsīy-</i> a narrative in which God speaks in the first person
خلد	<i>xuld-</i>		eternity, immortality
عداوة	<i>'adāwat-</i>	pl <i>-āt-</i>	enmity, hostility
قيامة	<i>qiyāmat-</i>	pl <i>-āt-</i>	resurrection
نبوي	<i>nabawīy-</i>	(adj)	prophetic, relating to a prophet

## OTHERS

انما	<i>'innamā</i>	(conj.)	only, specifically; (after a negative clause) however, rather
كان	<i>ka-'anna</i>	(+ acc. or pron. encl.)	as though
كيف	<i>kayfa</i>		how?
فوق	<i>fawqa</i>		above, over

## PROPER NAME

يعقوب *ya'qūbu* Jacob

## Exercises

(a) Vocalize, read and translate:

ليأت	١	٥ لا يخف	٩ لم ار	١٢ ليمت	١٧ لم يقل
لم يبد	٢	٦ لا تدع	١٠ ليرم	١٤ لم تقم	١٨ لم ننم
لم آت	٣	٧ لم نذق	١١ لأسر	١٥ لم اكن	١٩ لا يينه
ليهد	٤	٨ لم ندر	١٢ لا تنس	١٦ لم يشأ	٢٠ ليرض

(b) Vocalize, read and translate; then give the masc. pl. imperatives:

١ نم	٢ اهد	٥ قم	٧ مت	٩ ارم	١١ قل
٢ ادع	٤ كن	٦ ذق	٨ خف	١٠ سر	١٢ انت

(c) Read and translate:

- ١ قال ابليس يا آدم هل ادلك على شجرة الخلد
- ٢ فليقم من مقامه وليدع الظالمين لينصحوه
- ٣ اعبد الله كأنك تراه
- ٤ يا ابتي اني قد جاءني من العلم ما لم ياتك
- ٥ ان امتي امة مرحومة ليس عليها في الآخرة عذاب انما عذابها في الدنيا (حديث نبوي)
- ٦ الم ياتهم نبا الذين من قبلهم من قوم نوح
- ٧ يا ربي اهد قومي فانهم لا يعلمون
- ٨ لما لم تدلهم ولم تهدهم اذ بدا لك انهم قد ضلوا
- ٩ فلما جاءه وقص عليه القصص قال لا تخف
- ١٠ لم تكن من الذين خسروا متاع الدنيا
- ١١ كفرنا بكم وبدا بيننا وبينكم العداوة
- ١٢ فقال يعقوب ليوسف قال يا ابني لا تقصص رؤياك<sup>1</sup> على اخوتك
- ١٣ الم تر كيف فعل ربك بذلك القوم
- ١٤ اولم يسيروا في الارض فينظروا كيف كان عاقبة<sup>2</sup> الذين من قبلهم وكانوا اشد منهم قوة
- ١٥ لا تدع مع الله الهاً آخر فتكون من الكافرين
- ١٦ الم ينظروا الى السماء فوقهم كيف بنيناها

<sup>1</sup>Ru'yā vision.

<sup>2</sup>Āqibat- end.

١٧ ان الخاسرين الذين خسروا انفسهم واهليهم يوم القيامة. الا ذلك هو  
الخسران المبين

(d) Translate into Arabic

1. Let him taste the fruits of his good deeds.
2. Let us not fear those who travel on the earth oppressing the people.
3. It appears to me as though you did not sleep.
4. Do not be unjust and be not ungrateful lest you be among those who perish.
5. Do you know the number of the leaves of the trees?
6. Did the prophet not bring you clear signs from his Lord?
7. Let him call upon me at the time when he has gone astray; I shall not come to him, and I shall not guide him aright.

## Lesson Twenty-One

**53 The Passive Voice: Perfect.** The passive voice of the perfect is formed by replacing the internal vowels of the active inflection with the invariable pattern FU'ILA, i.e., *-u-* on C<sub>1</sub> and *-i-* on C<sub>2</sub>. Generally speaking, only transitive verbs can be made passive (an important exception for impersonal passives will be treated in §88); intransitives such as *ḍalla* 'go astray' and *kabura* 'get big' have no passive forms.

Arabic has no device for expressing personal passive agents. In English we have both the active "he found you" and the passive "you were found by him," but in Arabic the passive verb cannot be used with agents, i.e., *wujidta* "you were found" is a viable passive form, but the agent "by him" cannot be expressed. Passive constructions with agents must be rendered in the active voice, i.e., *wajadaka* "he found you / you were found by him."

53.1 As the third radical of sound verbs is not affected by the vocalic pattern of the passive, the inflection is unchanged.

	SINGULAR	DUAL	PLURAL
3 m	خلق <i>xuliqa</i>	خلقا <i>xuliqā</i>	خلقوا <i>xuliquū</i>
f	خلقت <i>xuliqat</i>	خلقتا <i>xuliqatā</i>	خلقن <i>xuliqna</i> , &c.

53.2 The passive of the few transitive hollow verbs is on the pattern FILA (*fil-*).

أما قيل لكم ' *a-mā qila lakum*

Was it not said to you?

53.3 All weak-*lām* verbs become FU'YIA in the passive, with all weak C<sub>3</sub> changed to -y- by the preceding -i-. The inflection follows the model of *laqiya* (§20.3).

دعا < دعى	<i>da'ā &gt; du'iyā</i>	he was summoned/called
نهى < نهى	<i>nahā &gt; nuhiya</i>	he was forbidden

53.4 Doubled verbs drop the vowel of C<sub>2</sub> with V-endings, giving a base FULL-. The inflection is regular with C-endings.

دل	<i>dalla &gt; dulla</i>	he was guided
دللت	<i>dalalta &gt; dulilta</i>	you were guided

53.5 Verbs that are doubly transitive, or that take a complement in the accusative in addition to a direct object, retain the accusative second object or complement in the passive voice.

جعل الله الارض مسكناً لآدم	<i>ja'ala llāhu l-'arḍa maskanan li-'ādama</i>	God made the earth a habitation for Adam.
جعلت الارض مسكناً لآدم	<i>ju'ilati l-'arḍu maskanan li-'ādama</i>	The earth was made a habitation for Adam.
رأوا الملك ظالماً لقومه	<i>ra'aw l-malika zāliman li-qawmihi</i>	They considered the king a tyrant of his people.
رئى الملك ظالماً لقومه	<i>ru'iyā<sup>1</sup> l-maliku zāliman li-qawmihi</i>	The king was considered a tyrant of his people.

**54 Conditional Sentences.** Arabic conditionals are divided into (1) real and (2) impossible conditionals.

54.1 Real conditionals, or those that are fulfillable, are introduced in the protasis (the “if” clause) by *'in*. The verb of an affirmative protasis introduced by *'in* may be either perfect or jussive; *lam* + jussive is almost always used for the negative. If there was ever a meaningful distinction between the perfect and the jussive in the conditional, it was ob-

scured by the time of Koranic Arabic, for the two appear to occur with no significant distinction in meaning. The verb of the apodosis (the result clause) is also commonly perfect or jussive but may also be imperfect, imperative or non-verbal (see below). A negative apodosis is usually *lam* + the jussive. Since the verbs of the Arabic conditional are dictated by the form, they are basically “tenseless.” The proper tense for translation can be gained only from context.

ان فعلوا (يفعلوا) ذلك ظلموا (يظلموا)	<i>'in fa'alū / yaf'alū ḍālika, ḡalamū / yazlimū</i>	If they did / do that, they were / are / will be unjust.
ان لم يفعلوا ذلك	<i>'in lam yaf'alū ḍālika...</i>	If they did not / do not do that...

54.2 Real conditionals are also introduced in the protasis by *'iḍā*, which may mean ‘if’ or ‘when.’ (This is the conditional, hypothetical ‘if and when,’ not the temporal ‘when’ of *lammā* and *'iḍ*.) The verb of an affirmative protasis introduced by *'iḍā* is commonly perfect, almost never jussive, though a negative protasis may be jussive. As in the *'in*-conditional, proper tense for translation depends upon context and/or sense.

اذا متنا وكنّا تراباً وعظاماً ائنا لمبعوثون	<i>'iḍā mitnā wa-kunnā turāban wa-'iḡāman 'a-'innā la- mab'ūḡūna?</i>	When we are dead and dust and bones, are we really going to be resurrected?
اذا رأوهم قالوا إن هؤلاء لضالون	<i>'iḍā ra'awhum, qālū 'inna hā'ulā' i la- ḡāllūna</i>	If/when they saw them, they said, “These are gone astray.”
اذا قال العبد الحمد لله ملاً نوره الارض	<i>'iḍā qāla l-'abdu l- ḡamdu lillāhi, mala' a nūruhu l- 'arḡa</i>	If/when a worshipper says, “Praise God,” his light fills the earth.
اذا مات ابن آدم ينقطع عمله	<i>'iḍā māta bnu 'ādama, yanqāḡi' 'amaluhu</i>	When a human being dies, his labor is finished.
اذا بلغ الماء قلتين لم يحمل الخبث	<i>'iḍā balaḡa l-mā'u qullatayn, lam yaḡmili l-xabaḡa</i>	If/when water amounts to two jug- fuls, it does not carry filth.

<sup>1</sup>Note the change in *hamza-seat* for the passive vocalic pattern.

54.3 Another, very common and important type of conditional consists of an imperative in the protasis followed by the jussive in the apodosis. Since English has no exact parallel, translations will vary.

ارحم ترحم *irḥam, turḥam* Have mercy, and you will be shown mercy.  
 اذكروني اذكركم *uḍkurūnī, 'aḍkurkum* (If you) remember me, I will remember you.

54.4 The apodosis is introduced by *fa-* under the following conditions:

(1) when the apodosis is a nominal sentence:

ان فعلت ذلك فانت ظالم *'in fa'alta ḍālika, fa-'anta zālimun* If you do that, you are unjust.

(2) when the apodosis is imperative or hortatory:

ان تفعل ذلك فاخرج من المدينة *'in taf'al ḍālika, fa-xruj mina l-madinati* If you do / have done that, then leave the city.  
 ان يفعل ذلك فليخرج من المدينة *'in yaf'al ḍālika, fa-l-yaxruj mina l-madinati* If he does / has done that, then let him leave the city.

(3) when an initial verb in the apodosis is preceded by *sa-*, *sawfa*, *qad*, or any negative particle other than *lam* and *mā*. Verbs preceded by *sa-*, *sawfa* and *lan* of course have explicitly future signification, and verbs preceded by *qad* have explicitly past signification.

ان تكفروا فستاكلكم النار *'in takfurū, fa-sa-ta'kulukum n-nāru* If you disbelieve, hell-fire will consume you.  
 ان تفعل ذلك فلن يغفر الله لك *'in taf'al ḍālika, fa-lan-yağfira llāhu laka* If you do that, God will never forgive you.  
 ان لم يكن صالحاً فقد كان ابوه ظالماً من قبله *'in lam yakun ṣāliḥan, fa-qad kāna 'abūhu zāliman min qablihi* If he is not pious, (it is because) his father was a tyrant before him.

(4) when a perfect in the apodosis is meant explicitly to retain the past signification of the perfect. Here the perfect of *kāna* is used as an auxiliary to the perfect of the protasis, often with *qad*. The construction occurs often enough in the Koran, but in post-Koran classical Arabic the apodosis too is usually marked with *qad*, in which case it falls into category (3) above.

ان كنت قد فعلت ذلك فظلمت *'in kunta qad fa'alta ḍālika, fa-zalamta* If you did do that, you were unjust (unambiguously past).  
 ان كان قميصه قد من قبل فصدقت *'in kāna qamiṣuhu qudda min qubulin fa-ṣadaqat* If his shirt has been torn from the front, then she has told the truth.

Real conditional types can be summarized as follows:

PROTASIS	APODOSIS
'in/ iḍā + perfect →	perfect
jussive →	jussive

PROTASIS		APODOSIS
'in/ iḍā + perfect or jussive	fa- +	nominal clause, imperative, l- + jussive, sa-, sawfa, qad, or lan

54.5 The verbs in sentences with *man* ('whoever, anyone who'<sup>1</sup>) follow all the principles of the conditional, though the perfect tends to predominate in affirmative clauses and *lam* + jussive in negative clauses.

من كان لله كان الله له *man kāna li-llāhi, kāna llāhu lahu* Whoever is for God, God is for him.

<sup>1</sup>This use of *man* contrasts with the non-conditional use as 'he who, the one who' with no special verb tense or mood.

من قال لا اله الا الله دخل الجنة	<i>man qāla lā 'ilāha 'illā llāhu, daxala l-jannata</i>	Anyone who says, "There is no god but God," will enter paradise.
من لم يكن له شيخ فشيخه الشيطان	<i>man lam yakun lahu šayxun fa-šayxuhu š-šaytānu</i>	Whoever has no master, his master is the devil.
من بدل دينه فاقتلوه	<i>man baddala dinahu, fa-qtulūhu</i>	Anyone who changes his religion—kill him!
من اراد ان ينظر الى يمشي ميت على الارض فلينظر الى ابن ابي قحافة	<i>man 'arāda 'an yan-zura 'ilā mayyitin yamši 'alā l-'ardi, fa-l-yanzur 'ilā bni 'abī quḥāfata</i>	Let anyone who wants to gaze upon a dead man walking upon the earth look at Ibn Abi-Quhafa.
من آمن بالنجوم فقد كفر	<i>man 'āmana bin-nujūmi fa-qad ka-fara</i>	Whoever believes in the stars has become an infidel.

54.6 Impossible, or irrealis/contrafactual, conditionals are introduced by *law*. The apodosis is commonly but not consistently introduced by *la-*. Verbs in both parts of the conditional are perfect (even the negative, with *mā*). Again, correct tense for translation can be gained only from context.

لو فعلوا ذلك لكانوا من الظالمين	<i>law fa'alū ḍālika, la-kānū mina z-ḡālimina</i>	If they had done / were to do that, they would have been / would be unjust.
لو شاء ربنا لما خلقنا	<i>law šā'a rabbunā, la-mā xalaqanā</i>	If our Lord had so willed, he would not have created us.
لو كنا نسمع ما كنا كذلك	<i>law kunnā nasma'u, mā kunnā ka-ḍālika</i>	If we had listened, we wouldn't be like this.

### Vocabulary

بكي *bakā (ī) bukā'* - cry, weep ('*alā* over)  
حكم *ḥakama (u) ḥukm-* pass judgment (*bi-* of) ('*alā* on)

ضحك	<i>ḍaḥika (a) ḍaḥk-</i> laugh ( <i>li-, bi-, 'alā</i> at)
عاد	<i>'āda (ū) 'iyādat-</i> visit the sick
عاد	<i>'āda (ū) 'awd-/ma'ād-</i> return
مرض	<i>marīḍa (a) maraḍ-</i> fall ill, be sick

### NOUNS AND ADJECTIVES

اولى	<i>'awwalu (masc.), 'ulā (fem.)</i> first (occurs either as a regular attributive adjective or as first member of construct, like the superlative, see §36.4[2])
بريء / ابرياء	<i>bari' - pl 'abriyā'u</i> free ( <i>min</i> of blemish, guilt, &c.)
فلان ، فلانة	<i>fulān- (masc.), fulānatu (fem.)</i> so-and-so (dummy name)
مريض / مرضى	<i>marīḍ- pl marḍā</i> sick, ill

### OTHERS

اذا	<i>'iḍā (+ perf. or jussive)</i> if (possible conditional), when
لو	<i>law (+ perf.)</i> if (contrary to fact)
لولا	<i>law-lā (+ noun in nom., pron. encl. or independent pron.)</i> were it not for
كما	<i>kamā</i> as, just as (conj.)

### Exercises

(a) Give the passive (e.g., *katabahā* "he wrote it (f)" > *kutibat* "it (f) was written")

١ اخذنا	٦ جعلكم	١١ دللتهم	١٦ سالناهن	٢١ غرتني
٢ نسيناها	٧ اكلتها	١٢ خفته	١٧ ذقته	٢٢ سمعتموه
٣ قلته	٨ نهاهم	١٣ امرتني	١٨ خلقتك	٢٣ بعثوك
٤ ذكرني	٩ عبدتك	١٤ كتبوه	١٩ وجدتها	٢٤ دعانا
٥ رآها	١٠ عصيتهم	١٥ منعك	٢٠ وعدته	٢٥ عدتهم

(b) Read and translate (beginning here, punctuation is given in the Arabic):

١ «يا ابن آدم، مرضت فلم تعدني.» قال «يا رب كيف اعودك وانت رب

- العالمين؟» قال «أما علمت ان عبدى فلاناً مرض فلم تعده؟ أما علمت انك لو عدته لوجدتني عنده؟» (حديث قدسي)
- ٢ اما قيل لكم اني كنت اول النبيين في الخلق وآخرهم في البعث (حديث نبوي)
- ٣ خلقت من نور الله وخلق اهل بيتي من نوري (حديث نبوي)
- ٤ ان ابن آدم لحريص<sup>1</sup> على ما منع.
- ٥ ان يعلم الله في قلوبكم خيراً يؤتكم<sup>2</sup> خيراً مما أخذ منكم ويغفر لكم.
- ٦ انكم تسألون رسولكم كما سئل موسى من قبل.
- ٧ اذا دعيتم فادخلوا.
- ٨ انما كان قول المؤمنين، اذا دعوا الى الله ورسوله ليحكم بينهم، ان يقولوا «سمعنا».
- ٩ لو علمتم ما اعلم لضحكتم قليلاً وبيئتم كثيراً.
- ١٠ لما قيل لامرأة ابراهيم انها ستلد وهي كبيرة بالسن، ضحكت.
- ١١ كلوا مما ذكر اسم الله عليه ان كنتم بآياته مؤمنين.
- ١٢ قل اذلك خير أم جنة الخلد التي وعد الاتقياء؟
- ١٣ ان عصوك فقل اني بريء مما تعملون.
- ١٤ لو شئنا لبعثنا نور الايمان لخلق آخر.
- ١٥ ان عصيت امر الملك حكم عليك بالموت.
- ١٦ قال الله للنبي «لولاك لما خلقت الافلاك»<sup>3</sup>.
- ١٧ قالت امرأة فرعون قبل موتها «ربي، ابن لي عندك بيتاً في الجنة».

(c) Translate into Arabic:

1. Before the prophet other deities were worshipped.
2. If you disbelieve after (having) faith, you will taste the torment.
3. When judgment was passed on her, she wept.
4. I was told (“it was said to me”) if I brought the alms they would forgive me.
5. If you were pleased with the goods, why did not not say (so)?
6. If you fall ill I will visit you.

<sup>1</sup>*Harīṣ- ‘alā* greedy for.

<sup>2</sup>*Yu’ tikum* “he will give you” (juss.).

<sup>3</sup>*Falak-’ aflāk-* celestial sphere.

7. If you had been invited, you would not have been questioned.
8. If they know what we know, let them laugh little and weep much.

Reading Selection: *Sūrat al-A‘rāf* (7): 19–25.

### Adam and Eve

«يا آدم اسكن انت وزوجك الجنة، فكلا من حيث شئتما ولا تقربا هذه

الشجرة فتكونا من الظالمين» (١٩)

فوسوس لهما الشيطان ليبيدي لهما ما ووري عنهما من سوءاتهما

وقال «ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين

او تكونا من الخالدين» (٢٠)<sup>1</sup>

وقاسمهما «إني لكما لمن الناصحين» (٢١)<sup>2</sup>

فدلاهما بغرور فلما ذاقا الشجرة بدت لهما سوءاتهما وطفا

يخصفان عليهما من ورق الجنة وناداهما ربهما «ألم أنهكما عن تلكما<sup>3</sup>

الشجرة وأقل لهما إن الشيطان لكما عدو مبين؟» (٢٢)<sup>4</sup>

قالا «ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من

الخاسرين» (٢٢)<sup>5</sup>

قال «اهبطوا بعضكم لبعض عدو ولكم في الأرض مستقر ومتاع

<sup>1</sup>*Waswasa* whisper; *li-yubdiya* “in order that he reveal; *wūriya* “was kept secret”; *saw’āt-* shame, private parts

<sup>2</sup>*Qāsama* swear to.

<sup>3</sup>The pronouns *ḍālika* and *tilka* are sometimes attracted into a curious accord with the 2nd persons addressed: fem. sing. *ḍāliki & tilki*; dual *ḍālikumā & tilkumā*; plural *ḍālikum/ḍālikunna & tilkum/tilkunna*. I.e., the *-ka* ending of *ḍālika* and *tilka* are construed as the 2nd-person masculine enclitic.

<sup>4</sup>*Dallā* lead on; *tafiqā yaxṣafāni* “they began to pile on”; *nādā* call out to.

<sup>5</sup>*Nakūnanna* “we shall surely be.”

الى حين» (٢٤) 1

قال «فيها تحيون وفيها تموتون ومنها تُخرجون» (٢٥) 2

## Lesson Twenty-Two

**55 The Passive Voice: Imperfect.** Like the perfect passive, the imperfect passive is formed through internal vocalic change. The pattern for the imperfect passive is YUF'ALU, with *-u-* on the prefix consonant and *-a-* on the middle radical.

55.1 The personal and modal inflection of sound verbs is unaffected by the passive vocalization.

	SINGULAR	DUAL	PLURAL
INDICATIVE			
3 m	يقتل <i>yuqталu</i>	يقتلان <i>yuqталāni</i>	يقتلون <i>yuqталūna</i>
f	تقتل <i>tuqталu</i>	تقتلان <i>tuqталāni</i>	يقتلن <i>yuqталna</i>
SUBJUNCTIVE			
3 m	يقتل <i>yuqталa</i>	يقتلا <i>yuqталā</i>	يقتلوا <i>yuqталū</i>
f	تقتل <i>tuqталa</i>	تقتلا <i>tuqталā</i>	يقتلن <i>yuqталna</i>
JUSSIVE			
3 m	يقتل <i>yuqтал</i>	يقتلا <i>yuqталā</i>	يقتلوا <i>yuqталū</i>
f	تقتل <i>tuqтал</i>	تقتلا <i>tuqталā</i>	يقتلن <i>yuqталna</i>

55.2 With C<sub>1</sub>w verbs the initial radical *w* is restored in the passive (YUW'ALU).

PERFECT	IMPERF. ACTIVE	IMPERF. PASSIVE
وجد <i>wajada</i> >	يجد <i>yajidu</i>	يوجد <i>yūjadu</i>
ولد <i>walada</i> >	يلد <i>yalidu</i>	يولد <i>yūladu</i>

<sup>1</sup>*Mustaqarr*- habitation, resting-place.

<sup>2</sup>*Tahyawna* "you will live"; *tuxrajūna* "you will be taken out."

55.3 In hollow verbs the middle radical appears as long *alif* in all cases (YUFĀLU).

PERFECT	IMPERF. ACTIVE	IMPERF. PASSIVE
قال <i>qāla</i>	يقول <i>yaqūlu</i>	يقال <i>yuqālu</i>
باع <i>bā'a</i>	يبيع <i>yabī'u</i>	يباع <i>yubā'u</i>

55.4 In weak-*lām* verbs the vocalic pattern of the passive takes precedence over the original weak letter, which becomes *alif maqṣūra* in all cases (pattern: YUF'Ā). The inflection is identical to that of *yalqā* (see §39.1 for the indicative, §45.1 for the subjunctive, §51.2 for the jussive).

رمى <i>ramā</i>	يرمى <i>yarmī</i>	يرمى <i>yurmā</i>
نهى <i>nahā</i>	ينهى <i>yanhā</i>	ينهى <i>yunhā</i>
دعا <i>da'ā</i>	يدعو <i>yad'ū</i>	يدعى <i>yud'ā</i>

55.5 The inflection of doubled roots is unaffected by the passive.

صب <i>ṣabba</i>	يصب <i>yaṣubbu</i>	يصب <i>yuṣabbu</i>
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The jussive passive is *yuṣabba*, *yuṣabbi* or *yuṣbab*.

55.6 Like the passive participle, the imperfect passive is often used in the sense of what "can be, should be, might be, is to be done."

أجعلنا من دون الرحمن آلهة يعبدون	'a-ja'alnā min dūni r- rahmāni 'ālihatan <u>yu'badūna</u>	Have we made, other than the Merciful, gods to be wor- shipped?
لا يقال ذلك	<i>lā yuqālu ḍālika</i>	That is not said / should not be said / is not to be said / cannot be said.

**56 The Energetic Mood.** The energetic mood, used for emotionally charged and rhetorical statements, is formed by suffixing *-na* to the subjunctive forms that end in *-a*. The *-i* of the 2nd fem. sing. is shortened to *-inna*; the dual forms become *-ānni*; masc. plurals shorten the *-ū* of the jussive to *-unna*; feminine plurals in *-na* become *-nānni*.

	SINGULAR	DUAL	PLURAL
3 m	يقتلن <i>yaqtulanna</i>	يقتلان <i>yaqtulānni</i>	يقتلن <i>yaqtulunna</i>
f	تقتلن <i>taqtulanna</i>	تقتلان <i>taqtulānni</i>	تقتلن <i>taqtulnānni</i>
2 m	تقتلن <i>taqtulanna</i>	تقتلان <i>taqtulānni</i>	تقتلن <i>taqtulunna</i>
f	تقتلن <i>taqtulinna</i>	تقتلان <i>taqtulānni</i>	تقتلن <i>taqtulnānni</i>
1 c	اقتلن <i>'aqtulanna</i>		اقتلن <i>naqtulanna</i>

The most common uses of the energetic mood are (1) with *la-* to indicate absolute determination

لاقتلتك *la-'aqtulannaka* I shall kill you!!

and (2) with *lā* to indicate a forceful negative jussive.

لا يغرركم الشيطان *lā yaḡurrannakumu* By no means let the  
*š-ṣaytānu* devil deceive you!

56.1 The apocopated form of the energetic is formed by deleting the final *-na* syllable from the energetic. The inflection is defective in that forms ending in *-ānni* in the regular paradigm are not apocopated.

3 m	يقتلن <i>yaqtulan</i>	— —	يقتلن <i>yaqtulun</i>
f	تقتلن <i>taqtulan</i>	— —	— —
2 m	تقتلن <i>taqtulan</i>	— —	تقتلن <i>taqtulun</i>
f	تقتلن <i>taqtulin</i>	— —	— —
1 c	اقتلن <i>'aqtulan</i>	— —	اقتلن <i>naqtulan</i>

Koranic orthography sometimes writes the apocopated energetic as though it were the indefinite accusative ending.

لا يكونا كذلك *la-yakūnan ka-ḍālika* It will surely be thus.

### Vocabulary

بدأ *bada'a (a) bad'* - begin, start (*bi-* with)  
خفى *xafā (i) xafā'* - hide, conceal ('*alā* from)  
عاش *'āṣa (i) 'ayṣ-* live



عرف 'arafa (i) ma'rifat- know (connaître), recognize  
 قتل qatala (u) qatl- kill  
 ورد warada (i) wurūd- reach, arrive at (+ acc.); appear, show up

NOUNS AND ADJECTIVES

باب/ابواب bāb- pl 'abwāb- gate, door  
 بعيد ba'id- far, distant  
 سبيل/sبيل sabil- (masc. & fem.) pl subul- way, path; fī sabīli llāhi in God's cause  
 كنز/كنوز kanz- pl kunūz- treasure  
 مثل/امثال maṭhal- pl 'amṭāl- likeness, parable, simile; maṭhalu X ka-maṭhali Y "X is like Y"  
 مطر/امطار maṭar- pl 'amṭār- rain  
 ميت/اموات، موتى mayyit- pl -ūna' amwāt-/mawtā dead

OTHER

على ما عليه 'alā mā... 'alayhi according to how

Exercises

(a) Give the passive of the following verb forms:

ياخذ	١	تجعل	٦	تدلين	١١	تسال	١٦	اغر	٢١
ينسيان	٢	تاكلان	٧	يخفون	١٢	يقتلن	١٧	تسمعون	٢٢
تخلقن	٣	يقول	٨	تنهى	١٢	تامر	١٨	تذكرين	٢٣
اعبد	٤	يكتبان	٩	تجدان	١٤	يبعثون	١٩	يدعون	٢٤
تروون	٥	تمنعن	١٠	يعد	١٥	نعصى	٢٠	يحكم	٢٥

(b) Read and translate:

١ يُبعث كل عبد على ما مات عليه.  
 ٢ ياتي اقوام ابواب الجنة فيقولون «الم يعدنا ربنا ان نرد النار؟» فيقال

«مررتم عليها وهي خامدة»<sup>١</sup>.  
 ٣ مثل امتي كمثل المطر - لا يُدرى اوله خير ام آخره.  
 ٤ كما تعيشون فكذلك تموتون فكذلك تُحشرون<sup>٢</sup>.  
 ٥ قال كذلك انتك آياتنا فنسيتها وكذلك اليوم تُنسى.  
 ٦ كنت كنزاً مخفياً وأحببت<sup>٣</sup> ان أعرف فخلقت الخلق لكي أعرف (حديث قدسي).  
 ٧ من عرف نفسه فقد عرف ربه.  
 ٨ لا تقولوا لمن يقتل في سبيل الله اموات.  
 ٩ إن أدري أقرب أم بعيد ما توعدون.  
 ١٠ فلا تفرّتكم الحياة الدنيا ولا يفرّتكم بالله الغرور.  
 ١١ ان الملائكة لا يعصون الله ما امرهم ويفعلون ما يؤمرون.  
 ١٢ من يفعل ذلك فقد ظلم نفسه.  
 ١٣ بنى الاسلام على خمس<sup>٤</sup>.  
 ١٤ وكان رسول الله اذا ذكر احداً بدعائه بدأ بنفسه.

(c) Translate into Arabic:

1. It cannot be concealed from us that judgment was passed upon the innocent.
2. When we visited the sick, we wept over them.
3. Can the knowledge of the prophets be inherited?
4. If the lying infidel had come in God's cause, he would wish to be recognized.
5. If the people of the city are deceived, will they testify truthfully?
6. The first one who ('awwalu man) laughed was Adam.
7. I shall most certainly bring indisputable evidence, and I shall assuredly testify that you killed your brother.

<sup>1</sup>Xamada go out, die down (fire).

<sup>2</sup>Ḥašara (u) ḥašr- resurrect.

<sup>3</sup>Aḥbabtu "I wanted."

<sup>4</sup>This refers to the five fundamental principals of Islam: profession of faith, prayer, alms, fasting, pilgrimage to Mecca.

Most if not all verbs of the G-form are also found in at least one of the increased types, but no radical is attested in all ten forms. There are also a good many radicals that occur in several of the increased forms for which there is no known G-form, although in nouns and adjectives the radical may be well represented.

**58 Medio-Passive Verbs: Form VII.** Characteristic of the medio-passive Form VII is the prefix *n* to the radical consonants. The base form is INFA'ALA.

58.1 Synopsis of Form VII, with example from √QT':

PERFECT	انفعل <i>infa'ala</i>	انقطع <i>inqaṭa'a</i>
IMPERFECT	ينفعل <i>yanfa'ila</i>	ينقطع <i>yanqaṭi'u</i>
SUBJUNCTIVE	ينفعل <i>yanfa'ila</i>	ينقطع <i>yanqaṭi'a</i>
JUSSIVE	ينفعل <i>yanfa'il</i>	ينقطع <i>yanqaṭi'</i>
PARTICIPLE	منفعل <i>munfa'il-</i>	منقطع <i>munqaṭi'-</i>
VERBAL NOUN	انفعال <i>infi'āl-</i>	انقطاع <i>inqiṭā'-</i>

Since the intrinsic meaning of Form VII is the medio-passive of the G-form, there are no passive forms within the class. All patterns are *active in form but middle, or medio-passive, in meaning*. The medio-passive Form VII differs in signification from the true passive (FU'ILA/YUF'ALU) in that the agency of the action is completely disregarded in the medio-passive. It is true that personal agents cannot be expressed in the true passive—nor, for that matter, with Form VII; nonetheless, the fact of there being an agent is inherent in the true passive. In a sentence such as

قطع رأسه *quṭi'a ra'suhu* His head was cut off.

the agency of an executioner—or at least an instrument such as a sword—is very much in the mind of the speaker, while in the medio-passive construction

انقطع رأسه *inqaṭa'a ra'suhu* His head got cut off.

the activity/passivity of the verbal notion does not pertain. What is of importance is the result, the fact that a head was severed from a body. Another illustration of the distinction between the G-form passive and

## Lesson Twenty-Three

**57 A Preface to the Increased Forms of the Verb.** All verbs introduced so far belong to the unaugmented, or base, form of the Arabic conjugational system. That is, each consists of a simple stem with personal prefixes and/or suffixes in conformity with the inflectional patterns. According to set patterns, other verbs can be made from the simple stem, or radical, by means of prefixes, infixes and changes in the radical itself. The verbs so produced are known as the increased conjugational forms, of which there are nine in common use. Few base radicals are actually increased to more than a few of the potentially available forms.

The nine increased forms were named by Arabic grammarians after the patterns that would be assumed by the root √F'L; western lexicographers of Arabic have numbered these forms according to the traditional order (not the order in which they will be introduced in this book), which is:

I	فعل	FA'ALA	VI	تفاعل	TAFĀ'ALA
II	فَعْل	FA''ALA	VII	انفعل	INFA'ALA
III	فاعل	FĀ'ALA	VIII	افتعل	IFTA'ALA
IV	أفعل	'AF'ALA	IX	افعل	IF'ALLA
V	تفعل	TAFĀ''ALA	X	استفعل	ISTAF'ALA

Form I is the base, or ground, form of the verb and will be referred to henceforth as the "G-form," the Semitic designation, from *Grundstamm* ('base stem').

the Form VII medio-passive is in the two senses of the English verb “to break,” which functions as both active (“to break something”) and middle (“for something to break”). The G-form active construction

كسر الكاس *kasara l-ka'sa* He broke the goblet.

gives a G-form passive of

كسر الكاس *kusira l-ka'su* The goblet was broken.

implying that it was broken by somebody. The Form-VII construction

انكسر الكاس *inkasara l-ka'su* The goblet broke.

implies that the goblet got broken somehow, regardless of agency, at some point in the past and is still broken, so a translation of “the goblet is broken” would fit some contexts better than “the goblet broke” or “the goblet was broken.”

SUMMARY OF PASSIVE FORMS:

G-FORM PERFECT PASSIVE

*kusira l-ka'su* The goblet was broken (by someone at some point in the past)

MEDIO-PASSIVE PERFECT

*inkasara l-ka'su* The goblet broke / got broken (at some point in the past, agency irrelevant) / is (now in a state of having been) broken.

G-FORM IMPERFECT PASSIVE

*yuksaru l-ka'su* The goblet can be broken.

MEDIO-PASSIVE IMPERFECT

*yankasiru l-ka'su* (As a general rule,) the goblet will break (if you drop it).

G-FORM PASSIVE PARTICIPLE

*'inna l-ka'sa maksūrun* The goblet is broken (it was broken by someone in the past and it is now broken).

MEDIO-PASSIVE PARTICIPLE

*'inna l-ka'sa munkasirun* The goblet is breakable / is liable to be broken.

A significant distinction between the G-form and Form VII lies in the verbal noun. The verbal noun of the G-form can be either active or passive in signification, depending upon the sense and context, while the verbal noun of Form VII is passive only. For example, *hazmuhu* (< *hazama* ‘to rout, defeat’) can mean either “his defeat (of someone else)” or “his defeat (by someone else)”; the Form VII verbal noun, *inhizā-muhu* can only mean “his defeat” in the passive sense of “his having been defeated” by someone.

58.2 Form VII: Doubled Verbs. The second and third radicals of doubled verbs fall together in what should be a familiar pattern. Example from √ŠQ ‘to split’:

PERFECT	انفل <i>infalla</i>	انشق <i>inšaqqa</i>
IMPERFECT	ينفل <i>yanfallu</i>	ينشق <i>yanšaqqu</i>
SUBJUNCTIVE	ينفل <i>yanfalla</i>	ينشق <i>yanšaqqa</i>
JUSSIVE	ينفل <i>yanfallali</i>	ينشق <i>yanšaqqali</i>
	ينفلل <i>yanfallil</i>	ينشقق <i>yanšaqqi</i>
PARTICIPLE	منفل <i>munfall-</i>	منشق <i>munšaqq-</i>
VERBAL NOUN	انفلال <i>infilāl-</i>	انشقاق <i>inšiqāq-</i>

Vocabulary

- طلق VII *inṭalaqa* depart, go on, proceed on one's way, move freely  
 شق *šaqqa (u) šaqq-* split, cleave; VII *inšaqqa* be split apart, cloven asunder  
 غفل *ġafala (u) ġaflat-* neglect, be unmindful ('an of)

قطع *qata'a (a) qat'*- cut; VII *inqaṭa'a* get cut off  
 قلب *qalaba (i) qalb-* turn around, turn upside down; VII  
*inqalaba* return, turn back, be changed  
 وضع *wada'a (a) waḍ'*- put down, lay aside

## NOUNS

جناح *junāh-* a sin ('*alā*) for someone ('*an* + subj.) to do something  
 حذر *ḥiḍr-* precaution; '*axaḍa ḥiḍrahu* take one's precaution  
 سلاح/اسلحة *silāh-* pl '*asliḥat-* arms, weapon  
 طائفة/طوائف *ṭā'ifat-* pl '*tawā'ifu* group, band, party  
 عقب/اعقاب *'aqib-* pl '*a'qāb-* heel  
 مكان/امكنة *makān-* pl '*amkinat-* place

## OTHERS

لعل *la'alla* (+ noun in the acc. or encl. pron.) perhaps  
 وراء *warā'a* and *min warā'i* (+ gen.) behind, beyond, the other (far) side of

## IDIOM

انقلب على عقبيه *inqalaba 'alā 'aqibayhi* he turned back on his heels, retraced his steps, went back to where he came from

## Exercises

(a) Give the perfect and imperfect (3rd masc. sing.), participle and verbal noun of Form VII for the following roots. Also give the meaning of each.

- |                 |               |                 |
|-----------------|---------------|-----------------|
| 1. قطع 'cut'    | 4. دفع 'push' | 7. عقد 'tie up' |
| 2. كسر 'break'  | 5. شق 'split' | 8. بسط 'spread' |
| 3. قلع 'uproot' | 6. حط 'lower' | 9. فجر 'burst'  |

(b) Read and translate:

١ وما محمد الا رسول قد ماتت من قبله الرسل. أفان مات او قتل انقلبتم على اعقابكم؟

٢ واذا كنت في الكافرين فقمتم الى الصلاة فلتقم طائفة من المؤمنين معك وليأخذوا اسلحتهم. فاذا سجدوا فليكونوا من ورائكم ولتأت طائفة اخرى

ولياخذوا حذرهم واسلحتهم. وذي الذين كفروا لو تغفلون عن اسلحتكم وامتعتكم. ولا جناح عليكم، إن كان بكم اذى<sup>1</sup> من المطر او كنتم مرضى، أن تضعوا اسلحتكم وخذوا حذرکم.  
 ٢ قال النبي انى خائف ان اموت فينقطع منكم هذا العلم.  
 ٤ قد انطلق المرء واخوه حتى قريبا شجرة وضعا متاعهما قريبا منها.  
 ٥ اذا انشقت السماء كان اليوم الآخر قريبا.  
 ٦ ان الذى فى النار ياتيه الموت من كل مكان، وما هو بميت، ومن ورائه عذاب عظيم.  
 ٧ والذين اتاهم الكتاب يعرفونه كما يعرفون ابناءهم.  
 ٨ قال يوسف لرجاله «اجعلوا بضاعة<sup>3</sup> اخوتي فى رحالهم<sup>2</sup>. لعلهم يعرفونها اذا انقلبوا الى اهلهم.»  
 ٩ الملائكة فى الجنة يدخلون على الصالحين من كل باب.  
 ١٠ من يعمل مثقال ذرة<sup>4</sup> خيرا يره، ومن يعمل مثقال ذرة شرا يره.

(c) Translate into Arabic:

1. When they recognized him they forbade him to proceed on his way to the distant city of his brothers.
2. It was not possible for me to retrace my steps, so I laid down my arms until they should come to me.
3. The idol your fathers worshipped does not harm anyone, but if you do not put it aside you will be among the cursed.
4. If a band of the enemy approaches us, let us kill them.
5. If you do not depart, you will be cut off from ('*an*) the land of your people.
6. Let them live in a distant land, and let them not come to our gates.

<sup>1</sup>*Aḍan* annoyance.

<sup>2</sup>*Rihāl-* saddlebags.

<sup>3</sup>*Biḍā'at-* merchandise.

<sup>4</sup>*Miṯqālu ḍarratin* + acc. "an atom's weight of."

## Lesson Twenty-Four

**59 Reflexive/Medio-Passive Verbs: Form VIII.** Characteristic of the reflexive/medio-passive Form VIII is the infixation of *-t-* between C<sub>1</sub> and C<sub>2</sub>. The base pattern is IFTA'ALA.

Form VIII is properly the reflexive medio-passive of the G-form. In this case the reflexive consonant *t*, which will be met in other reflexive forms, is infixed between C<sub>1</sub> and C<sub>2</sub>. Examples of the normal connotive range of this form are: *mala'a* 'fill' (transitive) > *imtala'a* 'fill (middle, intransitive), get filled up'; *nafa'a* 'avail' (transitive) > *intafa'a* 'avail oneself' (reflexive). The reflexive sense of Form VIII often results in intransitive verbs that require prepositions for complements, whereas the G-forms take accusative complements, e.g., *sami'a* 'hear' > *istama'a li-l'ilā* 'hear (for oneself), listen to'; *qariba* 'approach' > *iqtaraba 'ilā* 'draw near to.' A good many verbs of this form, especially those with a reflexive connotation, remain transitive and hence may occur in the passive, as *nazara* 'look' > *intazara* 'expect' and 'axaḏa 'take' > *itaxaḏa* 'take unto oneself, adopt.'

### 59.1 Synopsis of Form VIII.

	ACTIVE	PASSIVE
PERFECT	افتعل <i>ifta'ala</i>	افتعل <i>uftu'ila</i>
IMPERFECT	يفتعل <i>yafta'ilu</i>	يفتعل <i>yufta'alu</i>
SUBJUNCTIVE	يفتعل <i>yafta'ila</i>	يفتعل <i>yufta'ala</i>
JUSSIVE	يفتعل <i>yafta'il</i>	يفتعل <i>yufta'al</i>
IMPERATIVE	افتعل <i>ifta'il</i>	— —
PARTICIPLE	مفتعل <i>mufta'il-</i>	مفتعل <i>mufta'al-</i>

### VERBAL NOUN

### افتعال *ifti'āl*

Example from √NZR:

PERFECT	انتظر <i>intazara</i>	انتظر <i>untuzira</i>
IMPERFECT	ينتظر <i>yantaziru</i>	ينتظر <i>yuntazaru</i>
SUBJUNCTIVE	ينتظر <i>yantazira</i>	ينتظر <i>yuntazara</i>
JUSSIVE	ينتظر <i>yantazir</i>	ينتظر <i>yuntazar</i>
PARTICIPLE	منتظر <i>muntazir-</i>	منتظر <i>muntazar-</i>
VERBAL NOUN	انتظار <i>intizār</i>	

Note that all initial *alifs* produced in this form are elidable.

59.2 Assimilation of C<sub>1</sub> to the *t*-infix. The consonants listed below assimilate or are assimilated to the *t*-infix of Form VIII:

(1) C<sub>1</sub>*t* is quite regular in its formation, but the resulting doubled *-tt-* is written with *šadda*:

تبع < اتبع √TB' > *ittaba'a*

(2) C<sub>1</sub>*w* assimilates to the *t*-infix, giving *-tt-* in all patterns of the form:

وحد < اتحد √WHD > *ittahada* (for *\*iwtahada*)

(3) C<sub>1</sub>*t*, C<sub>1</sub>*d* and C<sub>1</sub>*z* all assimilate the *t*-infix to themselves:

طلع < اطلع √TL' > *iṭṭala'a* (for *\*iṭṭala'a*)

دعو < ادعو √D'W > *idda'ā* (for *\*idta'ā*)

ظلم < اظلم √ZLM > *izzalama* (for *\*izṭalama*)

(4) C<sub>1</sub>*ḏ* is changed to *d*, which then assimilates the *t*-infix:

ذكر < اذكر √ḏKR > *iddakara* (for *\*iḏtakara*)

ذخر < ادخر √ḏXR > *iddaxara* (for *\*iḏtaxara*)

(5) C<sub>1</sub>*š* and *ḏ* velarize the *t*-infix to *ṭ*:

صحب < اصطحب √SHB > *iṣṭahaba* (for *\*iṣṭahaba*)

ضر < اضطر √DRR > *iḏṭarra* (for *\*iḏṭarra*)

(6) C<sub>1</sub>*z* voices the *t*-infix to *d*:

زهر < ازدهر  $\sqrt{ZHR}$  > *izdahara* (for \**iztahara*)

59.3 A few C<sub>1</sub>' roots behave as though they were C<sub>1w</sub> in the production of Form VIII, notably

أخذ < اتَّخَذَ  $\sqrt{X\delta}$  > *ittaxaḏa* (for \**i'taxaḏa*)

Most C<sub>1</sub>' roots give quite regular forms, as

أمر < اتَّامَرَ  $\sqrt{MR}$  > *i'tamara*

ألف < اتَّالَفَ  $\sqrt{LF}$  > *i'talafa*

### Vocabulary

أخذ VIII *ittaxaḏa* adopt

تبع *tabi'a* (a) *taba'-'/tabā'at-* follow; VIII *ittaba'a* follow, heed, pursue

ترك *taraka* (u) *tark-* leave, abandon

قرب VIII *iqtaraba* draw near ('*ilā* to)

مشى *mašā* (i) *mašy-* walk, go on foot

ملا *mala'a* (a) *mal'* - fill; VIII *imtala'a* be filled, full (*min* or *bi-* of)

نفع *nafa'a* (a) *naf'* - be of benefit to (acc.), avail; VIII *intafa'a* make use, avail oneself (*min* or *bi-* of)

### NOUNS

جميع *jami'* - total, whole, entirety

سلام *salām* - peace, well-being

عجل/عجول، عجلة *'ijl-* pl *'ujūl-'/ijalat-* calf

ملا/املاء *mala'* - pl *'amlā'* - crowd, assembly, council of notables

نهار *nahār-* day (as contrasted to night)

### OTHERS

إذن، أذاً، *'iḏan* then, therefore

عسى أن *'asā'an* (+ subj.) perhaps

### PROPER NAME

جهنم *jahannamu* (fem) Gehenna, Hell

### Exercises

(a) Produce the forms requested for Form VIII:

ROOT	FORM VIII MEANING	FORM TO PRODUCE
ذكر	'remember'	verbal noun
عرف	'confess'	act. part.
نظر	'expect'	3 masc. pl. imperf. act.
وسع	'expand'	2 masc. sing. juss. act.
أخذ	'adopt'	pass. part.
ضَرَّ	'compel'	1 sing. perf. pass.
تبع	'follow'	act. part.
جمع	'be gathered'	verbal noun
قرب	'draw near'	3 fem. sing. perf. act.
سمع	'listen'	3 masc. sing. imperf. act.
نفع	'make use'	verbal noun
منع	'refrain'	1 pl. perf. act.
صحب	'accompany'	masc. pl. imperative
أمر	'conspire'	act. part. <sup>1</sup>
زحم	'be crowded'	verbal noun

(b) Read and translate:

١ انا مع عبدی حين یذکرني فان ذکرني فی نفسہ ذکرته فی نفسی وان ذکرني فی ملا ذکرته فی ملا هم خیر منهم وان اقترب الی شبراً اقتربت الیه ذراعاً وان اقترب الی ذراعاً اقتربت الیه باعاً فان اتاني یمشی اتيته هرولة.<sup>2</sup>

<sup>1</sup>For the seat of the *hamza* see Appendix G.

<sup>2</sup>*Šibr-* span; *ḏirā'*- cubit; *bā'*- fathom; *harwalat-* running.

- ٢ اذ قال موسى يا قوم انكم ظلمتم انفسكم باتخاذكم العجل معبوداً.  
 ٣ وقالت امرأة فرعون «لا تقتلوه. عسى ان ينفعنا او نتخذه ولداً».  
 ٤ قال الله لابليس «اخرج من الجنة ولكن تبعك منهم لاملان جهنم منكم اجمعين»<sup>١</sup>.  
 ٥ يا اهل الكتاب قد جاءكم من الله نور وكتاب مبين يهدي به الله من اتبع رضوانه سبيل السلام<sup>٢</sup>.  
 ٦ قالوا ابشراً<sup>٣</sup> واحداً تتبعه؟ انا اذا لفي ضلال.  
 ٧ قال نوح «يا رب، انى دعوت قومي ليلاً ونهاراً وانى كلما دعوتهم لتغفر لهم جعلوا اصابعهم فى آذانهم»<sup>٤</sup>.  
 ٨ اولم يروا ان الله الذى خلقهم هو اشد منهم قوة؟  
 ٩ لن ينفعكم الفرار ان فررتم من الموت او القتل.  
 ١٠ ايامر الهك ان تترك ما يعبد آباؤنا او ان نفعل فى اموالنا ما نشاء؟  
 ١١ اولئك الناس يدعون لمن ضره اقرب من نفعه فهم غافلون عن شر ما يفعلون.  
 ١٢ اولئك عسى الله ان يعفو عنهم.

(c) Translate into Arabic:

1. A band of strong nobles passed by a city on the people of which the enemy had had no mercy; and when they looked and saw, they wept.
2. The devout (man)'s house was filled with the light of faith.
3. Be not unmindful of God's mercy lest you dwell in Gehenna until the end of your days.
4. If flight will not avail you, it is no sin for you to lay down your arms.
5. At the time when I advised him, I did not know that he would make use of my words to harm me.
6. Let him turn back on his heels; perhaps we may follow him and find his tribe.
7. Before the prophet, the idols of Mecca had been adopted as gods.

<sup>1</sup> *Ajma'ina* "altogether."

<sup>2</sup> *Subula* is a complement of *yahdī*, "he leads...on the paths..."

<sup>3</sup> A preposed accusative direct object is very unusual. The resumptive pronoun - *hu* on the following verb clarifies its function in the sentence.

<sup>4</sup> *Kulla-mā* whenever.

## Lesson Twenty-Five

**60 Forms VII and VIII: Hollow and Weak-*Lām* Verbs.** In Forms VII and VIII of both hollow and weak-*lām* verbs the distinction between *w* and *y* in the root is obscured in that the two weak letters behave in exactly the same manner. This is the case in almost all increased forms; the few exceptions will be duly noted.

60.1 Synopsis of the hollow verb (C<sub>2</sub>*w/y*), Form VII, example √*swq*:

PERFECT	انفال <i>infāla</i>	انساق <i>insāqa</i>
IMPERFECT	ينفال <i>yanfālu</i>	ينساق <i>yansāqu</i>
SUBJUNCTIVE	ينفال <i>yanfāla</i>	ينساق <i>yansāqa</i>
JUSSIVE	ينفل <i>yanfal</i>	ينسق <i>yansaq</i>
IMPERATIVE	انفل <i>infal</i>	انسق <i>insaq</i>
PARTICIPLE	منفال <i>munfāl-</i>	منساق <i>munsāq-</i>
VERBAL NOUN	انفيال <i>infiyāl-</i>	انسياق <i>insiyāq-</i>

60.2 Synopsis of the hollow verb (C<sub>2</sub>*w/y*), Form VIII:

	ACTIVE	PASSIVE
PERFECT	افتال <i>iftāla</i>	افتيل <i>uftīla</i>
IMPERFECT	يفتال <i>yaftālu</i>	يافتال <i>yuftālu</i>
SUBJUNCTIVE	يفتال <i>yaftāla</i>	يافتال <i>yuftāla</i>
JUSSIVE	يفتل <i>yaftal</i>	يافتل <i>yuftal</i>
IMPERATIVE	افتل <i>iftal</i>	— —

PARTICIPLE	مفتال <i>muftāl-</i>	مفتال <i>muftāl-</i>
VERBAL NOUN		افتيال <i>iftiyāl</i>

Example from √*XYR*:

PERFECT	اختار <i>ixtāra</i>	اختير <i>uxtīra</i>
IMPERFECT	يختار <i>yaxtāru</i>	يختار <i>yuxtāru</i>
SUBJUNCTIVE	يختار <i>yaxtāra</i>	يختار <i>yuxtāra</i>
JUSSIVE	يختر <i>yaxtar</i>	يختر <i>yuxtar</i>
IMPERATIVE	اختر <i>ixtar</i>	— —
PARTICIPLE	مختار <i>muxtār-</i>	مختار <i>muxtār-</i>
VERBAL NOUN		اختيار <i>ixtiyār-</i>

REMARKS:

- (1) In both the perfect and imperfect of hollow verbs, weakness results in compensatory lengthening to *-ā-* wherever possible. Inflection follows the model of *nāma* (see §18 for the perfect, §37.1 for the imperfect). Note that the perfect stem for C-endings is *infal-* and *iftal-*, with shortening of the perfect vowel—there is no reversion to an “original” vowel in the increased forms as there is in the G-form.
- (2) Forms VII and VIII produce only one participle each. Since Form VII is always intransitive, no passive participle can be made. Form VIII is often transitive, but the distinction between the active and passive participles is obscured (*\*muftayil* → *muftāl-*; *\*muftayal-* → *muftāl-*).
- (3) In the verbal noun of both VII and VIII the weak middle radical becomes *y*; original *w* is changed to *y* by the preceding *i*-vowel (VII *\*infiwāl-* → *infiyāl-*; VIII *\*iftiwāl-* → *iftiyāl-*).

60.3 Synopsis of the weak-*lām* verb, Form VII, example √*BĠY*:

PERFECT	انفعي <i>infa‘ā</i>	انبعي <i>imbağā</i>
IMPERFECT	ينفعي <i>yanfa‘i</i>	ينبعي <i>yambağī</i>
SUBJUNCTIVE	ينفعي <i>yanfa‘iya</i>	ينبعي <i>yambağiya</i>
JUSSIVE	ينفع <i>yanfa‘i</i>	ينبع <i>yambağī</i>



IMPERATIVE	انفع <i>infa'i</i>	انبع <i>imbaḡi</i>
PARTICIPLE	منفع <i>munfa'in</i>	منبع <i>mumbaḡin</i>
VERBAL NOUN	انفعا <i>infi'ā'</i>	انبعا <i>imbiḡā'</i>

60.4 Synopsis of the weak-*lām* verb, Form VIII:

	ACTIVE	PASSIVE
PERFECT	افتعى <i>ifta'ā</i>	افتعى <i>uftu'iya</i>
IMPERFECT	يفتعى <i>yafṭa'i</i>	يفتعى <i>yufṭa'ā</i>
SUBJUNCTIVE	يفتعى <i>yafṭa'iya</i>	يفتعى <i>yufṭa'ā</i>
JUSSIVE	يفتغ <i>yafṭa'i</i>	يفتغ <i>yufṭa'a</i>
IMPERATIVE	افتع <i>ifta'i</i>	— —
PARTICIPLE	مفتع <i>mufta'in</i>	مفتعى <i>mufta'an</i>
VERBAL NOUN	افتعاء <i>ifti'ā'</i>	

Example from √BĠY:

PERFECT	ابتغى <i>ibtaḡā</i>	ابتغى <i>ubtuḡiya</i>
IMPERFECT	يبتغى <i>yabtaḡi</i>	يبتغى <i>yubtaḡā</i>
SUBJUNCTIVE	يبتغى <i>yabtaḡiya</i>	يبتغى <i>yubtaḡā</i>
JUSSIVE	يبتغ <i>yabtaḡi</i>	يبتغ <i>yubtaḡa</i>
IMPERATIVE	ابتغ <i>ibtaḡi</i>	— —
PARTICIPLE	مبتغ <i>mubtaḡin</i>	مبتغى <i>mubtaḡan</i>
VERBAL NOUN	ابتغاء <i>ibtigā'</i>	

REMARKS:

(1) The inflection of VII and VIII weak-*lām* verbs in both the perfect and imperfect follows the model of *ramā* (see Appendix B).

(2) The active participles in *-in* are inflected on the model of *hādīn* (see §27.2).

(3) The passive participles are inflected as follows:

	SINGULAR	DUAL	PLURAL
MASCULINE indefinite	مفتعى <i>mufta'an</i>	مفتعيان <i>mufta'ayāni</i>	مفتعون <i>mufta'awna</i>

definite	مفتعى <i>mufta'ā</i>		
oblique		مفتعيان <i>mufta'ayayni</i>	مفتعين <i>mufta'ayna</i>
FEMININE	مفتعاء <i>mufta'āt-</i>	مفتعاتان <i>mufta'ātāni</i>	مفتعات <i>mufta'ayāt-</i>

(4) In the verbal noun the weakness of the third radical shows up as glottal stop (*hamza*); otherwise formation is regular.

(5) The passive inflection, both perfect and imperfect, follows the model of *laqiya* (see Appendix B).

Vocabulary

بنى	VII <i>imbaḡā</i> be proper, seemly ( <i>li-</i> for), be necessary ( <i>li-/ 'alā</i> for); VIII <i>ibtaḡā</i> (+ acc.) strive for, aspire to, desire
جهل	<i>jahila (a) jahl-</i> be ignorant, not know, be foolish
خير	VIII <i>ixtāra</i> choose, select (something, acc., ' <i>alā</i> over something else)
هدى	VIII <i>ihtadā</i> be rightly guided, be shown the right way
وقى	<i>waqā (yaqī) wiqāyat-</i> ward off, protect, guard someone/thing (acc.) from someone/thing (acc.); VIII <i>ittaḡā</i> beware, be on one's guard, fear (God)

NOUNS

صاحب/اصحاب	<i>ṣāhib-</i> pl ' <i>aṣḡāb-</i> companion, friend; master
نجم/نجوم	<i>najm-</i> pl <i>nujūm-</i> star
هوى/اهواء	<i>hawān</i> pl ' <i>ahwā'</i> - lust, passion

OTHERS

بعدا	<i>ba'da-mā (min ba'di-mā)</i> after (conj.)
غير	<i>ḡayr-</i> (+ construct) other than, non-, un-

PROPER NAMES

كنانة	<i>kinānatu</i> the Kinana tribe, which, together with Tamīm and Qays, formed Muḡar, one of the two great divisions of the northern Arabs
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قريش *qurayš*- the Quraysh, the leading tribe of Mecca and subgroup of Kinana  
 هاشم *hāšim*- Hashim (ibn 'Abd-Manāf, great-grandfather of Muhammad)

## Exercises

(a) Produce the forms requested for Forms VII or VIII:

ROOT	FORM	MEANING	FORM TO PRODUCE
دعو	VIII	'claim'	act. part.
شوق	VIII	'yearn'	act. part.
نهى	VIII	'be finished'	pass. part.
قدر	VIII	'emulate'	verbal noun
ميز	VIII	'excel'	act. part.
شرى	VIII	'buy'	1st sing. subj.
قضى	VII	'cease'	3 masc. pl. juss.
صفو	VIII	'choose'	pass. part.
عود	VIII	'be accustomed'	3 masc. sing. juss.
خفى	VIII	'vanish'	masc. sing. imperative
حنى	VII	'be bent'	act. part.
رضو	VIII	'be pleased with'	pass. part.
وقى	VIII	'be devout'	act. part.
سوق	VII	'be driven'	1 pl. perfect

(b) Read and translate:

١ اصحابى كالنجوم فبايهم اقتديتم<sup>1</sup> اهتديتم (حديث نبوى).  
 ٢ ان الله اصطفى من ولد<sup>2</sup> آدم ابراهيم واصطفى من ولد ابراهيم اسمعيل واصطفى من ولد اسمعيل بنى كنانة واصطفى من بنى كنانة قريشاً واصطفى من قريش بنى هاشم واصطفانى من بنى هاشم (حديث نبوى).

<sup>1</sup>√QDW VIII *iqṭadā bi*- emulate.<sup>2</sup>Wuld- progeny.

٢ انما يتبعون اهواءهم ، ومن اضل ممن اتبع هواه غير هدى من الله؟  
 ان الله لا يهدى القوم الظالمين.

٤ يا رب اغفر للذين اتبعوا سبيلك وقهم عذاب اليوم العظيم.

٥ فقالوا «لنا اعمالنا ولكم اعمالكم . سلام عليكم لا نبتغى الجاهلين».

٦ يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وابتغوا اليه السبيل .

٧ قالوا سبحانك<sup>1</sup> ما كان ينبغي لنا ان نتخذ من دونك من آلهة.

٨ يا ايها المؤمنون اتقوا الله يجعل لكم نوراً تمشون به ويغفر لكم.

٩ يقال لهم «ذلك هو العذاب فذوقوه فادخلوا ابواب جهنم خالدين فيها».

١٠ اتخذوا العجل معبوداً من بعدما جاءتهم البيّنات فغفونا عن ذلك.

(c) Translate into Arabic:

1. We shall relate to you the news of those who travelled the earth.
2. I am not afraid of suffering loss when my companions are with me.
3. O oppressors who do not fear the torment, hell will be filled with the likes of you.
4. It is necessary that we not sleep in order to be on our guard.
5. When they drew near me I feared they would seize my goods and then (consequential) I would be among the losers.
6. If they had followed the way of the rightly-guided (one), they would have been shown the right way; but his words availed them not, and so they descended into the fire.

Reading Selection: *Sūrat Maryam* (19):85–96.

## Doomsday

يوم نحشر المتقين الى الرحمن وفداً (٨٥)<sup>2</sup>

ونسوق المجرمين الى جهنم ورداً (٨٦)<sup>3</sup>

<sup>1</sup>*Subhāna* glory be to.<sup>2</sup>*Hašara* (*uli*) gather; *wafd*- herd.<sup>3</sup>*Sāqa* (*ū*) drive; *mujrim*- criminal; *wird*- thirsty herd.

لا يملكون الشفاعة الا من اتخذ عند الرحمن عهداً (٨٧)<sup>1</sup>

وقالوا اتخذ الرحمن ولداً (٨٨)

لقد جنتم شيئاً اداً (٨٩)<sup>2</sup>

تكاد السموات يتفطرن منه وتنشق الارض وتخرّ الجبال هدأً (٩٠)<sup>3</sup>

أن دعوا للرحمن ولداً (٩١)

وما ينبغي للرحمن أن يتخذ ولداً (٩٢)

إن كل من في السموات والارض الا آتى الرحمن عبداً (٩٣)

لقد أحصاهم وعدّهم عدأً (٩٤)<sup>4</sup>

وكلّهم آتية يوم القيامة فرداً (٩٥)<sup>5</sup>

ان الذين آمنوا وعملوا الصالحات سيجعل لهم الرحمن وداً (٩٦)<sup>6</sup>

## Lesson Twenty-Six

**61 Optative Constructions.** Wishes contrary to fact are normally expressed by (*yā*) *layta*, which is followed by the pronominal enclitics (first person singular takes *-ni*) or a noun in the accusative. In verbal clauses the verb is generally in the perfect for the affirmative and *lam* + jussive for the negative.

ليتني كنت طيراً فاطير	<i>laytanī kuntu ṭayran</i>	I wish I were a bird
	<i>fa-'aṭira</i>	so that I could fly.
يا ليت ربه لم يخلقه	<i>yā layta rabbahu lam</i>	Would that his Lord
	<i>yaxluḡhu</i>	had not created him!

**62 Diminutive Pattern: FU'AYL-.** The diminutive pattern to which every trilateral noun is theoretically susceptible is FU'AYL-. Feminine nouns add the feminine ending (FU'AYLAT-) even when the base noun does not have the *-at-* ending. The diminutive pattern is used for endearment as well as for denigration.

جبل < جبيل	<i>jabal- &gt; jubayl-</i>	little mountain, hillock
عبد < عبيد	<i>'abd- &gt; 'ubayd-</i>	little / dear servant
قبل < قبيل	<i>qabla &gt; qubayla</i>	a little before (prep.)

$C_3w/y$  and biliteral roots substitute *y* for the third consonant of the pattern.

ابن < بني	<i>ibn- &gt; bunayy-</i>	dear / little son
اب < ابي	<i>'ab- &gt; 'ubayy-</i>	dear father

With the addition of the first-person singular enclitic, these words become *bunayya* and *'ubayya*; otherwise they are regular (*'ubayyuka*, *bunayyuhu*, &c.).

<sup>1</sup>*Malaka* (i) possess; *ṣafā'at-* intercession; *'ahd-* covenant.

<sup>2</sup>*Idd-* disastrous.

<sup>3</sup>*Kāda* (ā) be on the verge of; *tafaṭṭara/yatafaṭṭaru* be torn; *xarra* (i) fall down; *hadd-* ruins.

<sup>4</sup>*Aḡṣā* "he enumerated"; *'adda* (u) 'add- count.

<sup>5</sup>*Fard-* individual.

<sup>6</sup>*Āmana* believe; *wudd-* affection.

Other, less common diminutive patterns are *fu'ayyil-* and *fuway'il-*.

**63 Cardinal Numbers: 11–19.** Review the numbers from 1–10 in §38. In the numbers from 11 through 19, the units of 11 and 12 continue to be regular adjectives, while the units from 3 through 9 conform to the rule of chiasitic concord given in §38(4). The tens do *not* exhibit chiasitic concord. With the exception of the dual ending in 12, *all numbers from 11 through 19 are indeclinable in -a*. Things numbered are in the *accusative singular* following the number.

SINGULAR MASCULINE	SINGULAR FEMININE
احد عشر بيتاً <i>aḥada 'ašara baytan</i>	احدى عشرة بنتاً <i>'iḥdā 'ašrata bintan</i>
اثنا عشر بيتاً <i>iḥnā 'ašara baytan (nom.)</i>	اثنتا عشرة بنتاً <i>iḥnatā 'ašrata bintan</i>
اثنتي عشر بيتاً <i>iḥnay 'ašara baytan (obl.)</i>	اثنتي عشرة بنتاً <i>iḥnatay 'ašrata bintan</i>
ثلاثة عشر بيتاً <i>ṯalāṯata 'ašara baytan</i>	ثلاث عشرة بنتاً <i>ṯalāṯa 'ašrata bintan</i>
اربعة عشر بيتاً <i>'arba'ata 'ašara baytan</i>	اربع عشرة بنتاً <i>'arba'a 'ašrata bintan</i>
خمسة عشر بيتاً <i>xamsata 'ašara baytan</i>	خمس عشرة بنتاً <i>xamsa 'ašrata bintan</i>
سنة عشر بيتاً <i>sittata 'ašara baytan</i>	ست عشرة بنتاً <i>sitta 'ašrata bintan</i>
سبعة عشر بيتاً <i>sab'ata 'ašara baytan</i>	سبع عشرة بنتاً <i>sab'a 'ašrata bintan</i>
ثمانية عشر بيتاً <i>ṯamāniyata 'ašara baytan</i>	ثماني عشرة بنتاً <i>ṯamāniya 'ašrata bintan</i>
تسعة عشر بيتاً <i>tis'ata 'ašara baytan</i>	تسع عشرة بنتاً <i>tis'a 'ašrata bintan</i>

For the definite, either (1) the article precedes the entire construction

الاحد عشر ولداً *al-'aḥada 'ašara wal-* the eleven boys  
*adan*

or (2) the indeclinable number follows the plural.

الاولاد الاحد عشر *al-'awlād- l-'aḥada 'ašara* the eleven boys

### Vocabulary

جری *jarā (ī) jary-/jarayān-* flow (water), blow (wind); happen, come to pass  
ضرب *ḍaraba (i) ḍarb-* strike, hit, smite; VIII *iḍṭaraba* clash, be upset

كاد *kāda (i) kayd-* plot for the downfall of, conspire (*li-* against)

### NOUNS

حجر/احجار، حجارة <i>ḥajar-</i> pl <i>'aḥjār-/ḥijārat-</i> stone, rock
رؤيا/رؤى <i>ru'yā (fem) pl ru'an</i> vision
طير/طيور <i>ṭayr-</i> pl <i>ṭuyūr-</i> bird (singular sometimes used as collective)
عصا/عصي <i>'aṣan (fem) pl 'uṣīy-/iṣīy-</i> rod, staff
عقبى <i>'uqbā</i> end, final outcome
قمر/اقمار <i>qamar-</i> pl <i>'aqmār-</i> moon
كوكب/كواكب <i>kawkab-</i> pl <i>kawākibu</i> heavenly body, star
نهر/انهار، انهر <i>nahr-</i> pl <i>'anhār-/anhur-</i> river, stream

### OTHER

تحت *taḥta, min taḥti (+ gen.)* beneath, below

إذا *'iḍā (+ noun or pronoun)* lo and behold

### IDIOM

ضرب مثلاً *ḍaraba maṯalan* he gave as an example

### Exercises

(a) Give the Arabic:

- |                       |                        |
|-----------------------|------------------------|
| 1. 11 stars           | 4. 15 sick women       |
| 2. 16 other mountains | 5. 18 new houses       |
| 3. 19 rich (men)      | 6. 14 worshipped idols |

(b) Give the Arabic:

- |                                    |  |
|------------------------------------|--|
| 1. would that we had heard         | 5. would that he hadn't forgotten              |
| 2. I wish I hadn't said that       | 6. would that they (f pl) had not prevented us |
| 3. would that he had chosen me     |  |
| 4. would that she had protected me |  |

(c) Read and translate:

(c) Read and translate:

- ١ اذ قال يوسف لأبيه «يا ابتي، اني رأيت احد عشر كوكباً والشمس والقمر رأيتهم لى ساجدين». قال «يا بني، لا تقصص رؤياك على اخوتك فيكيدوا لك كيداً. ان الشيطان للانسان عدو مبين».
- ٢ قفلنا لموسى «اضرب بعصاك الحجر» فانفجرت<sup>1</sup> منه اثنتا عشرة عيناً.
- ٣ من ضل فما له من هاد. لهم عذاب فى الحياة الدنيا ولعذاب الآخرة اشق<sup>2</sup>، وما لهم من الله من واق. مثل الجنة التى وعد المتقون تجرى من تحتها الانهار. تلك عقبى الذين اتقوا، وعقبى الكافرين النار.
- ٤ يا ليتنى متّ قبل هذا وكنت منسياً.
- ٥ ضرب الله مثلاً للذين كفروا امرأة نوح وامرأة لوط. كانتا تحت عبدين من عبادنا صالحين فخاتاهما<sup>3</sup>.
- ٦ الله يصطفى من الملائكة رسلاً ومن الناس ويعلم ما بين ايديهم.
- ٧ قل انى تُهيت أن اعبد الذين تدعون من دون الله. قل لا أتبع اهواءكم، قد ضللت اذاً وما انا من المهتدين.
- ٨ فلما جاء موسى فرعون وقومه بآياتنا اذا هم منها يضحكون.
- ٩ اتمم برينون مما اعلم وانا برىء مما تعملون.
- ١٠ يا مريم ان الله اصطفاك على نساء العالمين.
- ١١ اعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك.
- ١٢ واذا سألوه عن الروح قال ان الروح من امر ربي.

(d) Translate into Arabic:

1. The people of the city called upon the pious (men) to pass judgment between them and the unbelievers.
2. Oh, would that we had not been foolish and struck our friend with a stone!
3. God was pleased with the alms of the poor.
4. Whoever disobeys will see his deeds on the day of judgment.
5. It came to pass just as they had said.

<sup>1</sup>*Infajara* gush forth.

<sup>2</sup>*Şāqq*- harsh.

<sup>3</sup>*Xāna (ū)* betray.

6. Would that I had chosen a guide other than you, for then I would be on the right track.

7. Had I followed the stars and the sun and moon and not followed you, we would have found a river in which there flows much water.

## Lesson Twenty-Seven

**64 Factitive Verbs: Form II.** Characteristic of the factitive Form II is the doubling of the second radical consonant. The base pattern is FA‘‘ALA.

64.1 The normal connotive range of meaning of Form II falls into three broad categories:

(1) The increase of a stative or intransitive G-form into Form II gives the verb a factitive sense, as *kabura* ‘to get big / great’ > II *kabbara* ‘to make great, magnify’; *nazala* ‘to go down’ > II *nazzala* ‘to make (someone / something) go down, send / bring / take down.’

(2) For G-form verbs that are transitive, Form II makes factitive, intensifies, or specializes the meaning, as *ḍakara* ‘to recall’ > II *ḍakkara* ‘to make (someone) recall, remind’; *kaḍaba* ‘to lie’ > II *kaḍḍaba* ‘to call (someone) a liar, consider (something) false.’ Transitive G-forms may also become factitive with two objects, as ‘*alima* ‘to know’ > II ‘*allama* ‘to make (someone) know (something), to teach.’

(3) Many denominative verbs, or verbs derived from nouns, do not have G-forms. Instead, they enter the verbal system as transitive at Form II, as ‘*aḍāb-* ‘torment’ > II ‘*aḍḍaba* ‘to torment’ and *nūr-* ‘light’ > II *nawwara* ‘to make light, illuminate.’ Other denominatives have G-forms, but Form II has a different signification, as *qiṭ‘at-* ‘piece, fragment’ > II *qaṭṭa‘a* ‘to cut to pieces, hack off / up’ (cf. G-form *qaṭa‘a* ‘to cut’).

64.2 Synopsis of Form II:

	ACTIVE	PASSIVE
PERFECT	فَعَلَ <i>fa‘‘ala</i>	فُعِلَ <i>fu‘‘ila</i>
IMPERFECT	يَفْعَلُ <i>yufa‘‘ilu</i>	يُفْعَلُ <i>yufa‘‘alu</i>
SUBJUNCTIVE	يَفْعَلْ <i>yufa‘‘ila</i>	يُفْعَلْ <i>yufa‘‘ala</i>
JUSSIVE	يَفْعَلْ <i>yufa‘‘il</i>	يُفْعَلْ <i>yufa‘‘al</i>
IMPERATIVE	فَعَلْ <i>fa‘‘il</i>	— —
PARTICIPLE	مَفْعَلٌ <i>mufa‘‘il-</i>	مُفْعَلٌ <i>mufa‘‘al-</i>
VERBAL NOUN	تَفْعِيلٌ (1) <i>taf‘‘il-</i> تَفْعِلَةٌ (2) <i>taf‘‘ilat-</i>	

Example from √KBR:

PERFECT	كَبَّرَ <i>kabbara</i>	كُبِّرَ <i>kubbira</i>
IMPERFECT	يُكَبِّرُ <i>yukabbiru</i>	يُكَبَّرُ <i>yukabbaru</i>
SUBJUNCTIVE	يُكَبِّرْ <i>yukabbira</i>	يُكَبَّرْ <i>yukabbara</i>
JUSSIVE	يُكَبِّرْ <i>yukabbir</i>	يُكَبَّرْ <i>yukabbar</i>
IMPERATIVE	كَبِّرْ <i>kabbir</i>	— —
PARTICIPLE	مُكَبِّرٌ <i>mukabbir-</i>	مُكَبَّرٌ <i>mukabbar-</i>
VERBAL NOUN	تَكْبِيرٌ <i>takbir-</i>	

REMARKS:

- (1) The characteristic vowel of the personal prefixes in the imperfect and all moods built upon the imperfect for Form II (as well as Forms III and IV, to be introduced later) is *u*, not *a* as in the G-form and Forms VII and VIII.
- (2) All passive forms are made in absolute conformity to the rules given in §53 and §55. Since the vowel of the prefixes in the imperfect active of this form is *u*, the only distinction between the active and passive of the imperfect is the vowel on the doubled second radical.
- (3) In the imperative there is no necessity for a prosthetic *alif* since the removal of the personal prefix does not result in a consonant cluster.

(4) As in Form VIII—as in all increased forms—the characteristic vowel of participles is *-i-* on the second radical for the active and *-a-* for the passive.

(5) The normal verbal noun of Form II is TAF‘IL-. The second verbal noun (TAF‘ILAT-) is reserved mainly for weak-*lām* (√WLY *wallā* > *tawliyat-*, §65) and C3' verbs (√BR' *barra'a* > *tabri'at-*); it is rarely used with other roots.

64.3 Weakness in Form II. The only “weakness” that needs to be treated as such in Form II is the weak-*lām* verb, which will be given in §65. All other “weak” radicals, i.e., C<sub>1</sub>w/y and C<sub>2</sub>w/y, are retained in their original form, as √WS' > II *wassa'a* / *yuwassi'u*, √XWF > *xawwafa* / *yuxawwifu*, √SYR > *sayyara* / *yusayyiru*.

64.4 Here follows a selective list of verbs / roots already introduced that commonly produce a factitive Form II verb:

برأ	make whole, exculpate	قلّب	turn over (trs.)
خوف	cause to fear, scare	كذب	call a liar, consider false
سلم	greet (' <i>alā</i> )	كبر	magnify
سير	set in motion, make go	كفر	increase
صدق	accept / declare as true	كرم	ennoble
طلق	divorce	نبأ	inform ( <i>bi-</i> of / about)
علم	teach	نزل	send / bring / take down
عذب	torment, punish	نور	illuminate, make light
قرب	allow near, bring / take near	وسع	expand

### Vocabulary

#### VERBS

أذن	<i>'aḏina</i> ( <i>a</i> ) <i>'iḏn-</i> permit ( <i>li-</i> ) someone ( <i>bi-</i> ) to do something; II <i>'aḏḏana</i> give the call to prayer
سخر	II <i>saxxara</i> subjugate
قرأ	<i>qara'a</i> ( <i>a</i> ) <i>qirā'at-</i> recite, read aloud (' <i>alā</i> to)
مس	<i>massa</i> (* <i>masisa</i> ) ( <i>a</i> ) <i>mass-/masis-</i> touch

ملك	<i>malaka</i> ( <i>i</i> ) <i>mulk-</i> possess, rule, reign; II <i>mallaka</i> put in possession of, make king (' <i>alā</i> over)
هاد	<i>hāda</i> ( <i>ū</i> ) <i>hawd-</i> be Jewish, practice Judaism; II <i>hawwada</i> Judaize

#### NOUNS

حسن	<i>ḥasan-</i> good, beautiful
حسنة/حسانات	<i>ḥasanat-</i> pl - <i>āt-</i> good deed
حمد	<i>ḥamd-</i> praise; <i>al-ḥamdu</i> lillāhi praise (be to) God
القرآن	<i>al-qur'ān-</i> the Koran
شريك/شركاء	<i>šarik-</i> pl <i>šurakā'u</i> partner
ولي/اولياء	<i>waliy-</i> pl ' <i>awliyā'u</i> friend, helper, supporter
مجوس ، مجوسى	<i>majūs-</i> (collective), <i>majūsiyy-</i> (sing.) Magian, adherent of Mazdaism
نصرانى/نصارى	<i>naṣrāniyy-</i> pl <i>naṣārā</i> Christian, follower of the Nazarene

### Exercises

(a) Vocalize, read and translate:

١	لاقطعن ايديكم	٥	المدن المسخرة	١	المدينة المنورة
٢	المطلقات	٦	كثير العدد	١٠	كواكب مسيرة
٣	قربنى اليه تقريباً	٧	كتاب منزل من السماء	٨	عشنا مكرمين
٤	نورت البيت				

(b) Read and translate:

١ ولئن سألتهم من خلق السموات والارض وسخر الشمس والقمر ليقولن «الله».

- ٢ ألم يروا الى الطير مسخرات فى جو السماء؟ ما يسكنهن الا الله.<sup>1</sup>  
 ٣ ذلك يخوف الله به عباده. يا عبادى ، فاتقونى .  
 ٤ لا جناح عليكم إن طلقتم النساء ما<sup>2</sup> لم تمسوهن .  
 ٥ انه لذو علم لما علمناه ولكن اكثر الناس لا يعلمون .

<sup>1</sup>*Jaww-* air; *yumsiku* “he holds.”

<sup>2</sup>*Mā* “so long as.”

- ٦ فان كذّبوك فقد كذّب رسل من قبلك فقل ربكم ذو رحمة واسعة.  
 ٧ قل ادعوا «الله» او ادعوا «الرحمن». اياً ما تدعوا فله الاسماء الحسنی ولا  
 تجهر بصلاتك ولا تخافت بها وابتغ بين ذلك سبيلاً وقل الحمد لله الذي لم  
 يتخذ ولداً ولم يكن له شريك في الملك ولم يكن له ولي من الذلّ وكبره  
 تكبيراً.<sup>1</sup>  
 ٨ لا جناح عليهن في آباتهن ولا ما ملكت ايمنهن<sup>2</sup> واتقين الله. ان الله ليشهد  
 على كل شيء.  
 ٩ أنبئكم بخير من ذلك. للذين اتقوا عند ربهم جنات تجري من تحتها الانهر  
 خالدین فيها.  
 ١٠ كل مولود يولد على الفطرة<sup>3</sup> فأبواه يهودانه او ينصرانه او يمجسانه.  
 ١١ إن نفع عن طائفة منكم نعتب طائفة.

(c) Translate into Arabic:

1. Do you (m pl) worship, to the exclusion of God, a stone that possesses for you neither benefit nor harm?
2. Teach us of that which you have been taught.
3. He who does a good deed, the angels record (“write”) for him ten like it.
4. When the messenger took the king’s order down to the city, the people conspired against him, struck him and killed him, and he had no helper.
5. He scares us when he recites to us the final end of this world, when God will set the mountains in motion.
6. We have been promised beautiful gardens beneath which flow rivers.
7. I wish your father would allow you near, but he calls you a liar and you will never inherit from him.

<sup>1</sup>Ayyan-mā “whichever” (acc.); lā tajhar “don’t raise your voice”; lā tuxāfit “don’t mumble”; ḍull- baseness.

<sup>2</sup>Yamin-/’aymān- right hand; “what their right hands possess” refers to slaves.

<sup>3</sup>Fīṭrat- “innate disposition,” interpreted as an innate disposition to Islam.

## Lesson Twenty-Eight

**65 Form II: Weak-Lām Verbs.** The weak-lām verb (C<sub>3</sub>w/y) is the only type to be treated as weak in Form II. The synopsis given below will reveal patterns of weakness familiar from Forms VII and VIII.

	ACTIVE	PASSIVE
PERFECT	فَعِيَ fa‘ā	فُعِيَ fu‘iyya
IMPERFECT	يَفْعِي yufa‘i	يُفْعِي yufa‘ā
SUBJUNCTIVE	يَفْعِي yufa‘iyya	يُفْعِي yufa‘ā
JUSSIVE	يَفْعِ yufa‘i	يُفْعِ yufa‘a
IMPERATIVE	فَعِ fa‘i	— —
PARTICIPLE	مَفْعٍ mufa‘in	مُفْعِي mufa‘an
VERBAL NOUN	تَفْعِيَة taf‘iyat-	

Example from √WLY:

PERFECT	وَلَّى wallā	وُلِّي wulliya
IMPERFECT	يُؤَلِّي yuwalli	يُؤَلِّي yuwallā
SUBJUNCTIVE	يُؤَلِّي yuwalliya	يُؤَلِّي yuwallā
JUSSIVE	يُؤَلِّ yuwalli	يُؤَلِّ yuwalla
IMPERATIVE	وَلِّ walli	— —
PARTICIPLE	مُؤَلِّ muwallin	مُؤَلِّي muwallan
VERBAL NOUN	تَوَلِّيَة tawliyat-	



## REMARKS:

- (1) The perfect active is inflected like *ramā*; the perfect passive is inflected like *laqiya* (see Appendix B).
- (2) The imperfect active is inflected on the model of *yarmi*; the passive on the model of *yalqā* (see Appendix B).
- (3) The subjunctive and jussive are formed exactly like those of Form VIII, as are the imperative and participles.
- (4) Weak-*lām* verbs use the second verbal noun. Note that the *y* is not doubled.
- (5) As in Forms VII and VIII, the distinction between original *y* and *w* in C<sub>3</sub> is entirely obscured.

### 66 The Pronominal Enclitic Carrier; Double Pronominal Objects.

66.1 Certain verbs, such as “to give” and “to teach,” take two objects (in English they are called direct and indirect objects, but in Arabic the distinction is not relevant). In Koranic Arabic, when the two objects are different persons and pronominal, both pronominal enclitic objects may be added to the verb, in which case the first-person pronoun precedes the second, which precedes the third. For example:

عَلَّمَكْهُ	'allama-ka-hu	he taught it to you
أَنْسَانِيهَا	'ansā-ni-hā	he made me forget it

In post-Koranic Arabic the use of the double-enclitic object was replaced by *and large* with the pronominal carrier *إيا* 'iyyā-, a particle that supports the second of two pronominal enclitic objects, e.g.

عَلَّمَكْهُ إِيَّاهُ	'allamaka 'iyyā-hu	he taught it to you
أَنْسَانِي إِيَّاهَا	'ansāni 'iyyā-hā	he made me forget it

66.2 'Iyyā- occurs in Koranic Arabic primarily as a pronominal carrier for pronouns that have been separated from the verb for rhetorical force.

إِيَّاكَ نَعْبُدُ	'iyyāka na'budu	Thee do we worship.
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فَايَّاكَ لِأَقْتُلَنَّكَ fa-'iyyāka la-  
'aqtulannaka

You, then—I shall  
certainly slay you!

'Iyyā- also supports enclitic pronouns that for some reason cannot be attached to the verb. In the following example the carrier is used because, whereas the independent subject pronouns occur after 'illā, the enclitic pronouns do not, and the pronoun here is direct object of the verb, hence necessarily enclitic:

ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ	ḍalla man tad'ūna 'illā 'iyyāhu	All those whom you invoke besides Him are lost.
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In the following example the carrier is used because the independent pronoun cannot occur as a complement of 'inna:

أَنْتِي وَإِيَّاكَ أَوْلِيَاءَ بَعْضُنَا	'innani wa-'iyyāka لبعض li-ba'ḍin	You and I are sup- porters of each other.
--	---	---

### Vocabulary

#### VERBS

بَسَطَ	basaṭa (u) baṣṭ-	spread, stretch out (trs)
رَجَعَ	raja'a (i) rujū'	return
زَنَى	zanā (i) zinan/zinā'	fornicate, commit adultery
سَمِيَ	II sammā	name, stipulate (denominative from <i>ism-</i> )
صَلَّى	II ṣallā	pray ('alā for), perform the ritual prayer
طَلَعَ	ṭala'a (u) ṭulū'	rise (sun, moon, &c.); VIII iṭṭala'a be informed ('alā of), observe ('alā) something closely
وَجَّهَ	II wajjahā	make someone/thing (acc.) face/turn (li-'ilā toward); VIII ittajaha turn towards, set out ('ilā for)
وَلَّى	II wallā	turn aside/away (min/'an from) <sup>1</sup> ; put someone (acc.) in charge of (acc.)

#### NOUNS

أَجَلٌ/أَجَالٌ 'ajal- pl 'ājāl- term, appointed time, instant of death

<sup>1</sup>Note that this usage of *wallā* is intransitive, a rare occurrence in Form II.

الاسلام	<i>al-'islām-</i>	Islam
حق / حقوق	<i>ḥaqq-</i>	pl <i>ḥuqūq-</i> right, truth
رأس / رؤوس	<i>ra's-</i>	pl <i>ru'ūs-</i> head
شمال	<i>šimāl-</i>	north; (fem) left (hand)
غريب / غرباء	<i>ġarīb-</i>	pl <i>ġurabā' u</i> strange, foreign
وجه / وجوه	<i>wajh-</i>	pl <i>wujūh-</i> face
يمين / ايمن	<i>yamīn-</i>	pl <i>'aymān-</i> oath; (fem) right (hand)

OTHERS

ايما	<i>'ayna-mā</i> (+ perf. or juss. as conditional type) wherever
ثم	<i>ḥamma</i> there, in that place
ثم	<i>ḥumma</i> then, next, afterwards
طوبى ل	<i>tūbā li-</i> blessed be

Exercises

(a) Produce the following forms for Form II.

1. √SMY	(1) masc. sing. act. part.	(3) 1 sing. juss.
	(2) verbal noun	(4) masc. pl. pass. part.
2. √WLY	(1) fem. sing. pass. part.	(3) masc. pl. act. part.
	(2) 3 fem. pl. imperf.	(4) 3 masc. pl. pass. subj.
3. √SLW	(1) masc. sing. imperative	(3) fem. sing. act. part.
	(2) fem. pl. pass. part.	(4) 3 fem. sing. perf.

(b) Read and translate:

١ سخر الشمس والقمر كل يجرى الى اجل مسّى. كذلك سخرها لكم لتكبروا الله على ما هداكم.  
٢ وتقلبهم ذات اليمين وذات الشمال وكلبهم باسط ذراعيه بالصيد. لو اطلعت عليهم لوليت منهم فراراً ولملت منهم رعباً.<sup>1</sup>  
٣ ولله المشرق والمغرب فاينما تولوا فثم وجه الله.<sup>2</sup>

<sup>1</sup>*ḥāta* toward; *kalb-* dog; *ḥirā'*- paw; *waṣīd-* threshold; *ru'b-* alarm.

<sup>2</sup>*Mašriq-* the east; *maġrib-* the west.

٤ ان الله وملائكته يصلون على النبي. يا ايها المؤمنون صلوا عليه وسلموا تسليماً.

٥ ما تعبدون من دونه الا اسماء سمّيتها انتم وآباؤكم.

٦ ويقول الله للملائكة «اهؤلاء اياكم كانوا يعبدون؟»

٧ يا عبادى، ان ارضى واسعة فاي اى فاعبدونى.

٨ انطلقوا الى المدينة وان لم تجدوا فيها احداً فلا تدخلوها حتى يؤذن لكم.

٩ لو نزلنا القرآن على بعض الأعجمين<sup>1</sup> فقرأناه عليهم، ما كانوا به مؤمنين.

١٠ قل لعبادى يقولوا التى هى احسن.

١١ انى وجهى للذى يملك الملك كله لا شريك له.

١٢ وليشهد عذاب الزانى والزانية طائفة من المؤمنين.

١٣ حكموا عليه بالموت فانقطع راسه.

١٤ ان الاسلام بدأ غريباً وسيعود غريباً فطوبى للغرباء.<sup>2</sup>

(c) Translate into Arabic:

1. If she turns away from us, we will forbid her to retrace her steps.
2. They departed and turned toward the north, they and their partners, unmindful of the plotting of the devil.
3. It is not for us to draw near or to touch the fruit of that tree, for if you observe closely you will see that there is evil in it.
4. After he had performed the prayer, he spread out his arms and called upon his Lord.
5. He laid down the earth and spread it out for men to dwell on.

Reading Selection: *Sūrat al-Anbiyā' (21):51-70.*

Abraham Overturns His People's Idols

ولقد آتينا ابرهيم رُشدَه من قبلُ وكنّا به عالمين (٥١)<sup>3</sup>

إذ قال لأبيه وقومه «ما هذه التماثيل التى انتم لها عاكفون؟» (٥٢)<sup>4</sup>

<sup>1</sup>A *'jamu* non-Arab, usually applied specifically to Persians.

<sup>2</sup>The meaning of this dictum is obscure; however, the grammar and literal meaning should be clear.

<sup>3</sup>*Ātaynā* "we gave"; *rušd-* guidance.

<sup>4</sup>*Timḥāl-* pl *tamāḥilu* image; *'akafa li-* be devoted to.

قالوا «وجدنا آباءنا لها عابدين» (٥٢)

قال «لقد كنتم انتم وآباؤكم في ضلال مبين» (٥٤)

قالوا «أجئتنا بالحق ام انت من اللاعبين؟» (٥٥)<sup>1</sup>

قال «بل ربكم رب السموات والارض الذى فطرهن، وانا على ذلكم من

الشاهدين» (٥٦)<sup>2</sup>

وتالله لاكيدن اصنامكم بعد ان تولوا مدبرين» (٥٧)<sup>3</sup>

فجعلهم جذاذاً إلا كبيراً لهم لعلهم اليه يرجعون (٥٨)<sup>4</sup>

قالوا «من فعل هذا بالهتنا؟ انه لمن الظالمين» (٥٩)

قالوا «سمعنا فتى يذكرهم يقال له ابرهيم» (٦٠)<sup>5</sup>

قالوا «فاتوا به على اعين الناس لعلهم يشهدون» (٦١)<sup>6</sup>

قالوا «أأنت فعلت هذا بالهتنا يا ابرهيم؟» (٦٢)

قال «بل فعله كبيرهم هذا فاسألوهم إن كانوا ينطقون» (٦٣)<sup>7</sup>

فرجعوا الى انفسهم فقالوا «انكم انتم الظالمون» (٦٤)<sup>8</sup>

ثم نكسوا على رؤوسهم. «لقد علمت ما هؤلاء ينطقون» (٦٥)<sup>9</sup>

قال «أفتعبدون من دون الله ما لا ينفعكم ولا يضركم؟» (٦٦)

أف لكم ولما تعبدون من دون الله. أفلا تعقلون؟» (٦٧)<sup>1</sup>

قالوا «حرقوه وانصروا آلهتكم إن كنتم فاعلين» (٦٨)<sup>2</sup>

قلنا «يا نار، كوني برداً وسلاماً على ابرهيم» (٦٩)<sup>3</sup>

وأرادوا به كيداً فجعلناهم الأخرين (٧٠)<sup>4</sup>

<sup>1</sup>La'iba (a) jest.

<sup>2</sup>Faṭara (u) create; ḍālikum see p. 103, note 3.

<sup>3</sup>Ta-llāhi "by God"; mudbir- turning away.

<sup>4</sup>Juḍāḍ- fragments.

<sup>5</sup>Fatan youth, lad.

<sup>6</sup>A'yun- pl of 'ayn- eye.

<sup>7</sup>Naṭaqa (i) speak.

<sup>8</sup>Raja'ū 'ilā 'anfusihih "they conferred apart."

<sup>9</sup>Nukisū 'alā ru'ūsihim "they were confounded."

<sup>1</sup>Uffin li- fie on; 'aqala (i) be reasonable, have sense.

<sup>2</sup>Harraqa burn (trs); naṣara (u) support

<sup>3</sup>Bard- coolness.

<sup>4</sup>Arāda want.

## Lesson Twenty-Nine

**67 Reflexive/Medio-Passive Verbs: Form V.** Form V is the reflexive/medio-passive of Form II, as Form VIII is of the G-form. Characteristic of Form V is the prefix *ta-* (rather than the infix *met* in Form VIII). The base form is TAFĀ‘‘ALA.

	ACTIVE	PASSIVE
PERFECT	تَفَعَّلَ <i>tafa‘‘ala</i>	تَفَعَّلَ <i>tufu‘‘ila</i>
IMPERFECT	يَتَفَعَّلُ <i>yatafa‘‘alu</i>	يَتَفَعَّلُ <i>yutafa‘‘alu</i>
SUBJUNCTIVE	يَتَفَعَّلْ <i>yatafa‘‘ala</i>	يَتَفَعَّلْ <i>yutafa‘‘ala</i>
JUSSIVE	يَتَفَعَّلْ <i>yatafa‘‘al</i>	يَتَفَعَّلْ <i>yutafa‘‘al</i>
IMPERATIVE	تَفَعَّلْ <i>tafa‘‘al</i>	— —
PARTICIPLE	مُتَفَعِّلٌ <i>mutafa‘‘il-</i>	مُتَفَعِّلٌ <i>mutafa‘‘al-</i>
VERBAL NOUN	تَفَعُّلٌ <i>tafa‘‘ul-</i>	

Example from √‘LM:

PERFECT	تَعَلَّمَ <i>ta‘allama</i>	تَعَلَّمَ <i>tu‘ullima</i>
IMPERFECT	يَتَعَلَّمُ <i>yata‘allamu</i>	يَتَعَلَّمُ <i>yuta‘allamu</i>
SUBJUNCTIVE	يَتَعَلَّمْ <i>yata‘allama</i>	يَتَعَلَّمْ <i>yuta‘allama</i>
JUSSIVE	يَتَعَلَّمْ <i>yata‘allam</i>	يَتَعَلَّمْ <i>yuta‘allam</i>
IMPERATIVE	تَعَلَّمْ <i>ta‘allam</i>	— —
PARTICIPLE	مُتَعَلِّمٌ <i>muta‘allim-</i>	مُتَعَلِّمٌ <i>muta‘allam-</i>
VERBAL NOUN	تَعَلُّمٌ <i>ta‘allum-</i>	

### REMARKS:

- (1) Unlike Form II, the imperfect vowel of C<sub>2</sub> is *-a-*, not *-i-*.
- (2) In the perfect passive, the vowel of the *t-*prefix harmonizes with the passive C<sub>1</sub> vowel *-u-*. In the imperfect passive, the personal prefix only, and not the *ta-*prefix, is given the passive vowel *-u-*, according to rule.
- (3) As in Forms II and VIII, the distinctive C<sub>2</sub> vowel of the participles is *-i-* for the active and *-a-* for the passive.
- (4) Note especially the pattern for the verbal noun, with *-u-* on C<sub>2</sub>, *tafa‘‘ul-*.

67.2 As the reflexive/medio-passive of Form II, Form V denotes the state the object of the action of Form II is brought into. Form II verbs that take only one object become intransitive in Form V, as II *nazzala* ‘to send / bring / take down’ > V *tanazzala* ‘to be / get sent / brought / taken down’; II *kabbara* ‘to magnify, make great’ > V *takabbara* ‘to magnify oneself, be proud, haughty.’

Doubly transitive Form II verbs are singly transitive in Form V, as II ‘*allama* ‘to teach (someone something)’ > V *ta‘allama* ‘to get / be taught, learn (something).’

67.3 Occasional assimilations in Form V (and VI, to be introduced in §79). Sporadic assimilation of the *t-*prefix of Form V to an initial C<sub>1</sub> *t/θ/t/d/d/ḍ/s/š/z/z/ṣ/lj* is not uncommon, as in اِطَّيَّرَ *iṭṭayyara* (for *taṭayyara*) ‘augur ill,’ اِصَّدَّقَ *iṣṣaddaqa* (for *taṣaddaqa*) ‘give alms,’ اِثَّاقَلَ *iθθāqala* (for VI *taθāqala*) ‘be sluggish,’ and اِذَّكَّرَ *iḍḍakkara* (for *taḍakkara*) ‘remember.’ The assimilation may affect any word within the form, e.g., مَطَّهَّرَ *muṭṭahhir-* (for *mutaṭahhir-*) ‘purified’

67.4 Occasional contractions of imperfect forms in *ta-*. Imperfect forms in *ta-*, such as *tatafa‘‘alu*, may contract to *tafa‘‘alu*, as in تَنَزَّلَ *tanazzalu* (for *tatanazzalu*).

If the initial radical is also *t*, the contraction is almost certain to take place, as in تَتَبَعَ *tatabba‘u* (for *tatatabba‘u*)

**68 Adjectival Pattern: FA'IL-** When derived from *stative* G-form verbs, the common adjectival pattern FA'IL- indicates that which exhibits the quality of the verb.

خفي *xaftiya* 'be hidden' > خفيّ *xaftīy-* 'hidden'  
 رحم *rahīma* 'be merciful' > رحيم *rahīm-* 'merciful'  
 سوى *sawiya* 'be equal' > سوى *sawīy-* 'equal'  
 قدر *qadira* 'be powerful' > قدير *qadīr-* 'potent'  
 قرب *qaruba* 'be near' > قريب *qarīb-* 'near'  
 مرض *marīḍa* 'fall ill' > مريض *marīḍ-* 'sick, ill'  
 وسع *wasi'a* 'be vast' > واسع *wasī'-* 'vast'

Although there are many important exceptions, such as *rāḥim-* and *qādir-*, stative verbs tend on the whole not to form active participles but to form a FA'IL- adjective instead.

Some transitive G-form verbs also form FA'IL-adjectives to indicate possession of a quality, e.g.:

سمع < سمیع *sami'a* > *samī'-* '(all-)hearing'  
 علم < علیم *'alima* > *'alīm-* '(all-)knowing'  
 أمر < أمیر *'amara* > *'amīr-* 'commander'

Generally, however, FA'IL- words from *transitive* G-forms have a passive-participial sense, as in Aramaeo-Syriac ܦܥܝܠ.

قتل < قتيل *qatala* > *qatīl-* 'slain'  
 أخذ < أخيد *'axaḍa* > *'axīḍ-* 'taken, held (captive)'

## Vocabulary

## VERBS

تلا *talā (ū) tilāwat-* read, recite (out loud)

سوى *sawiya (ā) siwan/sawā'* - be level, equal, equivalent; II *sawwā* equalize, put on the same level (*bi-* with); make / shape properly; VIII *istawā* be even, on a par; stand upright; sit down ('*alā* on); be done (food), be mature, be ripe (fruit)  
 قبل V *taqabbala* accept, receive something (acc.)  
 قدر *qadara (i) qadar-lqudrat-* be capable ('*alā* of); II *qad-dara* appoint, determine, foreordain  
 قرب II *qarraba* sacrifice (denominative from *qurbān-*, see below); allow near ('*ilā* to), let approach; V *taqar-raba* approach, get near (*min'* *ilā* to)  
 كلم II *kallama* speak to, address; V *takallama* speak (*ma'a* with)  
 هيا II *hayya'a* prepare, make ready; V *tahayya'a* be prepared, in readiness, get ready  
 وجه V *tawajjaha* turn, face (intransitive) ('*ilā/li-* toward)

## NOUNS

قبلة *qiblat-* direction of prayer, direction toward Mecca  
 قربان/قرايين *qurbān-* pl *qarābinu* sacrifice  
 كلم، كلمة *kalim-* (collective), *kalimat-* (unit) pl -*āt-* word  
 مولى/موال *mawlan* pl *mawālin* master, patron  
 هيئة/هيات *hay'at-* pl -*āt-* form, shape

## Exercises

(a) Read and translate:

١٠	تقبّلت	٧	أتعلّم	٤	تهيّأوا	١	متكلم
١١	توجّهتم	٨	آيات متنزّلات	٥	لم تتكلّمى	٢	التكبر
١٢	تهيّأنا	٩	لا تتقرّبوا	٦	يتنزلون	٣	متعلّمون

(b) Read and translate:

١ الراحمون يرحمهم الرحمن . ارحموا اهل الارض يرحمكم اهل السماء .  
 ٢ وضرب الله مثلاً رجلين أحدهما أبكم لا يقدر على شيء وهو كل على مولاه ،

- أينما يوجهه لا يأت بخير. هل استوى هو ومن يأمر بالعدل؟<sup>1</sup>
- ٢ واتل عليهم نبا ابني آدم بالحق اذ قرأ قريبا قريبا فتقبل من احدهما ولم يتقبل من الآخر. قال «لأقتلنك». قال «انما يتقبل الله من المتقين. لئن بسطت يدك الى لتقتلني ما انا بباسط يدي اليك لأقتلك. اني أخاف الله رب العالمين.»
- ٤ نرى قلب وجهك في السماء فلنولينك قبلة ترضاها. فول وجهك اليها.
- ٥ قال الله لابليس اذ لم يسجد لآدم قال «فاهبط من الجنة فما يكون لك أن تتكبر فيها فاخرج.»
- ٦ الله الذي خلق سبع سموات ومن الارض مثلهن يتنزل الامر بينهن لتعلموا ان الله على كل شيء قدير.
- ٧ إن الله يهتني لعباده الصالحين ما لا عين رأت ولا اذن سمعت ولا خطر<sup>2</sup> على قلب بشر.
- ٨ إن الذين يتكبرون في الارض يولون وجوههم عن القبلة ويتجهون الى جهنم.

(c) Translate into Arabic:

1. Shall we lead you to a man who will inform you of the noble ones who grew haughty and then were overturned?
2. Perhaps the most devout may be the most powerful.
3. The truth has come, so let the violent (ones) of the unbelievers beware!
4. At the time when the sun was rising we got in readiness to go (on foot) and speak with the king's advisors.
5. When the appointed time has come, you will not be capable of fleeing from death.
6. Wherever we faced we saw them following and stretching out their arms to seize us.
7. The parents named their child Ismail and then prayed for him.

<sup>1</sup>Abkamu mute; kall- burden; 'adl- justice, equity.

<sup>2</sup>Xaṭara 'alā occur to.

## Lesson Thirty

**69 Form V: Weak-Lām Verbs.** As in Form II, the only weakness that needs to be dealt with as such in Form V is the weak-*lām* verb (C<sub>3</sub>w/y).

69.1 Synopsis of Form V weak-*lām* verbs, example from √WFY:

	ACTIVE	PASSIVE
PERFECT	توفي <i>tawaffā</i>	توفى <i>tuwaffiya</i>
IMPERFECT	يتوفي <i>yatawaffā</i>	يتوفى <i>yutawaffā</i>
SUBJUNCTIVE	يتوفي <i>yatawaffā</i>	يتوفى <i>yutawaffā</i>
JUSSIVE	يتوف <i>yatawaffa</i>	يتوف <i>yutawaffa</i>
IMPERATIVE	توف <i>tawaffa</i>	— —
PARTICIPLE	متوفٍ <i>mutawaffin</i>	متوفى <i>mutawaffan</i>
VERBAL NOUN	توفٍ <i>tawaffin</i>	

REMARKS:

- (1) The perfect active is inflected on the model of *ramā* (see Appendix B); the perfect passive is inflected on the model of *laqiya* (see Appendix B).
- (2) The imperfect—active and passive—is inflected on the model of *yalqā* (see Appendix B).
- (3) The formation of the subjunctive, jussive, active and passive participles should be familiar by now. Formative principles are like those of the Form VIII weak-*lām* (see §60.2).

- (4) The verbal noun deserves special attention. The characteristic C<sub>2</sub> vowel *-u-* of the sound form is lost, and the noun is inflected exactly like the active participle.

**70 Intensive Noun Pattern: FA‘‘ĀL-** The noun/adjective pattern FA‘‘ĀL- indicates someone intensely engaged in an activity or something that exhibits the quality intensely. Note that a weak third radical shows up as *hamza*, whereas weak second radicals take their original form, *y* or *w*.

أَكَل < اكل	'akala > 'akkāl-	'glutton'
أَمَرَ < امر	'amara > 'ammār-	'imperious'
بَكَى < بكى	bakā > bakkā-	'weeper'
دَلَّ < دل	dalla > dallāl-	'guide'
سَارَ < سار	sāra > sayyār-	'wanderer, planet'
غَفَرَ < غفر	ġafara > ġaffār-	'prone to forgive'
كَذَّبَ < كذب	kaḏaba > kaḏḏāb-	'inveterate liar'

This is also the pattern par excellence for trades and crafts.

بَوَّاب < باب	bāb- 'gate' > bawwāb-	'gatekeeper'
وَرَّاق < ورق	waraq- 'leaf, folio' > warrāq-	'manuscript copier'
خَبَّاز < خبز	xabaza 'bake' > xabbāz-	'baker'
طَبَّاخ < طبخ	ṭabaxa 'cook' > ṭabbāx-	'cook'

### 71 The Arabic Personal Name.

71.1 In its simplest form the personal name consists of (1) the given name (*ism-*) and (2) the patronymic, i.e., the father's name preceded by *ibn-*. When the patronymic follows the given name, (a) the nunation is removed from triptote given names and (b) the *alif* of *ibn-* is dropped. Since *-bn-* is in apposition to the given name, it is in whatever case the given name is. The father's name is, of course, in construct with *-bn-*.

محمد بن عبد الله	<i>muḥammadu bnu 'abdi llāhi</i>	Muhammad son of Abdullah
علي بن ابي طالب	<i>'aliyu bnu 'abi tālibin</i>	Ali son of Abu-Talib

Patronymics carried back to the fourth or fifth generation are not uncommon.

جعفر بن محمد بن علي	<i>ja'faru bnu muḥammadi</i>	Ja'far b. Muhammad b. Ali b. Hasan b. Ali
بن حسن بن علي	<i>bni 'aliyi bni ḥasani bni 'aliyin</i>	

For women the patronymic is introduced by *bint-* or *ibnat-*.

فاطمة بنت (ابنة) محمد	<i>fāṭimatu bintu (bnatu) muḥammadin</i>	Fatima daughter of Muhammad
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71.2 To the given name and patronymic may be added the "filiation" (*kunyat-*), the name of a man's eldest son, with *'abū*. The filionymic usually precedes the given name.

ابو الحسن علي بن ابي طالب	<i>'abu l-ḥasani 'aliyu bnu 'abi tālibin</i>	Abu'l-Hasan Ali b. Abu-Talib
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71.3 To the given name, patronymic and filionymic may be added the agnomen (*laqab-*), an honorific or nickname. It may also be an occupational name.

ابو نصر بشر بن الحارث الحافى	<i>'abū naṣrin biṣru bnu l-ḥārithi l-ḥāfi</i>	Abu-Nasr Bishr b. al-Harith "the Barefoot"
ابو بكر الصديق	<i>'abū bakrinī ṣ-ṣiddīqu</i>	Abu-Bakr "the Righteous"
ابو المغيث الحسين بن منصور الحلاج	<i>'abu l-muġīṭi l-ḥusaynu bnu manṣūrinī l-ḥallāju</i>	Abu'l-Mughith al-Husayn b. Mansur "the Cotton-carder"

Agnomens may also be nicknames with *'abū*.

ابو هريرة	<i>'abū hurayrata</i>	Abu-Hurayra ("father of a little cat")
ابو الفرج	<i>'abu l-faraji</i>	Abu'l-Faraj ("father of joy")

In later Islamic times *laqabs* in *ad-dīn-* became common as part of the given name.

علاء الدين على	'alā' u d-dīni 'aliyun	Ala' al-Din Ali
شمس الدين محمد	šamsu d-dīni muḥammadun	Shams al-Din Muhammad

71.4 The final part of the name, the attributive (*nisbat-*) in *-iyy-* may indicate (1) tribal or dynastic affiliation

ابو علي الزبير بن بكار القرشي	'abū 'aliyin <sup>i</sup> z-zubayru bnu bakkārin <sup>i</sup> l-qurašiyū	Abu Ali al-Zubayr b. Bakkar al-Qurashi ("of Quraysh")
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or (2) place of origin.

ابو جعفر محمد بن جرير بن يزيد الطبري	'abū ja'farin muḥammadu bnu jariri bni yazīda ṭ-tabariyyū	Abu-Ja'far Muhammad b. Jarir b. Yazid al-Tabari ("of Tabaristan")
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The attributive may properly belong either to the individual, in which case it follows the case of the given name, or to the father or grandfather's name, in which case it is in the genitive.

71.5 An individual may be known by any one or more of his names. For instance,

ابو الفرج محمد بن ابي يعقوب بن اسحق النديم الوراق البغدادي	'abu l-faraji muḥammadu bnu 'abī ya'qūba bni 'ishāqa n-nadimi l-warrāqu l-baḡdādiyyū	Abu'l-Faraj Muhammad b. Abu-Ya'qub b. Ishaq al-Nadim al-Warraq al-Baghdadi
--	--	--

GIVEN NAME: Muḥammad

FATHER'S NAME: Abu-Ya'qūb

GRANDFATHER'S NAME: Ishāq

AGNOMEN: Abu'l-Faraj

Either his father or grandfather (likely the former) was a *nadīm-*, a "boon companion," probably to a caliph.

He himself was a copier of manuscripts (*warrāq-*) and was a native of Baghdad.

He is known historically (his *shūrat-*) as Ibn al-Nadim.

## Vocabulary

### VERBS

بشر	II <i>baššara</i> announce ( <i>bi-</i> something) as good news to (acc.)
حرم	<i>ḥaruma</i> ( <i>u</i> ) <i>ḥarām-</i> be forbidden; II <i>ḥarrama</i> make unlawful, proscribe (' <i>alā</i> for)
خبر	<i>xabura</i> ( <i>u</i> ) <i>xibr-/xibrat-</i> know thoroughly, be fully acquainted ( <i>bi-/hu</i> with)
رزق	<i>razaqa</i> ( <i>i</i> ) <i>rizq-</i> provide with sustenance, means of subsistence
قضى	<i>qaḍā</i> ( <i>i</i> ) <i>qaḍā'</i> - decide, foreordain; VII <i>inqaḍā</i> be completed, concluded
منو	V <i>tamannā</i> wish for, desire; make a wish for
وفى	II <i>waffā</i> give ( <i>-hu</i> someone) full due; give a full share of; V <i>tawaffā</i> take / get one's full share of, receive fully; V passive <i>tuwuffiya</i> die, pass on (euphemistic)

### NOUNS

ام/امهات	'umm- pl 'ummahāt- mother
بشرى	<i>bušrā</i> (fem.) good news
خبر/اخبار	<i>xabar-</i> pl 'axbār- news, piece of information
سوء	<i>sū'</i> - evil, ill

### OTHERS

انى	'annā how? (Koranic)
كلما	<i>kullamā</i> whenever (+ conditional type)
نعم	<i>na'am(i)</i> yes

### PROPER NAMES

اسحق	'ishāqu Isaac
زكريا (ء)	<i>zakariyyā('u)</i> Zacharias
مسيح	<i>masih-</i> Messiah

### Exercises

(a) Read and translate:



١٢ الله يتوفى الأنفس حين موتها.

- ١ وقال رسول الله ان أدنى مقعد<sup>1</sup> أحدكم من الجنة، إن هين له، أن يقال له «تمن». فيتمنى ويتمنى فيقال له «هل تمنيت؟» فيقول «نعم» فيقول له الله «فإن لك ما تمنيت ومثله معه.»
- ٢ الذى خلق السموات والارض وما بينهما فى ستة ايام ثم استوى على العرش<sup>2</sup> الرحمن فاسأل به خبيراً.
- ٣ ما أبرئ نفسي. ان النفس لأماره بالسوء إلا ما رحم ربي.
- ٤ ولقد جاءت رسلنا ابرهيم بالبشرى وقالوا «سلاماً». قال «سلام». فجاء بعجل حنيذ<sup>3</sup> فلما رأهم لا ياكلون خاف. قالوا «لا تخف. إنا رسل الى قوم لوط» وامراته قائمة فضحكت. فبشرناها باسحق ومن وراء اسحق، يعقوب.
- ٥ لا تقتلوا النفس التى حرم الله إلا بالحق.
- ٦ لما ولدت مريم قالت امها «ربى انى سميتها مريم وانها لك» فتقبلها ربه باقبال حسن. فكلما دخل عليها زكريا وجد عندها رزقاً. قال «يا مريم انى لك هذا؟» قالت «هو من عند الله. ان الله يرزق من يشاء.»
- ٧ وقضى ريكم ألا تعبدوا الا اياه.
- ٨ من يتخذ الشيطان ولياً من دون الله فقد خسر خسراناً مبيناً.
- ٩ كل نفس ذائقة الموت، ثم اليها ترجعون.
- ١٠ لو أن قرآناً سئرت به الجبال أو قُطعت به الارض أو كُلم به الموتى بل لله الامر جميعاً.
- ١١ تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيراً - الذى له ملك السموات والارض ولم يتخذ ولداً ولم يكن له شريك فى الملك وخلق كل شىء فقدره تقديراً - واتخذوا من دونه آلهة لا يخلقون شيئاً وهم يُخلقون ولا يملكون لأنفسهم ضراً ولا نفعاً ولا يملكون موتاً ولا حياة<sup>4</sup>.
- ١٢ ألم تر أن الله يسجد له من فى السموات ومن فى الارض والشمس والقمر والنجوم والجبال والشجر والدواب<sup>5</sup> وكثير من الناس.

(b) Translate into Arabic:

1. It appears to us that you (pl) have aspired to a way that has been made unlawful to you.
2. When the Children of Israel said to Moses, "Make us a god like the gods of Egypt," he said to them, "You are a people who are ignorant."
3. Those who follow their lusts as itinerants follow the stars will not be shown the right way.
4. Umm-'Ali passed away, and her children wept much over her.
5. The Merciful does not accept the sacrifice of him who wishes for other than the truth in his heart.

<sup>1</sup>Adnā maq'ad- "the lowest seat."

<sup>2</sup>Arṣ- throne.

<sup>3</sup>Ijl- ḥaniḥ- roasted calf.

<sup>4</sup>Tabāraka "blessed be"; furqān- the meaning of this word is not fully understood; it is often equated with the Koran and may possibly be borrowed from the Aramaic ܡܦܪܩܢ 'chapter, division (of a book)'; naḍīr- warner.

<sup>5</sup>Dābbat- pl dawābbu beast.

Reading Selection: *Sūrat Āl-‘Imrān* (3):45–51.

### The Annunciation

اذ قالت الملائكة «يا مريم إن الله يبشرك بكلمة منه اسمه المسيح عيسى  
ابن مريم وجيهاً في الدنيا والآخرة ومن المقربين (٤٥)<sup>1</sup>  
ويكلم الناس في المهد وكهلاً ومن الصالحين (٤٦)<sup>2</sup>  
قالت «ربى أنى يكون لى ولد ولم يمسنى بشر؟» قال «كذلك الله يخلق  
ما يشاء: اذا قضى امراً فإنما يقول له كن فيكون» (٤٧)<sup>3</sup>  
ويعلمه الكتاب والحكمة والتوراة والانجيل (٤٨)<sup>3</sup>  
ورسولاً<sup>4</sup> الى بنى اسرئيل أنى قد جنتكم بآية من ربكم، أنى أخلق  
لكم من الطين كهينة الطير فانفخ فيه فيكون طيراً بإذن الله  
وأبرئى الأكمه والأبرص وأحيى الموتى بإذن الله  
وأنبئكم بما تاكلون وما تدخرون فى بيوتكم. إن فى ذلك لآية لكم  
إن كنتم مؤمنين (٤٩)<sup>5</sup>  
ومصدقاً<sup>6</sup> لما بين يدي من التوراة ولأحل لكم بعض الذى حرم عليكم.  
وجنتكم بآية من ربكم فاتقوا الله وأطيعونى (٥٠)<sup>7</sup>

ان الله ربي وربكم فاعبدوه. هذا صراط مستقيم (٥١)<sup>1</sup>

<sup>1</sup>Wajih- eminent, illustrious.

<sup>2</sup>Mahd- cradle; kahl- man of mature age.

<sup>3</sup>Hikmat- wisdom.

<sup>4</sup>Assume an elipsed verb, “and he will make him...”

<sup>5</sup>Annī introduces direct quotation, translate as “saying”; nafaxa (u) blow; 'akmahu born blind; 'abraşu leprous; 'uhyī “I will bring to life”; iddaxara store up.

<sup>6</sup>A subjective complement for *ji' tukum* in verse 49.

<sup>7</sup>Li-'uhilla “in order that I make lawful”; 'aṭi'ū “obey” (pl. imperative).

<sup>1</sup>Şirāṭ- mustaqīm- straight path.

الرجل الكريم النفس <i>ar-rajulu l-karimu n-nafsi</i> the man of noble soul		
NOUN	ADJECTIVE Adjective agrees in case, number, gender and article; ending definite	NOUN qualifying noun in construct; usually definite
<i>rajulun ar-rajulu</i>	<i>karimu l-karimu</i>	<i>n-nafsi n-nafsi</i>

## Lesson Thirty-One

### 72 The Construct of Qualification; The Adjectival Relative Phrase.

72.1 The construct of qualification, also known as the “improper construct,” consists of an adjective followed in construct by a noun qualifying the adjective, e.g.

رجل حسن الوجه <i>rajulun ḥasanu l-wajhi</i>	a man handsome of/in face
امرأة طاهرة القلب <i>imra' atun ṭāhiratu l-qalbi</i>	a woman pure of heart

The adjective agrees in case, number and gender with the preceding noun, as any attributive adjective would. The adjective also has the definite article or not according to the state of the modified noun. However, since the adjective is in construct with the following noun (which is usually definite), its inflectional ending is *always definite*. The reason this construction is called “improper” is because what appears to be a first member of a construct state may take the definite article.

الرجل الحسن الوجه <i>ar-rajulu l-ḥasanu l-wajhi</i>	the man handsome of face
المرأة الطاهرة القلب <i>al-mar' atu t-ṭāhiratu l-qalbi</i>	the woman pure of heart
الملوك الكثيرو المال <i>al-mulūku l-kaṭīrū l-mālī</i>	the kings with much wealth

The construction may be summarized by the following scheme:

رجل كريم النفس <i>rajulun karimu n-nafsi</i>	a man of noble soul
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72.2 The Adjectival Relative Clause. In this adjectival/relative type of clause, a noun is followed by an adjective that agrees with the preceding noun in *case only*; in number and gender the adjective agrees with a noun that follows in the *nominative case*.<sup>1</sup>

للرأة المقتول أبوها <i>liḷ-mar' ati l-maqtūli 'abūhā</i>	for the woman whose father is / was killed
من النبى المسموعة كلماته <i>mina n-nabīyi l-masmū'ati kalimātu hu</i>	from the prophet whose words are / were heard

NOUN I	ADJECTIVE < case agreement only with noun I number/gender agreement with noun II >	NOUN II nominative case; resumptive pronoun refers to noun I
<i>l-mar' ati</i>	<i>l-maqtūli</i>	<i>'abū-hā</i>
<i>n-nabīyi</i>	<i>l-masmū'ati</i>	<i>kalimātu-hu</i>

### 73 Uses of Mā.

73.1 The particle *mā* followed by the affirmative perfect gives the equivalent of the English “as / so long as.” Followed by *lam* + jussive, *mā* means “so long as...not” or “until.”

<sup>1</sup>In this construction the definite article on the adjective is equivalent to the relative pronoun; the two examples are equivalent to the phrases المرأة التي مقتول أبوها . من النبى الذى مسموعة كلماته and أبوها .

ما عصيتني أعذبك <i>mā 'aṣaytanī</i> <i>'u'adḏibuka</i>	As long as you disobey me, I will punish you.
لا نخاف ما كنتم معنا <i>lā naxāfu mā kuntum</i> <i>ma'anā</i>	We do not fear so long as you are with us.
لا جناح عليكم إن طلقتم النساء ما لم تمسوهن <i>lā junāḥa 'alaykum 'in ṭallaqtumu n-nisā' a mā lam tamassū-hunna</i>	It is no sin for you if you divorce women so long as you have not touched them.

73.2 The enclitic particle *-mā* combines with the interrogatives to give the indefinite relatives '*ayna-mā* 'wherever,' '*iḏā-mā* 'whenever,' '*miḥla-mā* 'however,' '*kulla-mā* 'whenever, as often as.' The indefinite relative 'whatever' is an anomalous form, *mahmā*. These are commonly followed by the perfect or jussive as conditional types.

هو معكم أينما كنتم <i>huwa ma'akum 'ayna-mā kuntum</i>	He is with you wherever you are (may be).
أينما تكونوا يدرككم الموت <i>'ayna-mā takūnū yud-rikkumu l-mawtu</i>	Wherever you may be, death will reach you.
كلما دخلت وجدتهم يتكلمون <i>kulla-mā daxaltu, wajadtuhum yatakallamūna</i>	Whenever I entered, I found them speaking.
مهما تأتانا به من آية فما نحن لك بمؤمنين <i>mahmā ta'tinā bihi min 'āyatīn fa-mā nahnu laka bi-mu'minīna</i>	Whatever sign you may bring us, we will not believe in you.

73.3 A similar *-mā* may be added to any indefinite noun to heighten the sense of indefiniteness or nonspecificity.

يوماً ما خرجنا <i>yawman-mā xarajnā</i>	We went out one day.
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**74 Auxiliary Verbs.** Arabic has very few verbs that can be classed as auxiliary, but the following three are worth noting:

(1) *kāda / yakādu*, followed by the imperfect indicative, gives the sense of 'almost, scarcely' to the following verb.

ان القوم كادوا يقتلونني <i>'inna l-qawma kādū yaqtulūnani</i>	The people almost killed me.
وجد قوماً لا يكادون يفقهون قولاً <i>wajada qawman lā yakādūna yafqahūna qawlan</i>	He found a people who could scarcely understand a word.

(2) *mā zāla / lā yazālu* followed by the imperfect indicative means 'to keep on, to be still' doing something.

هم لا يزالون يقولون كذلك <i>hum lā yazālūna yaqūlūna ka-ḏālika</i>	They will keep on (are still) saying the same thing.
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(3) *ja'ala* (and in post-Koranic '*axaḏa*) + imperfect indicative means 'to begin to.'

جعلت الارض تميد <i>ja'alati l-'arḏu tamīdu</i>	The earth began to sway.
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### Vocabulary

تم	<i>tamma</i> (i) be completed, finished, fulfilled
حسب	<i>ḥasiba</i> (a) <i>ḥisbān-</i> reckon, consider someone (acc.) as (acc.); <i>ḥasaba</i> (u) <i>ḥisāb-</i> figure, make an account
خلف	<i>xalafa</i> (u) come after, take the place of, lag ('an behind); II <i>xallafa</i> appoint as successor; VIII <i>ixtalafa</i> differ ('an from), dispute ( <i>fī</i> over), frequent ('ilā a place)
زال	<i>zāla</i> (zul-) ( <i>ū</i> ) <i>zawāl-</i> pass away, come to an end; (negative) continue, abide
ما زال	<i>mā zāla</i> ( <i>mā zil-</i> ) ( <i>lā yazālu, lam yazal</i> ) (occurs in the negative + imperf. ind. or act. part.) keep on, be still (doing something)
سرع	<i>saru'a</i> (u) <i>sur'at-</i> be quick, fast
كسر	<i>kasara</i> (i) <i>kasr-</i> break; II <i>kassara</i> smash, break to pieces; VII <i>inkasara</i> get broken
كاد	<i>kāda</i> ( <i>kid-</i> ) ( <i>ā</i> ) (+ imperf. ind.) almost, scarcely

طهر *ṭahura* (u) *ṭahārat-* be pure, clean; II *ṭahhara* purify;  
 V *ṭaṭahharal iṭṭahhara* cleanse oneself, perform  
 ablutions  
 لام *lāma* (ū) *lawm-/malāmat-* blame, reproach ('*alā* for)

## NOUNS

اجل *'ajl-* sake; *min/li-'ajli* (+ const.) for the sake of  
 جن، جنى/جان *jinn-* (collective), *jinniyy-* (unit sing.) pl *jānn-* genie,  
 the djinn, invisible beings who interfere in men's  
 lives  
 سيى *sayyi'* - evil  
 سيئة *sayyi'at-* pl *-āt-* evil deed

## Exercises

(a) Vocalize, read and translate:

١ العقبي العظيمة العذاب ٤ الملوك الشداد القوة ٧ الرجال الصادق الوعد  
 ٢ عين كثيرة الماء ٥ الرجل المبسوطة يده ٨ مدينة كثيرة الابواب  
 ٣ العدو القليل السلاح ٦ النساء المخفية وجوههن ٩ المرأة الصالح ابنها

(b) Give the Arabic for the following:

- |                             |                                |
|-----------------------------|--------------------------------|
| 1. a woman pure of heart    | 6. the boys with broken arm(s) |
| 2. the women pure of heart  | 7. a genie with a big head     |
| 3. a man handsome of face   | 8. a tree with many leaves     |
| 4. two men handsome of face | 9. a band few in number        |
| 5. a boy with a broken arm  | 10. a woman of much learning   |

(c) Read and translate:

١ والذين كفروا اعمالهم كسراب بقيعة: يحسبه الظمان ماء حتى اذا جاءه لم  
 يجده شيئاً ووجد الله عنده فوفاه حسابه والله سريع الحساب.<sup>1</sup>  
 ٢ ان ربك واسع المغفرة هو اعلم بكم.  
 ٣ يا ابن آدم ما دعوتني اغفر لك.  
 ٤ ولو شاء ربك لجعل الناس امة واحدة ولا يزالون مختلفين الا من رحم ربك،  
 ولذلك خلقهم وتمت كلمة ربك «لاملأَن جَهَنم من الجن والناس اجمعين».

<sup>1</sup>*Sarāb-* mirage; *qī'at-* desert; *zam'ānu* thirsty

٥ فتول عنهم فما انت بملوم.  
 ٦ وانه لما قام عبد الله يدعوه ربه كاد القوم يتولون عنه.  
 ٧ قال الله «انا عند المنكسرة قلوبهم من اجلى».  
 ٨ ان المرأة الطاهرة القلب لامت نفسها على مرض ابنها.  
 ٩ فكدنا نضل عن الهنا لولا ان جاء مبشر يبشرنا.  
 ١٠ من عمل سيئة فلا يجزي<sup>1</sup> الا مثلها ومن عمل صالحاً وهو مؤمن فأولئك  
 يدخلون الجنة يرزقون فيها بغير حساب.  
 ١١ انى امرت ان اكون اول من حكم بمثل هذا فى الدنيا.

(d) Translate into Arabic:

1. It is not possible for you to exculpate yourself, for what you did was made unlawful beforehand.
2. They will keep on visiting the sick until they are free of their illness.
3. Moses struck the stone, and many springs flowed from it.
4. The two girls beautiful of face guided him to their father.
5. When I saw the old man with his face concealed entering the woman's house, I almost laughed.
6. The heavenly bodies—the sun, moon and stars—will all bow down before those who are pious in heart.

<sup>1</sup>*Yujzā* “he is rewarded.”

Reading Selection: *Sūrat al-Kahf* (18):83–95.

### Dhū'l-Qarnayn<sup>1</sup>

ويسألونك عن ذى القرنين. قل سأتلو عليكم منه ذكراً (٨٢)<sup>2</sup>

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَاتِّبَاهَ مِنْ كُلِّ شَيْءٍ سَبَباً (٨٤)<sup>3</sup>

فَاتَّبَعِ سَبَباً (٨٥)<sup>4</sup>

حتى اذا بلغ مغرب الشمس وجدها تغرب في عين حمئة ووجد

عندها قوماً. قلنا «يا ذا القرنين إِمَّا أَنْ تَعَذَّبَ وَإِمَّا أَنْ تَتَّخِذَ

فِيهِمْ حَسَنًا» (٨٦)<sup>5</sup>

قال «أَمَّا مِنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ

عَذَابًا نَكِرًا (٨٧)<sup>6</sup>

وَأَمَّا مِنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جِزَاءٌ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا

يَسْرًا (٨٨)<sup>7</sup>

ثُمَّ اتَّبَعِ سَبَباً (٨٩)

حتى اذا بلغ مطلع الشمس وجدها تطلع على قوم لم نجعل

لَهُمْ مِنْ دُونِهَا سِتْرًا (٩٠)<sup>8</sup>

... ثُمَّ اتَّبَعِ سَبَباً (٩٢)

حتى اذا بلغ بين السديين وجد من دونهما قوماً لا يكادون

يفقهون قولاً (٩٢)<sup>1</sup>

قالوا «يا ذا القرنين إِنْ يَاجُوجُ وَمَاجُوجُ مُفْسِدُونَ فِي الْأَرْضِ

فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا؟» (٩٤)<sup>2</sup>

قال «مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ [مَنْ خَرَجَكُمْ]. فَأَعِينُونِي بِقُوَّةٍ، أَجْعَلُ

بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (٩٥)<sup>3</sup>

<sup>1</sup>Dhū'l-Qarnayn is a Koranic figure usually identified with Alexander the Great.

<sup>2</sup>Qarn- horn.

<sup>3</sup>Makkana establish, make firm; 'ātā give to; sabab- road, way.

<sup>4</sup>Atba'a sababan take one's way.

<sup>5</sup>Balaġa reach; maġrib- setting place (of the sun); ġaraba (u) set (sun); ħami'- muddy; 'immā... 'immā either...or; ħusn- favor, kindness.

<sup>6</sup>Nukr- awful.

<sup>7</sup>Āmana believe; jazā'an "as a reward"; yusr- ease.

<sup>8</sup>Maṭla'- rising place (of the sun); min dūnihā "beneath it (the sun)"; sitr- covering, shelter.

<sup>1</sup>Sadd- mountain; faqiha (a) understand.

<sup>2</sup>Yājūju wa-mājūju Gog and Magog; mufsid- corrupting; xarj- tribute; 'alā 'an on condition that; sadd- barrier.

<sup>3</sup>Makkanni for makkani see note 3 above; 'a'inū help (masc. pl. imperative); radm- dam, dike.

## Lesson Thirty-Two

**75 Causative Verbs: Form IV.** Characteristic of the causative Form IV is prefixed 'a- in the perfect and the vowel -u- on the personal prefixes of the imperfect. The base pattern is 'AF'ALA.

75.1 As a causative / factitive verb, Form IV is—with few exceptions—necessarily transitive.

أَنْزَلَ < نَزَلَ *nazala* > IV 'anzala 'cause someone (acc.) to go / come down'  
 أَخْرَجَ < خَرَجَ *xaraja* > IV 'axraja 'cause someone (acc.) to go out, expel'

Form IV verbs from transitive G-forms often become doubly transitive.

أَسْمَعُ < سَمِعَ *sami'a* > IV 'asma'a 'cause someone (acc.) to hear something (acc.)'

أَوْرَثَ < وَرَّثَ *wariθa* > IV 'awraθa 'make someone (acc.) heir to something (acc.)'

Stative G-forms tend to be factitive in Form IV.

أَكْبَرُ < كَبُرَ *kabura* > IV 'akbara 'make important, praise'

Since both Form II and Form IV give factitive connotations, the question arises as to the difference in meaning between the two. In general, the two forms take different connotations of the base idea into the factitive. For example, *ḥasuna* means both 'to be good' and 'to be beautiful': Form II *ḥassana* has the meaning of 'to make beautiful, make better,' while Form IV 'aḥsana generally means 'to do a good deed, to

do (something) well.' G-form *karuma* means both 'to be noble' and 'to be hospitable': Form II *karrama* generally means 'to make noble, exalt,' while Form IV 'akrama means 'to treat with hospitality, honor.' On the other hand, many verbs that produce both Form II and Form IV show little or no appreciable difference in meaning between the two.

Form II, to a much greater extent than Form IV, makes denominative verbs, so that Form II may make a verb from a noun with a root identical with—but unrelated to—a G-form causative in Form IV, e.g., IV 'aḏhaba 'to make go away' is derived from *ḏahaba* 'to go (away),' while II *ḏahhaba* is derived from the noun *ḏahab-* 'gold' and means 'to gild.'

75.2 Synopsis of Form IV:

	ACTIVE	PASSIVE
PERFECT	أَفْعَلُ 'af'ala	أُفْعِلُ 'uf'ila
IMPERFECT	يَفْعَلُ yuf'ilu	يُفْعَلُ yuf'alu
SUBJUNCTIVE	يَفْعَلِ yuf'ila	يُفْعَلِ yuf'ala
JUSSIVE	يَفْعَلْ yuf'il	يُفْعَلْ yuf'al
IMPERATIVE	أَفْعَلْ 'af'il	— —
PARTICIPLE	مَفْعَلٌ muf'il-	مُفْعَلٌ muf'al-
VERBAL NOUN	إِفْعَالٌ 'if'āl-	

Example from √NZL:

PERFECT	أَنْزَلَ 'anzala	أُنْزِلَ 'unzila
IMPERFECT	يُنْزِلُ yunzilu	يُنْزَلُ yunzalu
SUBJUNCTIVE	يُنْزِلِ yunzila	يُنْزَلِ yunzala
JUSSIVE	يُنْزِلْ yunzil	يُنْزَلْ yunzal
IMPERATIVE	أَنْزِلْ 'anzil	— —
PARTICIPLE	مُنْزِلٌ munzil-	مُنْزَلٌ munzal-
VERBAL NOUN	إِنْزَالٌ 'inzāl-	

REMARKS:

- (1) The *hamzas* of the perfect, imperative and verbal nouns are true *hamzas* and not *elidable*.

(2) The imperfect passive is identical to the imperfect passive of the G-form.

75.3 Synopsis of Form IV Doubled Verbs. The patterns to which the doubled verb conforms in Form IV should be familiar and predictable by now. Example from √TMM:

PERFECT	أَتَمَّ 'atamma	أُتِمَّ 'utimma
IMPERFECT	يُتِمُّ yutimmu	يُتَمُّ yutammu
SUBJUNCTIVE	يُتِمَّ yutimma	يُتَمَّ yutamma
JUSSIVE	يُتِمَّ yutimmali	يُتَمَّ yutammani
	يُتَمِّمُ yutmim	يُتَمِّمُ yutmam
IMPERATIVE	أَتِمَّ 'atimmali	
	أَتَمِّمُ 'atmim	— —
PARTICIPLE	مُتَمِّمٌ mutimm-	مُتَمِّمٌ mutamm-
VERBAL NOUN	إِتْمَامٌ 'itmām-	

75.4 Synopsis of Form IV C<sub>1</sub>' Verbs. Example from √MN:

PERFECT	أَمَّنَ 'āmana	أُؤْمِنُ 'ūmina
IMPERFECT	يُؤْمِنُ yu'minu	يُؤْمِنُ yu'manu
SUBJUNCTIVE	يُؤْمِنَ yu'mina	يُؤْمِنَ yu'mana
JUSSIVE	يُؤْمِنَ yu'min	يُؤْمِنَ yu'man
IMPERATIVE	أَمِّنْ 'āmin	— —
PARTICIPLE	مُؤْمِنٌ mu'min-	مُؤْمِنٌ mu'man-
VERBAL NOUN	إِيْمَانٌ 'imān-	

REMARKS: *Hamza*-initial verbs are regular in Form IV *except* where the pattern would result in two adjacent *hamzas*:

- (1) In the perfect active and passive, the *hamza* of the radical is lost; compensation is effected by lengthening the preceding vowel.
- (2) The imperfect is regular with the notable exception of the first-person singular, \**u'minu* → *ūminu*. The same compensatory lengthening is seen in the imperative: \**a'min* → *āmin*.

(3) The verbal noun undergoes the same loss of the radical *hamza* with compensatory lengthening of the preceding vowel: \**i'mān-* → *'imān-*.

75.5 Synopsis of Form IV C<sub>1</sub>w/y verbs. Both *w* and *y* are *unaffected and remain as sound consonants* when preceded in the pattern by the vowel *-a-*. When preceded by *-u-*, they both assimilate to *w* (\**uw* = *ū*, \**uy* → *ū*); when preceded by *-i-*, they both assimilate to *y* (\**iw* → *ī*, \**iy* = *ī*) to form long vowels in both cases.

Example from √WRθ:

PERFECT	أَوْرَثَ 'awraθa	أُورِثَ 'ūriθa
IMPERFECT	يُورِثُ yūriθu	يُورِثُ yūraθu
IMPERATIVE	أَوْرِثْ 'awriθ	— —
PARTICIPLE	مُورِثٌ mūriθ-	مُورِثٌ mūraθ-
VERBAL NOUN	إِيرَاثٌ 'irāθ-	

Example from √YQN:

PERFECT	أَيَقَنَ 'ayqana	أُؤَقِنُ 'ūqina
IMPERFECT	يُؤَقِنُ yūqinu	يُؤَقِنُ yūqanu
IMPERATIVE	أَيَقِنْ 'ayqin	— —
PARTICIPLE	مُؤَقِنٌ mūqin-	مُؤَقِنٌ mūqan-
VERBAL NOUN	إِيْقَانٌ 'iqān-	

75.6 Here follow Form IV verbs from radicals previously introduced:

أَبْرَأَ	heal, make free	أَدْخَلَ	admit to, allow in
أَبْعَدَ	banish, exile	أَذْهَبَ	make go away
أَتَمَّ	finish, fulfill	أَرْسَلَ	send, dispatch
أَجْعَلَ	make a consensus	أَسْكَنَ	settle, make dwell
أَحْسَنَ	do good, do well	أَسْمَعُ	make hear
أَخْرَجَ	expel, turn out	أَشْرَكَ	ascribe as partner ( <i>bi-</i> to)
أَخْلَفَ	go back on one's word	أَضْرَبَ	compel, coerce



أضل lead astray	أكرم treat hospitably
أطلع inform, apprise	أنزل send / bring / take down
أطلق set free	أوجد bring into existence
أعلم let know, norify	أورث make heir to
أكبر laud	

## Vocabulary

## VERBS

أمن	'amina (a) 'amn-/ 'amān- be / feel safe, trust ('alā with); IV 'āmana believe (bi- in)
حب	IV 'aḥabba love, like, want (ḥubb- and maḥabbat- are used as verbal nouns, not the predictable formation from the pattern)
دبر	IV 'adbara turn one's back ('an/'alā on), go back, flee, run away
سلم	salima (a) salāmat- be safe and sound, intact; II salama keep from harm, hand over intact; IV 'aslama submit, surrender
عقل	'aqala (i) 'aql- be reasonable, be endowed with reason; II 'aqqala make reasonable, bring to reason
قبل	IV 'aqbala come / go forward, advance ('alā on / to)

## NOUNS

دبر/ادبار	dub(u)r- pl 'adbār- the back / rear side of anything
سلطان/سلاطين	sulṭān- pl salāṭīnu power, authority
عقل/عقول	'aql- pl 'uqūl- reason, rationality; intellect, mind
قبل/اقبال	qub(u)l- pl 'aqbāl- the fore / front side of anything

## OTHER

و wa- (+ gen.) by (used in oaths, as wa-llāhi "by God")

## IDIOM

ولى دبره wallā dub(u)rahu "he turned and ran away"

## Exercises

(a) Read and translate:

١ اجماع	٥ نورثهم اياها	٩ أخرجناهم	١٢ لم يُسمَعوا
٢ أسكنّاهم	٦ كتب منزلة	١٠ يخرجون	١٤ نبي مرسل
٣ المشركون به	٧ لم تتممه	١١ إطلاق عبد	١٥ لم أضلك
٤ أحبّك	٨ محسن	١٢ ليعلمنا	١٦ يحبّ المحبّون

(b) Read and translate:

- ١ وقال الشيطان لما قُضى الامر «ان الله وعدكم وعد الحق ووعدتكم فاستجبتم لى فلا تلومونى ولوموا انفسكم. ما انا بمصرخكم وما اتم بمصرخى. انى كفرت بما أشركتمونى من قبل. ان الظالمين لهم عذاب اليم»<sup>1</sup>.
- ٢ وكيف أخاف ما أشركتم ولا تخافون أنكم أشركتم بالله ما لم ينزل به عليكم سلطاناً؟
- ٣ ثم أورثنا الكتاب الذين اصطفينا<sup>2</sup> من عبادنا.
- ٤ أأنتم أضللتم عبادى هؤلاء ام هم ضلوا السبيل؟
- ٥ وأنزلنا من السماء ماء فأسكنّاه فى الارض وأنا على ذهاب به لقادرون.
- ٦ وبالحق أنزلناه وبالحق نزل وما أرسلناك الا شاهداً مبشراً.
- ٧ يقولون «رينا أتم لنا نورنا واغفر لنا. انك على كل شىء قدير».
- ٨ هو الذى أنزل السكينة فى قلوب المؤمنين ليزدادوا إيماناً مع إيمانهم ليدخل المؤمنى والمؤمنات جنات تجرى من تحتها الانهار خالدى فيها.<sup>3</sup>
- ٩ ومن يشرك بالله فقد ضل ضلالاً بعيداً.
- ١٠ أتهدون من أضل الله؟ ومن يضل الله فلن تجد له سبيلاً. ودوا لو تكفرون كما كفروا فتكونون سواء. فلا تتخذوا منهم اولياء حتى يهاجروا<sup>4</sup> فى سبيل الله فإن تولوا فخذوهم واقتلوهم حيث وجدتموهم ولا تتخذوا منهم ولياً.
- ١١ فيه رجال يحبون أن يتطهروا والله يحب المطهّرين.
- ١٢ كان الناس أمة واحدة فبعث الله النبيين مبشرين وأنزل معهم الكتاب

<sup>1</sup>Istajabtum "you responded"; 'aṣṣraḥa help; 'alim- painful.

<sup>2</sup>Iṣṭafā chose.

<sup>3</sup>Sakīnat- tranquility; izdāda increase (int.).

<sup>4</sup>Hājaral/yuhājiru migrate.

بالحق ليحكم بين الناس.

(c) Translate into Arabic:

1. I have been commanded to be the first to submit (“the first who submitted”) to the Lord of the Universe.
2. We told them to advance on the enemy and to be quick, but they lagged behind the others and so were killed.
3. And he smashed the stones on which had been written the king’s orders.
4. We shall never believe in the prophet so long as he does not bring us evidence.
5. Those who love the truth are kept safe from the evil of the devil.
6. If they turned and ran away, they should not be blamed for that.

**Reading Selection: *Sūrat al-A‘rāf* (7):73–79.**

#### The Prophet Salih and the Tribe of Thamud

والى ثمود [ارسلنا] اخاهم صالحاً قال «يا قوم اعبدوا الله! ما لكم من اله غيره؟ قد جاءتكم بينة من ربكم: هذا ناقة الله لكم آية فذروها تاكل في ارض الله ولا تمسوها بسوء فياخذكم عذاب اليم» ... (٧٢)<sup>1</sup>

قال الملأ الذين استكبروا من قومه للذين استضعفوا لمن آمن منهم «أتعلمون أن صالحاً مرسل من ربه؟» قالوا «إنا بما أرسل به مؤمنون» (٧٥)<sup>2</sup>

قال الذين استكبروا «إنا بالذى آمنتم به كفرون» (٧٦)

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا «يَا صَالِحُ اتَّئِنَّا بِمَا تَعْدُنَا

إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ» (٧٧)<sup>1</sup>

فَأَخَذَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ (٧٨)<sup>2</sup>

فَتَوَلَّى عَنْهُمْ وَقَالَ «يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَصَحْتُ لَكُمْ

وَلَكِنْ لَا تَحِبُّونَ النَّاصِحِينَ» (٧٩)<sup>3</sup>

<sup>1</sup>*Ṭamūd*- Thamud, a north Arabian tribe; *Ṣāliḥ*- Salih, prophet to Thamud; *nāqat*- she-camel; *ḍarūhā* (+ imperf. ind.) “let her.”

<sup>2</sup>*Istakbara* be scornful; *ustuḍ‘ifū* “they were despised.”

<sup>1</sup>*Aqara* (i) hamstring; *‘atā* (ū) be insolent (‘an toward)  
<sup>2</sup>*Rajfat*- tremor; *‘aṣbaḥa* be/become in the morning; *dār*- abode; *jaḥama* (uli) lie prone.  
<sup>3</sup>*Ablaḡa* deliver; *risālat*- message.

## Lesson Thirty-Three

### 76 Form IV: Weak Verbs.

76.1 Synopsis of Form IV weak-*lām* verbs. Example from √*LQY*:

PERFECT	القي 'alqā	القي 'ulqiya
IMPERFECT	يلقي yulqī	يلقي yulqā
SUBJUNCTIVE	يلقي yulqiya	يلقي yulqā
JUSSIVE	يلق yulqi	يلق yulqa
IMPERATIVE	الق 'alqi	— —
PARTICIPLE	ملق mulqin	ملقى mulqan
VERBAL NOUN	إلقاء 'ilqā'	

REMARKS: The forms of these verbs should be perfectly familiar by now.

(1) Note that in the verbal noun C<sub>3</sub> appears as *hamza* after the *-ā-*, as in Forms VII and VIII.

(2) The vowel of the *hamza*-prefix in the imperative is *-a-*.

76.2 Synopsis of Form IV hollow verbs. Example from √*MWT*:

PERFECT	أمات 'amāta	أميت 'umīta
IMPERFECT	يميت yumītu	يمات yumātu
SUBJUNCTIVE	يميت yumīta	يمات yumāta
JUSSIVE	يمت yumit	يمت yumat
IMPERATIVE	أمت 'amit	— —

PARTICIPLE	ميميت mumīt-	ممات mumāt-
VERBAL NOUN	إماتة 'imātat-	

#### REMARKS:

(1) Here, throughout, the vowel that would have been on C<sub>2</sub> in the sound pattern is thrown back to C<sub>1</sub> and lengthened in compensation.

(2) In the verbal noun the vowel on C<sub>2</sub> is long and cannot be further lengthened for compensation; hence, the pattern receives a *ta' marbūta* in compensation for the loss of C<sub>2</sub>.

76.3 Here follows a list of Form IV verbs from radicals already introduced:

آتى give ("make come to")	أدرى make know
أبدى make apparent	أذاق make taste
أبكى make cry	أرضى make satisfied
أبان make clear	أزال make pass away
أجرى make flow	أقام perform
أخاف make fear	ألقى cast, throw
أخفى hide, conceal	أماة make die

76.4 Form IV of *ra'ā*, '*arā*' 'to cause to see, to show.' As in the G-form imperfect, *ra'ā* loses its middle radical glottal stop. As the synopsis below shows, it becomes basically a weak-*lām* verb with a few characteristics of the hollow verb too.

PERFECT	أرى 'arā	أرى 'uriya
IMPERFECT	يرى yurī	يرى yurā
SUBJUNCTIVE	يرى yuriya	يرى yurā
JUSSIVE	ير yuri	ير yura
IMPERATIVE	أر 'ari	— —
PARTICIPLE	مر murin	مرى muran
VERBAL NOUN	إراءة 'irā'at-	

## Vocabulary

بدل	II <i>baddala</i> substitute something (acc.) ( <i>bi-</i> for something else); V <i>tabaddala</i> change, exchange ( <i>bi-</i> something) for something else (acc.)
بلغ	<i>balaġa (u) bulūġ-</i> reach, attain, amount to; IV <i>'ablaġa</i> make someone / thing (acc.) reach; announce, inform
حيا/يحيى، يحيى	<i>hayya / yaḥyā</i> and <i>yaḥayyu</i> live, be alive; IV <i>أحيا/يحيى</i> <i>'ahyā / yuhyī</i> (note spelling) bring to life, revivify
خطئ/يخطأ	<i>xaṭī' a (a) xaṭa'</i> - be mistaken, make a mistake, sin; IV <i>'axṭa' a</i> err, miss, be off target
رود	IV <i>'arāda</i> want
صوب	IV <i>'aṣāba</i> hit the mark, afflict; (passive <i>'uṣība</i> ) be stricken, afflicted
طوع	IV <i>'aṭā' a</i> obey
عطو	IV <i>'a'ṭā</i> give someone (acc.) something (acc.)
وحي	IV <i>'awḥā</i> inspire ( <i>'ilā</i> someone) ( <i>bi-</i> or acc., with something) or ( <i>'an</i> that)
NOUNS	
حيا/أحياء	<i>ḥayy-</i> pl <i>'ahyā'</i> - alive
ظلمة/ظلمات	<i>ẓulmat-</i> pl <i>ẓulumāt-</i> darkness
OTHERS	
أبدأ	<i>'abadan</i> ever; (+ negative) never
على أن	<i>'alā' an</i> (+ subjunctive) on condition that
IDIOM	
بلغ أشده	<i>balaġa 'aṣuddahu</i> "he reached maturity"

## Exercises

(a) Read and translate orally:

١ امر مطاع	٥ سجدوا له اطاعة	١٢ مقيموا الصلاة
٢ رام مخطئ	٦ احجار ملقاة	١٠ محيي الدين
٣ احياء الموتى	٧ مرید مطيع	١١ موحي اليه
٤ المصاب مرضاً	٨ مطيعوا الاوامر	١٢ إخفاء الوجه
		١٦ ملقيات

١٧ إزالة الحياة ١٨ يذيقهم عذاباً ١٩ أصبت ٢٠ المراد

(b) Read and translate:

- ١ ان الله خلق خلقه في ظلمة فالتقى عليهم من نوره، فمن أصابه من ذلك النور اهتدى ومن أخطاه ضل.
- ٢ أرني الدنيا كما تريها صالحى عبادك.
- ٣ قل اى شيء اكبر شهادة؟ قل الله شهيد بينى وبينكم وأوحى الى هذا القرآن لأنذركم<sup>١</sup> به ومن بلغ. انتم لتشهدون أن مع الله آلهة اخرى؟ قل لا أشهد. قل انما هو اله واحد واننى برىء مما تشركون.
- ٤ وقال موسى «يا فرعون انى رسول من رب العالمين حقيق<sup>٢</sup> على أن لا أقول على الله الا الحق. قد جنتكم ببينة من ربكم فأرسل معى بنى اسرئيل». قال «إن كنت جئت بأية فات بها إن كنت من الصادقين». فالتقى عصاه فاذا هى شعبان<sup>٣</sup> مبين. فقال الملأ من قوم فرعون «إن هذا لساحر<sup>٤</sup> عليم يريد ان يخرجكم من ارضكم. فماذا تأمرون؟» قالوا «ارجعه<sup>٥</sup> واخاه وارسل فى المدائن حاشرين<sup>٦</sup> يأتوك بكل ساحر عليم». وجاء السحرة فرعون أن «لنا لأجرأ<sup>٧</sup> إن كنا نحن الغالبين؟» قال «نعم وانكم لمن المقربين». قالوا «يا موسى إما أن تلقى وإما أن نكون نحن الملقين؟» قال «اللقوا». فلما القوا سحروا اعين الناس وجاءوا بسحر عظيم.
- ٥ يوم تُقلب وجوههم فى النار يقولون «يا ليتنا أطعنا الله وأطعنا الرسول».
- ٦ ألم تعلم ان الله له ملك السموات والارض وما لكم من دون الله من ولى؟ ام تريدون ان تسالوا رسولكم كما سنل موسى من قبل؟ ومن يتبدل الكفر بالايمان فقد ضل سواء السبيل.
- ٧ كيف تكفرون بالله وكنتم امواتاً فأحياكم ثم يميتكم ثم يحييكم؟
- ٨ ولما جاء موسى الجبل وكنمه ربه قال «رب أرني أنظر اليك». قال «لن

1' *Anḍara* warn.2' *Ḥaḥiq-* worthy.3' *Sāḥir-* sorcerer.4' *Ṭa'bān-* serpent.5' *Arjā* put off.6' *Ḥāšir-* announcer, herald.7' *Ġalaba* win.8' *Ajr-* reward.

تراني“.

٩ ويقول الانسان انذا ما مت لسوف اخرج حياً؟

١٠ إن اول ما خلق الله العقل فقال له «أقبل» فأقبل وقال له «أدبر» فأدبر فقال «ما خلقت شيئاً أحسن إلى منك أو أحبّ إلى منك. بك آخذ وبك أعطي».

١١ لو اراد الله أن لا يغفر للعباد لما خلق ابليس.

(c) Translate into Arabic:

1. When you have reached (the end of) your stipulated term, perhaps you will want to be reasonable and submit yourself.

2. When we advanced upon the band of the enemy, they drew back, then laid down their arms and turned and ran away, retracing their steps.

3. God inspires the prophets with his commands for the people, and the people believe and obey.

4. God said, “Whoever loves me, I keep on drawing near him until I am his eye, his ear and his hand.”

5. I wanted to depart for the prayer, but I was unmindful of what had happened.

6. If you (m pl) had not mistaken the way, you would not have gotten lost in the darkness.

**Reading Selection: *Sūrat al-Mā'ida* (5):20–25**

### Moses and the Israelites at the Holy Land

واذ قال موسى لقومه «اذكروا نعمة الله عليكم إذ جعل فيكم

انبياء وجعلكم ملوكاً وآتاكم ما لم يؤت احداً من العالمين (٢٠)

يا قومي ادخلوا الارض المقدسة التي كتب الله لكم ولا ترتدوا على

ادباركم فتنقلبوا خاسرين» (٢١)

قالوا «يا موسى ان فيها قوماً جبّارين وانا لن ندخلها

حتى يخرجوا منها. فإن يخرجوا منها فإننا داخلون» (٢٢)

قال رجلان من الذين يخافون أنعم الله عليهما «ادخلوا عليهم الباب

فإذا دخلتموه فإنكم غالبون، وعلى الله فتوكلوا إن كنتم

مؤمنين» (٢٢)

قالوا «يا موسى انا لن ندخلها ابداً ما داموا فيها فاذهب انت وريك

فقاتلا. انا ههنا قاعدون» (٢٤)

قال «ربي اني لا أملك الا نفسي واخي فافرق بيننا وبين القوم

الفاستقين» قال «فإنها محرمة عليهم اربعين سنة يتيهون في الارض.

فلا تأس على القوم الفاستقين» (٢٥)

<sup>1</sup>Ni'mat- favor.

<sup>2</sup>Muqaddas- sacred; irtadda turn back.

<sup>1</sup>Jabbār- giant.

<sup>2</sup>An'ama 'alā show favor to; ḡalaba (i) vanquish; tawakkala 'alā rely on.

<sup>3</sup>Dāma (ū) remain; qātalalyuqātilu fight; hāhunā right here; qa'ada (u) sit.

<sup>4</sup>Faraqa (u) distinguish; fasaqa (u/i) be dissolute; 'arba'ina sanatan “for forty years”; tāha (i) wander; 'asiya (ā) grieve.

## Lesson Thirty-Four

**77 Reflexive/Medio-Passive Verbs: Form X.** Characteristic of Form X is prefixed *st-*. The base pattern is ISTAF'ALA. This form is assumed to be the reflexive of an unused \*SAF'ALA causative form, a few examples of which are to be met with in the Hebrew and Aramaeo-Syriac *shaph'el* (שפעל) pattern, as שֶׁבַד (*ša'bed*) 'to enslave' and its reflexive/medio-passive אִשְׁחַבַד (*išta'bad*). Causatives in *ša-* are quite regular in Akkadian.

77.1 Form X in Arabic has three major connotations:

(1) Reflexive/medio-passive of factitive Form IV, as IV 'aslama 'to turn over, submit' > X *istaslama* 'to turn oneself over, give up,' and IV 'axraja 'to make (someone / something) go / come out' > X *istaxraja* 'to get (something) out for oneself, extract.'

(2) From stative G-forms, Form X denotes thinking that a thing has the quality of the G-form, sometimes with reference to oneself, as *hasuna* 'to be good' > X *istahsana* 'to think / consider (something) good, to approve,' and *kabura* 'to be big, great' > X *istakbara* 'to consider (someone / something or oneself) great, important.'

(3) Form X quite commonly denotes seeking or asking for what is meant by the G-form, as 'alima 'to know' > X *ista'lama* 'to seek to know, inquire,' and *ta'am-* 'food' > X *istaṭ'ama* 'to ask for food.'

77.2 Synopsis of Form X:

PERFECT	استفعل <i>istaf'ala</i>	استفعل <i>ustuf'ila</i>
IMPERFECT	يستفعل <i>yastaf'ilu</i>	يستفعل <i>yustaf'alu</i>
SUBJUNCTIVE	يستفعل <i>yastaf'ila</i>	يستفعل <i>yustaf'ala</i>

JUSSIVE	يستفعل <i>yastaf'il</i>	يستفعل <i>yustaf'al</i>
IMPERATIVE	استفعل <i>istaf'il</i>	— —
PARTICIPLE	مستفعل <i>mustaf'il-</i>	مستفعل <i>mustaf'al-</i>
VERBAL NOUN	استفعال <i>istif'āl-</i>	

77.3 Form X of the doubled verb. Example from √DLL:

PERFECT	استدل <i>istadalla</i>	استدل <i>ustudilla</i>
IMPERFECT	يستدل <i>yastadillu</i>	يستدل <i>yustadallu</i>
SUBJUNCTIVE	يستدل <i>yastadilla</i>	يستدل <i>yustadalla</i>
JUSSIVE	يستدل <i>yastadillali</i>	يستدل <i>yustadallali</i>
	يستدل <i>yastadlil</i>	يستدل <i>yustadlal</i>
IMPERATIVE	استدل <i>istadillali</i>	— —
	استدل <i>istadlil</i>	
PARTICIPLE	مستدل <i>mustadill-</i>	مستدل <i>mustadall-</i>
VERBAL NOUN	استدلال <i>istidlāl-</i>	

77.4 Form X of C<sub>1</sub>w/y verbs. The only patterns affected are the verbal noun, which becomes ISTI'ĀL-, and the perfect passive, which is USTŪ'ILA. All other forms retain the w or y as a sound consonant. Example from √YQN:

PERFECT	استيقن <i>istayqana</i>	استوقن <i>ustūqina</i>
IMPERFECT	يستيقن <i>yastayqinu</i>	يستيقن <i>yustayqanu</i>
VERBAL NOUN	استيقان <i>istīqān-</i>	

Example from √WQF:

PERFECT	استوقف <i>istawqafa</i>	استوقف <i>ustūqifa</i>
IMPERFECT	يستوقف <i>yastawqifu</i>	يستوقف <i>yustawqafu</i>
VERBAL NOUN	استيقاف <i>istīqāf-</i>	

77.5 Form X of weak-lām verbs. Example from √SQY:

PERFECT	استسقى <i>istasqā</i>	استسقى <i>ustusqiya</i>
IMPERFECT	يستسقى <i>yastasqī</i>	يستسقى <i>yustasqā</i>
SUBJUNCTIVE	يستسقى <i>yastasqiya</i>	يستسقى <i>yustasqā</i>

JUSSIVE	يستسق <i>yastasqi</i>	يستسق <i>yustasqa</i>
IMPERATIVE	استسق <i>istasqi</i>	— —
PARTICIPLE	مستسق <i>mustasqin</i>	مستسقى <i>mustasqan</i>
VERBAL NOUN	استسقاء <i>istisqā'</i>	

All patterns conform to the principles given for weak-*lām* verbs in Forms VII and VIII (see §60.2).

77.6 Form X of hollow verbs. Example from √*QWM*:

PERFECT	استقام <i>istaqāma</i>	استقيم <i>ustuqīma</i>
IMPERFECT	يستقيم <i>yastaqīmu</i>	يستقام <i>yustaqāmu</i>
SUBJUNCTIVE	يستقيم <i>yastaqīma</i>	يستقام <i>yustaqāma</i>
JUSSIVE	يستقم <i>yastaqim</i>	يستقم <i>yustaqam</i>
IMPERATIVE	استقم <i>istaqim</i>	— —
PARTICIPLE	مستقيم <i>mustaqīm-</i>	مستقام <i>mustaqām-</i>
VERBAL NOUN	استقامة <i>istiqaṁat-</i>	

See remarks on the synopsis of Form IV hollow verbs (§76.2).

77.7 A selective list of familiar roots in Form X:

استأذن	ask permission	استحبّ	prefer, consider good / better
استحسن	consider good, prefer (' <i>alā</i> over)	استخرج	extract, take out for oneself
استدلّ	ask to be shown (' <i>alā</i> ) something	استسلم	turn oneself over, submit
استشهد	call upon as witness	استعلم	seek to learn / know, request information
استعمل	put to work, use, employ	استكبر	be haughty, proud, consider something (acc.) great
استقام	stand erect, be straight, true, go straight to (' <i>ilā</i> )		

### Vocabulary

سقى	<i>saqā (i) saqy-</i> give water to, give to drink; IV ' <i>asqā</i> = G; X <i>istasqā</i> ask for water
صدق	V <i>taṣaddaqa</i> give alms
طوع	X <i>istaṭā'a</i> have the endurance / capability for, be able / capable of
طعم	IV ' <i>aṭ'ama</i> feed; X <i>istaṭ'ama</i> ask for food
عجل	' <i>ajila (a) 'ajal(at)-</i> hurry, hasten (intr.); II ' <i>ajjala</i> hasten (trs.); V <i>ta'ajjala</i> = G, be ahead of, precede; X <i>ista'jala</i> be in a hurry, rush
متع	II <i>matta'a</i> enable someone (acc.) to enjoy ( <i>bi-</i> ) something; equip; V <i>tamatta'a</i> enjoy ( <i>bi-</i> ) something; X <i>istamta'a</i> enjoy, relish ( <i>bi-</i> ) something
نصر	<i>naṣara (u) naṣr-</i> help, assist (' <i>alā</i> against); VIII <i>intaṣara</i> be victorious, triumph (' <i>alā</i> over), take revenge ( <i>min</i> on); X <i>istaṣara</i> ask for assistance

### NOUNS

حديد	<i>ḥadīd-</i> iron
ارياح	<i>riḥ-</i> pl <i>riyāḥ-/ 'aryāḥ-</i> wind
طعام/اطعمة	<i>ṭa'ām-</i> pl ' <i>aṭ'imat-</i> food, victuals
يتامى	<i>yatīm-</i> pl ' <i>aytām-/yatāmā</i> orphan

### OTHERS

متى	<i>matā</i> when?
بعدها	<i>ba'da-mā</i> after (conj.)

### Exercises

(a) Read and translate:

٧ لم يستعمل	١ استدله على السبيل
٨ استحسنوا اعماله	٢ لم يستحب الاول على الآخر
٩ هل استعلمتموه؟	٣ اقبل مسقيماً
١٠ استقمنا اليهم	٤ يستخرجونها لانفسهن
١١ استاذتني في الخروج	٥ متعوني فاستمتعت به
١٢ لا تستكبروا في الارض	٦ استطعانا فاطعمناهما

١٢ استشهدهم عليك  
١٤ لن نستسلم للعدو  
١٥ استنصر ننصرك

الحديد؟ قال «نعم، النار». فقالت «يا رب هل من خلقك شيء اشد من النار؟» قال «نعم، الماء». فقالت «يا رب هل من خلقك شيء اشد من الماء؟» قال «نعم، الريح». فقالت «يا رب هل من خلقك شيء اشد من الريح؟» قال «نعم، الانسان. يتصدق بيمينه فيخفيها عن شماله» (من احاديث انس بن مالك)<sup>1</sup>

(b) Read and translate:

١ «يا ابن آدم استطعمتك فلم تطعمني» قال «يا رب وكيف اطعمك وانت رب العالمين؟» قال «اما علمت انه استطعمك عبدي فلان فلم تطعمه؟ اما علمت انك لو اطعمته لوجدت ذلك عندي؟ يا ابن آدم استسقيتك فلم تسقني» قال «يا رب كيف اسقيك وانت رب العالمين؟» قال «استسقاك عبدي فلان فلم تسقه. اما علمت انك لو سقيته لوجدت ذلك عندي؟»  
٢ لا تتخذوا آباءكم واهوانكم اولياء إن استحبوا الكفر.  
٣ اراد ربك ان يبلغ اليتمان اشدهما ويستخرجا كنزهما.  
٤ انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلاً.  
٥ انما الهكم اله واحد فاستقيموا اليه واستغفروه.  
٦ اذا استأذنوك للخروج فقل لن تخرجوا معي ابداً.  
٧ لا تحسبن الذين قتلوا في سبيل الله امواتاً بل احياء عند ربهم يرزقون.  
٨ الله ولي الذين آمنوا - يخرجهم من الظلمات الى النور. والذين كفروا اولياؤهم الطاغوت<sup>1</sup> - يخرجونهم من النور الى الظلمات. اولئك اصحاب النار هم فيها خالدون.  
٩ خلق الانسان من عجل. ساراكم آياتي فلا تستعجلوني ويقولون «متى هذا الوعد إن كنتم صادقين؟»  
١٠ الذين من قبلكم كانوا اشد منكم قوةً واكثر اموالاً واولاداً فاستمتعوا بخلاقتهم<sup>2</sup> فاستمتعتم بخلاقتكم كما استمتع الذين من قبلكم.  
١١ ألم تر أنهم يقولون ما لا يفعلون الا الذين آمنوا وعملوا الصالحات وذكروا الله.  
١٢ ربنا اعف عنا واغفر لنا وارحمنا انت مولانا فانصرنا على القوم الكافرين.  
١٣ لما خلق الله الارض جعلت تميد فخلق الجبال وألقاها عليها فاستقامت. فمجبت الملائكة من شدة الجبال فقالت «يا رب هل من خلقك شيء اشد من الجبال؟» قال «نعم، الحديد». فقالت «يا رب هل من خلقك شيء اشد من

(c) Translate into Arabic:

1. Ask (fem. sing.) forgiveness, for you have sinned greatly.
2. Not everyone who casts hits the mark.
3. When Adam's two sons made a sacrifice in obedience to God, it was accepted from one of them and not from the other.
4. If they follow that which avails them not, their hearts will be filled with the darkness of unbelief.
5. God inspired the prophet with the word of truth.
6. Are the women able to go on foot?

<sup>1</sup>Tāgūt- false gods.

<sup>2</sup>Xalāq- lot.

<sup>1</sup>Māda (i) sway; 'ajiba (a) wonder, be astonished; Siddat- might.



## Lesson Thirty-Five

**78 Effective Verbs: Form III.** Characteristic of the effective Form III is a lengthening of the vowel of C<sub>1</sub>. The base pattern is FĀ'ALA.

78.1 Since the basic notion of Form III is the qualitative or active effect one person has upon another, the form is necessarily transitive. There are three common connotations of Form III:

(1) From stative and qualitative G-forms, Form III indicates that the subject employs that quality towards the object, as *hasuna* 'to be good' > III *hāsana* 'to treat (someone) kindly, well.'

(2) When the G-form denotes an act, the receiver of which is indicated through a preposition, Form III takes the receiver of the action as a direct object, sometimes with reciprocal overtones, as *qāma 'ilā* 'to rise up against' > III *qāwama* 'to resist, oppose'; *šarika* 'to participate' > III *šāraka* 'to enter into partnership with'; *xalafa* 'to lag behind, stay away' > III *xālafa* 'to be at variance with, differ from.'

(3) When the G-form immediately affects an object, Form III denotes an attempt to perform that act upon the object, often with the idea of competition, as *qatala* 'to kill' > III *qātala* 'to attempt to kill, fight with'; *šara'a* 'to throw down' > III *šāra'a* 'to wrestle with.'

78.2 Synopsis of Form III.

	ACTIVE	PASSIVE
PERFECT	فاعل <i>fā'ala</i>	فعل <i>fū'ila</i>
IMPERFECT	يفاعل <i>yufā'ilu</i>	يفاعل <i>yufā'alu</i>
SUBJUNCTIVE	يفاعل <i>yufā'ila</i>	يفاعل <i>yufā'ala</i>

JUSSIVE	يفاعل <i>yufā'il</i>	يفاعل <i>yufā'al</i>
IMPERATIVE	فاعل <i>fā'il</i>	— —
PARTICIPLE	مفاعل <i>mufā'il-</i>	مفاعل <i>mufā'al-</i>
VERBAL NOUN	مفاعلة (1) <i>mufā'alat-</i> فعال (2) <i>fi'āl-</i>	

Example from √*SHD*:

PERFECT	شاهد <i>šāhada</i>	شاهد <i>šūhida</i>
IMPERFECT	يشاهد <i>yušāhidu</i>	يشاهد <i>yušāhadu</i>
SUBJUNCTIVE	يشاهد <i>yušāhida</i>	يشاهد <i>yušāhada</i>
JUSSIVE	يشاهد <i>yušāhid</i>	يشاهد <i>yušāhad</i>
IMPERATIVE	شاهد <i>šāhid</i>	— —
PARTICIPLE	مشاهد <i>mušāhid-</i>	مشاهد <i>mušāhad-</i>
VERBAL NOUN	مشاهدة (1) <i>mušāhadat-</i> شهاد (2) <i>šihād-</i>	

REMARKS:

- (1) The basic lengthening of the C<sub>1</sub> vowel characteristic of this form applies to the perfect passive as well as the active.
- (2) The pronominal prefix vowel of the imperfect is *-u-*. Form III completes the set of forms that take this characteristic vowel in the imperfect: Forms II, III & IV.
- (3) Form III alone of all increased forms regularly produces two verbal nouns. With some roots usage is the sole criterion as to which of the two is produced. Where both are in use, it can be said generally that MUFĀ'ALAT- retains more of the verbal sense, while FI'ĀL- tends to be slightly more nominalized, as from √*QTL*, *muqātalat-* 'fighting, doing battle' and *qitāl-* 'battle, combat.'

78.3 Synopsis of Form III doubled verbs. Example from √*DRR*:

PERFECT	ضارّ <i>ḍārra</i>	ضورّ <i>ḍūrira</i>
IMPERFECT	يضارّ <i>yudārru</i>	يضارّ <i>yudārru</i>
SUBJUNCTIVE	يضارّ <i>yudārra</i>	يضارّ <i>yudārra</i>

JUSSIVE	يُضَارَ <i>yudārrali</i>	يُضَارَ <i>yudārrali</i>
	يُضَارِرُ <i>yudārir</i>	يُضَارِرُ <i>yudārar</i>
PARTICIPLE	مُضَارٍ <i>muḍārr-</i>	مُضَارٍ <i>muḍārr-</i>
VERBAL NOUN	مُضَارَةٌ (1) <i>muḍārrat-</i>	
	ضَرَارٌ (2) <i>ḍirār-</i>	

## REMARKS:

- (1) This is the only verbal form in Arabic to produce regularly a long vowel followed by a doubled consonant, but only long *-ā-* followed by a doubled consonant is tolerated phonetically.
- (2) The vocalic structure of the perfect passive overrides the tendency of the two like consonants to coalesce, hence *ḍūrira*. In all other forms, except the second jussive, the distinction between the active and passive is obscured.

78.4 Synopsis of Form III weak-*lām* verbs. Example from  $\sqrt{NDW}$ :

PERFECT	نَادَى <i>nādā</i>	نُودِيَ <i>nūdiya</i>
IMPERFECT	يُنَادِي <i>yunādī</i>	يُنَادَى <i>yunādā</i>
SUBJUNCTIVE	يُنَادِيَ <i>yunādiya</i>	يُنَادَى <i>yunādā</i>
JUSSIVE	يُنَادِ <i>yunādi</i>	يُنَادَا <i>yunāda</i>
IMPERATIVE	نَادِ <i>nādi</i>	— —
PARTICIPLE	مُنَادٍ <i>munādīn</i>	مُنَادَى <i>munādan</i>
VERBAL NOUN	مُنَادَاةٌ (1) <i>munādāt-</i>	
	نِدَاءٌ (2) <i>nidā'-</i>	

By this time these forms should not need explanation. Note especially that  $C_3w/y \rightarrow$  glottal stop after *-ā-* in the second noun.

**79 Reciprocal Verbs: Form VI.** Characteristic of the reflexive pattern of the reciprocal Form VI is the prefixed *ta-* of Form V. Form VI thus stands in relation to Form III exactly as Form V does to Form II. The basic pattern for Form VI is TAFĀ'ALA.

79.1 Form VI does not give a reflexive connotation so much as the sense of mutuality and reciprocity with regards to the signification of

Form III. Being mutual, or reciprocal, Form VI of necessity involves more than one person, and there is commonly no passive. Examples: *raḍiya* 'to be satisfied' > III *rāḍā* 'to try to please, conciliate' > VI *tarāḍā* 'to come to mutually satisfactory terms'; III *xālafa* 'to differ with' > VI *taxālafa* 'to be at odds one with another.'

A second—and fairly common—connotation of Form VI is the pretence of a quality, as *jahila* 'not to know' > VI *tajāhala* 'to feign ignorance'; *marīḍa* 'to be ill' > VI *tamāraḍa* 'to feign illness'; *nasiya* 'to forget' > VI *tanāsā* 'to pretend to forget.'

	ACTIVE	PASSIVE (rare)
PERFECT	تَفَاعَلَ <i>tafā'ala</i>	تُفُعِلَ <i>tufū'ila</i>
IMPERFECT	يَتَفَاعَلُ <i>yatafā'alu</i>	يُتَفَاعَلُ <i>yutafā'alu</i>
SUBJUNCTIVE	يَتَفَاعَلِ <i>yatafā'ala</i>	يُتَفَاعَلِ <i>yutafā'ala</i>
JUSSIVE	يَتَفَاعَلْ <i>yatafā'al</i>	يُتَفَاعَلْ <i>yutafā'al</i>
IMPERATIVE	تَفَاعَلْ <i>tafā'al</i>	— —
PARTICIPLE	مُتَفَاعِلٌ <i>mutafā'il-</i>	مُتَفَاعِلٌ <i>mutafā'al-</i>
VERBAL NOUN	تَفَاعُلٌ <i>tafā'ul-</i>	

See remarks (1) and (4) for Form V (§67.1).

79.3 Synopsis of Form VI for weak-*lām* verbs. Example from  $\sqrt{NSY}$ :

PERFECT	تَنَاسَى <i>tanāsā</i>
IMPERFECT	يَتَنَاسَى <i>yatanāsā</i>
SUBJUNCTIVE	يَتَنَاسِيَ <i>yatanāsā</i>
JUSSIVE	يَتَنَاسِ <i>yatanāsa</i>
IMPERATIVE	تَنَاسِ <i>tanāsa</i>
PARTICIPLE	مُتَنَاسٍ <i>mutanāsīn</i>
VERBAL NOUN	تَنَاسٍ <i>tanāsīn</i>

See remarks on Form V weak-*lām* verbs (§69.1).

79.4 A selective list of familiar roots in Forms III and VI:

FORM III		FORM VI
أخذ	take to task ( <i>bi-</i> for)	
راود	entice	
سالم	make peace	تسالم be reconciled
شاهد	witness	
عامل	trade, do business with	تعامل trade, do business with each other
قابل	confront, stand opposite	تقابل be face to face, get together
قاتل	fight with	
قاوم	oppose, resist	تقاوم resist each other
كاتب	write to	تكاتب correspond with each other
كاثر	outnumber	تكاثر band together
كالم	speak with	
		تلاوم blame each other
ماثل	resemble	تماثل resemble each other, be alike
		تمارض pretend to be sick
مانع	put up resistance to	
		تناسى pretend to forget
ناظر	argue, debate	تناظر dispute with one another
		تحاب love one another

## Vocabulary

- انس *'anisa (a) / 'anusa (u) 'uns-* be friendly, on intimate terms (*bi-'ilā* with); perceive; II *'annasa* put at ease, tame; III *'ānasa* be friendly, cordial to; IV *'ānasa* keep company, observe, espy; X *ista'nasa* be sociable, on familiar terms with
- اوى *'awā (ī)* seek shelter, refuge; IV *'awā* take refuge (*'ilā* at), give shelter to
- برك III *bāraka* bless (*fī*) someone/thing; VI *tabāraka* be blessed

- جهد III *jāhada* endeavor, strive; VIII *ijtahada* work hard, be industrious
- جاع *jā'a (ū) jaw'-* be hungry
- علو *'alā (ū) 'ulūw-* be high, tall, rise (*'an* above); VI *ta'ālā* be exalted (*'an* over), be sublime; (VI imperative) *ta'āla* come on!; X *ista'lā* rise, tower (*'alā* over), be master (*'alā* of)
- ندو III *nādā* call / cry out to, proclaim
- نفاق III *nāfaqa* be hypocritical, dissimulate; IV *'anfaqa* spend, expend
- هجر *hajara (i) hajr-/hijrān-* part company with, be separated from; III *hājara* migrate; VI *tahājara* desert each other, break up

## NOUNS

- إنس *'ins-* humanity (as opposed to beasts, djinn, &c.)
- بركة/بركات *barakat-* pl *-āt-* blessing
- ذنب/ذنوب *ḍamb-* pl *ḍunūb-* sin
- قبر/قبور *qabr-* pl *qubūr-* grave

## OTHER

- سبحان *subhāna* (+ construct) "glory be to"

## Exercises

(a) Read and translate:

- |                        |                     |                    |
|------------------------|---------------------|--------------------|
| ١١ قاتلوا في سبيل الله | ٦ لم يؤانسونا       | ١ إنهما يتحابان    |
| ١٢ ان الاخوين يتماثلان | ٧ الجهاد الاكبر     | ٢ الباب المقابل    |
| ١٢ مقاومتهم الاعداء    | ٨ تكاثر المجاهدين   | ٣ تعال             |
| ١٤ مهاجرون ومهاجرات    | ٩ بارك الله فيك     | ٤ تبارك الله       |
| ١٥ ليسالموا عدوهم      | ١٠ النساء لم يكلمنه | ٥ اوخذنا بما عملنا |
| ١٦ تقابلت الطائفتان    |                     |                    |

(b) Read and translate:

- ١ يجاهدون في سبيل الله ولا يخافون لومة لائم.
- ٢ ألم تر الى الذي حاج ابراهيم في ربه ان آتاه الله الملك إذ قال ابراهيم ربي الذي يحيى ويميت قال انا احى واميت قال ابراهيم فان الله ياتى

بالشمس من المشرق فأت بها من المغرب فبهت الذي كفر والله لا يهدي القوم الظالمين.<sup>1</sup>

٢ إن الذين آمنوا وهاجروا وجاهدوا بأموالهم وأنفسهم في سبيل الله والذين آووا ونصروا أولئك بعضهم أولياء بعض. والذين آمنوا ولم يهاجروا ما لكم من ولايتهم من شيء حتى يهاجروا. وإن استنصروكم في الدين فعليكم النصر إلا على قوم بينكم وبينهم ميثاق. والله بما تعملون بصير.<sup>2</sup>

٤ تبارك الذي بيده الملك وهو على كل شيء قدير.

٥ إذ قال موسى لاهله «إني آنست ناراً سأتيكم منها بخبر أو آتيكم بشهاب قبس» فلما جاءها نودي أن «بورك من في النار ومن حولها، وسبحان الله رب العالمين. انه انا الله العزيز الحكيم»<sup>3</sup>

٦ وهذا كتاب أنزلناه مبارك فاتبعوه واتقوا لعلكم تُرحمون.

٧ وما أصابكم فيبأذن الله وليعلم المؤمنين وليعلم الذين نافقوا وقيل لهم «تعالوا قاتلوا في سبيل الله أو ادفعوا» قالوا «لو<sup>4</sup> نعلم قتالاً لاتبعناكم»، هم للكفر يومئذ أقرب منهم للإيمان. يقولون بأفواههم ما ليس في قلوبهم والله أعلم بما يكتمون.<sup>5</sup>

٨ فأقبل بعضهم على بعض يتلومون.

٩ قال الله تبارك وتعالى «يا عبادي اني حرمت الظلم على نفسي وجعلته بينكم محرماً فلا تظالموا. يا عبادي كلكم ضالّ الا من هديته فاستهدوني اهدكم. يا عبادي كلكم جائع الا من اطعمته فاستطعموني اطعمكم. يا عبادي كلكم عار الا من كسوته فاستكسوني اكسكم. يا عبادي انكم تخطنون بالليل والنهار وانا اغفر الذنوب جميعاً فاستغفروني اغفر لكم»<sup>6</sup>

١٠ لا تمارضوا<sup>8</sup> فتمرضوا ولا تحفروا قبوركم فتموتوا.<sup>7</sup>

(c) Translate into Arabic:

<sup>1</sup>Hājjā dispute with; mašriq- east; mağrib- west; buhita be flabbergasted.

<sup>2</sup>Walāyat- friendship; miθāq- pact.

<sup>3</sup>Šihāb- qabas- borrowed flame; ħawla around.

<sup>4</sup>Law followed by the imperf. ind. gives the sense of “if only.”

<sup>5</sup>Dafa‘a (a) repel; yawma‘idin “on that day”; fam- pl ‘afwāh- mouth; katama (u) conceal.

<sup>6</sup>Ariya be naked; kasā (ū) clothe.

<sup>7</sup>Ḥafara (i) dig.

<sup>8</sup>See §67.4.

1. It is not seemly for you to rush to the spring. Ask me for water and I will give you to drink of what I have.

2. Let them enjoy their triumph over those who have oppressed the orphans of their people.

3. A proclaimer called out to the people of the city, saying, “Let the women and children take refuge at the mountain, and let the men strive until the fighting is concluded.”

4. The hypocrites say that they have spent much to feed the poor, but they have spent nothing and the poor have not been provided with sustenance.

5. The messenger was sent but was killed on his way, and so he was not able to give them the good news.

80.5 In the masculine singular of doubled roots, the vowel that would have separated C<sub>2</sub> and C<sub>3</sub> is thrown back onto the first consonant. The feminine and plural patterns are unaffected.

'deaf' اصمّ 'aṣammu صماء ṣammā'u صمّ ṣumm-

## Lesson Thirty-Six

**80 The Adjectival Pattern of Colors and Characteristics: 'AF'ALU.** Adjectives of colors and characteristics (generally physical defects) have special patterns that differ from the regular adjectival patterns encountered so far.

MASC. SING.	FEM. SING.	COMMON PL.
أفعل 'af'alu	فعاء fa'lā'u	فعل fu'l-

The plural of this pattern is used with *all plurals*, including inanimate things. Examples are:

'green'	أخضر 'axḍaru	خضراء xadṛā'u	خضر xuḍr-
'yellow'	أصفر 'aṣfaru	صفراء ṣafrā'u	صفر ṣufr-
'mute'	أبكم 'abkamu	بكماء bakmā'u	بكم bukm-

80.2 C<sub>2</sub>w roots are perfectly regular in formation.

'black'	أسود 'aswadu	سوداء sawdā'u	سود sūd-
'one-eyed'	أعور 'a'waru	عوراء 'awrā'u	عور 'ūr-

80.3 The only exception in the formation of C<sub>2</sub>y roots is the harmonization of the vowel of the plural to the y radical (\*uy → i).

'white'	أبيض 'abyaḍu	بيضاء baydā'u	بيض bīḍ-
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80.4 The weakness of C<sub>2</sub>w/y roots appears as *alif maqṣūra* in the masculine singular and -y- in the feminine and plural.

'blind'	أعمى 'a'mā	عمياء 'amyā'u	عمى 'umy-
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**81 Verbs of Colors and Characteristics: Form IX and Form XI.** Characteristic of the verb of colors and (physical) characteristics, Form IX, is the doubling of C<sub>3</sub>. The base pattern is IF'ALLA. There is no passive of this form.

81.1 Synopsis of Form IX. Example from √SWD:

PERFECT	افعل if'alla	أسود iswadda
IMPERFECT	يفعل yaf'allu	يسود yaswaddu
SUBJUNCTIVE	يفعل yaf'alla	يسود yaswadda
JUSSIVE	يفعل yaf'allali	يسود yaswaddali
	يفعل yaf'alil	يسود yaswadid
PARTICIPLE	مفعل muf'all-	مسود muswadd-
VERBAL NOUN	افعال if'ilāl-	اسوداد iswidād-

81.2 The verbs of this form are vitually limited to roots of color and physical characteristics, as 'aswadu 'black' > IX iswadda 'to become black, be blackened'; 'aṣfaru 'yellow' > IX iṣfarra 'to turn yellow, become jaundiced'; 'a'waju 'crooked' > IX i'wajja 'to be bent, crooked.'

81.3 Form XI (IF'ĀLLA) is characterized by lengthening the vowel before the doubled C<sub>3</sub> of Form IX. Form XI is quite rare and is indistinguishable from Form IX in meaning.

**82 Other Verbal Forms: XII–XV.** The remaining increased forms of the verb are too rare to deserve more than a passing listing. Almost all known examples of these are stative or qualitative and hence have no passive.

افوعل	XII IF'AW'ALA
افوعول	XIII IF'AWWALA
افعنلل	XIV IF'ANLALA
افعنلى	XV IF'ANLĀ

## Vocabulary

- بصر *baṣura (u) / baṣira (a) baṣar- + bi-* look, see, understand; II *baṣṣara* make see, enlighten; IV *'abṣara* see, behold; V *tabaṣṣara* reflect (*bi-lfi* on); X *istabṣara* be able to see
- صبح IV *'aṣbaḥa* become (in the morning); get / wake up in the morning
- فتو IV *'aftā* give / issue a (legal) opinion / counsel; X *istaftā* seek opinion / counsel from someone (acc.) (*fi* concerning)
- فرق *faraqa (u) farq-* separate, part (int.), distinguish (*bayna* between / among); II *farraqa* part, separate (trs.); III *fāraqa* disengage oneself from, part with, quit; V *tafarraqa* be separated, divided, scattered; VIII *iftaraqa* = V

## NOUNS AND ADJECTIVES

- أبكم *'abkamu* mute, dumb
- أبيض *'abyaḍu* white
- أحمر *'aḥmaru* red
- أخضر *'axḍaru* green
- أزرق *'azraqu* blue
- أسود *'aswadu* black
- أصفر *'aṣfaru* yellow
- أصم *'aṣammu* deaf
- أعمى *'a'mā* blind
- بصر/ابصار *baṣar-* pl *'abṣār-* vision, sight, insight
- دابة/دواب *dābbat-* (usually masc.) pl *dawābbu* beast, (riding) animal
- فتاوى/فتاوى *fatwā* pl *fatāwin/fatāwā* (legal) opinion, counsel
- صبح، صباح *ṣuḥḥ- / ṣabāḥ-* morning, dawn, daybreak

## OTHERS

- أما *'ammā* as for (topicalizer, with main clause introduced by *fa-*)

- بلى *balā* yes (affirmative response to a negative question, like *si* in French)
- وإن *wa-'in* even if

## Exercises

(a) Give the Arabic:

- |                      |                     |
|----------------------|---------------------|
| 1. red stones        | 7. a one-eyed devil |
| 2. black kings       | 8. white queens     |
| 3. a green tree      | 9. green trees      |
| 4. a blind hypocrite | 10. deaf mutes      |
| 5. a black book      | 11. a black calf    |
| 6. yellow houses     | 12. blue birds      |

(b) Read and translate:

- ١ استفت قلبك وإن أفتاك المفتون .
- ٢ لا تسمع الصمّ الدعاء إذا ولّوا مدبرين .
- ٣ يوم تبيضّ وجوه وتسودّ وجوه فأما الذين اسودّت وجوههم أكفرتم بعد إيمانكم؟ فذوقوا العذاب بما كنتم تكفرون . وأما الذين ابيضّت وجوههم ففي رحمة الله هم فيها خالدون .
- ٤ ألم تر أن الله أنزل من السماء ماء فتصبح الأرض مخضرة؟
- ٥ قل «من رب السموات والأرض؟» قل «الله» أفاتخذتم من دونه أولياء لا يملكون لأنفسهم نفعا ولا ضرا؟ قل «هل يستوى الأعمى والبصير أم هل تستوى الظلمات والنور أم جعلوا لله شركاء خلقوا كخلقه؟» قل «الله خالق كل شيء وهو الواحد»
- ٦ فلا تطع الكافرين وجاهدوهم جهاداً كبيراً .
- ٧ يا أيها الذين آمنوا لا تدخلوا بيوتاً غير بيوتكم حتى تستأذنوا وتسلموا على أهلها . ذلك خير لكم لعلكم تذكرون .
- ٨ إذا جاءك المنافقون قالوا «نشهد أنك لرسول الله» والله يعلم أنك لرسوله والله يشهد أن المنافقين لكاذبون .
- ٩ قل لنن اجتماعت الانس والجن على أن ياتوا بمثل هذا القرآن لا يأتون بمثله .
- ١٠ وإذا أخذ ربك من بني آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم «ألسن بريكم؟» قالوا «بلى شهدنا» أن تقولوا يوم القيامة «إنا كنا عن هذا غافلين» أو تقولوا «إنما أشرك آبائنا من قبل وكنا ذرية من بعدهم أفتهلكنا

بما فعل المبطلون؟<sup>1</sup>  
 ١١ ان شر الدواب عند الله الصم البكم.

(c) Translate into Arabic:

1. He almost appointed the worst of men as his successor, but a voice cried out from heaven, saying, “Your deeds will be reckoned.”

2. As for those who disobey God’s commands, the judge issued an opinion that they be killed.

3. At the end of this world God’s promise will be fulfilled, and everything—the sun, the moon and the stars, the stones and rivers of the earth, and the birds and beasts, and humankind and the djinn—will pass away; but God will abide.

4. Solomon was blessed by God as a prophet and king, and the djinn were tamed for him in order to break the stones for God’s house.

5. When they arose in the morning they beheld a green genie entering the city on a white beast.

6. The man pure of heart disengaged himself from his people in order to strive to draw near to God.

7. The hypocrites said, “Give us refuge from our enemy.” But when they entered among us they laid a plot to strike the black stone so that it would be broken.

## Lesson Thirty-Seven

**83 The Pattern of the Noun of Place: MAF’AL-.** The pattern for the place where an activity takes place is MAF’AL-.

83.1 G-form verbs that have *-a-* or *-u-* as the characteristic vowel of C<sub>2</sub> in the imperfect usually form the noun of place of the pattern MAF’AL(AT)-, the presence or absence of the feminine sign not being predictable. Verbs with *-i-* as the imperfect vowel form the noun of place on the pattern MAF’IL(AT)-. The plural of both MAF’AL(AT)- and MAF’IL(AT)- is MAFĀ’ILU.

Here follows a list of nouns of place derived from familiar roots:

مأمن	safe place	معمل	workshop
ماوى	shelter	مفرق	junction, intersection
مجرى	river-/watercourse	مقتل	mortal spot
محجر	quarry	مقام	place, position
محكمة	court	مكتب	school
مخرج	exit	مكان	place
مدخل	entrance	مملكة	kingdom
مذهب	way, route	منار	lighthouse
مسجد	mosque	منزل	halting-place, stage
مسكن	dwelling	منظر	watchtower
مسير	itinerary	مهاجر	place of emigration
مطلع	point of ascent (sun, star)	موضع	position, place

<sup>1</sup>Zuhūr- loins; ḍurriyyat- progeny; ‘an here, “lest”; ‘ahlaka destroy; ‘abṭala talk idly.

Note in this list that the third radical of C<sub>3</sub>w/y roots is replaced by *alif maqṣūra*. Since the *alif maqṣūra* takes the place of a radical consonant, the indefinite triptote ending is retained, i.e., they end in *-an* in the indefinite and *-ā* in the definite.

83.2 The noun of place for the increased forms is identical to the masculine-singular passive participle. Plurals are in *-āt*. Examples of such relatively rare nouns of place are:

مجمعات / مجتمع	meeting-place, communal gathering
متكأ / متكآت	cushion, couch (< <i>ittaka'</i> a to lean, recline)
مصلّى / مصلّيات	place of prayer, oratory
ملتقى / ملتقيات	meeting place, rendezvous, battlefield

**84 The Pattern of the Noun of Instrumentality: MIF'AL-** The pattern of nouns indicating implements and instruments is MIF'AL-. The vowel between C<sub>2</sub> and C<sub>3</sub> may be long, giving MIF'ĀL-. The plural of MIF'AL- is MAFĀ'ILU; the plural of MIF'ĀL- is MAFĀ'ĪLU. Examples of these patterns are:

منكأ / مأكيل	implement for eating (< <i>'akala</i> to eat)
مبارد / مبرد	file (< <i>barada</i> to file)
مثقال / مثاقيل	mithcal, a unit of weight (< <i>ḥaqla</i> to be heavy)
مجمر / مجامر	brazier (< <i>jamr</i> - embers)
مرآة / مرايا	mirror (< <i>ra'ā</i> to see)
مصباح / مصابيح	lantern, light (< <i>ṣabuḥa</i> to be radiant)
مضارب / مضارب	plectrum (< <i>daraba</i> to strike)
مفتاح / مفاتيح	opener, key (< <i>fataḥa</i> to open)

**85 The Patterns of Nouns of Instance (FA'LAT-) and Manner (FI'LAT-).**

85.1 The noun of instance, i.e., the noun that indicates the action or state of the verb done once, is on the pattern FA'LAT-. These nouns are used almost exclusively as cognate accusatives (see §29). Whereas the normal cognate accusative with the verbal noun may either strengthen or intensify the connotation of the verb or serve as a “dummy” carrier for

an adjective used adverbially, the noun of instance as cognate accusative means “once,” “one time.” For instance, in the construction

ضربني ضرباً شديداً	<i>ḍarabāni ḍarban ṣadīdan</i>	He struck me sharply.
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the cognate verbal noun may be replaced by the noun of instance:

ضربني ضربة	<i>ḍarabāni ḍarbatan</i>	He struck me once.
ضربني ضربتين	<i>ḍarabāni ḍarbatayni</i>	He struck me twice.

The noun of instance may also be modified like any cognate accusative.

ضربني ضربة شديدة	<i>ḍarabāni ḍarbatan ṣadīdatan</i>	He gave me a sharp blow.
ضربني ضربتين شدينتين	<i>ḍarabāni ḍarbatayni ṣadīdatayni</i>	He gave me two sharp blows.

85.2 The noun of manner, which indicates the manner in which something is done, is on the pattern FI'LAT-, e.g.:

ضحك < ضحكة	<i>ḍaḥika &gt; ḍiḥkat-</i>	manner of laughing
خلق < خلقة	<i>xalaqa &gt; xilqat-</i>	disposition
مشى < مشية	<i>mašā &gt; mišyat-</i>	manner of walking, gait

Theoretically all G-form verbs are susceptible to these two patterns; however, only a limited number of the potentially available ones are in actual use.

**86 Optative and Assertory Uses of the Perfect.** The verb in the perfect (negative with *lā*) is used to assert what is assumed or hoped to be a fact. This occurs in wishes, prayers, curses, &c. Such phrases commonly follow proper names.

النبي محمد صلى الله عليه وسلم	<i>an-nabīyu muḥammadun ṣallā llāhu 'alayhi wa-sallama</i>	The Prophet Muhammad—may God pray for him and grant him peace!
ابو بكر الصديق رضى الله عنه	<i>abū-bakrini ṣ-ṣiddīqu raḍīya llāhu 'anhu</i>	Abu-Bakr the Righteous—may God be pleased with him.



فلان بن فلان رحمه الله	<i>fulānu bnu fulānin raḥimahu llāhu</i>	So-and-So son of So-and-So—may God have mercy upon him.
الشيخ فلان كرم الله وجهه	<i>aš-šayxu fulānun kar-rama llāhu wajhahu</i>	Shaykh So-and-So—may God ennoble his countenance.
ابليس لعنه الله	<i>'iblisu la'anahu llāhu</i>	Iblis—may God curse him!
السلطان فلان دام ملكه	<i>as-sultānu fulānun dāma mulkuhu</i>	Sultan So-and-So—may his kingdom endure forever!

The standard phrases *tabāraka* and *ta'ālā*, which follow the name of God, may be translated as optatives, although it should be realized that they are clearly assertory in nature.

الله تبارك وتعالى	<i>allāhu tabāraka wa-ta'ālā</i>	God—blessed and exalted is (be) He!
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## Vocabulary

## VERBS

جزى	<i>jazā (i) jazā'</i> - requite, reward, punish ( <i>bi-/alā</i> for); III <i>jāzā</i> = G
حفظ	<i>ḥafiza (a) ḥifẓ-</i> preserve, protect, memorize; III <i>ḥāfaza</i> watch out (' <i>alā</i> for), be mindful (' <i>alā</i> of); VIII <i>iḥtafaza</i> + <i>bi-</i> guard, maintain; X <i>istahfaza</i> commit something (acc.) to the charge of (acc.)
حوط	IV ' <i>aḥāṭa</i> surround ( <i>bi-/hu</i> ) someone ( <i>bi-/hu</i> with); VIII <i>iḥtāṭa</i> be careful, on one's guard
سرق	<i>saraqa (i) sariqat-</i> steal, rob; VII <i>insaraqa</i> be / get stolen; VIII <i>istaraqa</i> filch, pilfer
فسد	<i>fasada (u) fasād-</i> rot, decay, be wicked, vain; IV ' <i>afsada</i> spoil, corrupt, act wickedly
نكر	<i>nakira (a)</i> not to know / recognize, deny, disown; IV ' <i>ankara</i> refuse to acknowledge, disavow, disclaim
وكل	<i>wakala (i) waki-/wukūl-</i> entrust (' <i>ilā</i> to); II <i>wakkala</i> authorize, put in charge ( <i>bi-</i> of); V <i>tawakkala 'alā</i> rely on, depend upon, put one's confidence in; VIII <i>ittakala</i> = V

## NOUNS

بضاعة/بضائع	<i>bidā'at-</i> pl <i>badā' i'u</i> wares, merchandise
شهاب/شهب	<i>šihāb-</i> pl <i>šuhub-</i> flame, shooting star
مثقال/مئاقيل	<i>miṯqāl-</i> pl <i>maṯāqīlu</i> small weight
معروف	<i>ma'rūf-</i> act of favor / kindness, good deed (opposite of <i>munkar-</i> )
مرجع/مراجع	<i>marji'-</i> pl <i>marāji'u</i> refuge, recourse, retreat
منكر	<i>munkar-</i> abomination, objectionable act

## IDIOM

استرق السمع *istaraqa s-sam'a* "he eavesdropped"

## Exercises

(a) Read and translate:

- ١ يا ابن آدم أقم الصلاة وأمر بالمعروف وأنه عن المنكر واصبر على ما أصابك .
- ٢ إن المتقين في مقام أمين في جنات وعيون لا يذوقون فيها الموت الا الموتة الأولى - وقاهم عذاب الجحيم<sup>1</sup>.
- ٣ يا بني إنها إن تك<sup>2</sup> مثقال حبة من خردل فتكن في صخرة او في السموات او في الارض يات بها الله . إن الله خبير<sup>3</sup>.
- ٤ ولتكن منكم امة يدعون الى الخير ويأمرون بالمعروف وينهون عن المنكر وأولئك هم المفلحون<sup>4</sup> ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات وأولئك لهم عذاب عظيم .
- ٥ وقالوا «إذا ضللنا في الارض أننا لفي خلق جديد؟» بل هم بلقاء ربهم كافرون . قل «يتوفاكم ملك الموت الذي وكل بكم ثم الى ربكم ترجعون» .
- ٦ ولقد جعلنا في السماء بروجا وزيناها للناظرين وحفظناها من كل شيطان الا من استرق السمع فاتبعه شهاب مبين<sup>5</sup>.
- ٧ قالت [ملكة سبأ] «يا ايها الملأ ائني ألقى الى كتاب كريم - انه من سليمان وانه

<sup>1</sup>*Jahim*- hell.

<sup>2</sup>*Taku*, apocopated form of *takun*.

<sup>3</sup>*Habbat*- seed; *xardal*- mustard; *saxrat*- rock.

<sup>4</sup>*Aftaha* be successful.

<sup>5</sup>*Burj*- pl *burūj*- constellation; *zayyana* decorate, embellish.

باسم الله الرحمن الرحيم ألا تعلوا على وأتوني مسلمين» قالت «يا ايها الملا أفتوني في امرى، وما كنت قاطعةً امرأ حتى تشهدوني» قالوا «نحن اولو قوة والامر اليك فانظري ماذا تامرين» قالت «إن الملوك اذا دخلوا قرية أفسدوها وجعلوا اعزةً اهلها اذلة، وكذلك يفعلون. واني مرسله اليهم بهديّة فناظرة بما يرجع المرسلون»<sup>1</sup>

٨ من اجل ذلك كتبنا على بنى اسرئيل انه من قتل نفساً بغير نفس او فساد في الارض فكاننا قتل الناس جميعاً، ومن احيها فكاننا احيا الناس جميعاً. ولقد جاءتهم رسلنا بالبينات ثم ان كثيراً منهم بعد ذلك في الارض لمسرفون.<sup>2</sup>

٩ الحكم اله واحد فالذين لا يؤمنون بالآخرة قلوبهم منكرة وهم مستكبرون.

(b) Translate into Arabic:

1. He put his brothers, whom he loved, in charge of all the kingdom.
2. When the evil-doers subjugated the village, some of the people submitted, others turned and fled, and others fought until they were slain.
3. The meaning of the prophet's words is to command the good and forbid the abomination.
4. The beasts can see and touch and taste; but man, to the exclusion of all beasts, has reason.
5. The friends of God who recite the beautiful verses of the Koran are rewarded with paradise, beneath which flow rivers eternally.
6. Go to the village of your fathers and hand over this legal opinion. If the inhabitants of the village refuse to acknowledge my rule over them, punish them severely for their disobedience.
7. I and my partners sought a legal opinion from the learned men of the religion.
8. Only the purified may touch this book.

<sup>1</sup>Qaṭa'a 'amran make a final decision; 'aziz- pl 'a'izzat- powerful; ḍalīl- pl 'aḍillat- base; hadīyat- pl hadāyā gift.

<sup>2</sup>Asrafa squander.

## Lesson Thirty-Eight

**87 Quadriliteral and Reduplicative Verbs.** There are many roots that are composed of four consonants instead of the normal three. These fall into two categories: they are either (1) of four different radicals, FA'LALA, or (2) of two radical consonants reduplicated, FALFALA.

The majority of quadrilaterals appear to be extensions in some fashion of existing trilateral roots, as *dahraja* 'to roll (trs.)' from *daraja* 'to roll up.' Others are clearly denominative, as *tarjama* 'to translate' from *tarjumat*- 'translation.'

Reduplicative verbs are almost all onomatopoeic in nature, as *waswasa* 'to whisper,' *xaṣṣaṣa* 'to rustle,' and *qa'qa'a* 'to clank, clatter.'

The base form of the quadrilaterals and reduplicatives conforms to Form II of the trilateral in vocalic patterning and participial formation. An example is *tarjama* 'to translate.'

	ACTIVE	PASSIVE
PERFECT	ترجم <i>tarjama</i>	ترجم <i>turjima</i>
IMPERFECT	يترجم <i>yutarjimu</i>	يترجم <i>yutarjamu</i>
IMPERATIVE	ترجم <i>tarjim</i>	— —
PARTICIPLE	مترجم <i>mutarjim-</i>	مترجم <i>mutarjam-</i>

The verbal noun of G-form quadrilaterals, though not predictable, tends to one of the patterns FA'LALAT- (as here, *tarjamat*-) or FI'LĀL-.

87.1 Form II of the quadrilateral, TAFALALA, corresponds in both form and meaning to Form V of the trilateral, as *tadaḥraja* 'to roll along (int.)' and *taṣayṭana* 'to act like a devil' (< *ṣayṭān*- 'devil').

PERFECT	تدحرج	<i>tadaḥraja</i>	تشيطان	<i>taṣayṭana</i>
IMPERFECT	يتدحرج	<i>yataḥraju</i>	يتشيطان	<i>yataṣayṭanu</i>
PARTICIPLE	متدحرج	<i>mutadaḥrij-</i>	متشيطان	<i>mutaṣayṭin-</i>
VERBAL NOUN	تدحرج	<i>tadaḥruj-</i>	تشيطان	<i>taṣayṭun-</i>

87.2 Form III of the quadrilateral—quite rare—corresponds formally to Form VII of the trilateral. The *-n-* is infix between C<sub>2</sub> and C<sub>3</sub>, however, rather than prefixed to the radical, IFANLALA. An example is √SLṬḤ *islanṭaḥa* 'to be broad, to be laid down flat.'

87.3 Form IV of the quadrilateral corresponds formally to Form IX of the trilateral. The pattern is IFALALLA. Examples are *iṭma'anna* 'to be calm, assured,' *iqṣa'arra* 'to be horrified,' and *iṣma'azza* 'to be disgusted.'

PERFECT	اطمان	<i>iṭma'anna</i>	اقشعر	<i>iqṣa'arra</i>
IMPERFECT	يطمئن	<i>yaṭma'innu</i>	يقشعر	<i>yaqṣa'irru</i>
PARTICIPLE	مطمئن	<i>muṭma'inn-</i>	مقشعر	<i>muqṣa'irr-</i>
VERBAL NOUN	اطمئنان	<i>iṭmi'nān-</i>	اقشعرار	<i>iqṣi'rār-</i>

**88 Impersonal Passives.** Verbs such as *ḡaḍiba 'alā* 'to be angry with' and *raḡiba fī* 'to be desirous of'—or almost any intransitive verb that takes a semantic object through a preposition—may form an impersonal passive construction. In the passive, the verb (or participle) is impersonal in the third-person masculine singular, and the semantic object of the active voice remains the prepositional complement in the passive.

غضبت عليهم	<i>ḡaḍibtu 'alayhim</i> (act.)	I got angry with them.
غُضِبَ عليهم	<i>ḡuḍiba 'alayhim</i> (pass.)	They suffered wrath.
المغضوب عليهم	<i>al-maḡḍūbu 'alayhim</i> (pass. part.)	those who are the object of (someone's) wrath

سجدوا للاصنام	<i>sajadū lil-'aṣnāmi</i> (act.)	They bowed down to the idols.
سُجِدَ للاصنام	<i>sujida lil-'aṣnāmi</i> (pass.)	The idols were bowed down to.
الاصنام المسجود لها	<i>al-'aṣnāmu l-masjūdu lahā</i> (pass. part.)	the idols that were bowed down to
رغبوا فيها	<i>raḡibū fihā</i> (act.)	They desired her.
رُغِبَ فيها	<i>ruḡiba fihā</i> (pass.)	She was desired.
الرغوب فيها	<i>al-marḡūbu fihā</i> (pass. part.)	the one (fem.) who is desired
أشار الى المرأة	<i>'aṣāra 'ilā l-mar'ati</i> (act.)	He pointed to the woman.
أشير الى المرأة	<i>'uṣīra 'ilā l-mar'ati</i> (pass.)	The woman was pointed to.
المرأة المشار اليها	<i>al-mar'atu l-muṣāru 'ilayhā</i> (pass. part.)	the woman who is / was pointed to

Whereas verbs that are wholly intransitive (like *ḡaḍiba* 'to get angry') or complete transitives in and of themselves (like *'aṣāra* 'to make an indication') form impersonal passives only, transitive verbs like *ba'aḥa* and quasi-transitives like *'atā bi-* form both personal and impersonal passives. In the personal passive the direct object (or, in the case of quasi-transitives like *'atā* that take an accusative of motion, the accusative) of the active becomes the subject of the passive, and the prepositional complement remains as in the active.

بعثوك الى	<i>ba'aḥūka 'ilayya</i>	They sent you to me.
بعثت الى	<i>bu'iḥta 'ilayya</i>	You were sent to me.
أتيتني بالكتاب	<i>'ataytanī bil-kitābi</i>	You brought me the book.
أتيت بالكتاب	<i>'utitu bil-kitābi</i>	I was brought the book.

In the impersonal passive the verb is 3rd-person masculine singular, and the complement of the preposition remains as in the active.

بعث الى	<i>bu'iḥta 'ilayya</i>	I was sent to (for).
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أتى بالكتاب *'utiya bil-kitābi*

The book was brought.

**89 The *Mā...Min* Clause.** The use of the indefinite relative pronoun *mā* 'that which' followed by the partitive-*min* construction will be frequently encountered. Although the construction is not difficult, it differs enough from the English mode of expression sometimes to cause problems in translation. Example:

ما تنفقوا من خير  
 فلانفسكم  
*wa-mā tunfiqū min*  
*xayrin fa-li-*  
*'anfusikum*

Whatever good you spend, it is for yourselves.

The example would be literally translated, "what you spend of good...." By and large, the most successful method of dealing with the *mā...min* construction is to translate what follows *min* first and then what follows *mā* as an English relative clause.<sup>1</sup>

ما يفتح الله للناس من  
 رحمة فلا ممسك لها  
 غفر له ما تقدم من ذنبه  
 وما تأخر  
*mā yaftaḥi llāhu lin-*  
*nāsi min raḥmatin*  
*fa-lā mumsika lahā*  
*ḡafara lahu mā*  
*taqaddama min*  
*ḡambihī wa-mā*  
*ta'axxara*

No one can withhold the mercy God opens to people. He forgave him his sins past and future.

## Vocabulary

### VERBS

رد *radda (u) radd-* send / bring / take back, ward off, return; reply ('*alā* to); V *taraddada* be reflected, recur; waver, be uncertain, hesitate; VIII *irtadda* go back, revert, apostasize ('*an* from); X *istaradda* reclaim, get back  
 حزن *ḥazina (a) ḥuzn-* be sad, grieved  
 طمأن IV *iṭma'anna/yaṭma'innu* be tranquil, at peace, assured

عوذ *'āḏa (ū) ma'āḏ-* seek protection (*bi-* with) (*min* from); II *'awwaḏa* place someone (acc.) under the protection (*bi-* of) (*min* against); X *ista'āḏa* = G  
 غاب *ḡāba (i) ḡayb-lḡiyāb-* be absent, vanish  
 قر *qarra (ali) qarr-* be cool; *qarrat 'aynuhu* he was glad, delighted (*bi-lfi* in)  
 هلك *halaka (i) halāk-* perish, die; IV *'ahlaka* destroy, cause to perish; X *istahlaka* exhaust oneself  
 وذر *√WḏR* (no perfect) *yaḏaru* leave; (+ jussive) let, allow  
 ينس/يياس *ya'isa (a) ya's-* despair, give up hope (*min* of); IV *'ay'asa* deprive of hope; X *istay'asa* = G

### NOUNS

حزن/احزان *ḥuzn-* pl *'ahzān-* sorrow, grief  
 صدقة/صدقات *ṣadaqat-* pl *-āt-* alms, charity  
 غيب/غيوب *ḡayb-* pl *ḡuyūb-* that which is invisible, the transcendental / supernatural (realm)  
 قرة العين *qurratu l-'ayni* joy, delight

### OTHER

لا...ولا *lā...wa-lā* neither...nor (in such constructions *lā* functions as an ordinary negative, affecting no case)

### Exercises

(a) Read and translate:

١ يا ايها النفس مطمئنة ارجعي الى ربك راضية مرضية فادخلي في عبادي وادخلي جنتي.  
 ٢ الا ان اولياء الله لا خوف عليهم ولا هم يحزنون؟ الذين آمنوا وكانوا يتقون لهم البشري في الحياة الدنيا وفي الآخرة.  
 ٣ ولا يزالون يقاتلونكم حتى يردوكم عن دينكم إن استطاعوا، ومن يردد منكم عن دينه فيمت وهو كافر.  
 ٤ أنفقوا من ما رزقناكم من قبل أن يأتي أحدكم الموت فيقول «رب لولا

<sup>1</sup>For a *mā...min* clause with *mahmā*, see p. 190, §73.2, last example.

- أخّرتني<sup>1</sup> الى اجل قريب فاصدق واكن من الصالحين» ولن يؤخر الله نفساً اذا جاء اجلها والله خبير بما تعملون .
- ٥ قل ان الموت الذي تفرّون منه فانه ملائكم ثم تردون الى عالم الغيب والشهادة فينبئكم بما كنتم تعملون .
- ٦ تلك آيات الكتاب وقرآن مبين ربما يودّ الذين كفروا لو كانوا مسلمين . ذرهم ياكلوا ويتمتعوا فسوف يعلمون وما اهلكتنا من قرية الا ولها كتاب معلوم .
- ٧ فاذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم<sup>2</sup> . انه ليس له سلطان على الذين آمنوا وعلى ربهم يتوكلون .
- ٨ عذابي أصيب به من اشاء ورحمتي وسعت كل شيء فسأكتبها للذين يتقون ويؤتون الزكاة والذين هم بآياتنا يؤمنون .
- ٩ اوحينا الى ام موسى أن «ارضعيه فاذا خفت عليه فالقيه في اليمّ ولا تخافي ولا تحزني . انا رادّوه اليك وجاعلوه من المرسلين» . فرددناه الى امّه كي تقرّ عينها ولا تحزن ولتعلم أن وعد الله حق ولكن اكثر الناس لا يعلمون . ولما بلغ اشدّه واستوى آتيناها حكماً وعلماً وكذلك نجزي المحسنين<sup>3</sup> .
- ١٠ انا أنزلنا التوراة فيها هدى ونور يحكم بها النبيون الذين أسلموا للذين هادوا والريانيون والاحبار بما استُحفظوا من كتاب الله وكانوا عليه شهداء ومن لم يحكم بما أنزل الله فالولئك الكافرون .

(b) Translate into Arabic:

1. When a man's appointed time has come, he gives up hope of life and is made to perish; but they sorrow not over him, for he will be sent forth at the day of resurrection.
2. Iblis disobeyed God's command to bow down to Adam, and so God punished him, and he was cast from heaven into the darkness.
3. We have been surrounded and are not able to go back, so let us seek refuge with those who will watch out for us.
4. All Muslims memorize verses from the Koran and recite them while they pray.

<sup>1</sup>*Law-lā* here introduces a question of rebuke, "Why did you not...?" In a conditional-type sentence with a following jussive, as here, it is best translated as an affirmative modal, "If you would only..."; '*axxara* reprieve, postpone.

<sup>2</sup>*Rajim*- stoned, accursed.

<sup>3</sup>*Arda'a* suckle; *yamm*- sea.

5. O you (m s) who pray, turn your face toward Mecca.
6. You (m pl) who have been put in charge of these orphans, when they have reached maturity give them their due.
7. The poor woman had despaired of life when a pious man passed by her dwelling and gave her alms.

بلغ أربعين سنة	<i>balāḡa 'arba'ina sanatan</i>	he attained (the age of) forty years
تسعة وتسعون اسماً	<i>tis'atun wa-tis'ūna sman</i>	ninety-nine names

Occasionally other cases and the plural number will be found after the numbers from 11 through 99.

90.2 'Hundred' is *mi'at-* (note irregular spelling). The hundreds are quite regularly formed as follows:

100	مائة	<i>mi'at-</i>	500	خمسمائة	<i>xamsu-mi'atin</i>
200	مائتان	<i>mi'atāni</i> (nom.)	600	ستمائة	<i>sittu-mi'atin</i>
		<i>mi'atayni</i> (obl.)	700	سبعمائة	<i>sab'u-mi'atin</i>
300	ثلاثمائة	<i>thalātu-mi'atin</i>	800	ثمانمائة	<i>ṡamāni-mi'atin</i>
400	أربعمائة	<i>'arba'u-mi'atin</i>	900	تسعمائة	<i>tis'u-mi'atin</i>

The hundreds are normally followed in construct by the *genitive singular* of the thing counted.

مائة سنة	<i>mi'ata sanatin</i>	for a hundred years
قبل مائتي سنة	<i>qabla mi'atay sanatin</i>	two hundred years ago

The hundreds are also occasionally followed by the *accusative plural* as an accusative of respect.

90.3 'Thousand' is *'alf-* (pl. *'ālāf-* and *'ulūf-*). It is counted like any regular masculine noun and is followed by the thing counted in the *genitive singular* in construct or with the partitive-*min* construction.

الف سنة	<i>'alfu sanatin</i>	a thousand years
ثلاثة آلاف من الملائكة	<i>ṡalāṡatu 'ālāfīn mina l-malā'ikati</i>	three thousand (of the) angels

90.4 Synopsis of the case and number governance of numbers.

NUMBER	COUNTED NOUN	CONCORD
1	<i>wāḡid(at)-</i>	follows the singular as a regular attributive adjective

## Lesson Thirty-Nine

**90 Higher Numbers.** The tens of numbers above 19 are formed as masculine plurals of the units—except for 20, which is formed from the root of 10.

20	عشرون	<i>'iṡrūna</i>	60	ستون	<i>sittūna</i>
30	ثلاثون	<i>ṡalāṡūna</i>	70	سبعون	<i>sab'ūna</i>
40	أربعون	<i>'arba'ūna</i>	80	ثمانون	<i>ṡamānūna</i>
50	خمسون	<i>xamsūna</i>	90	تسعون	<i>tis'ūna</i>

As sound masculine plurals, these numbers take genitive and accusative endings in *-ina*.

Compound numbers are formed from the declined units followed by *wa-* and the tens:

أحد وعشرون	<i>'aḡadun wa-'iṡrūna</i>	twenty-one (masc. nom.)
اثنان وعشرون	<i>iṡnāni wa-'iṡrūna</i>	twenty-two (masc. nom.)
ثلاثة وعشرون	<i>ṡalāṡatun wa-'iṡrūna</i>	twenty-three, &c.

Note that the 'one' in 'twenty-one' &c. is *'aḡad-* (fem. *'iḡdā*), as in 'eleven' (see §63).

90.1 From 11 through 99, things counted are normally in the *accusative singular* following the number.

ثلاثون يوماً	<i>ṡalāṡūna yawman</i>	thirty days
--------------	------------------------	-------------

2	<i>iθn(at)āni/-ayni</i> follows the dual as a regular attributive adjective	
3–10	genitive plural	chiastic concord applies
11–99	accusative singular	chiastic concord applies to units 3–9; ‘ten’ in teens takes normal concord; tens from 20 on unaffected
100–999	gen. sing. in construct; occasionally acc. pl.	chiastic concord applied to units 3–9 only
1000+	gen. sing. in construct; or <i>min</i> + plural	chiastic concord applies to units 3–9 only

90.5 Mixed numbers are generally read in the following order: thousands, hundreds, units, tens. *The last element read determines the number and case of the thing counted.*

اربعة آلاف وخمسمائة	<i>'arba'atu 'ālāfīn wa-xamsu-mi'atin wa-sittatu farāsixa</i>	4506 leagues
الغان وسبعة عشر فرسخاً	<i>'alfāni wa-sab'ata-'ašara farsaxan</i>	2017 leagues
الف ومائتا فرسخ	<i>'alfun wa-mi'atā farsaxin</i>	1200 leagues

**91 Numerals and the *Abjad* System.** The numerals in common use in Arabic for the last millennium or so, the immediate source of our own “Arabic” numerals, were borrowed by Islamic civilization from the Indian subcontinent.

١ 1	٢ 3	٥ 5	٧ 7	٩ 9
٢ 2	٤ 4	٦ 6	٨ 8	١٠ 10

Compound numbers are written from left to right, exactly as our own numbers.

Except for mathematical calculation, the “Indian” numerals were not commonly used for numbering; instead, the *abjad* system, common to

Semitic languages, was used. In this system each letter of the alphabet stands for a number, the order of which preserves the ancient Semitic alphabetical order that was discarded by the Arabic philologists in favor of the order by shape common today.

ا	1	ك	20	ش	300
ب	2	ل	30	ت	400
ج	3	م	40	ث	500
د	4	ن	50	خ	600
هـ	5	س	60	ذ	700
و	6	ع	70	ض	800
ز	7	ف	80	غ	900
ح	8	ص	90	ظ	1000
ط	9	ق	100		
ي	10	ر	200		

These numbers are indicated in the manuscript tradition by a *madda* or line placed over the numerical letters, e.g. شسه = 365.

### Vocabulary

#### VERBS

توب	<i>tāba (ū) tawbat-</i>	turn away ('an from), renounce, relent, repent ('ilā towards)
شور	IV <i>'ašāra + 'ilā</i>	make a sign, indicate
صوم	<i>šāma (ū) šiyām-/šawm-</i>	fast
عد	<i>'adda (u) 'add-</i>	count, number
غلب	<i>ğalaba (i) ġalabat-</i>	subdue, vanquish
نكح	<i>nakaḥa (i) nikāḥ-</i>	marry
وضع	VI <i>tawāḍa'a</i>	be humble

#### NOUNS AND ADJECTIVES

الف / آلاف ، الوف	<i>'alf-</i> pl <i>'ālāf-/ ulūf-</i>	thousand
سنة / سنون ، سنوات	<i>sanat-</i> pl <i>sinūna / sanawāt-</i>	year
شهر / شهور ، اشهر	<i>šahr-</i> pl <i>šuhūr-/ ašhur-</i>	month

عام/اعوام 'ām- pl 'a'wām- year

عدة 'iddat- number

مائة/مئات mi' at- pl mi' āt- hundred

متتابع mutatābi'- consecutive

مرة/مرات، مرار marrat- pl -āt-/mirār- time, instance

مسكين/مساكين miskīn- pl masākīnu poor, unfortunate

### Exercises

#### (a) Read and translate

- ١ افتترقت اليهود على احدى وسبعين فرقة وتفرقت النصارى على اثنتين وسبعين فرقة وستتفرق امتى على ثلاث وسبعين ملة كلها فى النار الا واحدة. (حديث نبوى)
- ٢ يا ايها النبي حرّض<sup>1</sup> المؤمنين على القتال - إن يكن منكم عشرون صابرون يغلبوا مائتين. وإن يكن منكم مائة يغلبوا ألفاً. وإن يكن منكم ألف يغلبوا الفين باذن الله والله مع الصابرين.
- ٣ استغفر لهم او لا تستغفر لهم - إن تستغفر لهم سبعين مرة فلن يغفر الله لهم. ذلك بأنهم كفروا بالله ورسوله والله لا يهدى القوم الفاسقين.
- ٤ فمن لم يستطع ذلك فصيام شهرين متتابعين فمن لم يستطع فإطعام ستين مسكيناً.
- ٥ الزانية والزانى فاجلدوا كل واحد منهما مائة جلدة ولا تأخذكم بهما رافة فى دين الله إن كنتم تؤمنون بالله واليوم الآخر وليشهد عذابهما طائفة من المؤمنين. الزانى لا ينكح الا زانية او مشركة والزانية لا ينكحها الا زان او مشرك وحرم ذلك على المؤمنين. والذين يرمون المحصنات ثم لم يأتوا باربعة شهداء فاجلدوهم ثمانين جلدة ولا تقبلوا لهم شهادة ابداً وأولئك هم الفاسقون الا الذين تابوا من بعد ذلك وأصلحوا فإن الله غفور رحيم.<sup>2</sup>
- ٦ ان الله خلق الارواح قبل الاجسام<sup>3</sup> بالفى سنة.
- ٧ ان الله ينظر فى كل يوم وليلة ثلاثمائة وستين نظرة الى قلب المؤمن.

- ٨ خُيرتُ بين ان اكون نبياً مَلَكاً او اكون نبياً عبداً فأشار الى جبريل (عليه السلام) ان «تواضع» فقلت «بَل اكون نبياً عبداً - اشبع يوماً واجوع يوماً».<sup>1</sup>
- ٩ ان عدة الشهور عند الله اثنا عشر شهراً فى كتاب الله يوم خلق السموات والارض.
- ١٠ وما كان لمؤمن ان يقتل مؤمناً الا خطأ ومن قتل مؤمناً خطأ فتحرير رقبة مؤمنة ودية مسلمة الى اهله الا ان يصدقوا فإن كان من قوم عدو لكم وهو مؤمن فتحرير رقبة مؤمنة وإن كان من قوم بينكم وبينهم ميثاق فدية مسلمة الى اهله وتحرير رقبة مؤمنة فمن لم يجد فصيام شهرين متتابعين توبةً من الله وكان الله عليماً حكيماً.<sup>2</sup>

<sup>1</sup>Harraḍa encourage.

<sup>2</sup>Jalada (i) flog; jaldat- lash; ra'fat- pity; ramā here means "cast aspersions, accuse"; muḥṣanat- chaste woman; 'aṣḥaha reform.

<sup>3</sup>Jism- pl 'ajsām- body.

<sup>1</sup>Xayyara give a choice; ṣabi'a be satiated, full.

<sup>2</sup>Harrara manumit, set free; raqabat- slave; diyat- bloodmoney; tatāba'a be consecutive.



92.2 The ordinals from '1st' through '10th' may be (1) the first member of a construct phrase followed by a plural, as

هو رابع الرجال	<i>huwa rābi'u r-rijāli</i>	He is the fourth of the men.
هي خامستهن	<i>hiya xāmisatuhunna</i>	She is the fifth of them.

or (2) a regular attributive adjective following the modified noun.

الجزء السابع	<i>al-juz' u s-sābi'u</i>	the seventh section
في جزءين الرابع والخامس	<i>fi l-juz' ayni r-rābi'i wal-xāmisi</i>	in the fourth and fifth sections

92.3 From '11th' on, the ordinals must follow the nouns they modify as attributive adjectives. From '11th' through '19th,' the ordinals are indeclinable. From '20th' on, the units are fully declinable and the tens are identical to the cardinal tens.

الجزء الرابع عشر	<i>al-juz' u r-rābi' a 'ašara</i>	the 14th section
في الليلة التاسعة عشرة	<i>fi l-laylati t-tāsi' ata 'ašrata</i>	on the 19th night
الجزء الحادي والعشرون	<i>al-juz' u l-ḥādī wal-'išrūna</i>	the 21st section
في الجزء التاسع والعشرين	<i>fi l-juz' i t-tāsi' i wal-'išrīna</i>	in the 29th section

93 Fractions. From 'a third' through 'a tenth,' the fractions are formed on the pattern FU'UL- (exclusively in Koranic Arabic) or FU'UL- (more common in post-Koranic). The plural of both is on the pattern 'AF'ĀL-. As in most languages, 'half' is a suppletion form and has nothing to do with the number 'two.'

$1/2$ نصف	<i>nisf-</i>	$3/4$ ثلاثة ارباع	<i>ḥalāḥatu 'arbā'in</i>
$1/3$ ثلث	<i>ḥul(u)θ-</i>	$5/6$ خمسة اسداس	<i>xamsatu 'asdāsīn</i>
$2/3$ ثلثان	<i>ḥul(u)θāni</i>	$7/10$ سبعة اعشار	<i>sab'atu 'a'šarin</i>
ربع الارض المسكون	<i>rub'u l-'arḍi l-maskūnu</i>		the inhabited quarter of the earth

## Lesson Forty

92 Ordinal Numbers. The ordinal numbers are formed from the radicals of the cardinal numbers on the active-participial pattern FĀ'IL-, which is in every respect a regular adjectival pattern. The chiasitic concord of the cardinals does not apply to the ordinals. The only irregularly formed ordinals are 'awwal- 'first' (fem. 'ūlā), a suppletion form that does not derive from the number 'one,' and sādīs- 'sixth,' which reflects the original radicals of 'six,' which have fallen together as -tt- in the cardinal number.

1st	الاول	<i>al-'awwalu</i> (m)	5th	الخامس	<i>al-xāmisu</i>
	الاولى	<i>al-'ūlā</i> (f)	6th	السادس	<i>as-sādisu</i>
2nd	الثاني	<i>aθ-θāni</i> (m)	7th	السابع	<i>as-sābi'u</i>
	الثانية	<i>aθ-θāniyatu</i> (f)	8th	الثامن	<i>aθ-θāminu</i>
3rd	الثالث	<i>aθ-θāliθu</i>	9th	التاسع	<i>at-tāsi'u</i>
4th	الرابع	<i>ar-rābi'u</i>	10th	العاشر	<i>al-'āširu</i>

92.1 From '11th' through '19th,' the ordinals are indeclinable in -a. Both parts of the number agree in gender with the noun described.

MODIFYING MASCULINE NOUNS	MODIFYING FEMININE NOUNS		
الحادي عشر	<i>al-ḥādīya 'ašara</i>	الحادية عشرة	<i>al-ḥādīyata 'ašrata</i>
الثاني عشر	<i>aθ-θāniya 'ašara</i>	الثانية عشرة	<i>aθ-θāniyata 'ašrata</i>
الثالث عشر	<i>aθ-θāliθa 'ašara</i>	الثالثة عشرة	<i>aθ-θāliθata 'ašrata</i>
الرابع عشر	<i>ar-rābi'a 'ašara</i>	الرابعة عشرة	<i>ar-rābi'ata 'ašrata</i>

and so on.

الجزء في ثلثي الجزء *fi θul(u)θayi l-juz'i* in two thirds of the section

Above 'a tenth,' fractions must be expressed periphrastically.

وزعموا ان جرم القمر	<i>wa-za amū 'anna</i>	And they have
جزء من تسعة وثلاثين	<i>jirma l-qamari</i>	asserted that the
جزءاً وربع جزء من جرم الارض	<i>juz' un min tis'atin</i>	mass of the moon is
	<i>wa-θalāθīna juz' an</i>	one part of 39 <sup>1</sup> / <sub>4</sub>
	<i>wa-rub'i juz' in min</i>	parts of the earth's
	<i>jirmi l-'arđi</i>	mass (i.e., <sup>1</sup> / <sub>39.25</sub> of the earth's mass).

**94 Distributives.** The distributive numbers from 'three by three' up to 'ten by ten' are formed on the diptote pattern FU'ĀLU. 'Two by two' is an exceptional form, *maθnā*.

فدخلوا مثني وثلاث وربع	<i>fa-daxalū maθnā wa-θulāθa wa-rubā'a</i>	And they entered two by two, three by three, and four by four.
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**95 The Islamic Calendar.** The Hegira Era begins with the migration (*hijrat-*) of the Prophet Muhammad from Mecca to Medina in A.D. 622. The Islamic year is based on the old Arabian succession of twelve lunar months, which are:

محرم <i>muharram-</i>	رجب <i>rajab-</i>
صفر <i>šafar-</i>	شعبان <i>ša'bānu</i>
ربيع الاول <i>rabi'u l-'awwalu</i>	رمضان <i>ramaḏānu</i>
ربيع الثاني <i>rabi'u θ-θānī</i>	شوال <i>šawwālu</i>
جمادى الاولى <i>jumāda l-'ūlā</i>	ذو القعدة <i>ðu l-qa'dati</i>
جمادى الآخرة <i>jumāda l-'āxiratu</i>	ذو الحجة <i>ðu l-ħijjati</i>

Since the year is lunar, it bears no readily discernable relation to the solar year and falls 11<sup>1</sup>/<sub>4</sub> days short of the solar year annually. The formulae for conversion are:

$$\text{A.D.} = (\text{A.H.} \times 0.970225) + 621.54$$

$$\text{A.H.} = (\text{A.D.} - 621.54) \div 0.970225$$

For the Syro-Mesopotamian months and the days of the week, see Appendix H.

### Vocabulary

#### VERBS

حج	<i>ħajja (u) ħajj-</i>	make the pilgrimage to Mecca
دفع	<i>dafa'a (a) daf'-</i>	push away, repel
زيد	<i>zāda (i) ziyādat-</i>	be more ('alā than), increase (int.); II <i>zayyada</i> increase (trs.); VIII <i>izdāda</i> grow, multiply
طاب	<i>tāba (i) tibat-</i>	be good, pleasant
وصى	II <i>waššā</i> & IV <i>'awšā</i>	charge ( <i>bi-</i> with), recommend; bequeath ( <i>bi-</i> ) something ( <i>li-</i> to)
وقع	<i>waqa'a (a) wuqū'-</i>	befall, occur, fall down

#### NOUNS

انثى	<i>'unθā</i>	female
جزء/اجزاء	<i>juz'-</i>	pl <i>'ajzā'</i> - part, section
ذكر	<i>ḏakar-</i>	male
طيب	<i>ṭayyib-</i>	good, pleasant, agreeable; <i>tīb-</i> perfume, pleasant aroma
نصف	<i>nišf-</i>	half
وصية/وصايا	<i>wašiyat-</i>	pl <i>wašāyā</i> bequest, legacy; directive, commandment

### Exercises

(a) Read and translate:

- ١ لقد كفر الذين قالوا ان الله ثالث ثلاثة.
- ٢ قال النبي «حُبِّبَ الَى من دنياكم ثلاث - الطيب والنساء وجُعِلت قرة عينى فى الصلاة».
- ٣ وان خفتم الا تقسطوا فى اليتامى فانكجوا ما طاب لكم من النساء مثنى وثلاث وربع.<sup>١</sup>
- ٤ يستعجلونك بالعذاب ولن يخلف الله وعده وان يوماً عند ربكم كالف

<sup>1</sup> *Aqsaṭa fi* be equitable to.

سنة مما تعدّون .

٥ سال سائل بعذاب واقع للكافرين - ليس له دافع من الله ذى المعارج -  
 تعرج الملائكة والروح اليه فى يوم كان مقداره خمسين الف سنة فاصبر  
 صبراً جميلاً إنهم يرونه بعيداً ونراه قريباً- يوم تكون السماء كالمهل وتكون  
 الجبال كالمهن.<sup>1</sup>

٦ يوصيكم الله فى اولادكم - للذكر مثل حظ الانثيين. فإن كن نساء فوق  
 اثنتين فلهن ثلثا ما ترك. وإن كانت واحدة فلها النصف. ولأبويه لكل واحد  
 منهما السدس مما ترك إن كان له ولد. فإن لم يكن له ولد وورثه ابواه فلأمه  
 الثلث. فإن كان له اخوة فلأمه السدس من بعد وصية يوصى بها ودين.<sup>2</sup>

٧ ولكم نصف ما ترك ازواجكم إن لم يكن لهن ولد. فإن كان لهن ولد فلكم  
 الربع مما تركن من بعد وصية يوصين بها او دين. ولهن الربع مما تركتم إن لم  
 يكن لكم ولد. فإن كان لكم ولد فلهن الثمن مما تركتم من بعد وصية  
 توصون بها او دين. وإن كان رجل يورث كلالة او امرأة وله اخ او اخت  
 فلكل واحد منهما السدس. فإن كانوا اكثر من ذلك فهم شركاء فى الثلث  
 من بعد وصية يوصى بها ودين غير مضار - وصية من الله والله عليم حكيم.<sup>3</sup>

## Supplementary Readings from the *Hadith* Literature

(Glossed words marked with asterisks)

### I. The First Three Sent to Hell

عن \* ابى هريرة (رضى الله عنه) عن النبى (صلى الله عليه وسلم)  
 قال ان الله تبارك وتعالى اذا كان يوم القيامة ينزل الى العباد  
 ليقضى بينهم وكل امة جاثية\* فأول من يدعونه رجل جمع\* القرآن  
 ورجل قُتل فى سبيل الله ورجل كثير المال. فيقول الله للقارئ\* «ألم  
 أعلمك ما أنزلتُ على رسولى؟» قال «بلى يا رب» قال «فماذا عملت  
 فيما\* علمت؟» قال «كنت أقوم به آناً\* الليل وآناً النهار» فيقول  
 الله له «كذبت» وتقول له الملائكة «كذبت» ويقول الله «بل أردت أن  
 يقال إن فلاناً قارئٌ فقد قيل ذاك\*»

فيؤتى بصاحب المال فيقول الله له «ألم أوسع عليك حتى لم أدعك  
 تحتاج\* الى احد؟» قال «بلى يا رب» قال «فما عملت فيما آتيتك؟»  
 قال «كنت أصل الرحم\* وأصدق» فيقول الله له «كذبت» وتقول له  
 الملائكة «كذبت» ويقول الله تعالى «بل أردت ان يقال فلان جواد\* ،  
 فقد قيل ذاك»

'an in a *hadith* indicates a transmitter  
*jaṭā* (ū) bend the knee  
*jama'a* (a) *l-qur'āna* memorize the  
 Koran  
*fīmā* = *fī mā* with regards to that which  
 'ānā' a throughout

*ḍāka* variant of *ḍālika*  
*wada'a* (a) let (+ imperf. ind.)  
*iḥtāja* 'ilā be in need of  
*waṣala* (i) *r-rahīma* maintain family  
 ties  
*jawād-* generous

<sup>1</sup>*Ma'raj-Ima'ariju* height; 'araja (u) ascend; *muhl-* molten metal; 'ihn- tufts of wool.

<sup>2</sup>*Hazz-* portion; *dayn-* debt.

<sup>3</sup>*Kalālat-* distant heir.

ويؤتى بالذى قُتل فى سبيل الله فيقول الله له «فماذا قُتلت؟»  
 فيقول «أمرتُ بالجهاد\* فى سبيلك فقاتلت حتى قتلت» فيقول الله  
 تعالى له «كذبت» وتقول له الملائكة «كذبت» ويقول الله «بل اردت ان  
 يقال فلان جرىء\* فقد قيل ذاك»  
 ثم ضرب رسول الله صلى الله عليه وسلم على ركبتى\* فقال «يا ابا  
 هريرة اولئك الثلاثة اول خلق الله تسعّر\* بهم النار يوم القيامة.»

*jihād*- holy war  
*jarī*' - bold, courageous  
*rukbat*- knee

*tasa'ara (issa'ara, see §67.3) bi-* be  
 kindled with

## II. Intercession on Judgment Day

عن أنس (رضى الله عنه) عن النبي (صلى الله عليه وسلم) قال:  
 يجتمع\* المؤمنون يوم القيامة فيقولون «لو\* استشفعنا\* الى رينا»  
 فيأتون آدم فيقولون «انت ابو الناس. خلقك الله بيده واسجد لك  
 ملائكته وعلمك اسماء كل شىء فاشفع\* لنا عند ربك حتى يريحنا\*  
 من مكاننا هذا» فيقول «لست هناكم\*» ويذكر ذنبه فيستحيى\*  
 فيقول «اوتوا نوحاً فانه اول رسول بعثه الله الى اهل الارض» فيأتونه  
 فيقول «لست هناكم. اوتوا موسى عبد الله كلمه الله واعطاه التوراة»  
 فيأتونه فيقول «لست هناكم» ويذكر قتل النفس بغير نفس\*  
 فيستحيى من ربه فيقول «اوتوا عيسى عبد الله ورسوله وكلمة الله  
 وروحه» فيأتونه فيقول «لست هناكم. اوتوا محمداً صلى الله عليه وسلم

*ijtima'a* be gathered  
*law* (optative) "if only we could"  
*istašfa'a 'ilā* seek intercession with  
*šafa'a (a)* intercede  
*'arāḥa* relieve  
*lastu hunākum* "I'm not in a position to  
 help you" (for the *-kum* ending on  
*hunāka* "there," see p. 110, note 3)

*istaḥyā* be ashamed  
*xalil-* friend (*Xalīlu llāhi* is Abraham's  
 epithet)  
*qatlu n-naḥsi bi-ḡayri naḥsin* "to take a  
 life other than in compensation for  
 another" (for the circumstances of  
 Moses' murder of an Egyptian, see  
 Kor. 28:15–19)

عبدأ غفر الله له ما تقدم من ذنبه وما تاخر\*» فيأتوننى\* فانطلق  
 حتى أستأذن على ربي فيؤذن. فاذا رايت ربي وقعت\* ساجداً  
 فيدعنى\* ما شاء الله. ثم يقال «ارفع\* رأسك وسل\* ، تُعطه. وقل ،  
 يُسمع. واشفع ، تُشفع.» فأرفع رأسى فأحمد\* بتحميد يعلمنيه ثم  
 أشفع فيحدّ\* لى حدأ فأدخلهم الجنة. ثم أعود اليه فاذا رايت ربي  
 مثله ثم أشفع فيحدّ لى حدأ فأدخلهم الجنة. ثم أعود الثالثة ثم أعود  
 الرابعة فأقول «ما بقى\* فى النار إلا من حبسه\* القرآن ووجب\* عليه  
 الخلود.»

*mā taqaddama min ḡambihi wa-mā*  
*ta'axxara* "his sins past and future"  
 (see §89)

*ya' tūnani* the Prophet is speaking here  
*waqa'a (a)* fall down  
*wada'a (a)* allow  
*rafa'a (a)* raise  
*sal* (alternative imperative of *sa'ala*).

The three constructions that follow are  
 conditionals in which the protasis is  
 imperative.

*ḥamida (a)* praise; *ḥammada* extol  
*ḥadda (u) ḥadd-* limit  
*baqiya (ā)* remain  
*ḥabasa (i)* confine, keep back  
*wajaba (i) 'alā* be incumbent upon

## III. The Prophet's Ascension to Heaven

حدثنا شيبان بن فروخ. حدثنا حماد بن سلمة. حدثنا ثابت  
 البناني عن أنس بن مالك ان رسول الله صلى الله عليه وسلم قال:  
 أتيت بالبراق\* وهو دابة ابيض طويل\* فوق الحمار\* ودون  
 البغل\* يضع حافره عند منتهى طرفه\*. قال فركبته\* حتى أتيت

*burāq-* Buraq, the mythical animal on  
 which the Prophet ascended into  
 heaven; it is often depicted as a  
 winged horse with with head of a  
 human female  
*tawil-* tall  
*himār-* donkey

*baḡl-* mule  
*ḥāfir-* hoof  
*yaḍa'u ḥāfirahu 'inda muntahā ṭarfīhi*  
 "which in one step could go as far as  
 it could see"  
*rakiba (a)* ride, mount

بيت المقدس\* . قال فربطته\* بالحلقة\* التي يربط بها الانبياء . قال  
ثم دخلت المسجد فصليت فيه ركعتين\* . ثم خرجت فجااءني جبريل  
عليه السلام بآءاء\* من خمر\* واءاء من لبن\* فاخترت اللبن فقال  
جبريل «اخترت الفطرة\*»

ثم عرج\* بنا الى السماء الاولى فاستفتح\* جبريل فقيل له «من  
انت؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد بعث  
اليه؟» قال «قد بعث اليه» ففتح\* لنا فاذا انا بآءم فرحب\* بي ودعا  
لى بخير.

ثم عرج بنا الى السماء الثانية فاستفتح جبريل عليه السلام فقيل  
«من انت؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد  
بعث اليه؟» قال «قد بعث اليه» ففتح لنا فاذا انا بابنى الخالة\* عيسى  
ابن مريم ويحيى\* بن زكرياء صلوات الله عليهما فرحبا ودعوا لى  
بخير.

ثم عرج بى الى السماء الثالثة فاستفتح جبريل عليه السلام فقيل  
«من انت؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد  
بعث اليه؟» قال «قد بعث اليه» ففتح لنا فاذا انا بيوسف اذا هو قد  
أعطى شطر الحسن\* فرحب ودعا لى بخير.

ثم عرج بنا الى السماء الرابعة فاستفتح جبريل عليه السلام فقيل  
«من هذا؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد  
بعث اليه؟» قال «قد بعث اليه» ففتح لنا فاذا انا بادريس فرحب

*baytu l-maqdisi* Jerusalem  
*rabaṭa (i)* tie  
*ḥalqat-* (hitching) ring  
*rak'at-* kneeling  
*'inā'* - vessel  
*xamr-* wine  
*laban-* milk  
*fiṭrat-* innate disposition (to Islam)  
*'araja (u)* ascend  
*istaftaḥa* ask for something to be

opened, request admittance  
*fataḥa (a)* open  
*raḥḥaba bi-* welcome  
*xālat-* maternal aunt (according to  
legend, John's mother Elizabeth was  
Mary's aunt; John and Jesus were  
thus maternal cousins)  
*Yahyā* John  
*ṣaṭru l-ḥusn* half of (all) beauty

ودعا لى بخير. قال الله عز وجل\* وَرَفَعْنَاهُ مَكَاناً عَلِيًّا (سورة مريم  
آية ٥٧).

ثم عرج بى الى السماء الخامسة فاستفتح جبريل. قيل «من  
انت؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد بعث  
اليه؟» قال «قد بعث اليه» ففتح لنا فاذا انا بهرون فرحب ودعا لى  
بخير.

ثم عرج بى الى السماء السادسة فاستفتح جبريل عليه السلام قيل  
«من هذا؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد  
بعث اليه؟» قال «قد بعث اليه» ففتح لنا فاذا انا بموسى فرحب ودعا  
لى بخير.

ثم عرج بى الى السماء السابعة فاستفتح جبريل فقيل «من هذا؟»  
قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد بعث اليه؟»  
قال «قد بعث اليه» ففتح لنا فاذا انا بابراهيم مسنداً ظهره\* الى  
البيت المعمور\* واذا هو يدخله كل يوم سبعون الف ملك لا يعودون  
اليه.

ثم ذهب بى الى السدرة المنتهى\* واذا ورقها كأذان الفيلة\* واذا  
ثمرها\* كالقلال\*. قال فلما غشيها\* من امر الله ما غشى تغيرت\*  
فما احد من خلق الله يستطيع أن ينعتها\* من حسنها. فأوحى الله  
الى ما أوحى. ففرض\* على خمسين صلاة فى كل يوم وليلة.

فنزلت الى موسى فقال «ما فرض ربك على امتك؟» قلت «خمسین  
صلاة» قال «ارجع الى ربك فاسأله التخفيف\* فإن امتك لا يطيقون\*

*'azza wa-jalla* mighty and glorious is  
he  
*'asnada* lean  
*zahr-* back  
*al-baytu l-ma'mūru* the prototype of the  
Ka'ba in heaven  
*as-sidratu l-muntahā* the heavenly lote-  
tree  
*filat-* elephant

*ṭamar-* fruit  
*qullat-* pl *qilāl-* jug  
*ḡaṣiya (ā)* cover  
*taḡayyara* change (int.)  
*na'ata (a)* describe  
*farada (i)* ordain, assign  
*xaffafa* lighten, reduce  
*'aṭāqa* bear, endure

ذلك فإنني قد بلوت \* بنى اسرئيل وخبرتهم" قال فرجعت الى ربي  
فقلت "يا رب خفف على امتي" فحط \* عنى خمساً فرجعت الى  
موسى فقلت "حط عنى خمساً" قال "ان امتك لا يطيقون ذلك فارجع  
الى ربك فاسأله التخفيف"

قال فلم أزل أرجع بين ربي تبارك وتعالى وبين موسى عليه السلام  
حتى قال "يا محمد إنهن خمس صلوات كل يوم وليلة. لكل صلاة  
عشر فذلك خمسون صلاة. ومن هم \* بحسنة فلم يعملها كتبت له  
حسنة، فإن عملها كتبت له عشرأ. ومن هم \* بسينة فلم يعملها لم  
يكتب شيئاً فإن عملها كتبت سينة واحدة"

قال فنزلت حتى انتهيت \* الى موسى فأخبرته فقال "ارجع الى ربك  
فاسأله التخفيف" فقال رسول الله "فقلت قد رجعت الى ربي حتى  
استحييت \* منه"

*balā (ū)* put to the test  
*ḥaṭṭa (u)* decrease, reduce  
*hamma (u) bi-* intend

*intahā 'ilā* reach  
*istahyā* be ashamed

## Appendix A

### BROKEN PLURAL TYPES

Classed by Singular (See Locator Index, p. 263)

#### 1. Singular FA'L-

##### 1a. plural 'AF'ĀL-

انف/آناف	رب/ارباب	قول/اقوال	نهر/انهار
حي/احياء	زوج/ازواج	قوم/اقوام	يوم/ايام
خير/اخيار	شيء/اشياء	موت/اموات	

##### 1b. plural FU'ŪL-

امر/امور	شمس/شموس	عين/عيون	نجم/نجوم
انف/انوف	شهر/شهور	غيب/غيوب	نفس/نفوس
بيت/بيوت	شيخ/شيوخ	قلب/قلوب	وجه/وجوه
حق/حقوق	عقل/عقول	كنز/كنوز	

##### 1c. plural FI'ĀL-

عبد/عباد مرة/مرار

##### 1d. plural 'AF'UL-

شهر/اشهر	نجم/انجم	نهر/انهر
عين/اعين	نفس/انفس	يد/ايد

##### 1e. plural FAWĀ'ILU امر/اوامر

#### 2. Singular FA'AL- (FA'IL-/FA'UL-/FU'UL-; FĀL- for C<sub>2</sub>w)

اجل/آجال	اذن/آذان	افعال/افعال
احد/آحاد	باب/ابواب	

	بصر/ابصار	صنم/اصنام	قمر/اقمار	نبأ/انباء
	حجر/احجار	عام/اعوام	مال/اموال	هوى/اهواء
	خبر/اخبار	عدد/اعداد	مثل/امثال	ورق/اوراق
	ذكر/اذكار	عقب/اعقاب	مرض/امراض	ولد/اولاد
	شجر/اشجار	عمل/اعمال	مطر/امطار	
2b. plural FI'ĀL-	جبل/جبال	رجل/رجال	ماء/مياه	
2c. plural FU'ŪL-			ملك/ملوك	
<b>3. Singular FU'L-/FI'L-/FA'L-</b>				
3a. plural FU'AL-/FI'AL-	امة/امم	قصة/قصص	قوة/قوى	ملة/ممل
	فرقة/فرق	قرية/قرى		
3b. plural 'AF'ĀL-				
	جسم/اجسام	حكم/احكام	دين/اديان	قبل/اقبال
	جزء/اجزاء	حين/احيان	روح/ارواح	مثل/امثال
	حزن/احزان	دبر/ادبار	سن/اسنان	نور/انوار
3b. plural FU'ŪL-		برج/بروج	علم/علوم	
<b>4. Singular FĀ'IL- (FĀ'AL-)</b>				
4a. plural FU'ĀL-	حاكم/حكام	كافر/كفار		
4b. plural FAWĀ'ILU	آخرة/اواخر	طائفة/طوائف	فاكهة/فواكه	آدم/اوادم
	دابة/دواب	عالم/عوالم		
4c. plural 'AF'ĀL-		صاحب/اصحاب		
4d. plural FU'ĀT-	داع/دعاة	قاضي/قضاة		
<b>5. Singular FA'IL-</b>				
5a. plural FI'ĀL-	صغير/صغار	قليل/قلال	كثير/كثار	
	عظيم/عظام	كبير/كبار	كريم/كرام	
5b. plural FU'ALĀ'U				

	بريء/برآء	شهيد/شهداء	غريب/غرباء	كريم/كرماء
	شريك/شركاء	عليم/علماء	فقير/فقراء	وكيل/وكلاء
5c. plural FU'UL-	جديد/جدد	سبيل/سبيل	مدينة/مدن	
5d. plural 'AF'ILĀ'U ('AFILLĀ'U for doubled roots)				
	بريء/ابرياء	عزيز/اعزاء	قوي/اقوياء	
	تقي/اتقياء	غني/اغنياء	نبي/انبياء	
	شديد/اشداء	قليل/اقلاء	ولي/اولياء	
5e. plural FA'Ā'ILU (for singular FA'ĪLAT-)	حديقة/حدائق	صغيرة/صغائر	عظيمة/عظائم	مدينة/مدائن
	خليقة/خلائق			
5f. plural FA'LĀ	قتيل/قتلى	مريض/مرضى	ميت/موتى	
5g. plural FA'ĀLĀ	خطيئة/خطايا	وصية/وصايا	يتيم/يتامى	
5h. plural 'AF'ĀL-		يتيم/ايتام	يمين/ايمان	
5i. plural 'AFĀ'ILU-		حديث/احاديث		
5j. plural 'AFILLAT-	ذليل/اذلة	عزيز/اعزة		
<b>6. Singular FI'ĀL-/FA'ĀL-/FU'ĀL-</b>				
6a. plural 'AF'ILAT-	اله/آلهة	سؤال/اسئلة		
	دعاء/ادعية	طعام/اطعمة	عذاب/اعذبة	
	سلاح/اسلحة	مكان/امكنة	متاع/امتعة	
6b. plural FA'Ā'ILU	بضاعة/بضائع			
6c. plural FU'UL-	كتاب/كتب			
6d. plural 'AFĀ'ILU	مكان/اماكن			
<b>7. Singular FA'UL-</b>				
7a. plural 'AF'ĀL-	عدو/اعداء			
7b. plural FU'UL-	رسول/رسل			

ملك (ملاك) / ملائكة ، ملائكة

8. Singular 'AF'ALU (m), FA'LĀ'U (f), pl FU'L- for colors/defects

ابكم/بكم	احمر/حمر	اسود/سود	اعمى/عمى
ابيض/بيض	اخضر/خضر	اصم/صم	

9. Singular 'AF'ALU (m), FU'LĀ (f) for all elatives

9a. masc. plural 'AFĀ'ILU and/or 'AF'ALŪNA      آخر/آخرون  
اكبر/اكابر اكبرون

9b. fem. plural FU'AL- and/or FU'LAYĀT-      اخرى/اخريات  
كبرى/كبر كبريات

10. Anomalous noun types

10a. apparently biliteral in singular, C<sub>3</sub> obscured in plural 'AF'Ā'-

اسم/اسماء	اب/آباء	ابن/ابناء
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10b. apparently biliteral in singular, FI'LĀT- in plural اخ/اخوة

10c. plural FI'LĀN-      نار/نيران      اخ/اخوان

10d. anomalous feminine plurals in -ĀT-

اخرت/اخوات	ام/امهات	بنت/بنات
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10e. anomalous plurals in 'AFĀ'IN/FA'ĀLIN

ارض/اراض	اهل/اهال	يد/ايد
اسم/اسام	ليلة/ليالي	

10f. C<sub>3</sub> obscured in singular, plural FA'AWĀT-      زكاة/زكوات

صلاة/صلوات	سنة/سنوات
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Quadriliteral Types

11. Plural FA'ĀLILU / MAFĀ'ILU, for all quadriliteral singulars with *short* vowel between C<sub>3</sub> and C<sub>4</sub>.

اصبع/اصابع	كوكب/كواكب	فتوى/فتاوى	مولى/موالى
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12. Plural FA'ĀLILU / MAFĀ'ILU, for all quadriliteral singulars with *long* vowel between C<sub>3</sub> and C<sub>4</sub>.

سلطان/سلاطين	مسكين/مساكين قربان/قرايين
شياطين/شياطين	

Locator Index for Broken-Plural Types

### I. Triptote Types

أفعال 'AF'ĀL- 1a, 2a, 3b, 4c, 5h, 7a, 10e

أفعل 'AF'UL- 1d

أفعله 'AF'ILĀT- 6a

أفلة 'AFILLĀT- 5j

فعال FI'ĀL- 1c, 2b, 5a

فَعَال FU'ĀL- 4a

فعل FI'AL-/FU'AL- 3a, 9b

فعل FU'L- 8

فعل FU'UL- 5c, 6c, 7b

فعلان FI'LĀN- 10c

فعله FI'LĀT- 10b

فَعُول FU'ŪL- 1b, 2c, 3c

أفاع 'AFĀ'IN 10e

أفاعِل 'AFĀ'ILU 6d, 9a

أفاعيل 'AFĀ'ILU 5i

أفعلاء 'AF'ILĀ'U 5d

فعال FA'ĀLIN 10e

فعالل FA'ĀLILU 11

فعاليل FA'ĀLILU 12

فعاثل FA'Ā'ILU 5e, 6b

فعلاء FU'ALĀ'U 5b

فواعل FAWĀ'ILU 1e, 4b

مفاعل MAFĀ'ILU 11

مفاعيل MAFĀ'ILU 12

### III. Indeclinable Types

فعالي FA'ĀLĀ 5g

فعلي FA'LĀ 5f

### II. Diptote Types



## Appendix B

## The Inflection of Weak-lam, Hollow and Geminate Verbs

		Weak-lām I	Weak-lām II	Weak-lām III	Hollow	Geminate
<b>Perfect</b>						
Singular	3 m	رَمِيَ	لَقِيَ	دَعَا	قَالَ	دَلَّ
	f	رَمَتْ	لَقِيَتْ	دَعَتْ	قَالَتْ	دَلَّتْ
	2 m	رَمَيْتَ	لَقَيْتَ	دَعَوْتَ	قُلْتَ	دَلَلْتَ
	f	رَمَيْتِ	لَقَيْتِ	دَعَوْتِ	قُلْتِ	دَلَلْتِ
	1 c	رَمَيْتُ	لَقَيْتُ	دَعَوْتُ	قُلْتُ	دَلَلْتُ
Dual	3 m	رَمِيَا	لَقِيَا	دَعَوَا	قَالَا	دَلَا
	f	رَمَتَا	لَقِيَتَا	دَعَتَا	قَالَتَا	دَلَّتَا
	2 c	رَمَيْتُمَا	لَقَيْتُمَا	دَعَوْتُمَا	قُلْتُمَا	دَلَلْتُمَا
Plural	3 m	رَمَوْا	لَقَوْا	دَعَوْا	قَالُوا	دَلُّوا
	f	رَمِينَ	لَقِينَ	دَعُونَ	قَلْنَ	دَلَّنْ
	2 m	رَمَيْتُمْ	لَقَيْتُمْ	دَعَوْتُمْ	قُلْتُمْ	دَلَلْتُمْ
	f	رَمَيْتُنَّ	لَقَيْتُنَّ	دَعَوْتُنَّ	قُلْتُنَّ	دَلَلْتُنَّ
	1 c	رَمِينَا	لَقِينَا	دَعَوْنَا	قُلْنَا	دَلَلْنَا
<b>Imperfect Indicative</b>						
Singular	3 m	يَرْمِي	يَلْقَى	يَدْعُو	يَقُولُ	يَدُلُّ
	f	تَرْمِي	تَلْقَى	تَدْعُو	تَقُولُ	تَدُلُّ
	2 m	تَرْمِي	تَلْقَى	تَدْعُو	تَقُولُ	تَدُلُّ
	f	تَرْمِينَ	تَلْقِينَ	تَدْعِينَ	تَقُولِينَ	تَدُلِّيْنَ
	1 c	أَرْمِي	الْقَى	أَدْعُو	أَقُولُ	أَدُلُّ
Dual	3 m	يَرْمِيَانِ	يَلْقِيَانِ	يَدْعُوَانِ	يَقُولَانِ	يَدُلَّانِ
	f	تَرْمِيَانِ	تَلْقِيَانِ	تَدْعُوَانِ	تَقُولَانِ	تَدُلَّانِ

	2 c	تَرْمِيَانِ	تَلْقِيَانِ	تَدْعُوَانِ	تَقُولَانِ	تَدُلَّانِ
Plural	3 m	يَرْمُونَ	يَلْقَوْنَ	يَدْعُونَ	يَقُولُونَ	يَدُلُّونَ
	f	يَرْمِينَ	يَلْقِينَ	يَدْعُونَ	يَقُلْنَ	يَدُلَّنَّ
	2 m	تَرْمُونَ	تَلْقَوْنَ	تَدْعُونَ	تَقُولُونَ	تَدُلُّونَ
	f	تَرْمِينَ	تَلْقِينَ	تَدْعُونَ	تَقُلْنَ	تَدُلَّنَّ
	1 c	نَرْمِي	نَلْقَى	نَدْعُو	نَقُولُ	نَدُلُّ
<b>Subjunctive</b>						
Singular	3 m	يَرْمِيَ	يَلْقَى	يَدْعُو	يَقُولَ	يَدُلَّ
	f	تَرْمِيَ	تَلْقَى	تَدْعُو	تَقُولَ	تَدُلَّ
	2 m	تَرْمِيَ	تَلْقَى	تَدْعُو	تَقُولَ	تَدُلَّ
	f	تَرْمِيَ	تَلْقَى	تَدْعِي	تَقُولِي	تَدُلِّي
	1 c	أَرْمِيَ	الْقَى	أَدْعُو	أَقُولَ	أَدُلَّ
Dual	3 m	يَرْمِيَا	يَلْقِيَا	يَدْعُوَا	يَقُولَا	يَدُلَّا
	f	تَرْمِيَا	تَلْقِيَا	تَدْعُوَا	تَقُولَا	تَدُلَّا
	2 c	تَرْمِيَا	تَلْقِيَا	تَدْعُوَا	تَقُولَا	تَدُلَّا
Plural	3 m	يَرْمُوا	يَلْقُوا	يَدْعُوا	يَقُولُوا	يَدُلُّوا
	f	يَرْمِينَ	يَلْقِينَ	يَدْعُونَ	يَقُلْنَ	يَدُلَّنَّ
	2 m	تَرْمُوا	تَلْقُوا	تَدْعُوا	تَقُولُوا	تَدُلُّوا
	f	تَرْمِينَ	تَلْقِينَ	تَدْعُونَ	تَقُلْنَ	تَدُلَّنَّ
	1 c	نَرْمِيَ	نَلْقَى	نَدْعُو	نَقُولَ	نَدُلَّ
<b>Jussive</b>						
Singular	3 m	يَرْمِ	يَلْقَ	يَدْعُ	يَقُولَ	يَدُلَّ/يَدُلُّ
	f	تَرْمِ	تَلْقَ	تَدْعُ	تَقُولَ	تَدُلَّ/تَدُلُّ
	2 m	تَرْمِ	تَلْقَ	تَدْعُ	تَقُولَ	تَدُلَّ/تَدُلُّ
	f	تَرْمِي	تَلْقَى	تَدْعِي	تَقُولِي	تَدُلِّي
	1 c	أَرْمِ	الْقَ	أَدْعُ	أَقُولَ	أَدُلَّ/أَدُلُّ
Dual	3 m	يَرْمِيَا	يَلْقِيَا	يَدْعُوَا	يَقُولَا	يَدُلَّا
	f	تَرْمِيَا	تَلْقِيَا	تَدْعُوَا	تَقُولَا	تَدُلَّا

	2 c	تَرْمِيَا	تَلْقِيَا	تَدْعُوا	تَقُولَا	تَدُلَّا
Plural	3 m	يَرْمُوا	يَلْقُوا	يَدْعُوا	يَقُولُوا	يَدُلُّوا
	f	يَرْمِينَ	يَلْقِينَ	يَدْعُونَ	يَقُلْنَ	يَدُلَّنَّ
	2 m	تَرْمُوا	تَلْقُوا	تَدْعُوا	تَقُولُوا	تَدُلُّوا
	f	تَرْمِينَ	تَلْقِينَ	تَدْعُونَ	تَقُلْنَ	تَدُلَّنَّ
	1 c	تَرْمِ	تَلْقِ	تَدْعُ	تَقُلْ	تَدُلْ/تَدُلَّنْ

**Imperative**

Singular	m	ارْمِ	الْقِ	ادْعُ	قُلْ	دُلْ/ادُلَّنْ
	f	ارْمِي	الْقِي	ادْعِي	قُولِي	دُلِّي
Dual		ارْمِيَا	الْقِيَا	ادْعُوا	قُولَا	دُلَّا
Plural	m	ارْمُوا	القُوا	ادْعُوا	قُولُوا	دُلُّوا
	f	ارْمِينَ	القِينَ	ادْعُونَ	قُلْنَ	ادُلَّنَّ

**Passive**

Perfect		رُمِيَ	لُقِيَ	دُعِيَ	قِيلَ (دُلِّتَ)	دُلَّ
Imperfect		يُرْمَى	يُلْقَى	يُدْعَى	يُقَالُ	يُدَلُّ

**Active Participles**

Singular masc.		رَامٍ	لَاقٍ	دَاعٍ	قَانِلٌ	دَالٌ
Singular fem.		رَامِيَةٌ	لَاقِيَةٌ	دَاعِيَةٌ	قَانِلَةٌ	دَالَةٌ
Dual masc.		رَامِيَانِ	لَاقِيَانِ	دَاعِيَانِ	قَانِلَانِ	دَالَانِ
Dual fem.		رَامِيَتَانِ	لَاقِيَتَانِ	دَاعِيَتَانِ	قَانِلَتَانِ	دَالَتَانِ
Plural masc.		رَامُونَ	لَاقُونَ	دَاعُونَ	قَانِلُونَ	دَالُونَ
Plural fem.		رَامِيَاتٌ	لَاقِيَاتٌ	دَاعِيَاتٌ	قَانِلَاتٌ	دَالَاتٌ

**Passive Participles**

masc. sing.		مَرْمِيٌّ	مَلْقِيٌّ	مَدْعُوٌّ	مَقُولٌ	مَدْلُولٌ
fem. sing.		مَرْمِيَةٌ	مَلْقِيَةٌ	مَدْعُوَّةٌ	مَقُولَةٌ	مَدْلُولَةٌ

masc. dual	مَرْمِيَانِ	مَلْقِيَانِ	مَدْعُوَانِ	مَقُولَانِ	مَدْلُولَانِ
fem. dual	مَرْمِيَتَانِ	مَلْقِيَتَانِ	مَدْعُوَتَانِ	مَقُولَتَانِ	مَدْلُولَتَانِ
masc. pl.	مَرْمِيُونَ	مَلْقِيُونَ	مَدْعُوُونَ	مَقُولُونَ	مَدْلُولُونَ
fem. pl.	مَرْمِيَاتٌ	مَلْقِيَاتٌ	مَدْعُوَاتٌ	مَقُولَاتٌ	مَدْلُولَاتٌ

## Appendix C: Synopses of the Increased Forms

ROOT TYPE	FORM II	FORM III	FORM IV	FORM V	FORM VI	FORM VII	FORM VIII	FORM IX	FORM X
<b>1. Sound Trilateral</b>									
perf. act.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ	اِنْتَقَلَ	اِقْتَعَلَ	اِقْتَلَّ	اِسْتَقْتَلَ
perf. pass.	قُتِلَ	قُوْتِلَ	أُقْتِلَ	تُقَتَّلُ	تُقَاتَلُ	—	أُقْتَبِلَ	—	اُسْتَقْتَبِلَ
impf. act.	يَقْتُلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ	يَنْقَعِلُ	يَقْتَبِلُ	يَقْتُلُ	يَسْتَقْتَبِلُ
impf. pass.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ	—	يَقْتَبِلُ	—	يَسْتَقْتَبِلُ
subj. act.	يَقْتُلْ	يُقَاتِلْ	يُقْتَلْ	يَتَقَتَّلْ	يَتَقَاتَلْ	يَنْقَعِلْ	يَقْتَبِلْ	يَقْتُلْ	يَسْتَقْتَبِلْ
juss. act.	يَقْتُلْ	يُقَاتِلْ	يُقْتَلْ	يَتَقَتَّلْ	يَتَقَاتَلْ	يَنْقَعِلْ	يَقْتَبِلْ	يَقْتُلْ	يَسْتَقْتَبِلْ
impt.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتَلْ	اِنْتَعِلْ	اِقْتَبِلْ	اِقْتَلْ	اِسْتَقْتَبِلْ
act. part.	مَقْتُلٌ	مُقَاتِلٌ	مُقْتَلٌ	مَتَقَتَّلٌ	مَتَقَاتِلٌ	مَنْقَعِلٌ	مَقْتَبِلٌ	مَقْتَلٌ	مَسْتَقْتَبِلٌ
pass. part.	مَقْتُلٌ	مُقَاتِلٌ	مُقْتَلٌ	مَتَقَتَّلٌ	مَتَقَاتِلٌ	—	مَقْتَبِلٌ	—	مَسْتَقْتَبِلٌ
noun	تَقْتَبِيلٌ	مُقَاتِلَةٌ	اِقْتَالٌ	تَقَتَّلٌ	تَقَاتَلٌ	اِنْتَعَالٌ	اِقْتَعَالٌ	اِقْتَالٌ	اِسْتَقْتَعَالٌ
<b>2. Initial hamza</b>									
perf. act.	أَنْسَ	أَنْسَ	أَنْسَ	تَأَنَّسَ	تَأَنَّسَ	—	اِنْتَنَّسَ	—	اِسْتَأَنَّسَ
impf. act.	يُؤْنَسُ	يُؤَانِسُ	يُؤْنَسُ	يَتَأَنَّسُ	يَتَأَنَّسُ	—	يَأْتَنَّسُ	—	يَسْتَأَنَّسُ
impt.	أَنْسِ	أَنْسِ	أَنْسِ	تَأَنَّسِ	تَأَنَّسِ	—	اِنْتَنَّسِ	—	اِسْتَأَنَّسِ
act. part.	مُؤْنَسٌ	مُؤَانِسٌ	مُؤْنَسٌ	مَتَأَنَّسٌ	مَتَأَنَّسٌ	—	مُؤْتَنَّسٌ	—	مُسْتَأَنَّسٌ
noun	تَأْنِيسٌ	مُؤَانِسَةٌ	إِنْيَاسٌ	تَأَنَّسٌ	تَأَنَّسٌ	—	اِنْتَنَّاسٌ	—	اِسْتَنَّاسٌ
<b>3. Initial wāw (C1w)</b>									
perf. act.	وَقَّى	وَأَقَّى	أَوْقَى	تَوَقَّى	تَوَأَقَّى	—	اِنْتَوَقَّى	—	اِسْتَوَقَّى
impf. act.	يُوقِي	يُؤَأِقِي	يُوقِي	يَتَوَقَّى	يَتَوَأَقِي	—	يَأْتَوَقِّي	—	يَسْتَوَقِّي





## Appendix D

### KORANIC ORTHOGRAPHY

The orthography of Arabic presented in this book is normalized Arabic orthography as established over a millennium ago. The standard orthography of the Koran, however, differs slightly from normalized writing since it antedates the philological normalization. Basically the differences lie in the spelling of internal *-ā-* and the perennially troublesome *hamza*.

The Koran was originally written down in old Arabic letters, which had neither the vowel markings nor the dots for distinguishing the various letters that share a given shape. First developed were signs for the vowels, initially a system of dots above and below the consonants, rather like the Eastern Aramaic system of vocalic points common in Nestorian Syriac. Later, when the dots were invented to distinguish the various consonants, the vowel signs that are current today took the place of the vocalic dots.

In consonance with Aramaic usage, whereas *ī* and *ū* are consistently indicated by the *y* and *w* and final *ā* is indicated by *alif*, internal *ā* is not normally indicated at all. Thus, for *kitāb-* (normalized as كتاب) early Koranic orthography has كنب, reflecting the Aramaeo-Syriac prototype כְּתָבָא (*katābā*).

By the time of vocalization and dotting, the text of the Koran as it stood had obviously already developed a quasi-sacrosanctity that prevented the philologists from inserting into the text any such additional letter as a lengthening *alif*, so the dagger-*alif* was placed over the letter in order not to interfere with the word as it stood, much as the Masoretic pointing was inserted into and around the Hebrew text of the Old Testament without changing or adding to the consonantal skeleton.

Koranic orthography reflects the dialect of Mecca, which differs in small detail from the pronunciation that was later regarded as standard. Notably, the dialect of Mecca had lost internal and final glottal stops. Since the glottal stop was not pronounced, there was no reason to provide it with a consonantal letter. For example, *sa'ala* was pronounced something like *saala* (with an intervocalic glide) and spelled with *alif*; *yas'alu* was pronounced *yasalu* and so written without *alif*, then standardized as يسأل and finally normalized as يسأل. *Su'āl-* and *barī'-* would have been pronounced *su<sup>w</sup>āl-* and *barī-* and so spelled. The philologists, based on their analysis of other dialects, “restored” the glottal stop where they determined it should have been, thus the Koranic standardized and normalized سؤال and برىء. This “restoration” accounts for the seemingly random seats of the *hamza* (see Appendix G), a sign invented from an initial *'ayn* because of the close proximity of the two sounds in the throat.

The *alif bi-ṣūrat al-yā'* is another remnant of Meccan dialect and indicates what must have been a vowel something like *-ē-* (as *ma'nē* for *ma'nā* and *waffē* for *waffā*). In Koranic orthography the *alif bi-ṣūrat al-yā'* is maintained as a *yā'* (without dots) even when enclitics are added, as سويك (“he made you”), reflecting a Meccan pronunciation of *sawwēka*. This dialectal variant is preserved in one phrase, لبنيك *lab-bayka* (reflecting Meccan *labbēka* for normalized *labbāka* [*'abduka*] (“[your servant] has responded to you”), a phrase used in the pilgrimage rites.

Other aspects of Koranic orthography that differ from normalized Arabic orthography are:

(1) Otiose letters are indicated by a small circle. This should not be confused with the *sukūn*, which is written as a small initial *j* (without dot) and stands for *jazm*, another word for *sukūn*.

(2) *Madda* indicates abnormal lengthening of a vowel, not *-'ā-* as in normalized orthography. The glottal stop is indicated by *hamza* everywhere, as وَفِي آذَانِهِمْ for normalized وَفِي آذَانِهِمْ.

(3) Final *-ī*, especially the first-person singular objective enclitic *-nī*, is often written defectively, e.g. رَبِّ for normalized رَبِّي, and فَأَرْسَلُونِي for normalized فَأَرْسَلُونِي.

It should be noted that Koranic orthography is maintained only in the Koranic text itself. When quotations were taken from the Koran in the post-normalization period, they were often written in standard orthography.

### Cross-Word Assimilations

Assimilations across word boundaries are indicated in Koranic orthography as follows:

WRITTEN	READ AS	EXAMPLE
-t d-	-d d-	أُجِيبَتْ دَعْوَتُكُمْ <i>'ujībad da'watukumā</i>
-n b-	-m b-	مِنْ بَعْدِ <i>mim ba'di</i>
		عَدُوٌّ بِنَسِ <i>'adūwum bi'sa</i>
		زَكِيَّةٌ بِغَيْرِ <i>zakīyatam bi-ğayri</i>
		آيَاتٍ بَيِّنَاتٍ <i>'āyātīm bayyinātin</i>
-n l-	-l l-	شِفَاءٌ لِلنَّاسِ <i>šifā'ul lin-nāsi</i>
-n m-	-m m-	صِرَاطٍ مُسْتَقِيمٍ <i>širāṭim mustaqīmin</i>
-n r-	-r r-	غَفُورًا رَحِيمًا <i>ğafūrar raḥīman</i>
-n w-	-w w-	أَبَدًا وَلَنْ <i>'abadaw wa-lan</i>
		مَنْ وَعَدَنِي <i>maw wa'adanī</i>
-n y-	-y y-	أَنْ يُعَذِّبَهُمْ <i>'ay yu'aḏḏibahum</i>

The internal assimilation of *-d-* to *-t-* is similarly indicated:

-dt-                      -tt-                      وَعَدْتُمْ *wa'attum*

The 3rd-person masculine singular enclitic pronoun, *-hu/-hi*, is read with short *ū* and *ī* when the preceding syllable contains a long vowel or diphthong. When *-hu/-hi* follows a syllable containing a short vowel, however, it is read as *-hū/-hī*, with long vowels, indicated in the Koran by a small *wāw* or *yā'* under the *h* of the enclitic. This variation in length is of no consequence in the normal reading of prose, since it always falls in an unstressable position, but the long-short variation is of importance in the scansion of poetry (i.e., *fīhi* is scanned *fī-hī*, but *bihi* is scanned *bī-hī*).

## Appendix E

### KORANIC MARKS OF PERIODIZATION

Arabic only recently—and in imitation of European languages—developed punctuation marks. The late development can be partially explained by the abundance of particles that serve as interrogatives, coordinators and sequentializers, thereby making an elaborate system of periodic marks unnecessary. In the Koran, however, there are numerous passages where incorrect periodization can have disastrous effects on the meaning. In order to prevent such misreadings, a system of markings for pause (*waqf*) is commonly included in Koranic texts.

The marks used in the standard Egyptian Koran are as follows:

(1) م necessary pause: no syntactic connection between what precedes the mark and what follows, e.g.

انما يستجيب الذين يسمعون م والموتى  
يبعثهم الله

Only those who hear respond—and the dead, God will resurrect them.

This prevents the non-sensical reading

انما يستجيب الذين يسمعون والموتى -  
يبعثهم الله

Only those who hear and the dead respond—God will resurrect them.

(2) لا no pause: what follows the mark belongs syntactically to what precedes, e.g.

الذين تتوفىهم الملكة طيبين لا يقولون  
سلم عليكم ادخلوا الجنة بما كنتم تعملون

To those whom the angels cause to die [when they are] good, they say, “Peace be unto you. Enter the garden because of what you used to do.”

(3) ج indifferent as to pause: preceding word may be taken syntactically as belonging to preceding or following phrase, e.g.

نحن نقص عليك نبأهم بالحق ج إنهم فتية  
آمنوا بربهم

We recite to you their news in truth—they are youths who believed in their Lord or We recite to you their news—in truth they are youths who believed in their Lord.

(4) صلى pause permissible but no pause preferable.

(5) قلى pause permissible and preferable; no pause also permissible.

(6) \* pause at either place but not both, e.g.

ذلك الكتاب لا ريب \* فيه \* هدى  
للمتقين

That is the book, no doubt—in it is guidance for the pious or That book, in which there is no doubt, is guidance for the pious.



## Appendix F

### PAUSAL FORMS

The following rules for pronunciation should be observed for pausal forms, i.e., words that fall before a natural pausal point or at the end of a phrase or sentence. Isolated words are also generally pronounced in pausal form.

(1) final short vowels are quiesced (even when written):

إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ read as: 'innaka 'iḏan la-mina z-ẓālimīn:

فَقَدْ ظَلَمَ نَفْسَهُ read as: fa-qad ẓalama nafsah:

(2) the indefinite endings *-un* and *-in* are quiesced:

وَابُونَا شَيْخٌ كَبِيرٌ read as: wa-'abūnā šayxun kabīr:

فَمَا لَهُ مِنْ نُورٍ read as: fa-mā lahu min nūr:

(3) the indefinite ending *-an* is read as *-ā*:

وَأَمَطَرْنَا عَلَيْهِمْ مَطَرًا read as: wa-'amṭarnā 'alayhim maṭarā:

(4) the inflectional ending and the *-t-* of the *tā' marbūṭa* are quiesced, giving an ending in *-a*:

وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمِيْنَةُ read as: wa-'āyatun lahumu l-'arḏu l-mayta:

## Appendix G

### SEATS OF THE HAMZA

**I. Initial Hamza.** The seat for all initial *hamzas* is *alif*.

When the vowel of the *hamza* is *-a-* or *-u-*, the *hamza* is commonly written above the *alif*, as in امر *'amr-* and أنس *'ans-*

When the vowel of the *hamza* is *-i-*, the *hamza* is commonly written beneath the *alif*, as in إنس *'ins-* and إيمان *'imān-*

When the vowel of the *hamza* is *-ā-*, the *alif* carries *madda*, as in آية *'āyat-* and آمنة *'āmana*.

**II. Internal Hamza.**

(1) If internal *hamza* is (a) preceded by a short vowel and followed by *sukūn*, or (b) preceded by *sukūn*, or (c) both preceded and followed by the same vowel, the seats are:

•*Alif* for *-a'-*, *-'a-* and *-a'a-*, as in رأس *ra's-*, مسألة *mas'alat-* and سأل *sa'ala*;

•*Madda* for *-'ā-*, as in قرآن *qur'ān-* and تأمر *ta'āmara*;

•Dotless *yā'* for *-i'-*, *-'i-* and *-i'i-*, as in ذئب *ḏi'b-*, استئلة *'as'ilat-* and قارئه *qāri'ihī*;

•*Wāw* for *-u'-*, *-'u-* and *-u'u-*, as in سؤل *su'l-*, مسؤول *mas'ūl-* and تكافؤه *takāfu'uhu*.

(2) If preceded by a short vowel and followed by a different vowel (long or short), the seats are, in order of preference: (a) *i*—dotless *yā'*, (b) *u*—*wāw*, (c) *a*—*alif*.

سنل *su'ila* (*i* takes precedence over *u*), قارنه *qāri' uhu* (*i* takes precedence over *u*), رئيس *ra'is-* (*i* takes precedence over *a*), ذئاب *ḍi' āb-* (*i* takes precedence over *a*), رئيس *ra'is-* (*i* takes precedence over *a*)  
 بوس *ba'usa* (*u* takes precedence over *a*), رؤف *ra'ūf*<sup>1</sup> (*u* takes precedence over *a*), سوال *su'āl-* (*u* takes precedence over *a*), مؤرخ *mu'arrix* (*u* takes precedence over *a*)

(3) If preceded by a long vowel or diphthong and

- (a) followed by *-a-*, the seat is nothing, i.e., the *hamza* “sits” on the line, as in *ابناءه 'abnā'ahu*, *شيءاً šay'an*,<sup>2</sup> *خطيئة xafi'at-*,<sup>3</sup> *دواءه daw'ahu*, and *مروءة murū'at-*.
- (b) followed by *-i-*, the seat is *yā'*, as in *ابنائه 'abnā' ihi*, *بريئه bari' ihi*, and *سؤلل sü'ila*.
- (c) followed by *-u-*, the seat is *wāw*, as in *ابناؤه 'abnā' uhu* and *بريؤه bari' uhu*.

**III. Final Hamza.** Final *hamza* (exclusive of inflectional vowels) takes the following seats:

- (1) If preceded by a short vowel, the seats are:
- (a) *alif* for *-a'*, as in *نبا naba'*<sup>4</sup>
- (b) dotless *yā'* for *-i'*, as in *قارى' qāri'*
- (c) *wāw* for *-u'*, as in *تكانفو takāfu'*

<sup>1</sup>The combination *-a'ū-* is also written with the *hamza* on the line (رؤف).

<sup>2</sup>With the addition of the *alif* for the *-an* termination, *hamza* is no longer reckoned final. This combination is also commonly written with the dotless *yā'* (شيئا), especially in type.

<sup>3</sup>The combination *-i'a-* is also normalized with the *hamza* on a dotless *yā'* (خطيئة), especially in type.

<sup>4</sup>The indefinite accusative *alif* is not added to words ending in *-a'* or *-ā'*, such as *نبا naba'an* and *ابناء' abnā'an*.

(2) If preceded by a long vowel, diphthong or *sukūn*, the *hamza* is on the line (no seat), as in *ابناء 'abnā'*, *جری' jari'*, *مقروء maqrū'*, *دواء' daw'*, *شيء' šay'*, and *جزء' juz'*.

## Appendix H

### The Syro-Mesopotamian Months and Days of the Week

The following months were used in Syria and Mesopotamia for fiscal administration throughout the Islamic period. The names are derived from older Semitic usage, and the months are solar (Julian).

نيسان	<i>nīsānu</i> April	تشرين الاول	<i>tišrīnu l-'awwalu</i> October
ايار	' <i>ayyāru</i> May	تشرين الثاني	<i>tišrīnu θ-θānī</i> November
حزيران	<i>ḥazirānu</i> June	كانون الاول	<i>kānūnu l-'awwalu</i> December
تموز	<i>tammūzu</i> July	كانون الثاني	<i>kānūnu θ-θānī</i> January
آب	' <i>ābu</i> August	شباط	<i>šubāḥu</i> February
ايلول	' <i>aylūlu</i> September	آذار	' <i>ādāru</i> March

Days of the week:

يوم الاحد	<i>yawmu l-'aḥadi</i> Sunday
يوم الاثنين	<i>yawmu l-iṭnayni</i> Monday
يوم الثلاثاء	<i>yawmu θ-θulāṭā'i</i> Tuesday
يوم الاربعاء	<i>yawmu l-'arba'ā'i</i> Wednesday
يوم الخميس	<i>yawmu l-xamīsi</i> Thursday
يوم الجمعة	<i>yawmu l-jum'ati</i> Friday
يوم السبت	<i>yawmu s-sabti</i> Saturday

## Appendix I

### SUMMARY OF VERBAL SYNTAX

#### The Perfect

1. Simple past	<i>ḍarabtuhu</i>	I hit him.
2. Past definite	<i>qad ḍarabtuhu</i>	I did hit him.
3. Negative perfect (+ <i>mā</i> )	<i>mā ḍarabtuhu</i>	I haven't hit him.
4. Future perfective	<i>kāna l-yawmu qariban</i>	The day will be soon.
5. Contrafactual con- ditionals	<i>law ḍarabanī, la-māta</i>	If he had hit me, he would have died / If he were to hit me he would die.
6. Gnostic (atemporal)	<i>kāna llāhu 'alīman</i>	God is omniscient.

#### Imperfect Indicative

1. Present habitual / present progressive	<i>yaḍribunī</i>	He hits / is hitting me.
2. Future <sup>1</sup>	<i>(sawfa/sa)yaḍribunī</i>	He will hit me.
3. Past habitual / pro- gressive (+ perfect of <i>kāna</i> )	<i>kāna yaḍribunī</i>	He used to hit me.
4. + <i>qad</i> for "may, might"	<i>qad yaḍribunī</i>	He might hit me.

#### Subjunctive

1. after ' <i>an</i>	<i>'axāfu 'an yaḍribanī</i>	I fear he'll hit me.
2. with <i>li-</i> for purpose	<i>'atā li-yaḍribanī</i>	He came to hit me.
3. with <i>lan</i> for neg. future	<i>lan yaḍribanī</i>	He will not hit me.

<sup>1</sup>Affirmative explicit with *sawfa* or *sa-*.

4. with <i>fa-</i> after prohibition, wishes, requests, &c.	<i>lā yağḍab fa-yaḍribanī</i>	Let him not get angry lest he hit me.
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**Jussive**

1. with <i>lam</i> for neg. past def.	<i>lam yaḍribnī</i>	He did not hit me.
2. with <i>li-</i> for hortatory	<i>li-yaḍribnī</i>	Let him hit me.
3. with <i>lā</i> for neg. imperative	<i>lā yaḍribnī</i>	Let him not hit me.
4. possible conditionals	<i>'in yaḍribnī yamut</i> <i>man yaḍribnī yamut</i> <i>iḍribnī tamut</i>	If he hits me, he'll die. Whoever hits me will die Hit me and you die.

**Appendix J**

**MANDATORY PHONETIC CHANGES**

Following are the mandatory phonetic changes that occur with the “weak” consonants *w* and *y*. The vertical line indicates a syllabic division. The basic rule throughout is as follows: any weak consonant surrounded by short vowels is dropped along with the following vowel, and the preceding vowel is lengthened in compensation if possible (if the syllable is closed, the vowel cannot be lengthened).

*- <i>awa</i> / → - <i>ā</i> / (* <i>qawala</i> → <i>qāla</i> §18, * <i>irtaḍawa</i> → <i>irtaḍā</i> §60.2)	*- <i>iyi</i> / → - <i>ī</i> / (* <i>hādiyīna</i> → <i>hādīna</i> §27.2, * <i>tarmiyīna</i> → <i>tarmīna</i> §39.2)
- <i>awaC</i> / → - <i>uC</i> / (* <i>qawalta</i> → <i>qulta</i> §18)	*- <i>iyu</i> / → - <i>ī</i> / (* <i>hādiyu</i> → <i>hādī</i> §27.2, * <i>yarmiyu</i> → <i>yarmī</i> §39.2)
*- <i>awi</i> / → - <i>ā</i> - (* <i>mawita</i> → <i>māta</i> §18)	*- <i>iyū</i> / → - <i>ū</i> / (* <i>hādiyūna</i> → <i>hādūna</i> §27.2, * <i>yarmiyūna</i> → <i>yarmūna</i> §39.2)
*- <i>awiC</i> / → - <i>iC</i> / (* <i>mawitta</i> → <i>mitta</i> §18)	*- <i>iyuC</i> / → - <i>iC</i> / (* <i>hādiyūn</i> → <i>hādīn</i> §27.2)
*- <i>aya</i> / → - <i>ā</i> / (* <i>sayara</i> → <i>sāra</i> §18, * <i>imtayaza</i> → <i>imtāza</i> §60.1)	*- <i>iw-</i> → - <i>ī</i> -/ <i>-iy-</i> (* <i>biwḍ-</i> → <i>biḍ</i> §36, * <i>raḍiwa</i> → <i>raḍiya</i> §20.3, * <i>du'iwa</i> → <i>du'iya</i> §53.2)
*- <i>ayi</i> / → - <i>ay</i> / (* <i>talqayīna</i> → <i>talqayna</i> §39.1)	*- <i>uwi</i> / → - <i>ī</i> / (* <i>quwila</i> → <i>qila</i> §53.2)
*- <i>ayu</i> / → - <i>ā</i> / (* <i>yalqayu</i> → <i>yalqā</i> §39.1)	*- <i>uwī</i> / → - <i>ī</i> / (* <i>tad'uwīna</i> → <i>tad'īna</i> §39.3)
*- <i>ayū</i> / → - <i>aw</i> / (* <i>yalqayūna</i> → <i>yalqawna</i> §39.1)	*- <i>uwū</i> / → - <i>ū</i> / (* <i>yad'uwūna</i> → <i>yad'ūna</i> §39.3)
*- <i>iyi</i> / → - <i>ī</i> / (* <i>hādiyi</i> → <i>hādī</i> §27.1)	
*- <i>iyiC</i> / → - <i>iC</i> / (* <i>hādiyīn</i> → <i>hādīn</i> §27.1)	

- \*-C/wa- → -Cā-<sup>1</sup> (\*yuqwalu → yuqālu §55.3, 'amwata → 'amāta §76.2)  
 \*-C/wu- → -Cū- (\*yaqwulu → yaqūlu §37)  
 \*-C/wuC/ → -uC/- (\*yaqwulna → yaqulna §37)  
 \*-C/yi- → -Ci- (\*yasyiru → yastru §37)  
 \*'v'/C- → -'v̄/C- (\*'u'minu → 'ūminu §75.4, \*'a'kulu → 'ākulu §30.6, \*'a'mana → 'āmana §75.4, \*'i'ti → 'iti §49)

<sup>1</sup>Except in the elative 'AF'ALU pattern, as ṭayyib- > 'aṭyabu, and qawīm- > 'aqwamu.

## English-Arabic Vocabulary

abide مازال	alms, give تصدّق
able, be قدر	among بين ، من
abomination منكر	angel ملك
absent, be غاب	announce بشر
accept تقبل	anyone أحد
acknowledge, refuse to انكر	anything شيء
Adam آدم	apostle رسول
adopt اتخذ	appear بدا
adultery, commit زنى	appoint as successor خلف
advance اقبل	approach قرب
advise نصح	arise قام
afflict اصاب	arms سلاح
after (conj.) بعد ان	as كما
after (prep.) بعد	as for اما
afterwards (adv.) من بعد	ask سال
against على	aspire to ابتغى
age سن	astray, go ضل
alive حي	avail نفع
all كل	aware, be درى
almost كاد	away, turn ولى
alms زكاة	back, go ارتد

back, send/bring رَدّ	bring أتى بـ	content, be رضى	djinn جنّ
band طائفة	bring down نزل بـ	corruption, work أفسد	do فعل ، عمل
bar منع	broken, be/get انكسر ، تكسر	create خلق	down, come/go نزل
be كان	brother أخ	curse لعن	draw back أدبر
beast دابة	build بنى	darkness ظلمة	draw near اقترب ، تقرب
beautiful جميل ، حسن	but ولكن ، الا	daughter بنت	drink شرب
become أصبح	call out to نادى	day يوم	drink, give to سقى
before (adv.) من قبل	call upon دعا	dead ميت	due, give full وفى
before (conj.) قبل أن	calm, be اطمأن	deaf أصمّ	dumb أبلم
before (prep.) قبل	capable of, be قدر على	death موت	dust تراب ، تربة
beget ولد	care of, take نصح	deceive غرّ	dwell سكن
behind وراء	cast رمى	decide قضى	each other بعض... بعض
behold أبصر	cause of, in the فى سبيل	deed عمل	ear أذن
believe in آمن بـ	certainty يقين	deity إله	earth أرض
believer مؤمن	charge, put in ولى	delude غرّ	eat أكل
beneath تحت	child ولد	deny نكر	elder شيخ
benefit, be of نفع	choose اختار	depart سار ، انطلق	encourage حرّض
better خير	city مدينة	descend نزل	end آخر ، عقبى
between بين	clay طين	despair of من يئس	endeavor جاهد
beware اتقى	clear مبين ، بين	devil شيطان	enemy عدو
big كبير	come أتى	devoted مخلص	enjoy تمتع
bird طير	come to pass جرى	devout صالح	enter دخل
black أسود	command أمر	die مات	entrust وكل
blame لام	community أمة	differ خالف ، اختلف	equal, be سوى ، استوى
bless بارك	companion صاحب	disbelieve in كفر	eternal خالد
blessing بركة	conceal اخفى ، خفي	disease مرض	every كل
blind اعمى	concluded, be تمّ	disengage oneself فارق	evidence بينة
book كتاب	conspire كاد	disobey عصى	evil شرّ
bow down to سجد	consume أكل	distant بعيد	evildoer مفسد
break كسر	contain وسع	division فرقة	example, give as مثلاً ضرب

except إلا	forbidden, be حرم	goodness خير	house بيت
exclusion of من دون	forceful شديد	goods متاع	how? كيف
exculpate برآ	forget نسي	Gospel الانجيل	however إنما
eye عين	forgive ل غفر	great كبير	humankind بشر
face وجه	forgiveness, ask استغفر	green اخضر	humble, be تواضع
face (v.i.) توجه	form هيئة	group طائفة	hypocrite منافق
faith ايمان	forward, come/go اقبل	guard, be on اتقى	Iblis ابليس
fall down سجد	free برىء	guide دل	idol صنم
far from من/عن بعيد	friend ولى	guided, be اهتدى	if اذا، إن، لو
fast (v.i.) صام	friendly, be انس	half نصف	ignorant, be جهل
fast, be سرع	from من	hand يد	ill, fall مرض
father أب	fruit فاكهة	hand over سلم، اسلم	in فى
fear خاف	garden حديقة	happen جرى	increase (v.i.) ازداد
feed اطعم	gate باب	harm ضرر	indicate اشار
female انثى	genii جنى	hasten استعجل	infidel كافر
few قليل	girl بنت	haughty, grow تكبر، استكبر	infidelity كفر
fight قاتل	give وهب، آتى	he who من	inform نبأ
fill (v.t.) ملأ	go ذهب	hear سمع	inhabit سكن
filled, be امتلأ	go back ارتد	heart قلب	inhabitants اهل
find وجد	go down نزل	heaven سموات	inherit ورث
finger اصبع	go out خرج	heel عقب	injustice ظلم
finished, be تم	go out against خرج على	heir to, be ورث	innocent برىء
fire نار	God الله	hell جهنم	inspire أوحى
first اول	god, deity إله	help نصر	invite دعا
flee فر	God-fearing تقى	helper ولى	itinerant سيار
flow جرى	good حسن	here هنا	judge قاض
follow اتبع، تبع	good deed حسنة	high, be علا	judgment, day of يوم الدين
foolish, be جهل	good news بشرى	hinder منع	judgment, pass حكم
for ل	good thing خير	hit the mark أصاب	kill قتل
forbid نهى، منع	good works صالحات	hope, give up يئس	

king ملك	love أحبّ
kingdom مملكة	lust هوى
know خبر ، درى ، عرف ، علم	male ذكر
knowledge علم	man انسان ، بشر ، رجل
Koran القرآن	many كثير
lag behind خلف	marry نكح
land ارض	master مولى
large كبير	mate زوج
last (adj.) آخر	matter امر
last forever خلد	maturity, reach اشدّه بلغ
laugh ضحك	meaning معنى
lead هدى ، دل	Mecca مكة
leaf ورق	memorize حفظ
learned men علماء	mention ذكر
leave ترك ، خرج	merciful رحمان
left (hand) شمال	mercy, have رحم
liar, call a كذب	messenger رسول
lie كذب	might قوة
life حياة	mighty قوى
life to come الآخرة	mistake اخطا
life, this الدنيا	mistaken, be خطي
light نور	month شهر
like (prep.) ك	moon قمر
likeness مثل	morning صباح ، صبح
little صغير ، قليل	mother أم
live عاش ، حيّ	motion, set in سير
look نظر	mountain جبل
lord رب	name اسم
loss, suffer خسر	name (v.t.) سمى
lost, be/get ضلّ	

narrate قصّ	order امر
near to اقترب	orphan يتيم
near, draw من قريب	other آخر
necessary, be انبغى	other than غير
neglect غفل	over (prep.) على
never ابدأ	over, turn قلب
new جديد	overturned, be انقلب ، تقلّب
news خبر ، نبا	paradise جنة
night ليلة ، ليل	pardon عفا
noble كريم	parents والدان
nobody لا احد	part جزء
north شمال	part company هجر
nose أنف	partner شريك
not ما ، لا ، إن ، ليس	pass away (cease) زال
nothing لا شيء	pass away (die) توفى
number عدد	pass by مرّ من
O يا ، يا ايها	pass over مرّ على
obedience اطاعة	patient, be صبر
obey اطاع	peace سلام
observe closely اطّلع	people اهل
occur وقع	perform (prayer) اقام
old man شيخ	perhaps لعلّ ، عسى أن
on على	perish هلك ، خسر
one (adj.) واحد	permit اذن
one (pron.) احد	pilgrimage, make a حجّ
one-eyed اعور	pious صالح ، تقى
opinion (legal) فتوى	place مقام ، مكان
opinion, give an افتى	pleasant, be طاب
oppress ظلم	pleased, be رضى
or يا ، أم	plot كاد



poor فقير	ready, get (v.t.) هياً
possession of, in the عند	reality حق
possessions مال	reason عقل
possessor of ذو، صاحب	recite قرأ
possible, not ل أن	reckon حسب
power عزة، سلطان	recognize عرف
powerful قوي	refuge, take آوى
pray for صلى على	refuse to acknowledge انكر
prayer (invocation) دعاء	relate قص
prayer (ritual) صلاة	religion دين
prepare هياً	repel دفع
prescribe for كتب على	repent تاب
presence of, in the عند	requite جزى
preserve حفظ	resurrection قيامة
prevent منع	retrace one's steps انقلب على عقبيه
prison سجن	return رجع، عاد
prophet نبي	reward جزى
prostrate oneself سجد	rich غني
protect وقى	right (hand) يمين
protection, seek عاذ	rise طلع
punish جزى	rise up قام
purify طهر	river نهر
put جعل	rock حجر
put down وضع	rule ملك، سلطان
question (v.t.) سأل	rule (v.t.) ملك
quick, be سرع	rush (v.i.) استعجل
rain مطر	sabbath سبت
rather بل	sacrifice (n.) قربان
reach بلغ	sacrifice (v.t.) قرب
	sad, be حزن

safe, be/feel امن	spend انفق
safe, keep حفظ	spirit روح
sake of, for the لأجل	spread بسط
say قال	spring عين
scare خوف، أخاف	star نجم، كوكب
see رأى	steal سرق
seize أخذ	stone حجر
send أرسل، بعث	strength قوة
send forth بعث	strike ضرب
separate فرق	strive جاهد
servant عبد	strive for ابتغى
sick مريض	strong قوى
sign آية	subjugate سخر
sin جناح، خطيئة	submit أسلم
sin (v.i.) خطى	summon دعا
sincere مخلص	sun شمس
sister أخت	surround باحاط
slave عبد	sustenance رزق
sleep نام	take أخذ
small صغير	tame أنس
smash كسر	taste ذاق
so that حتى	teach علم
so-and-so فلان	term أجل
some بعض	testify شهد
someone أحد	that (adj., pron.) ذلك
something شيء	that (conj.) أن
son ابن	that (rel. pron.) الذى
sorrow حزن	that which الذى
soul نفس	then ف، ثم، إذا
speak to كلم	there ثم، هناك

thing شيء	use of, make من انتفع
this هذا	vanquish غلب
though, as كان	verse آية
throw ألقي ، رمى	village قرية
thus كذلك	violent شديد
time مرة ، حين	visit the sick عاد
to الى ، ل	walk مشى
today اليوم	want أراد
tonight الليلة	wares متاع
tooth سنّ	watch out for حافظ على
Torah التوراة	water ماء
torment عذاب	water, ask for استسقى
touch مسّ	water, give سقى
travel سار	way سبيل
tree شجر	weep بكى
tribe قوم	what? ما
triumph نصر	when (conj.) لَمَّا ، إذا
truth حق	when? متى
truth, tell the صدق	whenever كَلَّمَا
turn (v.t.) وجّه	where? أين
turn away from ولىّ ، أدبر عن	wherever أينما
turn towards (v.i.) اتّجه الى	which (rel. pron.) الذى
two اثنان	which? أىّ
tyranny ظلم	white أبيض
unbeliever كافر	who (rel. pron.) الذى
unfortunate مسكين	who? من
ungrateful for, be كفر بـ	whole كل ، جميع
universe العالمون ، العالم	why? لما ، لم
unlawful, make حرّم	wife امرأة ، زوجة
unmindful of, be غفل عن	

will (v.i.) شاء	world, the next الآخرة
wisdom حكمة	world, this الدنيا
wish رَدّ ، تمنى	worse شرّ
with مع ، بـ	worship عبد
witness شاهد	write كتب
woman امرأة	year سنة ، عام
word كلمة	young صغير
words قول	
world عالم	

## Arabic-English Vocabulary

Words are arranged by root, real or apparent. The number following "A" after nouns refers to the section in Appendix A where the broken-plural type is found. SFP = sound feminine plural; SMP = sound masculine plural; s.o. = someone; s.th. = something

اب	' <i>ab</i> (A10a) father	اخر	' <i>āxir</i> - (SMP/SFP/A4b) last, final; <i>al-'āxirat</i> - the next world, life to come; ' <i>āxaru</i> (A9) other; II ' <i>axxara</i> re-prieve, put off, delay; V <i>ta'axxara</i> come after, be delayed, be late
ابد	' <i>abadan</i> (+ neg.) never	ادد	' <i>idd</i> - terrible, horrible
ابن	<i>ibn</i> - (A10a, <i>banūna</i> ) son	ادم	' <i>ādamu</i> Adam; <i>ibnu 'ādama</i> pl <i>banū 'ādama</i> human being
اتي	' <i>atā</i> ( <i>i</i> ) ' <i>ityān</i> - come to, bring s.o. ( <i>bi</i> - s.th.); IV give to	اذ	' <i>iḏ</i> when
اجر	' <i>ajr</i> - reward	اذا	' <i>iḏā</i> when, if; ' <i>iḏan</i> then, therefore
اجل	' <i>ajal</i> - (A2a) term, appointed time, instant of death; <i>li-'ajli</i> - for the sake of	اذن	' <i>aḏina</i> ( <i>a</i> ) ' <i>iḏn</i> - permit; IV ' <i>āḏana bi</i> - declare; ' <i>uḏun</i> - (A2a) ear; ' <i>iḏan</i> then, therefore
احد	' <i>aḥad</i> - (m) (A2a), ' <i>iḥdā</i> (f) one, someone, anyone; <i>yawmu l-'aḥadi</i> Sunday	اذى	' <i>aḏiya</i> ( <i>a</i> ) suffer harm; IV ' <i>āḏā</i> annoy, harm; ' <i>aḏan</i> annoyance
اخ	' <i>ax</i> - (A10b/c) brother; ' <i>uxt</i> - (A10d) sister	ارض	' <i>arḏ</i> - (f) (A10e) earth, land
اخذ	' <i>axaḏa</i> ( <i>u</i> ) ' <i>axḏ</i> - take, seize, take hold ( <i>bi</i> - of); III ' <i>āxaḏa</i> take to task ( <i>bi</i> - for); VIII <i>ittaxaḏa</i> adopt		

اسم	<i>ism</i> - (A10a/e) name; see also √SMY	ان	' <i>in</i> if; not; ' <i>inna</i> sentence-head particle followed by acc.; ' <i>anna</i> (+ acc.) that; ' <i>an</i> (+ subj.) that
اسى	' <i>asiya</i> ( <i>ā</i> ) grieve	انث	' <i>unḥā</i> female
اصبع	' <i>iṣba'</i> - (A11) finger	انس	' <i>anisa</i> ( <i>a</i> ) / ' <i>anusa</i> ( <i>u</i> ) ' <i>uns</i> - be friendly, on intimate terms ( <i>bi</i> - with), perceive; II ' <i>annasa</i> put at ease, tame; III ' <i>ānasa</i> be friendly with, cordial to; IV ' <i>ānasa</i> keep company, observe; X <i>ista'nasa</i> be sociable, on familiar terms with; ' <i>ins</i> -humanity; ' <i>insān</i> - human, person
افرنج	' <i>ifranj</i> - Franks, Europeans; ' <i>ifranjiyy</i> - Frank, European		
افف	' <i>uffin li</i> - fie on		
اكل	' <i>akala</i> ( <i>u</i> ) ' <i>akl</i> - eat, consume		
الا	' <i>illā</i> (+ acc.) except for; but, only, except, just; (+ neg., see §33); ' <i>allā</i> = ' <i>an lā</i> that ...not; ' <i>a-lā 'innā</i> is it not a fact that		
الذي	<i>allaḏī</i> who, he who (§21.1)		
الله	<i>allāhu</i> God	انف	' <i>anf</i> - (A1a/b) nose
اله	' <i>ilāh</i> - (A6a) god, deity	انما	' <i>innamā</i> however, rather, specifically
الم	' <i>alīm</i> - painful	انى	' <i>annā</i> how?; ' <i>ānā'a</i> (+ gen.) throughout, during; ' <i>inā'</i> - pl ' <i>āniyat</i> -/' <i>awānin</i> vessel
الى	' <i>ilā</i> (+ gen.) (' <i>ilay</i> -) to	اهل	' <i>ahl</i> - (SMP/A10e) people, inhabitants, family
ام	' <i>am</i> or; see also √MM	او	' <i>aw(i)</i> or
اما	' <i>ammā</i> as for (followed by <i>fa</i> -); ' <i>immā</i> either, or	اول	' <i>awwalu</i> (m), ' <i>ūlā</i> (f) (SMP/SFP/' <i>awā' ilu</i> ) first
امر	' <i>amara</i> ( <i>u</i> ) ' <i>amr</i> - order, command ( <i>bi</i> -); ' <i>amr</i> - (A1b) affair, matter; (A1e) order, command; <i>min/bi-'amri</i> at the order of	اوى	' <i>awā</i> ( <i>i</i> ) <i>ma'wan</i> take refuge, shelter; IV ' <i>āwā</i> give shelter to, take refuge
امراة	<i>imra'at</i> - see √MR'	اى	' <i>ayy</i> - (+ construct) which?, whichever?, what kind of?
امرؤ	<i>imru'</i> - see √MR'	ايمان	' <i>īmān</i> - see √MN IV
امم	' <i>umm</i> - (A10d) mother; ' <i>ummat</i> - (A3a) community	اين	' <i>ayna</i> where?; ' <i>aynamā</i> wherever
امن	' <i>amina</i> ( <i>a</i> ) ' <i>amn</i> -/' <i>amānat</i> - be safe, secure, trust (' <i>alā</i> with); IV ' <i>āmana bi</i> - believe in	آية	' <i>āyat</i> - (SFP) sign, token, verse of the Koran

ايها	'ayyuhā (m), 'ayyatuhā (f) O, vocative particle	بضع	bidā'at- (A6b) wares, merchandise	بيت	bayt- (A1b) house, dwelling	جبل	jabal- (A2b) mountain
ب	bi- (+ gen.) in, by, with, through; bi-mā 'anna inasmuch as, for as much as	بطل	IV 'abṭala talk idly	بيض	'abyaḍu (A8) white	جثم	jaṭama (uli) lie prone
بدء	bada'a (a) bad' - begin, start (bi- with)	بعث	ba'aṭha (a) ba'ṭh- send ('ilā for), send forth, resurrect	بين	bayna (+ gen.) between, among; bayyinat- (SFP) indisputable evidence; IV 'abāna make clear, obvious	جثو	jaṭā (ū) bend the knee
بدو	badā (ū) budūw- appear; IV 'abdā cause to appear	بعد	ba'da (+ gen.) after (prep.); min ba'di after (prep.); min ba'du afterwards (adv.); ba'da-mā, ba'da'an after (conj.); ba'id- far, distant (min, 'an from)	تبع	tabi'a (a) taba'-'/tabā'at-follow; VI tatāba'a follow in succession; VIII ittaba'a follow, pursue, heed	جحم	jaḥim- hellfire
برء	bari' - (A5b/d) free, innocent (min of); II barra'a exculpate, make free; IV 'abra'a heal	بعض	ba'd- some; ba'duhum... ba'dan/in each other	تحت	taḥta (+ gen.) beneath, under	جدد	jadid- (A5c) new
برج	burj- (A3c) constellation	بغل	baġl- (A1b/c) mule	ترب	turbat-, turāb- dust, dirt, earth	جذذ	juḏāḏ- (coll.) small fragments
برد	bard- cold, coolness	بغى	VII imbaġā be proper, seemly (li- for), be necessary (li-'alā for); VIII ibtaġā strive for, aspire to	ترك	taraka (u) tark- leave, abandon, leave behind	جرا	jarī' - bold, courageous
برص	'abraṣu leprous	بقي	baqiya (ā) baqā' - remain	تقى	taqiya- (A5d) pious, God-fearing, devout	جرم	IV 'ajrama commit a crime; mujrim- (SMP) criminal
برق	al-burāqu Buraq, mythical animal on which the Prophet ascended into heaven	بكم	'abkamu (A8) mute, dumb	تم	tamma (i) tamām- be completed, finished, fulfilled; IV 'atamma finish, fulfill	جری	jarā (i) jarayān- flow, blow, happen, come to pass; IV 'ajrā make flow, make happen, execute
برك	III bāraka 'alā/fi bless; VI tabāraka be blessed; barakat- (SFP) blessing	بكى	bakā (i) bukā' - cry, weep ('alā over); IV 'abkā make weep	توب	tāba (ū) tawbat- turn away ('an from), renounce, relent, repent ('ilā toward)	جزء	juz' - (A3b) part, section
بسط	basaṭa (u) baṣṭ- spread, stretch out	بل	bal(i) nay rather	تیه	tāha (i) wander	جزی	jazā (i) jazā' - requite, recompense, reward, punish (bi-, 'alā for); III jāzā = G
بشر	II baššara announce good news to (bi- of); bušrā good news; bašar- humankind	بلغ	balaġa (u) bulūġ- reach, attain; IV 'ablaġa make reach, announce, inform, deliver; balaġa 'ašuddahu he reached maturity	ثعب	ṭa'bān- serpent	جسم	jism- (A3b) body
بصر	baṣara (i) baṣar- look, see, understand; II baššara make see, enlighten; IV 'abšara see, behold; V tabaššara bi- reflect on; X istabšara be able to see; bašar- (A2a) vision, insight	بلو	balā (ū) balā' - put to the test	ثقل	miṭqāl- a small weight	جعل	ja'ala (a) ja'l- put, make
		بنت	bint- (A10d) girl, daughter	ثم	ṭamma there, in that place; ṭumma then, next, afterward	جلد	jalada (i) jald- flog; jaldat-lash
		بنى	banā (i) binā' -/bunyān- build	ثمر	ṭamar- fruit	جلل	jalla (i) jalāl- be great, exalted
		بهت	buhita (pass.) be flabbergasted	ثنى	iṭnāni (m), iṭnatāni (f) two; yawmu l-iṭnayni Monday	جمع	jama'a (a) jam' - gather, collect; jama'a l-qur'āna memorize the Koran; IV 'ajma'a make a consensus, be of one mind; VIII ijta-ma'a assemble, be gathered ('alā for); jamī' - all, whole, entire; 'ajma'ina altogether
		بوب	bāb- (A2a) gate, door	جبر	jabbār- pl jabābirat- giant	جمل	jamīl- beautiful, handsome
						جنگ	junāḥ- sin, crime ('alā for) ('an to)

جن	<i>jinn-</i> (coll.), <i>jinniyy-</i> (sing), pl <i>jānn-</i> djinn, genie; <i>jan-nat-</i> (SFP) garden, paradise	حجر	<i>ḥajar-</i> (A2a, <i>ḥijārat-</i> ) stone, rock	حفظ	<i>ḥazz-</i> (A1b) portion	حي	<i>ḥayya yaḥayyu/yaḥyā</i> live, be alive; IV 'aḥyā bring to life, revivify; X <i>istahyā</i> be ashamed; <i>ḥayy-</i> (A1a) alive; <i>ḥayāt-</i> life
جهد	III <i>jāhada</i> endeavor, strive; VIII <i>ijtahada</i> work hard, be industrious; <i>jihād-</i> "holy war"	حدث	<i>ḥadiṭh-</i> (A5i) event, report, transmitted narration; II <i>ḥaddaṭha</i> transmit a narrative account to ('an on the authority of)	حفظ	<i>ḥafīza</i> (a) <i>ḥifẓ-</i> preserve, protect, memorize; III <i>ḥāfa-za</i> 'alā watch out for, be mindful of; VIII <i>iḥtafaẓa bi-</i> maintain, guard; X <i>istahfaẓa</i> commit ('alā) s.th. to the charge of (acc.)	خبر	<i>xabura</i> (u) <i>xubr-/ixibrat-</i> know thoroughly, be fully acquainted ( <i>bi-l-hu</i> ) with; <i>xabar-</i> (A2a) news, piece of news
جهر	<i>jahara</i> (a) <i>jahr-</i> raise the voice	حدد	<i>ḥadd-</i> (A1b) border, limit	حقوق	<i>ḥadiqat-</i> (A5e) garden	خرج	<i>xaraja</i> (u) <i>xurūj- min</i> go out of, leave; go out ('alā against); IV 'axraja make go out, expel, bring/take out; X <i>istaxraja</i> get out, extract; <i>xarj-</i> tribute
جهل	<i>jahila</i> (a) <i>jahl-</i> be ignorant, not know	حرق	II <i>ḥarrara</i> set free	حرق	II <i>ḥarraqa</i> burn	خردل	<i>xardal-</i> mustard
جوب	X <i>istajāba</i> respond	حرص	<i>ḥariṣ-</i> 'alā greedy for	جود	<i>jawād-</i> generous	خر	<i>xarra</i> (i) <i>xurūr-</i> fall down prostrate
جود	<i>jawād-</i> generous	حرض	II <i>ḥarraḍa</i> encourage	جوع	<i>jā'a</i> (ū) <i>jaw'</i> - be hungry	خزن	<i>xazana</i> (u) <i>xazn-</i> to store up, accumulate; <i>xazīnat-</i> storehouse, treasury
جوع	<i>jā'a</i> (ū) <i>jaw'</i> - be hungry	حرم	II <i>ḥarrama</i> make unlawful, proscribe ('alā for); <i>ḥurum-</i> (pl) sacred things	جور	<i>jaww-</i> air, atmosphere	خسر	<i>xasira</i> (a) <i>xusrān-</i> suffer loss, go astray, perish
جوى	<i>jā'a</i> (i) <i>majī'</i> - come to, bring s.o. ( <i>bi-</i> s.th.)	حزن	<i>ḥazina</i> (a) <i>ḥuzn-</i> be sad, grieve; <i>ḥuzn-</i> (A3b) grief	جوى	<i>jā'a</i> (i) <i>majī'</i> - come to, bring s.o. ( <i>bi-</i> s.th.)	خصف	<i>xaṣifa</i> (a) <i>xaṣf-</i> to pile on, stick (leaves) onto oneself
حبيب	II <i>ḥabbaba</i> make beloved; IV 'aḥabba love, like, want (noun: <i>ḥubb-/maḥabbat-</i> ); X <i>istahabba</i> consider desirable, preferable ('alā over); <i>ḥabīb-</i> (A5d) loved one; <i>maḥbūb-</i> beloved; <i>ḥabbat-</i> seed, grain	حسب	<i>ḥasiba</i> (a) <i>ḥisbān-</i> reckon, consider; <i>ḥasaba</i> (u) <i>ḥisāb-</i> make an account, figure; III <i>ḥāsaba</i> call to account	حصر	<i>ḥabīb-</i> (A5d) loved one; <i>maḥbūb-</i> beloved; <i>ḥabbat-</i> seed, grain	خضر	'axḍaru (A8) green, verdant; IX <i>ixḍarra</i> turn green, be verdant
حبر	<i>ḥibr-</i> (A3b) Jewish title of learning	حسن	<i>ḥasan-</i> beautiful, good; <i>ḥasanat-</i> (SFP) good deed; <i>ḥusn-</i> beauty, kindness, favor; II <i>ḥassana</i> improve, make good; IV 'aḥsana do good, do well	حفظ	<i>ḥafīza</i> (a) <i>ḥifẓ-</i> preserve, protect, memorize; III <i>ḥāfa-za</i> 'alā watch out for, be mindful of; VIII <i>iḥtafaẓa bi-</i> maintain, guard; X <i>istahfaẓa</i> commit ('alā) s.th. to the charge of (acc.)	خطا	<i>xaṭī'a</i> (a) <i>xaṭa'</i> - be mistaken, make a mistake, sin; IV 'axṭa'a err, miss, be off target; <i>xaṭī'at-</i> (A5g) mistake, error, sin
حبس	<i>ḥabasa</i> (i) <i>ḥabs-</i> confine, imprison, keep back	حشر	<i>ḥašara</i> (u) <i>ḥašr-</i> gather together (a herd); <i>ḥašir-</i> announcer, herald	حوق	VIII <i>iḥtāja</i> 'ilā be in need of	خطر	<i>xaṭara</i> (i/lu) <i>xuṭūr-</i> 'alā occur to
حبل	<i>ḥablu l-warīdi</i> jugular vein	حصن	<i>muḥṣanat-</i> (SFP) chaste woman	حوط	IV 'aḥāṭa <i>bi-</i> surround; VIII <i>iḥtāṭa</i> be careful, on one's guard	خفت	III <i>xāfata</i> mumble
حتى	<i>ḥattā</i> (+ subj.) so that, until (with ref. to fut.); (+ gen.) until, up to	حصى	IV 'aḥṣā to count, enumerate	حوظ	IV 'aḥāṭa <i>bi-</i> surround; VIII <i>iḥtāṭa</i> be careful, on one's guard		
حجج	<i>ḥajja</i> (u) <i>ḥajj-</i> make the pilgrimage to Mecca; III <i>ḥājjā</i> dispute with	حطط	<i>ḥaṭṭa</i> (u) decrease, reduce	حول	<i>ḥawla</i> (+ gen.) around		
				حيث	<i>ḥayṭu</i> where, wherever (conj.)		
				حين	<i>ḥin-</i> (A3b) time; <i>ḥina</i> at the time when		

خفف	II <i>xaffafa</i> lighten, reduce	دبب	<i>dābbat-</i> (A4b) beast, four-legged animal
خفي	<i>xafiya</i> (ā) <i>xafā'</i> - hide, be concealed; IV 'axfā conceal; <i>xafā</i> (i) <i>xafā'</i> hide, conceal (trs.)	دبر	<i>dub(u)r-</i> (A3b) the back, rear side; IV 'adbara turn one's back ('an, 'alā on), go backward, flee, run away
خلد	<i>xalada</i> (u) <i>xulūd-</i> last forever, be immortal; <i>xuld-</i> immortality	دخل	<i>daxala</i> (u) <i>duxūl-</i> enter ('alā into the presence of); IV 'adxala make enter
خلص	IV 'axlaṣa be sincere ('ilā to); <i>muxliṣ-</i> (SMP) sincere, devoted	درى	<i>darā</i> (i) <i>dirāyat-</i> bi- know, be aware of, comprehend; IV 'adrā make know
خلف	<i>xalafa</i> (u) <i>xalaf-</i> come after, take the place of; lag ('an behind); II <i>xallafa</i> appoint as successor; III <i>xālaḥa</i> differ from, be at variance with; IV 'axlafa l-wa'da go back on a promise; VIII <i>ixtalafa</i> differ ('an from), dispute (fi about)	دعو	<i>da'ā</i> (ū) <i>da'wat-</i> call, call to/ upon ('ilā + verbal noun) to do s.th., pray, invoke; <i>du'ā'</i> - (A6a) prayer, invocation
خلق	<i>xalaqa</i> (u) <i>xalq-</i> create; <i>xalq-</i> creation, created beings, people; <i>xaliqat-</i> (A5e) creature; <i>xalāq-</i> lot	دفع	<i>dafa'a</i> (a) <i>daf'</i> - push, push away, repel
خلل	<i>xalil-</i> (A5d) friend	دلل	<i>dalla</i> (u) <i>dalālat-</i> lead, guide ('alā to), show
خمد	<i>xamada</i> (u) <i>xumūd-</i> to go out, die down (fire)	دلو	II <i>dallā</i> to dangle, lead on
خمر	<i>xamr-</i> wine	دنو	<i>danīy-</i> low; <i>ad-dunyā</i> this world, this life
خوف	<i>xāfa</i> (xif-) (ā) <i>xawf-</i> fear, be afraid of; IV 'axāfa scare	دور	<i>dār-</i> pl <i>dūr-</i> , <i>diyār-</i> abode
خول	<i>xālat-</i> maternal aunt	دوم	<i>dāma</i> (ū) remain
خون	<i>xāna</i> (ū) <i>xiyānat-</i> betray, be false to	دون	<i>dūna</i> , <i>min dūni</i> (+ gen.) below, to the exclusion of, up/down to
خير	<i>xayr-</i> goodness, (+ <i>min</i> ) better than; II <i>xayyara</i> give a choice to; VIII <i>ixtāra</i> choose	دين	<i>dīn-</i> (A3b) religion; <i>yawmu d-dīni</i> judgment day; <i>dayn-</i> debt
		دية	<i>diyāt-</i> bloodmoney
		ذخر	VIII <i>iddaxara</i> store up
		ذرة	<i>ḍarrat-</i> (SFP) atom, small particle; <i>ḍurriyyat-</i> progeny

ذرع	<i>ḍirā'</i> - cubit; forearm, paw	رجم	<i>rajama</i> (u) <i>rajm-</i> stone, cast a stone; <i>rajama bil-ḡaybi</i> guess; <i>rajim-</i> stoned, accursed
ذكر	<i>ḍakara</i> (u) <i>ḍikr-</i> mention, recollect, make mention of; V <i>taḍakkara</i> remember; <i>ḍakar-</i> (A2a) male	رجو	IV 'arjā put off
ذلك	<i>ḍālika</i> that (demonstrative, see §17.1)	رحب	II <i>raḥḥaba bi-</i> welcome
ذلل	<i>ḍalil-</i> (A5j) abject, lowly, mean; <i>ḍull-</i> baseness	رحل	<i>raḥl-</i> (A1c) saddlebag
ذهب	<i>ḍahaba</i> (a) <i>ḍahāb-Imaḍhab-</i> go, take away (bi-s.th.); IV 'aḍhaba make go away	رحم	<i>raḥima</i> (a) <i>raḥmat-Imarḥamat-</i> have mercy on, be merciful; <i>raḥim-</i> merciful; <i>ar-raḥmānu</i> The Merciful, epithet of God; <i>raḥim-</i> kinship, womb; <i>waṣala r-raḥima</i> maintain family ties, take care of those to whom one is tied by family relationship
ذو	<i>ḍū</i> = possessor/possessed of (§31)	ردد	<i>radda</i> (u) <i>radd-</i> send/bring back, ward off, return; reply ('alā to); V <i>taraddada</i> be reflected, recur, waver, be uncertain, hesitate; VIII <i>irtadda</i> go back, revert, apostasize, refrain ('an from); X <i>istaradda</i> reclaim, get back
ذوق	<i>ḍāqa</i> (ū) <i>ḍawq-</i> taste; IV 'aḍāqa make taste	ردم	<i>radm-</i> dam, dike
راف	<i>ra'fat-</i> pity	رزق	<i>razaqa</i> (i) <i>rizq-</i> provide with sustenance; <i>rizq-</i> sustenance
رأى	<i>ra'ā yarā ra'y-/ru'yat-</i> see, consider; IV 'arā make/let see, show; <i>ru'yā</i> vision	رسل	<i>rasūl-</i> (A7b) messenger, apostle; <i>risālat-</i> (A6b) message; IV 'arsala send forth
رب	<i>rabb-</i> (A1a) lord, master; <i>rabbāniyy-</i> (SMP) rabbin, Jewish title of learning	رشد	<i>ruṣd-</i> guidance
ربط	<i>rabaṭa</i> (i) <i>rabṭ-</i> tie	رضع	IV 'arḍa'a suckle
ربما	<i>rubbamā</i> perhaps		
رجع	<i>raja'a</i> (i) <i>rujū'</i> - come/go back, return; <i>raja'ū'ilā 'anfusiḥim</i> "they conferred apart"; IV 'arja'a make return; <i>marji'</i> - (A11) refuge, retreat		
رجف	<i>rajfat-</i> tremor		
رجل	<i>rajul-</i> (A2b) man		

رضو	<i>raḍiya (ā) riḍwān-</i> 'an be content with, pleased with, find acceptable; IV 'arḍā make content	زِيل	<i>mā zāla (zil-) (lā yazālu)</i> (neg. + imperf. ind.) keep on, be still (doing s.th.)
رعد	<i>ra'd-</i> thunder, awe	زِين	II <i>zayyana</i> adorn, embellish
رفع	<i>rafa'a (a) raf'-</i> raise, erect	س	<i>sa-</i> (proclitic + imperf. ind.) affirmative future explicit particle
رقب	<i>raqabat-</i> slave	سَال	<i>sa'ala (a) su'āl-</i> ask; VI <i>tasā'ala</i> ask one another; <i>su'āl-</i> (A6a) question
ركب	<i>rakiba (a) rukūb-</i> mount, ride; <i>rukbat-</i> knee	سَبَب	<i>sabab-</i> road, way; 'atba'a <i>sababan</i> take one's way
رکع	<i>rak'at-</i> kneeling, prostration	سَبْت	<i>sabt-</i> Sabbath; <i>yawmu s-sabti</i> Saturday
رمى	<i>ramā (i) ramy-</i> bi- pelt with, cast; accuse	سَبَّح	<i>subḥāna</i> (+ construct) glory be to
روح	IV 'arāḥa relieve; <i>rūḥ-</i> (A3b) spirit	سَبَل	<i>sabil-</i> (m & f) (A5c) path, way
رود	III <i>rāwada</i> entice; IV 'arāda want	سَتْر	<i>sitr-</i> covering, shelter
روم	<i>ar-rūm-</i> Byzantium, Byzantines, Greeks, Anatolians; <i>rūmiyy-</i> Byzantine, Greek, Anatolian	سَجْد	<i>sajada (u) sujūd-</i> fall prostrate, bow down ( <i>li-</i> before); <i>masjid-</i> (A11) mosque
زکو	<i>zakāt-</i> (A10f) alms	سَجْن	<i>sijn-</i> prison
زنج	<i>zanj-</i> (A1b) Blacks, Ethiopians; <i>zanjiyy-</i> Black, Negro	سَحْر	<i>saḥara (a) sihr-</i> enchant; <i>sāhir-</i> sorcerer; <i>sihr-</i> magic
زنى	<i>zanā (i) zinā' -/zinan</i> commit adultery, fornicate	سَخْر	II <i>saxxara</i> subjugate
زوج	<i>zawj-</i> (A1a) mate, spouse	سَخَط	<i>saxiṭa (a)</i> be angry
زول	<i>zāla (zul-) (ā) zawāl-</i> pass away; (neg.) continue, abide eternally; IV 'azāla cause to pass away, take away	سَدَد	<i>sadd-</i> mountain, barrier
زيد	<i>zāda (i) ziyādat-</i> be more ('alā than), increase; IV 'azāda increase (trs.); VIII <i>izdāda</i> increase (int.)	سَدْر	<i>sidrat-</i> lote-tree; <i>as-sidratu l-muntahā</i> the heavenly lote-tree
		سَرَب	<i>sarāb-</i> mirage
		سَرَع	<i>saru'a (u) sur'at-</i> be quick, fast; <i>sari'</i> - quick

سرف	IV 'asrafa be extravagant, waste, squander	سنة	<i>sanat-</i> (SMP <i>sinūna</i> , A10f) year
سرق	<i>saraqa (i) sariqat-</i> steal, rob; VII <i>insaraqa</i> get stolen; VIII <i>istaraqa</i> filch, pilfer; <i>istaraqa s-sam'a</i> eavesdrop	سود	'aswadu (A8) black; IX <i>iswadda</i> turn black, be blackened
سعر	V <i>tasa'ara</i> be kindled, lit	سوف	<i>sawfa</i> (+ imperf. ind.) future explicit particle
سقط	<i>saqaṭa (u) suqūṭ-</i> fall, drop off	سوق	<i>sāqa (ū) sawq-</i> to drive
ستى	<i>saqā (i) saqy-</i> give to drink, water; IV 'asqā = G; X <i>istasqā</i> ask for water	سوء	<i>sā'a (ū) saw'</i> - be evil, bad; <i>sū'</i> - evil, ill (noun); <i>sayyi' -</i> evil, bad (adj.); <i>sayyi' at-</i> (SFP) evil deed
سكن	<i>sakana (u) suknā/sakan-</i> inhabit, dwell; IV 'askana make dwell; <i>sakīnat-</i> tranquility	سوى	<i>sawīya (ā) sawā'</i> - be equivalent, equal to; II <i>sawwā</i> equalize, put on the same level ( <i>bi-</i> with); VIII <i>istawā</i> be even, on a par, stand upright, sit down ('alā on), be cooked, mature, ripe, be done right
سلاح	<i>silāḥ-</i> (A6a) arms, weapons	سیر	<i>sāra (i) sayr-</i> set out, travel, depart; II <i>sayyara</i> make go
سلط	<i>sultān-</i> (A12) power, authority	شبر	<i>šibr-</i> (A3b) span, handspan
سلم	<i>salima (a) salāmat-</i> be safe and sound, intact; II <i>sal-lama</i> keep from harm, hand over intact, + 'alā greet; III <i>sālama</i> make peace with; IV 'aslama submit, surrender; <i>salām-greetings</i> , peace	شبع	<i>šabi'a (a) šab'</i> - be satisfied, full, satiated
سمع	<i>sami'a (a) sam' -/samā'</i> - hear; IV 'asma'a make hear; VIII <i>istama'a li-'ilā</i> listen to	شجر	<i>šajar-</i> (A2a), <i>šajarat-</i> (SFP) tree
سمو	<i>samā'</i> - (m & f) pl <i>samāwāt-</i> sky, heaven	شدد	<i>šadīd-</i> (A5a/d) forceful, violent; <i>šiddat-</i> might, violence; VIII <i>ištadda</i> be harsh
سمى	<i>ism-</i> (A10a/e) name; II <i>sam-mā</i> name, stipulate	شرد	<i>šarr-</i> evil; (+ <i>mīn</i> ) worse than; (+ construct) worst
سند	IV 'asnada lean	شرق	<i>mašriq-</i> east, orient, rising point of the sun
سنن	<i>sinn-</i> (A3b) tooth, age		

شرك	<i>šarik-</i> (A5b) partner; III <i>šāraka</i> go into partnership with; IV 'ašraka bi- ascribe a partner to; <i>širk-</i> portion; <i>mušrik-</i> polytheist, heathen	صبح	<i>ṣubḥ-/ṣabāḥ-</i> dawn, morning; IV 'aṣbaḥa become (in the morning), get up, wake up
شرى	VIII <i>ištarā</i> to buy, purchase s.th. ( <i>bi-</i> at the price of)	صبر	<i>ṣabara</i> (i) <i>ṣabr-</i> be patient
شطر	<i>šaṭr-</i> half	صحاب	<i>ṣāhib-</i> (A4c) companion, master; VIII <i>iṣṭāhaba</i> accompany
شفع	<i>šafa'a</i> (a) <i>šafā'at-</i> intercede ( <i>li-</i> on someone's behalf); X <i>istašfa'a 'ilā</i> seek intercession with	صخر	<i>ṣaxr-</i> (A1b) rock; <i>ṣaxrat-</i> rock
شقق	<i>šaqqa</i> (u) <i>šaqq-</i> cleave, split; VII <i>inšaqqa</i> be split apart, cloven asunder; <i>šāqq-</i> harsh	صدق	<i>šadaqa</i> (u) <i>šidq-</i> speak the truth, be truthful; II <i>šad-daqa</i> declare as true, affirm; <i>šadaqat-</i> (SFP) alms; V <i>tašaddaqa</i> give alms, be charitable ('alā to)
شمس	<i>šams-</i> (f) (A1b) sun	صرخ	IV 'ašraxa help
شمل	<i>šimāl-</i> north; (f) left hand	صرط	<i>širāṭ-</i> path, road
شهب	<i>šihāb-</i> (A6c) shooting star	صغر	<i>šağīr-</i> (A5a/e) small, young; II <i>šağğara</i> make small, belittle
شهد	<i>šahida</i> (a) <i>šuhūd-/šahādat-</i> witness, testify ('alā against); III <i>šāhada</i> witness; IV 'ašhada cause to witness; X <i>istašhada</i> produce as witness; <i>šahādat-</i> testimony, testimonial (of faith); <i>šahid-</i> (A5b) witness	صفو	VIII <i>išṭafā</i> choose, select
شهر	<i>šahr-</i> (A1b/d) month	صلح	<i>šāliḥ-</i> (SMP) good, right, proper, pious, devout; (SFP) good deeds, good works; II <i>šallaḥa</i> put in order; IV 'ašlaḥa promote good, make peace, reform
شور	IV 'ašāra make a sign, indicate ('ilā)	صلو	<i>šalāt-</i> (A10f) prayer, ritual prayer; II <i>šallā 'alā</i> pray for
شيء	<i>šā'a</i> (šī' -) ( <i>ā</i> ) <i>mašī'at-</i> will, want; <i>šay'</i> - (A1a) thing, something, anything	صمم	'ašammu (A8) deaf
شيخ	<i>šayx-</i> (A1b) elder, old man, leader, chief	صنم	<i>šanam-</i> (A2a) idol
شيطان	<i>šayṭān-</i> (A12) devil, demon	صوب	IV 'ašāba hit the mark; 'uṣiba (pass.) be stricken, afflicted
		صوم	<i>šāma</i> (ū) <i>šiyām-/šawm-</i> fast

ضحك	<i>ḍaḥika</i> (a) <i>ḍaḥk-</i> laugh	طوع	IV 'aṭā'a obey; X <i>istaṭā'a</i> have the endurance, capability for, be able to, capable of
ضرب	<i>ḍaraba</i> (i) <i>ḍarb-</i> strike, smite, hit; <i>ḍaraba maṭalan</i> give as an example; VIII <i>iḍṭaraba</i> clash, be upset	طوف	<i>ṭā'ifat-</i> (A4b) group, band, party
ضرر	<i>ḍarra</i> (u) <i>ḍarr-</i> harm, hurt; III <i>ḍarra</i> = G; VIII <i>iḍṭarra</i> force, compel; <i>ḍarrat-</i> wife (relationship of multiple wives one to the other)	طوق	IV 'aṭāqa bear, endure
ضعف	X <i>istaḍ'afa</i> despise, belittle	طول	<i>ṭawil-</i> (A5a) long
ضلل	<i>ḍalla</i> (i) <i>ḍalāl(at)-</i> go astray, get lost; IV 'aḍalla cause to go astray	طيب	<i>ṭāba</i> (i) <i>ṭibat-</i> be good, pleasant; <i>ṭayyib-</i> good, pleasant; <i>ṭib-</i> perfume; <i>ṭūbā li-</i> blessed be
		طير	<i>ṭayr-</i> (A1b) bird
		طين	<i>ṭīn-</i> clay, mud
طعم	<i>ṭa'ām-</i> (A6a) food, victuals; IV 'aṭ'ama feed; X <i>istaṭ'ama</i> ask for food	ظلم	<i>ḍalama</i> (i) <i>ḍulm-</i> wrong, oppress, treat unjustly; VIII <i>izzalama</i> be unjust; <i>ḍulm-</i> injustice, tyranny; <i>ḍulmat-</i> (SFP) darkness
طغت	<i>ṭāğūt-</i> false gods	ظما	<i>ḍam'ānu</i> thirsty
طفق	<i>ṭafīqa</i> (a) ( <i>ṭafaq-</i> ) (+ imperf. ind.) to begin to, start	ظهر	<i>ḍahr-</i> back; <i>ḍuhūr-</i> loins
طلع	<i>ṭala'a</i> (u) <i>ṭulū'-</i> rise (sun); IV 'aṭla'a cause to rise; VIII <i>iṭṭala'a 'alā</i> be informed of, observe closely; <i>maṭla'</i> - (A11) rising place of the sun or heavenly body	عبد	'abada (u) 'ibādat- worship; 'abd- (A1c) servant, slave
طلق	<i>ṭalāq-</i> divorce; II <i>ṭallaqa</i> divorce; IV 'aṭlaqa set free; VII <i>inṭalaqa</i> depart, proceed, move freely	عتو	'atā (ū) 'utūw- 'an be insolent toward
طمأن	QIV <i>iṭma'anna</i> be calm, assured, secure, at peace, tranquil	عجب	'ajiba (a) wonder, marvel
		عجل	'ajila (a) 'ajal(at)- hurry, hasten; II 'ajjala hurry (trs.); V <i>ta'ajjala</i> hurry, be ahead of, precede; X <i>ista'-jala</i> be in a hurry, rush; 'ijl- (A3b) 'ijalat- calf
طهر	<i>ṭahura</i> (u) <i>ṭahārat-</i> be pure, clean; II <i>ṭahhara</i> purify; V <i>taṭahhara</i> cleanse oneself, perform ablutions		



عجم	'ajam- (A2a) Persians, non-Arabs; 'ajamiyy- Persian, non-Arab; 'a'jamu (A9a) Persian, non-Arab	عقب	'aqib- (A2a) heel; <i>inqalaba</i> 'alā 'aqibayhi he turned back in his tracks; 'āqibat- (A4b) end, result; 'uqbā end, final result, reward	عمل	'amila (a) 'amal- do, perform; III 'āmala do business, trade with; 'amal- (A2a) labor, deed	غفر	ḡafara (i) maḡfirat- / ḡufrān- li- forgive; X istaḡfara seek forgiveness; ḡafūr- forgiving
عدد	'adda (u) 'add- count; II 'addada number; IV 'a'adda prepare; 'adad- (A2a) number; 'iddat- number	عقر	'aqara (i) 'aqr- wound, hamstring	عمى	'a'mā (A8) blind	غفل	ḡafala (u) ḡaflat- 'an neglect, ignore; VI taḡāfala feign ignorance
عدل	'adl- justice, equity	عقل	'aqala (i) 'aql- be endowed with reason, be reasonable; II 'aqqala bring to reason, make reasonable; 'aql- (A1b) reason, rationality, intellect	عند	'inda (+ gen.) with, in the possession of, presence of	غلب	ḡalaba (i) ḡalabat- subdue, vanquish; VIII iḡtalaba 'alā vanquish, gain dominion over
عدو	'adūw- (A7a) enemy; III 'ādā be inimical to, aggress upon	عكف	'akafa (uli) 'ukūf- be attached, devoted	عهد	'ahd- covenant, pact	غنى	IV 'aḡnā 'an enable someone (d.o.) do without; X istaḡnā 'an dispense with, do without; ḡanīy- (A5d) rich
عذب	'adāb- (A6a) torment; II 'adābaba torture, torment	علم	'alima (a) 'ilm- have knowledge (bi- of), know, realize, learn; II 'allama teach; V ta'allama learn; X ista'lama seek information; 'ilm- (A3b) knowledge, learning; 'alim- (A5b) learned, knowing; 'ālam- (A4b/SMP) world, (pl) universe	عود	'āda (ū) 'iyādat- visit the sick; 'āda (ū) 'awd- / ma'ād- return	غيب	ḡāba (i) ḡayb- be absent, vanish; ḡayb- (A1b) that which is invisible, supernatural
عرب	'arab- (A2a) Arabs; 'arabiyy- Arab; al-'arabiyyat- Arabic (language)			عوذ	'āda (ū) ma'ād- seek protection (bi- with); II 'awwada bi- place under the protection of; X ista'āda = G	غير	V taḡayyara change (int.); ḡayru (+ construct) other than, non-, un-
عرج	'araja (u) rise, ascend; ma'raj- (A11) height			عوم	'ām- (A2a) year	ف	fa- and, and then (sequential particle); (+ subj.) lest (hypothetical consequence)
عرش	'arš- (A1b) throne			عون	IV 'a'āna help	فتح	fataḥa (a) faḥ- open; X istaftaḥa ask for something to be opened, request admittance
عرف	'arafa (i) ma'rifat- know, recognize; VIII i'tarafa confess; ma'rūf- act of favor, kindness			عيش	'āša (i) 'ayš- live; ma'išat- living, livelihood	فتو	IV 'aftā give a (legal) opinion, give counsel to; X istaftā seek counsel from; fatwā (f) (A11) legal opinion; fatan pl fityān- / fityat- youth, lad
عری	'ariya (ā) 'ury- be naked	علو	'alā (ū) 'alā' - be high; VI ta'alā be exalted, (imperative) come on; X ista'lā rise, tower ('alā over), master; 'alīy- high; ma'lan (A11) high place; 'alā ('alay-) + gen. on, over, against, to; 'alā 'an on condition that	عين	'ayn- (A1b/d) eye; (A1b) spring	فجر	VII infajara gush forth, explode
عزز	'azza (i) 'izz- be strong, powerful; 'aziz- (A5d/j) potent, powerful; 'izzat- (SFP) power; VIII i'tazza be powerful			غرب	ḡaraba (u) ḡurūb- set (sun); ḡarīb- (A5b) foreign, foreigner, strange; maḡrib- west, setting point of the sun		
عسى	'asā 'an perhaps			غرر	ḡarra (u) ḡurūr- delude, deceive; VIII iḡtarra be deceived		
عصى	'aṣā (i) 'iṣyān- disobey; ma'ṣiyat- disobedience			غشى	ḡaṣiya (ā) cover		
عظم	'azīm- (A5a/e) great, huge, magnificent	عمر	'amara (u) cause to prosper; al-baytu l-ma'mūru prototype of the Ka'ba				
عفو	'afā (ū) 'afw- 'an pardon						

فرد <i>fard-</i> (A1a) individual	في <i>fī</i> (+ gen.) in	قرب <i>qariba</i> (a) <i>qurb-</i> draw near, approach; II <i>qarraba</i> allow near, let approach; sacrifice; V <i>taqarraba min</i> approach, come close to; VIII <i>iqtaraba 'ilā</i> draw near to; <i>qarib-</i> near ( <i>min</i> to), (A5d/e) relative, kinsman; <i>qurbān-</i> (A12) sacrifice	قلب <i>qalaba</i> (i) <i>qalb-</i> turn over, around (int.); II <i>qallaba</i> turn over (trs.); V <i>taqallaba</i> be overturned, vanquished; VII <i>inqalaba</i> be overturned, changed; <i>qalb-</i> (A1b) heart
فرر <i>farra</i> (i) <i>fīrār-</i> flee	فيل <i>fil-</i> (coll.) elephants; <i>filat-</i> elephant	قرر <i>qarra</i> (ali) <i>qarr-</i> be cool; <i>qarrat 'aynuhu</i> he was happy; <i>qurratu l-'ayni</i> delight, joy; <i>mustaqarr-</i> habitation, dwelling place	قلل <i>qalil-</i> (A5a/d/e) little, few, slight; IV <i>'aqalla</i> make few; <i>qullat-</i> pl <i>qilāl-</i> jug
فرض <i>farada</i> (i) <i>fard-</i> ordain, assign	قبس <i>qabas-</i> borrowed	قرب <i>qariba</i> (a) <i>qabūl-</i> accept; III <i>qābala</i> confront, meet; IV <i>'aqbala</i> come/go forward, advance ( <i>'alā</i> toward, on); V <i>taqabbala</i> accept, receive; <i>qabla</i> (+ gen.) before (prep.); <i>min qablu</i> beforehand (adv.); <i>qabla 'an</i> before (conj.); <i>qub(u)l-</i> (A3b) fore, front part	قمر <i>qamar-</i> (A2a) moon
فرق <i>faraqa</i> (u) <i>farq-</i> separate, part, distinguish ( <i>bayna</i> between); II <i>farraqa</i> part, separate; III <i>fāraqa</i> disengage oneself from, part with; V <i>tafarraqa</i> be separated, split, divided; VIII <i>iftaraqa</i> = V; <i>fīrqa-</i> (A3a) division; <i>mutafarriq-</i> miscellaneous; <i>furqān-</i> epithet of the Koran	قبل <i>qabila</i> (a) <i>qabūl-</i> accept; III <i>qābala</i> confront, meet; IV <i>'aqbala</i> come/go forward, advance ( <i>'alā</i> toward, on); V <i>taqabbala</i> accept, receive; <i>qabla</i> (+ gen.) before (prep.); <i>min qablu</i> beforehand (adv.); <i>qabla 'an</i> before (conj.); <i>qub(u)l-</i> (A3b) fore, front part	قرون <i>qarn-</i> (A1b) horn; <i>ḏū l-qarnayni</i> epithet of Alexander the Great	قول <i>qāla</i> (ū) <i>qawl-</i> say, uphold, maintain ( <i>bi-</i> ); <i>qawl-</i> (A1a) words, speech
فسد <i>fasada</i> (u) <i>fasād-</i> rot, decay, be wicked, vain; IV <i>'afsada</i> work corruption, spoil, act wickedly	قتل <i>qatala</i> (u) <i>qatīl-</i> kill; III <i>qā-tala</i> fight with; <i>qatīl-</i> (A5f) slain	قري <i>qaryat-</i> (A3a) village, town	قوم <i>qāma</i> (ū) <i>qiyām-</i> rise up ( <i>'ilā</i> for) ( <i>'alā</i> against), go ( <i>'ilā</i> to), undertake ( <i>bi-</i> ); II <i>qawwama</i> make straight; III <i>qāwama</i> oppose, resist; IV <i>'aqāma</i> perform; X <i>istaqāma</i> stand erect, straight; <i>qiyāmat-</i> resurrection; <i>qayyim-</i> straight, right; <i>maqām-</i> (SFP) place, position; <i>qawm-</i> (A1a) people, nation, tribe; <i>mustaqīm-</i> straight
فسق <i>fasaqa</i> (uli) <i>fīsq-</i> be dissolute	قد <i>qad(i)</i> (+ perf.) perfective particle; (+ imperf.) may, might	قسط <i>IV 'aqṣata fī</i> be fair to	قسم <i>III qāsama</i> to swear to
فطر <i>faṭara</i> (u) <i>faṭr-</i> create; V <i>tafaṭtara</i> be torn; <i>fīṭrat-</i> innate disposition, natural inclination	قدر <i>qadara</i> (i) <i>qadar-</i> be capable ( <i>'alā</i> of); II <i>qaddara</i> appoint, determine, predestine; <i>qadīr-</i> powerful, potent; <i>qadr-</i> amount; <i>miqdār-</i> extent, amount	قسم <i>III qāsama</i> to swear to	قصص <i>qaṣṣa</i> (u) <i>qaṣaṣ-</i> narrate, tell ( <i>'alā</i> to); <i>qiṣṣat-</i> (A3a) story, tale
فعل <i>fa'ala</i> (a) <i>fa'l-lfi'l-</i> do	قدس <i>II qaddasa</i> bless, make sacred; <i>baytu l-maqdisi</i> Jerusalem	قضى <i>qadā</i> (i) <i>qadā'</i> - decide, foreordain; VII <i>inqadā</i> be concluded, completed	قضى <i>qadā</i> (i) <i>qadā'</i> - decide, foreordain; VII <i>inqadā</i> be concluded, completed
فقر <i>faqīr-</i> (A5b) poor	قدم <i>V taqaddama</i> to precede, go before; <i>qadīm-</i> (A5b) old, ancient	قطع <i>qaṭa'a</i> (a) <i>qaṭ'</i> - cut, be decisive; <i>qaṭa'a 'amran</i> make a final decision; II <i>qaṭṭa'a</i> cut, hack to shreds; VII <i>inqaṭa'a</i> get cut off	قوى <i>qawīy-</i> (A5d) powerful, forceful; <i>quwwat-</i> (A3a/SFP) might, strength
فقه <i>faqīha</i> (a) <i>fīqh-</i> understand, comprehend	قدر <i>VIII iqtadā bi-</i> emulate, follow	قعد <i>qa'ada</i> (u) <i>qu'ūd-</i> sit down; <i>maq'ad-</i> (A11) seat	ك <i>ka-</i> (proclitic + gen.) like (prep.); <i>ka-ḏālika</i> thus, likewise; <i>ka-'anna(mā)</i> as though
فكه <i>fākihat-</i> (A4b) fruit	قراء <i>qara'a</i> (a) <i>qirā'at-</i> say aloud, recite, read; <i>al-qur'ānu</i> the Koran		
فلح <i>IV 'aflaha</i> prosper			
فلك <i>falak-</i> (A1a) celestial sphere; <i>fulk-</i> ark			
فلن <i>fulān-</i> (m), <i>fulānatu</i> (f) So-and-So			
فم <i>fam-</i> pl <i>'afwāh-</i> mouth			
فوق <i>fawqa</i> (+ gen.) above			

كبر <i>kabura</i> (u) <i>kubr-</i> be big, large; II <i>kabbara</i> make big, magnify; IV 'akbara laud, extol; V <i>takabbara</i> be haughty, scornful; X <i>istakbara</i> = V; <i>kabir-</i> (A5a/e) big, large, old	كلم II <i>kallama</i> speak to, address; III <i>kālama</i> speak with; V <i>takallama</i> speak ( <i>ma'a</i> with); <i>kalimat-</i> (SFP) word	لم <i>li-ma</i> why, what for?; <i>lam</i> (+ jussive) negative past definite particle	مجس <i>majūs-</i> magi; II <i>majjasa</i> make Mazdaean
كتب <i>kataba</i> (u) <i>kitābat-</i> write, prescribe ('alā for); III <i>kātaba</i> write to; <i>kitāb-</i> (A6c) book	كما <i>kamā</i> just as (conj.)	لما <i>lammā</i> when (conj.); <i>li-mā</i> why?	مخلص <i>muxliṣ-</i> see √XLS
كتم <i>katama</i> (u) <i>katm-/kitmān-</i> conceal	كمنز <i>kanz-</i> (A1b) treasure	لو <i>law(i)</i> if (contrary to fact); would that, if only (optative particle); <i>law-lā</i> were it not for	مدن <i>madīnat-</i> (A5c/e) city, town
كثر <i>kaṯīr-</i> (A5a/e, SFP/SMP) many, much; II <i>kaṯṯara</i> increase, make many; III <i>kāṯara</i> outnumber	كهل <i>kahl-</i> man of mature age	لوم <i>lāma</i> (ū) <i>lawm-/lawmat-</i> blame, reproach; VI <i>talāwama</i> blame, scold each other	مرء <i>imru' -</i> , <i>al-mar' -</i> man; <i>im-ra'at-</i> , <i>al-mar'at-</i> woman
كذب <i>kaḍaba</i> (i) <i>kaḍib-</i> lie ('alā to); II <i>kaḍḍaba</i> call a liar, repudiate	كود <i>kāda</i> ( <i>kid-</i> ) ( <i>ā</i> ) (+ imperf. ind.) be on the verge of, almost (do s.th.)	ليس <i>laysa</i> ( <i>las-</i> ) (defective) is not	مرد <i>marra</i> (u) <i>murūr-</i> 'alā pass by, over; <i>marrat-</i> (SFP) time, instance
كرم <i>karīm-</i> (A5a/b) noble, generous; II <i>karrama</i> ennoble, revere; IV 'akrama honor	كوكب <i>kawkab-</i> (A11) star, heavenly body	ليل <i>layl-</i> (A10e) nighttime; <i>laylat-</i> (SFP) night	مرض <i>marīḍa</i> (a) <i>marāḍ-</i> fall ill, be sick; <i>marāḍ-</i> (A2a) sickness, disease; <i>marīḍ-</i> (A5f) sick, ill, diseased
كسر <i>kasara</i> (i) <i>kasr-</i> break; II <i>kassara</i> smash, shatter; V <i>takassara</i> get shattered, broken; VII <i>inkarasa</i> be, get broken	كون <i>kāna</i> (ū) <i>kawn-</i> be; <i>makān-</i> (A6a/d) place	ما <i>mā</i> what?; that which, whatever (relative); not; (+ perf.) as long as	مسس <i>massa</i> ( <i>masis-</i> ) ( <i>al/u</i> ) <i>mass-/masis-</i> touch
كسو <i>kasā</i> (ū) clothe	كيد <i>kāda</i> (ī) <i>kayd-</i> li- plot the downfall of, conspire against	ماء <i>mā'</i> - (A2b) water	مسك IV 'amsaka to hold fast, hold up
كفر <i>kafara</i> (u) <i>kufr-/kufrān-</i> be ungrateful for, disbelieve in; <i>kāfir-</i> (A4a/SMP) unbeliever, infidel	كيف <i>kayfa</i> how?	ماذا <i>māḍā</i> what?	مسكن <i>miskīn-</i> (A12) poor, unfortunate
كفف <i>kāffat-</i> all	ل <i>la-</i> (proclitic) really (emphatic particle); <i>li-</i> (proclitic + gen.) for, to, because of; (+ subj.) in order that	متع <i>matā'</i> - (A6a) goods, chattel, wares; II <i>matta'a</i> equip, make enjoy ( <i>bi-</i> ); V <i>tamatta'a bi-</i> enjoy; X <i>istamta'a bi-</i> enjoy, relish	مشى <i>mašā</i> (i) <i>mašy-</i> walk, go on foot
كلب <i>kalb-</i> (A1c) dog	لاك <i>mal'ak-</i> , <i>malak-</i> (A11) angel	متى <i>matā</i> when?	مطر <i>maṭar-</i> (A2a) rain; IV 'amṭara rain down
كلل <i>kull-</i> all, every; <i>kullamā</i> whenever; <i>kalālat-</i> distant heir; <i>kall-</i> burden	لبن <i>laban-</i> milk	مثل <i>miṯl-</i> (A3b) likeness, similarity; <i>miṯla</i> (+ gen.) like (prep.); <i>maṯal-</i> (A2a) likeness, parable, simile; <i>timṯāl-</i> pl <i>tamāṯilu</i> image, likeness; II <i>maṯṯala bi-</i> make like; III <i>māṯala</i> resemble; VI <i>tamāṯala</i> resemble each other	مع <i>ma'a</i> (+ gen.) with
	لعب <i>la'iba</i> (a) <i>la'b-</i> play, jest		مكن II <i>makkana</i> make firm, establish; IV 'amkana be possible for; V <i>tamakkana min</i> be able to; <i>makān-</i> (A6a/d) place (√KWN)
	لعل <i>la'allā</i> (+ acc.) perhaps		ملء <i>mala'a</i> (a) <i>mal'</i> - fill; VIII <i>imtala'a</i> be filled, full; <i>mala'</i> - council of notables, chiefs
	لعن <i>la'ana</i> (a) <i>la'n-</i> curse; <i>la'nat-</i> (SFP) curse		ملاك <i>mal'ak-</i> see √L'K
	لقي <i>laqiya</i> (ā) <i>liqā'</i> - meet, encounter; III <i>lāqā</i> meet with, encounter; IV 'alqā throw, cast; VIII <i>iltaqā bi-</i> meet with		

ملك	<i>malaka (i) mulk-</i> possess, rule, reign (' <i>alā</i> over); II <i>mallaka</i> put in possession of, make king; <i>malik-</i> (A2d) king; <i>malikat-</i> (SFP) queen; <i>mamlakat-</i> (A11) kingdom; <i>malak-</i> see √L'K	نبي	<i>nabiy-</i> (SMP, A2a) prophet; <i>nabawiyy-</i> of or pertaining to the prophet
ملل	<i>millat-</i> (A3a) community, sect	نجم	<i>najm-</i> (A2b/d) star
ما	<i>mimmā = min mā</i>	نخل	<i>naxīl-</i> dates
من	<i>mimman = min man</i>	ندو	III <i>nādā</i> call, cry out to, proclaim
من	<i>min</i> (+ gen.) from, out of, among (partitive); <i>man</i> who?, he who, they who, whoever	نذر	IV ' <i>andāra</i> warn; <i>nadīr-</i> (A5b) warner
منع	<i>mana'a (a) man'-</i> hinder access ( <i>min</i> to), prevent ( <i>min</i> from); III <i>māna'a</i> put up resistance to	نزل	<i>nazala (i) nuzūl-</i> go/come down, bring/ take down ( <i>bi-</i> ); II <i>nazzala</i> send down; IV ' <i>anzala</i> send / bring / take down; <i>manzil-</i> (A11) station, stopping place
منو	V <i>tamannā</i> wish for, desire, make a wish	نسي	<i>nasiya (ā) nisyān-</i> forget; IV ' <i>ansā</i> make forget; <i>nisā'</i> - (pl) women
مهد	<i>mahd-</i> (A1b) cradle	نصح	<i>naṣaḥa (a) nuṣḥ-</i> take good care of, advise
مهل	<i>muhl-</i> molten metal	نصر	<i>naṣara (u) naṣr-</i> help, assist (' <i>alā</i> against); VIII <i>intaṣara</i> be victorious, triumph (' <i>alā</i> over), take revenge ( <i>min</i> on); X <i>istaṣara</i> ask for assistance; <i>naṣrāniyy-</i> pl <i>naṣārā</i> Christian; II <i>naṣṣara</i> Christianize
موت	<i>māta (mit-)</i> ( <i>ū</i> ) <i>mawt-</i> die; IV ' <i>amāta</i> cause to die; <i>mawt-</i> (A1a) death; <i>mawayit-</i> (A5f/1a/ SMP) dead	نصف	<i>niṣf-</i> half
مول	<i>māl-</i> (A2a) property, possessions	نطق	<i>naṭaqa (i) nuṭq-</i> speak
مؤمن	<i>mu'min-</i> see √'MN IV	نظر	<i>nazara (u) nazar-</i> look, regard; III <i>nāzara</i> argue, debate; IV ' <i>anzara</i> respite; VIII <i>intaṣara</i> wait, expect; <i>manzar-</i> (A11) watchtower
ميشاق	<i>mīṭāq-</i> see √WθQ	نعت	<i>na'ata (a)</i> describe
ميد	<i>māda (i)</i> sway		
نار	<i>nār-</i> (f) (A10c) fire		
ناس	<i>nās-</i> people, humans		
نبا	<i>naba'</i> - (A2a) news; II <i>nab-</i> <i>ba'a bi-</i> inform of		

نعم	IV ' <i>an'ama 'alā</i> show favor to; <i>ni'mat-</i> favor; <i>na'am</i> yes	هبط	<i>habaṭa (i) hubūt-</i> go down
نفخ	<i>nafaxa (u) nafx-</i> blow, puff	هجر	<i>hajara (i) hajr-/hijrān-</i> part company with, be separated from; III <i>hājara</i> migrate; VI <i>tahājara</i> desert one another
نفس	<i>nafs-</i> (f) (A1b) soul; (A1d) self	هدد	<i>hadda (i) hadd-</i> be decrepit, in ruins
نفع	<i>nafa'a (a) naf'-</i> be of benefit to, avail; III <i>nāfa'a</i> benefit; VIII <i>intaḥa'a</i> avail oneself ( <i>bi-/min</i> of)	هدهد	<i>hudhud-</i> hoopoe-bird
نفاق	III <i>nāfaqa</i> be hypocritical, dissimulate; IV ' <i>anfaqa</i> expend	هدى	<i>hadā (ī) hidāyat-</i> lead, guide aright; VIII <i>ihtadā</i> be led, guided, shown the right way; <i>hudan</i> right guidance; <i>hadiyat-</i> (A5g) gift
نكح	<i>nakaḥa (i) nikāḥ-</i> marry	هذا	<i>hādā</i> this (demonstrative, §17.1)
نكر	<i>nakira (a)</i> not recognize, not know, deny, disown; IV ' <i>ankara</i> refuse to acknowledge, disavow, disclaim; <i>munkar-</i> (SFP) objectionable act, abomination; <i>nukr-</i> awful	هرول	<i>harwala</i> (Q1) <i>harwalat-</i> run, walk fast
نكس	<i>nakasa (u) naks-</i> turn over, turn upside down; <i>nukisa 'alā ra'sihi</i> he was confounded	هل	<i>hal(i)</i> interrogative particle
نهر	<i>nahr-</i> (A1a/d) river; <i>nahār-</i> daytime	هلك	<i>halaka (i) halāk-</i> perish, die; IV ' <i>ahlaka</i> destroy, ruin; X <i>istahlaka</i> exhaust oneself
نهى	<i>nahā (ā) nahy-</i> forbid someone (' <i>an</i> s.th.); VIII <i>intahā 'ilā</i> reach, end up at	همم	<i>hamma (u) bi-</i> intend
نور	<i>nūr-</i> (A3b) light; II <i>nawwara</i> , IV ' <i>anāra</i> make light, illuminate	هنا	<i>hunā</i> here; <i>hunāka</i> there
نوق	<i>nāqat-</i> pl <i>nūq-, niyāq-, nāqāt-</i> she-camel	هود	<i>hāda (ū) hawd-</i> be, become Jewish, practise Judaism; II <i>hawwada</i> make Jewish
نوم	<i>nāma (nim-)</i> ( <i>ā</i> ) <i>nawm-</i> sleep; <i>manām-</i> dream	هوى	<i>hawān</i> (A2a) lust, passion
		هوىء	II <i>hayya'a</i> prepare, make ready; V <i>tahayya'a</i> be prepared, in readiness; <i>hay'at-</i> (SFP) form, shape
		وثق	<i>mīṭāq-</i> covenant
		وجب	<i>wajaba (i) wujūb-</i> be necessary, incumbent ( <i>li-</i> , ' <i>alā</i> for)

وجد	<i>wajada</i> (i) <i>wujūd-</i> find, <i>wujida</i> (pass.) exist; IV 'aw-jada bring into existence	وصى	<i>waṣīyat-</i> (A5g) bequest, legacy, directive, commandment; II <i>wassā</i> , IV 'awṣā recommend, charge (bi-with), bequeath
وجه	<i>wajh-</i> (A1b) face; II <i>wajjaha</i> make face, turn ( <i>li-</i> , 'ilā towards); VIII <i>ittajaha</i> turn towards, set out ('ilā for); <i>wajih-</i> eminent, illustrious	وضع	<i>wada'a</i> (a) <i>wad'</i> - put down, lay aside; VI <i>tawāda'a</i> be humble
وحد	<i>wāhid-</i> one (adj.)	وعد	<i>wa'ada</i> (i) <i>wa'd-</i> promise; <i>wa'd-</i> (A1b) promise
وحي	<i>wahy-</i> inspiration; IV 'awḥā inspire ('ilā someone) (bi-with)	وفد	<i>wafd-</i> (A1b) herd
ودد	<i>wadda</i> ( <i>wadid-</i> ) (a) <i>wudd-</i> / <i>mawaddat-</i> wish	وفى	II <i>waffā</i> give full due, give full share of; V <i>tawaffā</i> take, get one's full share of, receive fully, <i>tuwuffiya</i> (pass.) die
ودع	<i>wada'a</i> (a) let, allow (+ imperf. ind.)	وقع	<i>waqa'a</i> (a) <i>wuqū'</i> - fall, befall, occur
(وذرا)	<i>yaḍaru</i> (no perf., imperf. only + imperf. ind.) let	وقى	<i>waqā</i> (i) <i>wiqāyat-</i> ward off; VIII <i>ittaqā</i> beware, be on one's guard, fear (God)
وراء	<i>warā'a</i> (+ gen.) beyond, behind	وكل	<i>wakala</i> (i) <i>wakl-</i> / <i>wukūl-</i> entrust ('ilā to); II <i>wakkala</i> authorize, put in charge (bi-of); V <i>tawakkala</i> 'alā rely, depend on; VIII <i>ittakala</i> = V; <i>wakīl-</i> (A5b) warden, guardian
ورث	<i>wariṭa</i> (i) <i>wirāṭat-</i> inherit from, be the heir of; IV 'awraṭa make heir	ولد	<i>walada</i> (i) <i>wilādat-</i> beget, give birth, <i>wulida</i> (pass.) be born; <i>walad-</i> (A2a) child, son; <i>wuld-</i> progeny; <i>wālid-</i> (SMP) father, progenitor; <i>wālidāni</i> parents
ورد	<i>warada</i> (i) <i>wurūd-</i> reach (water); <i>wird-</i> thirsty herd	ولكن	<i>walākinna</i> (+ acc.), <i>walākin</i> (+ vb.) but
ورق	<i>waraq-</i> (A2a), <i>waraqat-</i> (SFP) leaf		
ورى	III <i>wārā</i> to conceal, keep secret		
وسع	<i>wasi'a</i> (a) <i>sa'at-</i> contain, hold, have the capacity for; II <i>wassa'a</i> expand; <i>wasī'</i> - vast		
وسوس	<i>waswasa</i> (Q1) <i>waswās-</i> to whisper		
وصد	<i>waṣīd-</i> threshold		

ولى	<i>walīy-</i> (A5d) friend, helper, supporter; II <i>wallā</i> turn aside ('an, min from), put in charge of; V <i>tawallā</i> turn away; <i>mawlan</i> (A11) master, patron; <i>walāyat-</i> friendship	يقن	<i>yaqīn-</i> certainty
وهب	<i>wahaba</i> (a) <i>wahb-</i> give	يمم	<i>yamm-</i> sea, river
		يمن	<i>yamīn-</i> (f) (A5h) right hand, oath
		يهد	<i>yahūd-</i> , <i>yahūdiyy-</i> Jew, Jewish; see also √HWD
		يوم	<i>yawm-</i> (A1a) day; <i>al-yawma</i> today; <i>yawma</i> on the day when; <i>yawma' idīn</i> on that day
يا	<i>yā</i> O, vocative particle	يونان	<i>yūnān-</i> Greeks, Ionians; <i>yūnāniyy-</i> Greek
ياجوج	<i>yājūju wa-mājūju</i> Gog and Magog		
ياس	<i>ya'isa</i> (a) <i>ya's-</i> despair, give up hope (min of); IV 'ay'asa deprive of hope; X <i>istay'asa</i> be despondent		
يتم	<i>yatīm-</i> (A5g/h) orphan		
يد	<i>yad-</i> (f) (A1d/10e) hand		
يسر	<i>yusr-</i> ease, leisure		

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