



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 (Sabaeen, 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 *kawīy* 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 *hadīth*, 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 *th* in “thin”
- ð the *th* in “then.” Although these two sounds are spelled alike in English, they are quite distinct.
- ȝ the *sh* in “ship”

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

- ṭ a velarized *t*, pronounced like *t*, 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 *t*-like sound with a heavy, thudding overcast, the effect of which is most clearly heard in the following vowel.
- ḍ the voiced counterpart to ṭ. This is the *d*-sound produced in the same manner as ṭ.
- ṣ a velarized *s*, similar to *s* 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.
- ẓ this is pronounced either (1) as the voiced counterpart to ṣ or (2) as the velarized counterpart to ð. Most modern pronunciations favor the former, although the choice among speakers of modern Arabic is conditioned largely by dialectal considerations.
- q a uvular plosive stop, pronounced like *k* but further back in the throat. The correct point of articulation is against the soft palate.
- x the voiceless velar fricative, a scrape in the back of the throat as in the German *Bach* and Scottish *loch*.
- ȝ the voiced velar fricative, the “gargling” sound similar to but stronger than the Parisian French and German *r*. It is the voiced counterpart to *x* and is produced in exactly the same manner but with the addition of voice.
- ḥ the voiceless pharyngeal fricative, produced like an *h* 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 *x* on the one hand and from *h* 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 (*d*, *t*, *s*, *z*), *r* or any of the guttural consonants (*h*, *x*, *q*, *g̡*, *’*), 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:

ja’altu > *ja-* ‘*al-tu* I made/put
ba’θanī > *ba-* ‘*θa-ni* he sent me
nabiyunā > *na-bi-yu-nā* our prophet
yaktabūnahā > *yak-tu-bū-na-hā* they write it
walākinnahunna > *wa-lā-ki-n-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-mra’atīn > *lim-ra-’a-tin* for a woman
mina l-’ardi > *mi-nal-’ar-di* from the earth
fi l-’ardi > *fil-’ar-di* 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 consonants 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.

<i>darabatnā</i>	>	<i>da-ra-'bat-nā</i> (- <i>bat-</i> is closed)
<i>yaqtulannaka</i>	>	<i>yaq-tu-'lan-na-ka</i> (- <i>lan-</i> is closed)
<i>yaqtulūnī</i>	>	<i>yaq-tu-'lū-nī</i> (- <i>lū-</i> is long)
<i>madinati</i>	>	<i>ma-'di-na-tī</i> (- <i>dī-</i> 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.

<i>darabahum</i>	>	<i>'da-ra-ba-hum</i>
<i>yaqtulūnī</i>	>	<i>'yaq-tu-lū-nī</i>
<i>madinatuhum</i>	>	<i>ma-'di-na-tu-hum</i>

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

<i>darabahum</i>	>	<i>da-'ra-ba-hum</i>
<i>yaqtulūnī</i>	>	<i>yaq-'tu-lū-nī</i>
<i>madinatuhum</i>	>	<i>ma-di-'na-tu-hum</i>

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	ا	ا	ا	ا	-
<i>bā'</i>	ب	ب	ب	ب	<i>b</i>
<i>tā'</i>	ت	ت	ت	ت	<i>t</i>
<i>θā'</i>	ث	ث	ث	ث	<i>θ</i>
<i>jīm</i>	ج	ج	ج	ج	<i>j</i>
<i>hā'</i>	ح	ح	ح	ح	<i>h</i>
<i>xā'</i>	خ	خ	خ	خ	<i>x</i>
* <i>dāl</i>	د	د	د	د	<i>d</i>
* <i>ðāl</i>	ð	ð	ð	ð	<i>ð</i>
* <i>rā'</i>	ر	ر	ر	ر	<i>r</i>
* <i>zāy</i>	ز	ز	ز	ز	<i>z</i>

<i>sin</i>	س	س	س	س	s
<i>šin</i>	ش	ش	ش	ش	š
<i>ṣād</i>	ص	ص	ص	ص	ṣ
<i>dād</i>	ض	ض	ض	ض	d
<i>tā'</i>	ط	ط	ط	ط	t
<i>zā'</i>	ظ	ظ	ظ	ظ	z
<i>'ayn</i>	ع	ع	ع	ع	'
<i>ğayn</i>	غ	غ	غ	غ	ğ
<i>fā'</i>	ف	ف	ف	ف	f
<i>qāf</i>	ق	ق	ق	ق	q
<i>kāf</i>	ك	ك	ك	ك	k
<i>lām</i>	ل	ل	ل	ل	l
<i>mīm</i>	م	م	م	م	m
<i>nūn</i>	ن	ن	ن	ن	n
<i>hā'</i>	ه	ه	ه	ه	h
* <i>wāw</i>	و	و	و	و	w
<i>yā'</i>	ي	ي	ي	ي	y

Additional Combinations and Signs

* <i>lām-'alif</i>	ل	أ	أ	لأ	<i>lā</i>
<i>tā' marbūta</i>	ت	ـ		-at-	
<i>hamza</i>	ء			,	
<i>ṣadda</i>	ـ			(doubling)	
' <i>alif-madda</i>	إ	ـ	ـ	ـإ	'ā

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 ل and should not be confused with *mīm + lām* (مـ).

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

١	١	٢	٣	٤	٥	٥	٧	٨	٩
٢	٢	٣	٤	٤	٦	٦	٨	٩	١٠

6 The Vowel Signs.

6.1 The short vowels and the sign of quiescence:

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

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

(3) *damma*, the sign for *u*, is a small *wāw* placed over the consonant it follows in pronunciation, as in كُتبَ *kutubu* and رَجَلُ *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 كَتَبَتْ *katabtu* and مِنْ *min*.

6.2 The long vowel signs are as follows:

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

(2) *ī* is indicated by *kasra* plus *yā'*, as in كَبِيرٍ *kabir-* and دِينٍ *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-ṣūrati l-yā'* (*alif* masquerading as *yā'*), occurs word-finally only. Written like a *yā'*, it is pronounced exactly like a lengthening *alif*, as in المَعْنَى *al-ma'nā* and رَمَّى *ramā*. When any enclitic suffix is added to *alif bi-ṣūrati l-yā'* it becomes “tall” *alif*, as in مَعْنَاهُ *ma'nā-hu* and رَمَّاهُ *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 أَرْضٌ 'ard- and أَنْ 'an.

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

Non-initially the “bearer” of the *hamza* may be:

- (1) *alif*, as in سَأَلٌ *sa'alā*
- (2) *wāw*, as in سُؤالٌ *su'āl-*
- (3) *yā'* without dots, as in رَئِيسٌ *ra'iṣ-*
- (4) nothing, as in نَسَاءٌ *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, الْأَرْضُ 'al-'arḍu, but فِي الْأَرْضِ fi l-'arḍi.

In the vocabularies, words that begin with *hamza* non-elidible will be indicated by the apostrophe (glottal stop), as 'ard- and 'insān-. Words beginning with elidible 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 *Šadda*, the sign of gemination. Doubled consonants are never written twice in Arabic but are indicated by placing the sign *šadda* over the doubled consonant. In unvocalized texts the *šadda* may be indicated sporadically, but it is not normally given.

جَنَّةٌ	<i>jannat-</i>	مَكَّةٌ	<i>makkat-</i>
سَيِّدٌ	<i>sayyid-</i>	نَبِيٌّ	<i>nabiyy-</i> (<i>nabiyy-</i>)
رَدَّةٌ	<i>radda</i>	نُبُوَّةٌ	<i>nubūwat-</i> (<i>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.

آمَانَةٌ	<i>'āmana</i>	الْآيَاتُ	<i>al-'āyat-</i>
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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:

مَدِينَةٌ	<i>madīnatū</i>	حَيَاةٌ	<i>hayāti</i>
مَدِينَاتُنَا	<i>madīnatunā</i>	حَيَاتَهُمْ	<i>hayātihim</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 -:

رجل	<i>rajulun</i>	مدينة	<i>madinatun</i>
بيت	<i>baytun</i>	امرأة	<i>imra'atun</i>

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

رجل	<i>rajulin</i>	مدينة	<i>madinatin</i>
بيت	<i>baytin</i>	امرأة	<i>imra'atin</i>

8.3 The indefinite accusative ending *-an* is written by doubling the *fathā* 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 *fathā* is conventionally placed on top of the *alif*.

رجل	<i>rajulan</i>	مدينة	<i>madīnatān</i>
بيتا	<i>baytan</i>	معنٰى	<i>ma'nān</i>

اسماء '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 *al-ma'nā* (definite) معنٰى *ma'nān* (indefinite)

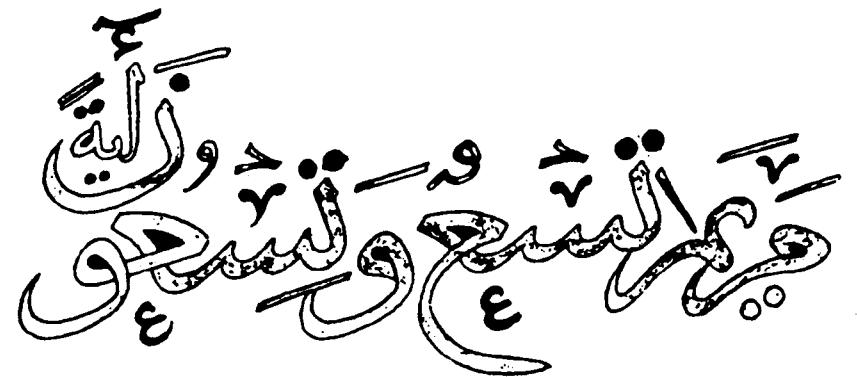
8.5 Most nouns that end in "tall" *alif* are invariable: they show neither case nor state.

الدنيا *dunyā* (all cases, all states) دنيا *'ulyā* (all cases, all states)

A few of these show state like the previous class:

العصا *al-'asā* (definite) عصا *'asān* (indefinite)

The Grammar of
Koranic and
Classical Arabic



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 ¹	
,	الأَرْضُ <i>al-'arḍu</i>	<i>t</i>	الثَّابُوتُ <i>at-tābūtu</i>
<i>b</i>	البَيْتُ <i>al-baytu</i>	<i>θ</i>	اθ-θamanu
<i>j</i>	الجَنَّةُ <i>al-jannatu</i>	<i>d</i>	الدَّنِيَا <i>ad-dunyā</i>
<i>h</i>	الحَلِيمُ <i>al-halīmu</i>	<i>ð</i>	اð-ðikru
<i>x</i>	الخَبَرُ <i>al-xabaru</i>	<i>r</i>	الرَّجُلُ <i>ar-rajulu</i>

¹It 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-zamānu</i>
ğ	الفنى	<i>al-ğāniyu</i>	s	الستر	<i>as-sitrū</i>
f	الفاكهة	<i>al-fākihatu</i>	ş	الشمس	<i>aš-şamsu</i>
q	القرآن	<i>al-qur'ānu</i>	ş	الصبر	<i>as-ṣabru</i>
k	الكتاب	<i>al-kitābu</i>	d	المثال	<i>ad-dāllu</i>
m	المدينة	<i>al-madīnatu</i>	t	الطويل	<i>at-tawilu</i>
h	الهدي	<i>al-hudā</i>	ż	الظلم	<i>az-żulmu</i>
w	الولد	<i>al-waladu</i>	l	الليل	<i>al-laylu</i>
y	اليوم	<i>al-yawmu</i>	n	النبي	<i>an-nabiyyu</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	<i>rajulun</i> رجل	-u	<i>ar-rajulu</i> الرجل
gen.	-in	<i>rajulin</i> رجل	-i	<i>ar-rajuli</i> الرجل
acc.	-an	<i>rajulan</i> ¹ رجلاً	-a	<i>ar-rajula</i> الرجل

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

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 TRIPOTES WHEN DEFINITE**. The diptote endings are:

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

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

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

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

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

<i>fi madinatin</i> في مدينة	in a city
<i>fi l-madinati</i> في المدينة	in the city
<i>min mu'min</i> من مؤمن	from a believer
<i>mina l-mu'mini</i> من المؤمن	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.

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

¹For the *alif* termination, see Preliminary Matters §8.3.

دخل مدينة *daxala madinatan*

كان رسولًا *kāna rasūlan*

He entered a city.

He was an apostle.

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

ان محمدًا رسول *'inna muhammadan rasūlun*

Muhammad is an apostle.

ان الرجل مؤمن *'inna r-rajula mu'minun*

The man is a believer.

(3) for adverbial expressions of time.

اليوم *al-yawma*

today

الليلة *al-laylata*

tonight

ليلًا *laylan*

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 *xaraja* he went out (*min* of), he left (*min* someplace)

خلق *xalaqa* he created

دخل *daxala* he entered

كان *kāna* he was (takes complement in the accusative)

NOUNS

الله *allāhu* God (declined with definite case endings)

ارض *'ard-* (fem.) earth

جنة *jannat-* garden; paradise

رجل *rajul-* man, male human being

رسول *rasūl-* messenger, apostle

مدينة *madinat-* city, town

مؤمن *mu'min-* believer (in the religious sense)

نبي *nabiy-* prophet

OTHERS

ان *'inna* (+ 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 *'ayna* where?

من *min(a)¹* (+ gen.) from, among, of (in a partitive sense)

في *fī* (+ gen.) in²

و *wa-* (proclitic) and

PROPER NAMES³

احمد *'ahmadu* Ahmad

محمد *muhammad-* Muhammad

موسى *mūsā* (invariable) Moses

Exercises

(a) Vocalize, then read and translate:

٦ ان الرجل في المدينة

٧ اين كان احمد

٨ الرسول في الجنة

٩ ان محمدًا في المدينة

١ دخل الرجل المدينة

٢ خرج النبي من المدينة

٣ الرجل نبي

٤ كان الرجل نبياً

٥ اين محمد وموسى

(b) Give the Arabic for the following:

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

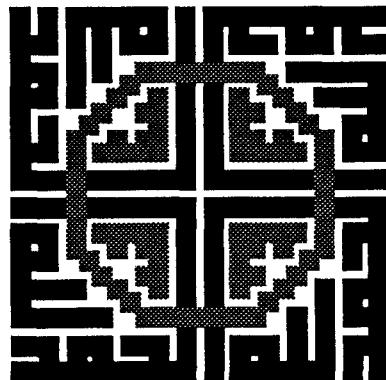
²When *fī* is followed by an elidable *alif*, it is pronounced with a short vowel, *fī*.

³Note that proper names may be diptote ('ahmadu), triptote (muhammadun) or invariable (mūsā). Triptote proper names, like *muhammadun*, 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,' '*uðn-* 'ear,' *yad-* 'hand,' etc.
- (4) most, but not all, singular nouns ending in *z*, like *madinat-* '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 '*ard-* '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 <i>madinatun kabiratun</i>	a great city
المدينة الكبيرة <i>al-madinatu l-kabiratu</i>	the great city
في مدينة صغيرة <i>fi madinatin ṣaḡiratin</i>	in a small city
في المدينة الصغيرة <i>fi l-madinati s-ṣaḡirati</i>	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 <i>al-maliku / kabirun</i>	The king is great.
المدينة كبيرة <i>inna l-madinata / kabiratun</i>	The city is large.
كان الملك كبيراً <i>kāna l-maliku kabiran</i>	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-madīnatī 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 <i>'inna fi l-madīnatī nabiyan kabiran</i>	There is a great prophet in the city.
ان في البيت امرأة كبيرة <i>'inna fi l-bayti mra'atan kabiratan</i>	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 elidible *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.

للبنت *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 *ṣadda*. 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*).

ليلة (الليلة) *li-laylatin* for a night

ليلة (الليلة) *lil-laylati* for the night

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

للله *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 الأرض لله 'inna l-'arda li-llāhi	The earth is God's.
ان الحديقة للمرأة 'inna l-hadiqata lil-mar'ati	The garden belongs to the woman.

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

لرجل بنت 'lir-rajuli bintun	The man has a daughter.
ان المرأة ولد 'inna lil-mar'ati waladan	The woman has a child.

Vocabulary

NOUNS

imra'at- woman; wife (with the definite article this word becomes *al-mar'at-*)¹

bint- (f.) girl; daughter بنت

hadiqat- garden حديقة

'ayn- (f.) eye; spring عين

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

laylata tonight

walad- boy, child ولد

yad- (f.) hand, arm يد

ADJECTIVES

sagir- small, little; young صغير

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

kabir- big, large; old; great كبير

OTHERS

هنا *hunā* (invariable) here
لـ *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:

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

(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.

¹Note that the change in the word occurs **only** when the definite article is attached to the word.

كتاب الرسول *kitābu r-rasūli*

بيت المرأة *baytu l-mar'ati*

the book of the apostle / the apostle's book

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.

بيت الرجل صغير *baytu r-rajuli ṣaġirun*

دخل بيت الرجل *daxala bayta r-rajuli*

خرج من بيت الرجل *xaraja min bayti r-rajuli*

The man's house is small.

He entered the man's house.

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 *baytu mra'ati ḥayxi l-madīnatī*

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 *baytu l-maliki l-kabiru*

بيت الملك الكبير *baytu l-maliki l-kabiri*

بيت ملك كبير *baytu malikin kabirin*

مدينة الرسول الكبيرة *madinatu r-rasūli l-kabiratu*

the king's great house

the great king's house

a great king's house¹

the apostle's great city

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.¹

كتاب رسول *kitābu rasūlin*

an apostle's book

بيت امرأة *baytu mra'atin*

a woman's house

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

¹An indefinite first member of the construct is not possible. For phrases such as “a book of the apostle,” a periphrastic construction such as *kitābun līr-rasūli* (‘a book belonging to the apostle’) or *kitābun min kutubi r-rasūli* (‘a book from among the apostle's books’) is used.

¹Another, 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.

fi bayti l-maliki l-kabīri فِي بَيْتِ الْمَلِكِ الْكَبِيرِ	in the king's great house <i>or</i> in the great king's house
--	---

Vocabulary**VERBS**

ذهب	ðahaba	he went
وجد	wajada	he found

NOUNS

ابن	ibn-	son
اسم	ism-	name (the <i>alif</i> of <i>ism-</i> is dropped in the phrase <i>bi-smi llāhi</i> 'in the name of God'; elsewhere the <i>alif</i> 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; <i>al-yawma</i> today

ADJECTIVES

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

OTHERS

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

→ *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 الأرض
٩ في جنة الله	٦ ابن الرجل	٣ ولد امرأة

(b) Give the Arabic:

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

(c) Translate into English:

- ١ خرج شيخ المدينة الكبيرة من بيت المرأة الجميلة.
- ٢ ذهب ابن الرجل الى حدائق 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 محمد.
- 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*.

رجل > <i>rajulāni</i>	two men (nom.)
المرأة > <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*.

امراة الملك <i>imra'atā l-maliki</i>	the king's two wives (nom.)
لأمراة احمد <i>li-mra'atay 'ahmada</i>	for Ahmad's two wives
لأمراة الملك <i>li-mra'atayi 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 kabirāni</i>	two great men (nom.)
من رجلين كبيرين	<i>min rajulayni kabirayni</i>	from two great men
وجد امراتين جميلتين	<i>wajada mra'atayni jamilatayni</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	<i>mu'minūna</i> مؤمنون	<i>al-mu'minūna</i> المؤمنون
obl.	-īna	<i>mu'minīna</i> مؤمنين	<i>al-mu'minīna</i> المؤمنين

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*.

<i>mu'minū makkata</i> مؤمنو مكة	the believers of Mecca
<i>mu'minu l-madīnati</i> مؤمنو المدينة	the believers of the city
<i>li-mu'mini makkata</i> لؤمني مكة	for the believers of Mecca
<i>li-mu'mini l-madīnati</i> لؤمني المدينة	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	جَنَّاتٌ <i>jannātun</i>
	oblique	-ātin	جَنَّاتٍ <i>jannātin</i>
definite	nominative	-ātu	الْجَنَّاتُ <i>al-jannātu</i>
	oblique	-āti	الْجَنَّاتِ <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.

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

10 Broken Plurals; Trilateral 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 trilateral root of the singular base. Study the plurals of the following nouns:

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

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

XiXāX	XuXuX	XuXūX	'aXXāX
<i>rijāl-</i>	<i>mudun-</i>	<i>šuyūx-</i>	<i>'arbāb-</i>
<i>kibār-</i>	<i>kutub-</i>	<i>'uyūn-</i>	<i>'awlād-</i>
<i>rusul-</i>	<i>mulūk-</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 trilateral, 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 trilateral roots. Thus, extracting the consonants from *malik-* as *m-l-k*, one can say that the word belongs to the trilateral 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 *muluk-* ‘ 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 **C₁aC₂iC₃un**, where C₁ stands for any first radical, C₂ for the second, and C₃ 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'ĀLUN, (2) FU'ULUN, (3) FU'ŪLUN, and (4) 'AF'ĀLUN. 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.¹

SINGULAR	PLURAL	SINGULAR	PLURAL
ابن	بنون <i>banūna</i>	عظيم	عظام 'izām-
	ابناء 'abnā'-		عظماء 'uzamā'u
ارض	اراضٍ 'arāḍin ²	عين	عيون 'uyūn-
اسم	اسماء 'asmā'-	كبير	كبار kibār-
	اسام 'asāmin	كتاب	كتب kutub-
امرأة	نساء nisā'-	ليل	ليال layālin
بنت	بنات banāt-	مدينة	مدن mudun-
بيت	بيوت buyūt-	ملك	ملوك mulūk-
جنة	جනات jannāt-	مؤمن	مؤمنون mu'minūna
حديقة	حدائق hadā'iqu	نبي	أنبياء 'ambiyā'u ³
رب	رباب 'arbāb-	ولد	أولاد 'awlād-
رجل	رجال rijāl-	يد	ايد 'aydin
رسول	رسـل rusul-	آياد	'ayādin
شيخ	شيخ شـيخ Šuyūx-	يـوم	ايـام 'ayyām
صغير	صـغار sigār-		

Vocabulary

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

¹Nouns 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.’

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

³Note that the combination *-nb-* is pronounced “-mb-” wherever it occurs; *nabiy-* also forms a sound masculine plural, *nabīyūna*.

- سماء/سموات *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 شيخن المدينة الكبار | ٣ ارباب المدينة الكبيرة |
| ١٣ شيخن 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 المراتين | ٧ لمؤمني الارض |
| ١٧ ولدا المرأة | ٨ لشيفخى مكة الكبيرة |
| 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 ، وفي ذلك آية للمؤمنين.

- ٥ ان المؤمنين عباد الله.
- ٦ ذلك كتاب كبير لعبدين من عباد الله.
- ٧ للمرأة بنتان كبيرة وابن صغير.
- ٨ موسى ومحمد اسماً نبيين مخلصين لله.
- ٩ كان العبد مخلصاً لرب البيت.
- ١٠ للأنبياء نساء مؤمنات وأولاد 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 muxlisun</i>	a sincere man
امرأة مخلصة	<i>imra' atun muxlisatun</i>	a sincere woman

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

رجال مخلصان	<i>rajulāni muxlišāni</i>	two sincere men
امراتان مخلصاتان	<i>imra' atāni muxlišatāni</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 muxlišūna</i>	sincere men
نساء مخلصات	<i>nisā'un muxlišātun</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>šuyūxun kibārun</i>	great elders
شيوخ مخلصون	<i>šuyūxun muxlišūna</i>	sincere elders

Plurals referring to female persons take sound feminine plurals.

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

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

آيات بيات	<i>āyātun bayyinātun</i>	evident signs
جنت معروشات	<i>jannātun ma'rūshātun</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.¹

مدن كبيرة	<i>mudunun kabiratun</i>	large cities
بيوت صغيرة	<i>buyütun şagiratun</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 kabirun</i>
dual	masc. dual	strict	رجالان كبيران <i>rajulāni kabirāni</i>
sound masc. pl.	sound masc. pl.	strict ²	مذمن مخلصون <i>mu'minūna muxlisūna</i>
"	broken pl.	by sense	مذمنون كبار <i>mu'minūn kibārūn</i> ³
broken pl.	broken pl.	strict	رجال كبار <i>rijālun kibārun</i>
"	sound masc. pl. ⁴	by sense	رجال مخلصون <i>rijālun muxlišūna</i>

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

²When neither noun nor adjective has a broken plural.

³Such a combination is exceedingly rare. Stylistically the construct phrase *kibāru l-mu'minā* would be preferred.

⁴Only where a broken plural of the adjective does not exist.

fem. sing.	fem. sing.	strict	امرأة كبيرة <i>imra'atun kabiratun</i>
dual	fem. dual	strict	امراتان كبيرة <i>imra'atāni kabiratāni</i>
sound fem. pl.	fem. pl.	strict	بنات كبريات <i>banātūn kabirātūn</i>
FOR THINGS			
masc. sing.	masc. sing.	strict	بيت كبير <i>baytun kabirun</i>
masc. dual	masc. dual	strict	بيتان كبيرة <i>baytāni kabirāni</i>
fem. sing.	fem. sing.	strict	مدينة كبيرة <i>madinatun kabiratun</i>
fem. dual	fem. dual	strict	مدينات كبيرة <i>madinatāni kabiratāni</i>
broken pl. ¹	fem. sing.	deflected	بيوت كبيرة <i>buyūtun kabiratun</i>
broken pl.	fem. pl. (rare)	deflected	بيوت كبريات <i>buyūtun kabirātun</i>
broken pl.	broken pl. (rare)	strict	بيوت كبار <i>buyūtun kibārun</i>
sound fem. pl. ²	fem. sing.	deflected	جنتات كبيرة <i>jannātūn kabiratun</i>
sound fem. pl.	fem. pl.	strict ³	جنتات كبريات <i>jannātūn kabirātūn</i>

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

12.1 The independent pronouns are:⁴

	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>	انتن <i>'antunna</i>
1 c ⁵	انا <i>'ana</i> ⁶	— (lacking)	نحن <i>nahnu</i>

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

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

³Rare outside of Koranic Arabic.

⁴For 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.

⁵The first person is of common gender.

⁶The 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.

أنا شيخ المدينة 'ana šayxu l-madīnati I am the city elder.

هو ولد صغير huwa waladun He is a small boy.

هم من المدينة hum mina l-madīnati They are from the city.

هم الشيوخ humu š-šuyūxu 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 'inna 'abda llāhi huwa l-muxliṣu 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 sajada he prostrated himself, fell/bowed down (*li-* before)

نزل nazala he came/went down, descended, stopped; he brought (*bi-* something)

NOUNS

اصبع / اصابع 'isba'- (masc. and fem., usually fem.) pl. 'asābi'u finger

امر / امر 'amr- pl 'awāmiru order, command; *bi-'amri* (+ construct) at the order of

انسان 'insān- (no plural) human being, person, man

الرحمن ar-rahmān- The Merciful (attribute of God)

طين tīn- mud, clay

عدو / اعداء 'adūw- pl 'a'dā'- enemy

ه قلب المؤمن بيت الله *qalb-* pl *qulūb-* heart

٦ نزل الملائكة من السموات بامر الرب على قلب النبي *malak-* pl *malā'ikat-/malā'iku* angel ملائكة (ملائكة)

PREPOSITIONS

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

OTHERS

- ١ ا 'a- (proclitic) an interrogative particle, not generally used before the definite article
- ٢ الا 'illā (+ acc.) except for

PROPER NAMES

- آدم 'ādamu Adam
- ابليس 'iblīsu 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 only) |
| 5. large spring | |
| 6. nearby city | |

(b) Vocalize, read and translate:

- ١ خلق الله آدم من طين الأرض
- ٢ سجد الملائكة^١ لآدم الا ابليس وهو للانسان عدو
- ٣ ان قلب المؤمن بين اصابعين من اصابع الرحمن
- ٤ أهو من المؤمنين برسول الله

¹Here 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 بامر الرب على قلب النبي
- ٧ سجد العبد المخلص لله
- ٨ سجد لله العبد المخلص
- ٩ انتم اولاد شيخ المدينة
- ١٠ ذلك من امر 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.¹

¹Adjectival 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

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” (*C₂w/y*, §18), verbs whose second radical consonant is *w* or *y*.
- (3) “weak-lām” (*C₃w/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>	نزلًا <i>nazalā</i>	نزلوا <i>nazalū</i>
	نَزَلت <i>nazalat(i)</i>	نَزَلْتَانِي <i>nazalatā</i>	نَزَلنَانِي <i>nazalna</i>
2 m	نزلت <i>nazalta</i>	نزلْتَانِم <i>nazaltumā</i>	نزلْتُمْ <i>nazaltum(u)</i>
	نَزَلت <i>nazalti</i>	نَزَلتَانِم <i>nazaltumā</i>	نَزَلتُنَانِم <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 elidible *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.

SINGULAR	DUAL	PLURAL
3 m	-a	-ā
	-at	-atā
2 m	-ta	-tumā
	-ti	-tumā

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.¹

ما سمع *mā sami'a*
ما دخلنا *mā daxalnā*

He has not heard.
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 *qad daxala l-bayta*

He did enter / has entered / has already entered the house.

لقد ذهب *la-qad ḥahaba*

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 *ḥahaba r-rajulu*

The man went.

ذهب الرجال *ḥahaba r-rijālu*

The men went.

خرجت المرأة *xarajati l-mar'atu*

The woman went out.

خرجت النساء *xarajati n-nisā'u*

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.

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

قد كان لكم آية *qad kāna lakum 'āyatun*

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 الاعرب *qālati l-'a'rābu*
آمنت به بنو اسرائيل *'āmanat bihi banū 'isrā'ilā*
كذبت رسول من قبلك *kuḍḍibat rusulun min qablikā*

The bedouins said.
The Children of Israel believed in him.
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 ḥahaba</i>	The man went.
ان الرجلين ذهبا <i>'inna r-rajulayni ḥahabā</i>	The two men went.
ان الرجال ذهبا <i>'inna r-rijāla ḥahabū</i>	The men went.
ان المرأة ذهبت <i>'inna l-mar'ata ḥahabat</i>	The woman went.
ان المرأتين ذهبتا <i>'inna l-mar'atayni ḥahabatā</i>	The two women went.
ان النساء ذهبن <i>'inna n-nisā'a ḥahabna</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 قرية *'inna l-hadā'iqa kānat qaribatan min hunā* The gardens were near here.

Vocabulary

VERBS

- 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 *ḡanīy-* pl *'aḡnīyā'* rich
فقير/فقراء *faqir-* pl *fuqarā'* poor
قول/اقوال *qawl-* pl *'aqwāl-* voice, words, speech
كافر *kāfir-* pl *-ūna/kuffār-* unbeliever, infidel
كفر *kufr-* infidelity, unbelief

OTHERS

- اذ *'iḍ* 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 *jibrīlu* Gabriel
لوط *lūṭ-* 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 الارواح |
| ٦ كانت المراتان | ٦ ذهب الرجال |
| ٧ قال الشيوخ | ٢ نزل الصالحون |
| ٨ سجدت الصالحات | ٤ سمعت البنتان |

(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 اتم اين سمعتم آيات الله
- ٥ هم مؤمنون بالله والملائكة واليوم الآخر وكتب الرسل
- ٦ كان اليس عدوا الله وللملائكة وللرسل ولجريل فان الله عدو للكافرين
- ٧ نزل امر الله على قلوب بنى آدم
- ٨ ان امراة نوح وامراة لوط كانتا لعبدین من عباد الله صالحین^١
- 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?

¹A rhetorical order often found in Koranic Arabic with the partitive *min*; normal order would be *لعبدین صالحین 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.	ـ hu/-hi	ـ humā/-himā	ـ hum(u)/-him(u)
f.	ـ hā	ـ humā/-himā	ـ hunna/-hinna
2 m.	ـ ka	ـ kumā	ـ kum(u)
f.	ـ ki	ـ kumā	ـ kunna
1 c.	ـ i/-iya/-ya	— —	ـ nā

Uses of the enclitic pronouns:

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

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

كتابة <i>kitābuḥu</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 prothetic *-u* when followed by elidible *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*.

كتابي <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 *-i*; when followed by an elidible *alif*, the enclitic may become *-iya*.

بيتي كبير <i>baytī kabīrun</i>	My house is large.
بيتي الكبير <i>baytiya</i> (or <i>bayti</i>) <i>l-</i> <i>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, انتي, انتنی, انتناتنی.

'*inni* and 'انتي *innanī*. Similarly, when the 1st-person plural enclitic *-nā* follows '*inna*, it gives انتا 'inna and انتناتن '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

امرتونى <i>'amartumūnī</i>	you (pl) ordered me
----------------------------	---------------------

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

(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>fī</i>	ب <i>bī</i>
منك <i>minka</i>	عنك <i>'anka</i>	فيك <i>fika</i>	بك <i>bika</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>	به <i>bīhā</i>

Prepositions ending in *alif maqsūra*, 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.

على <i>'alayya</i>	ل <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."

كُلْ نَفْسٍ	<i>kullu nafsin</i>	every soul
مِنْ كُلِّ مَدِينَةٍ	<i>min kulli madinatin</i>	from every city

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

كُلِّ الْمَدِينَةِ	<i>kullu l-madinati</i>	all (of) the city
لِكُلِّ الْأَوْلَادِ	<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."

سَجَدَ كُلُّ الْمَلَائِكَةِ	<i>sajada kullu l-malā'ikati</i> or	All the angels fell prostrate.
سَجَدَ الْمَلَائِكَةُ كُلُّهُمْ	<i>sajada l-malā'ikatu kulluhum</i>	
وَجَدَ كُلُّ الْفَقَرَاءِ	<i>wajada kulla l-fuqarā'i</i> or	He found all the poor people.
وَجَدَ الْفَقَرَاءُ كُلُّهُمْ	<i>wajada l-fuqarā'a kullahum</i>	

Vocabulary

VERBS

'amara order, command (acc., someone; *bi-* to do something)

ja'ala make, put

kataba write; prescribe (acc. something; '*alā* for someone)

kafara be ungrateful; disbelieve (*bi-* in), perform an act of infidelity

la'ana curse (acc., someone; *bi-/li-* for something)

NOUNS

'að(u)n- (f) pl 'āðān- ear

'anf- pl 'ānāf-/l'unūf- nose

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

OTHERS

لـ *lammā* when (+ perf.)

مع *ma'a* (prep.) with

عن *'an* (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:

- | | |
|----------------|--------------------|
| ١ في ثاره | ٤ عدوكم |
| ٢ اغنياؤها | ٥ ازواجكن |
| ٣ من امرى | ٦ لفقراننا |
| ٧ بيتاهما | ٨ من مخلصينا |
| ٩ لنسائهم كلهم | ١٠ وجد ابراهيم ربه |
| ١١ من انفسهم | ١٢ لفقرانكم كلهم |

(b) Give the Arabic:

¹The 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'u '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:

١٢ ما كتب لكما	٩ منعشني منه	٥ لعنائهم	١ لعنائهم
١٤ منعken	١٠ وجدهاتهم	٦ لعننا	٢ امرؤكم
١٥ امرتهما	١١ جعلتها	٧ كتبتماه	٣ كتبتماه
١٦ امرتني به	١٢ سمعتهن	٨ دخلتموه	٤ ما سمعتهن

(d) Vocalize, read and translate:

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

(e) Translate into Arabic:

1. The poor (man) cursed all the rich (men) until the end of their days.
2. When God created everything on the earth, he said, “The earth is for humankind, and the heavens are for the angels.”
3. They cursed Lot and his wife, and so they left the city with their children.
4. The two women barred the men from their spring and said, “We are two poor (women), and the spring is ours.”
5. I put my hands over my ears and so did not hear his words.
6. The angels brought down the spirit at God’s command.
7. 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>hāðā</i>	هذان <i>hāðāni</i>	
obl.		هذين <i>hāðayni</i>	هؤلاء <i>hā' ulā'i</i>
fem. nom.	هذه <i>hāðīhi</i>	هتان <i>hātāni</i>	
obl.		هتين <i>hātayni</i>	

The far demonstratives are:

masc. nom.	ذلك <i>ðālika</i>	ذالك <i>ðānika</i>	
obl.		ذينك <i>ðāynika</i>	ولذلك <i>'ulā'ika</i>
fem. nom.	تلك <i>tālika</i>	تالك <i>tānika</i>	
obl.		تلينك <i>taynika</i>	

REMARKS:

- (1) Only the dual forms are subject to inflection; all others are indeclinable.
- (2) 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>hāðā huwa n-nabiyu</i>	This is the prophet.
تلك آيات الله <i>tilka 'āyātu llāhi</i>	Those are God's signs.
أولئك 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>hāðā l-yawmu</i>	this day
في هذه المدينة <i>fī hāðihī l-madīnati</i>	in this city
تلك الآيات <i>tilka l-'āyātu</i>	those signs
لهماء 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.

المدينة هؤلاء الرجال <i>madīnatū hā'ulā'i r-rijāli</i>	the city of these men
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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-nabiyi</i>	in this city of the prophet
في مدینتنا هذه <i>fī madīnatnā hāðihī</i>	in this city of ours

18 The “Hollow” Verb: Perfect Inflection. Verbs whose second radical consonant is *w* or *y* (*C_{2w/y}*) have slightly altered base forms in the perfect inflection. For V-endings, *C₂* is replaced with *alif*, which lengthens the vowel of *C₁* to *ā*. Thus, from \sqrt{QWM} :

SINGULAR	DUAL	PLURAL
3 m قام <i>qāma</i>	2 m قاما <i>qāmā</i>	PLURAL قاما <i>qāmū</i>

f قامت *qāmat* qāmatā قاما *qāmatā*

and from \sqrt{SYR} :

3 m سار <i>sāra</i>	2 m ساروا <i>sārā</i>	PLURAL ساروا <i>sārū</i>
f سارت <i>sārat</i>	f سارتا <i>sāratā</i>	f 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 \sqrt{QWM} (and so also *qāla/qul-* and *kāna/kun-*):

3 f قمنا <i>qumna</i>	2 m قمت <i>qumta</i>	PLURAL قمتنا <i>qumtumā</i>	3 f قمن <i>qumtn</i>
f قمت <i>qumti</i>	f قمتا <i>qumtā</i>	f قمتننا <i>qumtunna</i>	f قمتن <i>qumtn</i>
1 c قمت <i>qumtu</i>	1 c قمتا <i>qumtā</i>	1 c قمنا <i>qumnā</i>	1 c قمن <i>qumn</i>

And from \sqrt{SYR} :

3 f سرنا <i>sirna</i>	2 m سرت <i>sirta</i>	PLURAL سرتنا <i>sirtumā</i>	3 f سرتم <i>sirtum</i>
f سرت <i>sirti</i>	f سرتا <i>sirtā</i>	f سرتنا <i>sirtunna</i>	f سرتن <i>sirtun</i>
1 c سرت <i>sirtu</i>	1 c سرتا <i>sirtā</i>	1 c سرنا <i>sirnā</i>	1 c سرتن <i>sirtn</i>

There are a few exceptional base formations, notably \sqrt{NWM} (*nāma* “to sleep”), \sqrt{MWT} (*māta* “to die”), and \sqrt{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>	2 m جئت <i>jī'ta</i>	PLURAL جاءوا <i>jā'ū</i>
f جاءت <i>jā'at</i>	f جئتنا <i>jī'atā</i>	f جئن <i>jī'na</i>
2 m جئتنا <i>jī'tumā</i>	PLURAL جئتنا <i>jī'tum</i>	2 m جئن <i>jī'tum</i>
f جئتنا <i>jī'ti</i>	f جئتنا <i>jī'tumā</i>	f جئتنا <i>jī'tunna</i>

1 c جنت *ji'tu*جنتا *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 مٰتْ *mittu* ("I died"), كٰنَ *kunna* ("they [f] were"), and كٰنَّا *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>	ليسو <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 <i>al-'āxirat-</i>	the next world, the life to come
أولئك <i>'ulā'ika</i>	those (pl.)
تلك <i>tilka</i>	that (fem. sing.)
حياة <i>hayāt-</i>	life
الدنيا <i>ad-dunyā</i>	(f., noun and adj., indeclinable) this world, this life; <i>al-hayātu d-dunyā</i> this-worldly life, the life of this world
ذلك <i>ðälika</i>	that (masc. sing.)
صلاة/صلوات <i>ṣalāt-</i>	pl <i>ṣalawāt-</i> prayer, ritual prayer
قليل <i>qalil-</i>	little (bit); slight, few
كثير <i>kaθīr-</i>	many, much
متعة/امتناع <i>matā'-</i>	pl <i>'amti'at-</i> goods, wares, chattel
مقام / مقات <i>maqām-</i>	pl <i>-āt-</i> place, location, position
هذا <i>hāðā</i>	this (masc. sing.)
هذه <i>hāðihi</i>	this (fem. sing.)
هؤلاء <i>hā'ulā'i</i>	these (pl.)

Exercises

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

1 الروح	5 الحياة	9 الجميلان	12 البيوت	17 الكتب
2 الكتابان	6 الدنيا	10 الشيختين	14 النار	18 الاسنان
2 الملوك	7 العظيمة	11 الاذنان	15 اللعنة	19 النفس
8 الارباب	8 الروحان	12 الزوجين	16 النيران	20 الكبار

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

1 قال (أنت) 2 جاء (أنت) 3 قام (أنت)

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

(c) Vocalize, read and translate:

- ١ اذ قاموا فقالوا رب السموات والارض
 ٢ قمنا الليل الا قليلاً
 ٣ فقمن من مقامهن وذهبن الى بيوتهم
 ٤ ولقد جنناهم بكتاب باسم شيخ تلك المدينة
 ٥ أجتنبى بشيء عظيم
 ٦ جعل الله في ذلك خيراً كثيراً
 ٧ ان كثيراً من عباد الله المؤمنين قاموا باوامر الله
 ٨ اولئك اشتروا^١ الحياة الدنيا بالآخرة
 ٩ متاع الدنيا قليل والآخرة خير
 ١٠ لكم دينكم ولديني
 ١١ انى وجدت هنا شيخاً كبيراً ومعه بنت واحدة
 ١٢ وجد نفسه في بيت عظيم قمام الى الصلة 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.

¹*Iṣtaraw* "they purchased X (dir. obj.) at the price of (*bi-*)."

Lesson Nine

20 The “Weak-*lām*” Verb (C₃w/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 C₃ to *alif* in the 3rd masc. sing., (2) drop C₃ 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 <i>da'aā</i>	دعوا <i>da'awā</i>	دعوا <i>da'aw</i>
3 f	دعت <i>da'at</i>	دعتا <i>da'aīā</i>	دعونا <i>da'awna</i>
2 m	دعوت <i>da'awta</i>	دعوتا <i>da'awtumā</i>	دعوتا <i>da'awtum</i>
2 f	دعوت <i>da'awti</i>	دعوتا <i>da'awtumā</i>	دعوتنا <i>da'awtunna</i>
1 c	دعوت <i>da'awtu</i>	— —	دعونا <i>da'awnā</i>

20.2 Verbs with an underlying **fa'aya* base (1) change C₃ to *alif maqṣūra* in the 3rd masc. sing., (2) drop C₃ 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	رمي <i>ramā</i>	رمي <i>ramayā</i>	رموا <i>ramaw</i>
3 f	رمي <i>ramat</i>	رمي <i>ramatā</i>	رمي <i>ramayna</i>
2 m	رمي <i>ramayta</i>	رمي <i>ramaytumā</i>	رمي <i>ramaytum</i>

2 f	<i>ramayti</i>	رميٰتٰ	<i>ramaytumā</i>	رميٰتٰن	<i>ramaytunna</i>
1 c	<i>ramaytu</i>	رميٰتٰ	—	رميٰن	<i>ramaynā</i>

Note that throughout the inflection of both **fa'awa* and **fa'aya* base verbs, C₂ has the vowel *a*.

20.3 Verbs with an underlying base **fa'iwa* (as from \sqrt{RDW} , perfect **rađiwa*) 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 C₃ along with the preceding vowel when the ending *-ū* is added. All other forms are predictable from the regular paradigm. Example, from \sqrt{LQY} , base *laqiya*:

3 m	<i>laqiya</i>	لَقِيَ	<i>laqiyā</i>	لَقِيَا	<i>laqū</i>
3 f	<i>laqiyat</i>	لَقِيَتْ	<i>laqiyatā</i>	لَقِيَتَا	<i>laqiyina</i>
2 m	<i>laqiyta</i>	لَقِيَتْ	<i>laqiytumā</i>	لَقِيَتُمَا	<i>laqiytum</i>
2 f	<i>laqiyti</i>	لَقِيَتْ	<i>laqiytumā</i>	لَقِيَتُمَا	<i>laqiytunna</i>
1 c	<i>laqiytu</i>	لَقِيَتْ	—	—	<i>laqiynā</i>

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:¹

	SING	DUAL	PLURAL
masc. nom.	<i>allađi</i> الذى	<i>allađāni</i> اللذان	<i>allađina</i> اللذين
obl.		<i>allađayni</i> اللذين	
fem. nom.	<i>allati</i> الّتى	<i>allatāni</i> اللّتان	<i>allāti²</i> الّاتي
obl.		<i>allatayni</i> اللّتين	

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

²The feminine plural relative has alternative forms: الّواتي *allā'i* and الّواتي *alla-wāti*.

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 الذى كان هنا <i>ayna r-rajulu llađi kāna hunā</i>	Where is the man who was here?
هي المرأة التى جاءت اليوم <i>hiya l-mar'atu llati jā'ati l-yawma</i>	She is the woman who came today.
هم الرجال الذين سمعوا قولنا <i>humu r-rijālu llađīna sami'ū qawlānā</i>	They are the men who heard our words.
أهؤلاء هن النساء اللاتي ذهبن <i>a-hā'ulā'i hunna n-nisā'u llāti 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 الذى وجدوا (وجده) فى كتابهم <i>hāđā huwa n-nabiyyu llađī wajadū(hu) fi kitābihim</i>	This is the prophet whom they found in their book.
--	--

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 اللاتى دخلت عليهم <i>an-nisā'u llāti daxalta 'alayhinna</i>	The women to whom you went
ما هذه الاشياء التي جاءوا بها <i>mā hāđihī l-'aṣyā'u llāti jā'ū bihā</i>	What are these things which they have brought? ¹
المقام الذى كان فيه <i>al-maqāmu llađi kāna fīhi</i>	the place in which he was

¹Lit., "things with which they came."

الرجل الذى دخلوا بيته *al-rajulu llaði daxalū* the man whose house
they entered *baytahu*

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

سجد الذى سمع الامر *sajada llaði sami'a l-'amra* He who (the one who) heard the command bowed down.

ان الذين سمعوا قول النبي هم الصالحون *inna llaðina sami'ū qawla n-nabiyi humu ṣ-ṣālihūna* 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 رسول منكم *qad ji'a rusulun minkum da'awnā 'ilā llāhi* There came from among you apostles who summoned us to God.

ل ولد اسمه موسى *lī waladunī smuhu mūsā* I have a child whose name is Musa.
في المدينة حدائق فيها *fi l-madinati hadīqatun fihā '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 *allaði* fem. sing. relative pronoun

الذى *allaði* masc. sing. relative pronoun

الذين *allaðina* masc. pl. relative pronoun

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

كذلك *ka-ðālika* 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

يعسى *'Isā* (invariable) Jesus

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:

لقد عفا الله عن ذلك

٢ فاتت مريم قومها بابنها عيسى فقالوا يا مريم ما هذا الذى جنت به
 ٢ ان الذين اتوا بالآيات دعوا الله
 ٤ رأى قلبي ربي^١
 ٥ يا قوم ان هذه الحياة الدنيا شيء قليل
 ٦ المؤمنون كنفس واحدة
 ٧ وما رميته اذ رميت ولكن الله رمى
 ٨ الشيف في بيته كالنبي في قومه
 ٩ هذه الحياة الدنيا التي نحن فيها أرأيتموها خيراً لكم
 ١٠ ان الذين كفروا وماتوا اولئك عليهم لعنة الله
 ١١ فالذين كفروا من قومه رموه بالرماح^٢
 ١٢ هو كالرجل الذي اتانا فقال اتنا رأينا آيات النبي
 ١٣ لا رأى الملك المرأة الفقيرة قام ودعاهما 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 devoted³ 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.⁴

¹Assume normal word order.²Rimāh- pl. of rumh- spear.³Use indefinite accusative.⁴In 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>	دللن <i>dalalna</i>
2 m	دللت <i>dalalta</i>	دللتما <i>dalaltumā</i>	دللتم <i>dalaltum</i>
2 f	دللت <i>dalalti</i>	دللتما <i>dalaltumā</i>	دللتنا <i>dalaltunna</i>
1 c	دللت <i>dalaltu</i>	— —	دللنا <i>dallnā</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.

huwa sājidun li-lلāhi هو ساجد لـ He is bowing down to God.

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

kāna sājidan li-lلāhi كان ساجداً لـ 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.”

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

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

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

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

'innī bā'iθun min ba'dika nabiyan اني باعث من بعدك نبیاً 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'ÜL-. Feminines, duals and plurals are formed like regular adjectives, as from *wajada* (“to find”):

	SINGULAR	DUAL	PLURAL
masc.	<i>mawjūdun</i> موجودون	<i>mawjūdāni</i> موجودون	<i>mawjūdūna</i> موجودون
fem.	<i>mawjūdatun</i> موجوداتان	<i>mawjūdatāni</i> موجودات	<i>mawjūdātun</i> موجودات

The passive participle is used in the following ways:

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

شىء مخلوق <i>šay'un maxlūqun</i>	a created thing
الرجل ملعون <i>ar-rajulu mal'ūnun</i>	The man is cursed.
كان الكتاب مكتوباً <i>kāna l-kitābu maktūban</i>	The book was written.

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

شيء مذكور <i>šay'un maðkūrun</i>	a thing worth mentioning / a mentionable thing
قول مسموع <i>qawlun masmū'un</i>	words that are/ought to be heard

(3) substantively:

الملعونون <i>al-mal'ūnūna</i>	those who are cursed, accursed ones
المذكور من قبل <i>al-maðkūru min qablu</i>	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.”

قاتل قاتل <i>qāla qā'ilun</i>	Somebody has said...
قاتل قاتلون <i>qāla qā'ilūna</i>	Some people have said...

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

fa-qāla l-qā'ilu فقال القائل

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 muxlisan li-rabbihī*

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

خرج على النبي كافراً *xaraja 'alā n-nabiyi kāfirān*

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).

رأيتم خارجين من البيت *ra'aytuhum xārijina 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 sājjidina 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.

رأيته وهو نازل من المدينة *ra'aytuhu wa-huwa nāzilun mina l-madīnatī* 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'aθa* send, send forth; resurrect

ذكر *ðakara* mention, make mention of, recollect

ضل *dalla* (**dalala*) go astray, get lost

فعل *fa'ala* do

هدى *hadā* lead, lead aright

NOUNS

بشر *bašar-* human being, mankind

ماء / مياه *mād-* 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

- لـ *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

الإنجيل *al-injilu* the Gospel, the Evangel
 التوراة *at-tawrātu* the Torah, the Pentateuch

Exercises

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

١٢ لعن	٦ سمع	٥ خلق	١ امر
١٤ منع	١٠ فعل	٦ دخل	٢ بعث
١٥ نزل	١١ كتب	٧ ذكر	٣ 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 والذى كفر بعد ذلك بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضلَّ
- ٥ هذا هو الرسول النبي الذى وجدوه مكتوباً عندهم في التوراة والانجيل
- ٦ قال ربك للملائكة اني خالق بشراً من طين
- ٧ ان الله في قلوب عباده المخلصين
- ٨ اني ذاهب الى ربي
- ٩ ولما كان الملائكة ساجدين لآدم قال ابليس أخلقتنى لهذا اني له لعدو
- ١٠ المؤمنون كرجل واحد
- ١١ كان الرجل نازلاً الى العدو فاتاه رسول باوامر الشيخ
- ١٢ ليس هذا مذكوراً في الكتب التي رأيتها
- ١٣ بعثه عند الكفار فهداهم
- ١٤ اولئك هم الرجال الذين هدوانا الى الماء ونحن قد ضللنا
- ١٥ والله هو الذي خلق من الماء بشراً

- (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 with¹ his finger over his heart, and that was for me like the king's command.
8. You saw all my children except for Muhammad, who² was not near our house on (*fi*) that day.

¹Use circumstantial *wa-*.

²Because proper names are semantically definite, they require the relative pronoun.

The inflectional patterns of *hādin* are not limited to active participles but occur with many broken plurals of C₂w/y roots and also certain anomalous plurals such as ارض 'ard- pl 'arādīn, اسم ism- pl 'asāmin, and يد yad- pl 'aydīn and 'ayādin.¹

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

دل *dalla* > *dālīl- > دال *dāll-*

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

(1) The contracted pattern MAFŪL- is used for C₂w roots (*mafūl- → mafūl-).

قال *qāla* (✓QWL) > *maqwūl- → مقول
لام *lāma* (✓LWM) > *malwūm- → ملوم

The patterns MAFIL- and MAFYŪL- (regular) are attested for most C₂y roots.

باع *bā'a* ('sell') (✓BY') > مبيع *mabyū'*- / *mabi'*-
كال *kāla* ('measure') (✓KYL) > مكيول *makyūl*- / *makil*-

(2a) Weak-*lām* roots: C₃w produces a regular passive participle on the pattern MAF'ŪW-.

دعا *da'ā* (✓D'W) > مدعى *mad'ūw-*

(2b) C₃y roots give a passive participle on the pattern MAF'ĪY-.

هدى *hadā* (✓HDY) > مهدى *mahdīy-*

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

دل *dalla* (✓DLL) > مدلول *madlūl-*

¹The indefinite accusative of 'arādīn, 'asāmin, and 'ayādin are without nunciation: 'arādiya, 'asāmiya and 'ayādiya (see Appendix A §10e). The indefinite accusative of 'aydīn has nunciation: 'aydiyan (see Appendix A §1d).

Lesson Eleven

27 Active and Passive Participles (cont.).

27.1 For hollow verbs (C₂w/y), the active participial pattern is FĀIL-, with *hamza* taking the place of C₂ in all cases.

قام < قانم *qāma* (✓QWM) > *qā'i'm-*
سار < سائر *sāra* (✓SYR) > *sā'i'r-*

27.2 For weak-*lām* verbs (C₃w/y) the pattern is FĀ'IN, the inflection of which demands special treatment. An example is *hādin*, from ✓HDY:

	INDEFINITE	DEFINITE
nom. & gen.	هاد <i>hādin</i>	الهادى <i>al-hādī</i>
acc.	هاديا <i>hādiyan</i>	الهادىا <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* → *hādin* and **hādiyin* → *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 C₃w as well as for C₃y roots: *hādiyat*- pl *hādiyāt*.

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

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.

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

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

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

(3) FI‘L-,

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

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

ذهب <i>ðahāb-</i>	سماع <i>samā'</i> -	ضلالة <i>ḍalāl(at)</i>
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(6) FI‘ĀL(AT)-

قيام *qiyām-* كتابة *kitābat-* هداية *hidāyat-*

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>manā'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.
امرنا 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-rijāli</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 الأرض <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 الأرض <i>xalqu llāhi l-'arḍa</i>	God's creating the earth
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¹Of the two senses of *ra'a*, “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.”

دخل الرجال البيت *duxūlu r-rijāli l-bayta* the men's entering the house
بعث الملك رسولًا *ba'θu l-maliki rasūlan* 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 ذكرًا *ḍakarū llāha ḥikran* They recollect God.¹

When the cognate accusative is modified, it usually translates adverbially.

ذكروا الله ذكرًا كثيراً <i>ḍakarū llāha ḥikran kaθīran</i>	They recollect God much/ often.
خرج خروج عبد <i>xaraja xurūja 'abdin</i>	He went out servilely. ²

Vocabulary

VERBS

أخذ 'axāda 'axd-³ take, seize; take hold (*bi-* of)
سأل sa'ala su'āl- ask ('an about)
عبد 'abada 'ibādat- worship

NOUNS/ADJECTIVES

اثنان / اثنان *iθnāni* (m), *iθnatāni* (f) two; *yawmu l-iθnayni* Monday
آخر / أخرى / آخر 'āxaru (m), 'uxrā (f), 'uxaru (pl) other
أحد / إحدى 'ahad- (m), 'ihdā (f) one (pronoun, used either with partitive *min* or with construct, e.g., 'ahadun min-hum or 'ahaduhum 'one of them'); (+ neg.) no one, nobody; *yawmu l-'ahadi* Sunday

¹Lit., "they recollect God a recollecting."

²Lit., "he went out the going out of a slave, as a slave would."

³The verbal noun will be so listed with every new verb henceforth.

ترية، تراب <i>turbat-</i> and <i>turāb-</i> dust, earth, ground
جبل / جبال <i>jabal-</i> pl <i>jibāl-</i> mountain
جديد / جدد <i>jadid-</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 ¹
يهود ، يهودي <i>yahūd-</i> (collective) Jews; <i>yahūdiyy-</i> (sing.) ² Jew, Jewish

OTHERS

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

Exercises

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

١ اتى	٢ نام	٤ دعا	٥ رأى	٦ قال	٧ خاف	٩ رمى	١١ ادعى	١٢ أكل
٤ سأل	٦ كان	٨ أمر	٩ قام	١٠ أمر	١٢ أكل	١٣ فرمى	١٥ أخذ	١٧ أخذ

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

(c) Read and translate:

١ ان اليهود أنت النبي فسالته عن خلق السموات والارض فقال خلق الله

¹For the other days of the week, see Appendix H.

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

الارض يوم الاحد والاثنين.
 ٢ وقال قائل آخر اخذ رسول الله بيدي فقال خلق الله التربة يوم السبت وخلق
 الجبال يوم الاحد.
 ٣ يا نساء النبي ، لستن كاحد من النساء .
 ٤ امرني بعبادة الله مخلصاً له.
 ٥ قال النبي لست كاحدكم .
 ٦ قد فعل الصالحون ما امرهم الله به .
 ٧ الدنيا ملوعة وملعون ما فيها الا ذكر الله .
 ٨ هداكم وكتنم من قبله لمن الضالين وكتنم بعبادتكم كافرين .
 ٩ وجدته ضلا فهديته وانك لكل قوم هاد .
 ١٠ انا باعث لكم كتابا 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 C₂ 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 ('، '، h, h, x, ġ), which tends to produce -*a*- in the imperfect base, as *la'ana* gives an imperfect base of -*l'an-* and *ðahaba* gives an imperfect base of -*ðhab-*.

(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	<i>ya-CCvC-u</i>	<i>ya-CCvC-āni</i>	<i>ya-CCvC-ūna</i>
f	<i>ta-CCvC-u</i>	<i>ta-CCvC-āni</i>	<i>ya-CCvC-na</i>
2 m	<i>ta-CCvC-u</i>	<i>ta-CCvC-āni</i>	<i>ta-CCvC-ūna</i>
f	<i>ta-CCvC-ina</i>	<i>ta-CCvC-āni</i>	<i>ta-CCvC-na</i>
1 c	<i>'a-CCvC-u</i>	—	<i>na-CCvC-u</i>

Example: *kataba* ‘write,’ imperfect base *-ktub-*:

3 m	<i>yaktubu</i>	يكتب	<i>yaktubāni</i>	يكتبون	<i>yaktubūna</i>
f	<i>taktubu</i>	تكتب	<i>taktubāni</i>	يكتبن	<i>yaktubna</i>
2 m	<i>taktubu</i>	تكتب	<i>taktubāni</i>	تكتبون	<i>taktubūna</i>
f	<i>taktubina</i>	تكتبين	<i>taktubāni</i>	تكتبن	<i>taktubna</i>
1 c	<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): *yaðhabu* “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-madīnati yas'alūna* The people of the city came asking.
ذهب يطلب *ðahaba yatlubuhu* He went off looking for it.

(2) as complement to the object:

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

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

رأيته وهو يلعن عدوه *ra'aytuhu wa-huwa yal'anu 'adīwahu* I saw him (while he was) cursing his enemy.

30.6 Imperfect of C₁' 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 *'axaða* > *'a'xuðu → 'āxuðu
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:

يأخذ *'āxuðu*
يأمر *'āmru* يدخل *yidħlu* يسجد *yisğđu*
يخلق *'āħluq* يذكّر *yidz̥kru* يعبد *yibdū*

يبيعث *'ābi'uθu* يسمع *yismuħu*
يسأل *'āsalu* يمنع *yimnuħu* يجعل *yigħelu*

(3) imperfect in -i-: ينزل *'ānżelu*

Vocabulary

VERBS

اكل 'akala (*u*)¹ '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 sadaqa (*u*) ḥidq- tell the truth to (+ acc.), be truthful

علم 'alima (*a*) 'ilm- know, learn (*bi-* about); realize

غُرر ḡarrā (*u*) ḡurūr- delude, deceive

كذب kaḍaba (*i*) kiḍb-/kaḍib- lie, tell a lie (acc. or 'alā, to someone)

نظر naẓara (*u*) naẓar- look, regard

NOUNS/ADJECTIVES

اَهَلٌ / اَهَالٌ 'ahl- pl 'ahālin/ 'ahlūna people; family; 'ahlū

mađinatīn the people, inhabitants of a city; 'ahlū *l-kitābi* Christians and Jews, people possessed of scripture

شمسٌ šams- (*f*) sun

عِلْمٌ / عِلْمُونَ 'ilm- pl 'ulūm- knowledge (*bi-* of), learning

فَاكِهَةٌ / فَوَاكِهٌ fākihat- pl *fawākihu* fruit

كريمٌ karīm- pl *kirām-/kuramā'u* noble, generous, honorable

نبأٌ / اَنْبَاءٌ naba'- pl 'ambā'- news

يَقِينٌ 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)

سـ sa- (proclitic + imperfect) particle for the future explicit

سوف sawfa (+ imperfect) particle for the future explicit

لـ، لـ، لـ li-ma/li-mā/li-mādā why?

ماذا mādā what?

PROPER NAMES

سِبَا saba'- Sheba

سُلَيْمَان sulaymānu Solomon

Exercises

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

- | | | | | |
|-----------|---------|----------|----------|----------|
| ١ خرجوا | ٥ بعثت | ٦ دخلنا | ١٢ سألتم | ١٧ عبدنا |
| ٢ كفرت | ٦ نزلتم | ١٠ أخذت | ١٤ جعلت | ١٨ ذكرنا |
| ٢ سجّدتما | ٧ فعلت | ١١ لعنوا | ١٥ أمرنا | ١٩ خلقت |
| ٤ ذهبن | ٨ سمعتن | ١٦ منعا | ١٢ كتبت | 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 منعموني | ٥ لعنتم | ٦ عبدناه | ٧ فعلتها |
| ٢ سمعتهما | ٤ سلامها | ٦ ذكرت | ٨ دخلته | ١٠ خلقتكم |

(c) Read and translate:

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

¹The characteristic vowel of the imperfect will be so indicated in the vocabularies.

٦ هُوَ الَّذِي أَنْهَا عَنِ الْأَرْضِ
كَانُوا كَافِرِينَ
٧ قَدْ خَلَقْنَا جَنَّاتٍ لَكُمْ فِيهَا فَوَّاكِهِ كَثِيرَةٌ مِنْهَا تَأْكِلُونَ
٨ لَيْسَ لَنَا بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَتَحْنَ لَا تَعْلَمُ
٩ وَهُوَ أَعْلَمُ بِمَا فِي قُلُوبِهِمْ
١٠ سَأَلْعُنُهُمْ لِسُؤَالِهِمْ عَنْ ذَلِكَ
١١ لَمْ تَعْبُدُ مَا لَا يُسْمَعُ
١٢ كَانَ النَّبِيُّ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ
١٣ فَهِيَ كَذِبَتْ وَهُوَ مِنَ الصَّادِقِينَ

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

Solomon and Sheba

[قالَ الْهَدْهَدُ^١ لِسَلِيمَانَ] جَنِّتُكَ مِنْ سَبِيلٍ بِنْبَأٍ يَقِينٍ (٢٢)
إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ^٣ ... وَلَهَا عَرْشٌ^٢ عَظِيمٌ (٢٢)
وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ^٤ اللَّهِ (٢٤)
لَا يَسْجُدُونَ لِلَّهِ الَّذِي ... يَعْلَمُ [كُلَّ شَيْءٍ] (٢٥)
قالَ [سَلِيمَانُ] سَنَنْظَرُ أَصْدِقَتْ أَمْ^٥ كُنْتُ مِنَ الْكَاذِبِينَ (٢٧)
اذْهَبْ^٦ بِكَتَابِي هَذَا ... فَانظُرْ^٦ مَاذَا [يَفْعَلُونَ] (٢٨)
قَالَتْ يَا أَيَّهَا^٩ الْمَلَائِكَةُ إِنِّي [أَتَأْنِي] كِتَابًا كَرِيمًا (٢٩)
إِنَّهُ مِنْ سَلِيمَانَ وَإِنَّهُ بِاسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (٣٠)

¹*Hudhud-* the hoopoe-bird, Solomon's scout.

²*Arš-* throne.

³*Malaka* (*i*) to rule.

⁴*Min dūni* to the exclusion of.

⁵*Am* or (in an interrogative).

⁶*Fa-nzur* (imperative) and see!

⁷*Iðhab* (imperative) go!

⁸*Mala'*- council of chieftains.

⁹*Yā 'ayyuḥā* (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 '*ham-*' ('father-in-law') behave as regular nouns when not in construct. The fourth, '*ðū*' ('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
<i>ab-</i> اب	<i>abū=</i> ابو	<i>'abi=</i> ابی
<i>ax-</i> اخ	<i>axū=</i> اخو	<i>'axī=</i> اخی
<i>ham-</i> حم	<i>hamū=</i> حمو	<i>'hamī=</i> حمی
<i>ðū</i> ذو	<i>ðū=</i> ذو	<i>'ðī=</i> ذی
<i>fam-</i> فم	<i>fū=</i> فو	<i>fī=</i> فی
		<i>fā=</i> فا

The addition of the 1st-sing. possessive enclitic to the first three nouns results in regular forms based on the indefinite: '*abi* "my father," '*axi* "my brother," &c. With other pronominal enclitics the construct forms given above are used: '*abūhul/abihil/abāhu* "his father," &c. *Fīya* serves as "my mouth" for all cases. The word '*ðū*' does not take pronominal enclitics. With pronominals both '*fam-*' and the construct forms are used: *famuhu/famihil/famahu* and *fūhu*, *fīhi* and *fāhu*.

32 *Imru'un.* The noun *imru'-* ('man, male human being'), like its feminine counterpart *imra'at-*, begins with elidible *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.	امرٔ <i>imru'un</i>	امرٔ <i>imru'u</i>
GEN.	امری <i>imri'in</i>	امری <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 ذكر <i>'illā ðikran 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 عبادة الله <i>mā 'amrahum 'illā bi-'ibādati llāhi</i>	He did not order them (to do anything) except to worship God. ¹
--	--

In affirmative sentences, '*illā*' takes the accusative.

قام القوم الا رجلاً واحداً <i>qāma l-qawmu 'illā rajulan wāhidan</i>	The people stood up—all but one man.
--	--------------------------------------

¹Or, "he ordered them only to worship God."

34 Categoric 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.¹ This construction is the negation of the predication of existence (§5).

لَا نَبَأْ لَنَا *lā naba'a lanā*

(There is) no news to us (we have no news).

لَا رِجَالٌ 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*.

لَا 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 / آباءً *ab-* pl. *'abā'*- (construct nom. *'abū*=) father, progenitor; dual *'abawāni* parents

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

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

أَخْتٌ / أخواتٍ *'uxt-* pl. *'axawāt-* sister

اللهُ / آلهَةٌ *'ilāh-* pl. *'ālihat-* god, deity

أُولُو الْأَمْرِ *'ulū l-'amr* (nom.), *'ulī l-'amr* (obl.) those in authority
امْرُؤٌ *imru'*- (no plural) man, male (with the definite article, *المرءُ al-mar'*-)

ذُو *ðū=*¹ possessor of, owner of
صَنْمٌ / اَصْنَامٌ *sanam-* pl. *'asnām-* idol

OTHERS

ان' 'in not (invariable negative particle)

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

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

او' 'aw(i) or

بل' *bal(i)* on the contrary, but rather

هل' *hal(i)* interrogative particle

PROPER NAMES

هَارُونٌ *hārūnu* Aaron

فَرَعَوْنٌ *fir'awnu* Pharaoh

مَصْرُ *miṣru* (f) Egypt

Exercises

(a) Read and translate:

١ ماتَ الرَّءَءُ وَلَا وَلَدَ لَهُ فَأَكَلَ أَخْوَتَهُ كُلَّ مَا كَانَ عِنْدَهُ

٢ لَقِدْ رَأَيْنَاهُمْ يَعْبُدُونَ الْأَصْنَامَ هُمْ وَآبَاؤُهُمْ وَأَخْوَانُهُمْ وَأَخْوَاتُهُمْ

٣ يَا أَخْتَ هَارُونَ، مَا كَانَ أَبُوكَ امْرَأُ سُوءٌ²

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

	NOMINATIVE	GENTIVE	ACCUSATIVE
masc. sing.	ذُو <i>ðū=</i>	ذِي <i>ðī=</i>	ذَا <i>ðā=</i>
fem. sing.	ذَاتٌ <i>ðātu</i>	ذَاتٌ <i>ðāti</i>	ذَاتٌ <i>ðāta</i>
masc. dual	ذَرَّا <i>ðawā=</i>	ذَرَّى <i>ðaway=</i>	ذَرَّا <i>ðaway=</i>
fem. dual	ذَرَّاتٍ <i>ðawātā=</i>	ذَرَّاتٍ <i>ðawātay=</i>	ذَرَّاتٍ <i>ðawātay=</i>
masc. pl.	أُولُو <i>'ulū=</i>	أُولَى <i>'ulī=</i>	أُولَى <i>'ulī=</i>
		ذُورٌ <i>ðawū=</i>	ذُورٌ <i>ðawi=</i>
fem. pl.	ذَرَّاتٍ <i>ðawātū</i>	ذَرَّاتٍ <i>ðawāti</i>	ذَرَّاتٍ <i>ðawāti</i>

²Saw'- evil (noun, not adjective).

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

- ٤ ان هو الا كاذب غرّنا بقوله الكاذب
 ٥ يا اباها الذى في السموات ...
 ٦ اشهد الا الله الا الله واهشهد ان محمدًا رسول الله
 ٧ وهب الله لموسى اخاه هرون نبياً وبعثهما بآياته الى فرعون
 ٨ هذا النبأ لأولى الامر من قومنا وليس للذين لا علم لهم به
 ٩ هل علمت لم قام ابوك واخوك من مقامهما وخرجا من مدينة اهلهما
 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 آسيبة بنت مزاحم وجدت موسى وهو ولد صغير
 فأخذته من المياه وكان ابنا 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 C₂ and C₃, throwing the vowel of C₂ back onto C₁ in all persons except the feminine plural forms, the only imperfect suffixes that begin with consonants. Example: *dalla* “to guide” > **yadlulu* → *yadllu*.

	SINGULAR	DUAL	PLURAL
3 m	يَدْلُونَ <i>yadllūn</i>	يَدْلَانَ <i>yadllānī</i>	يَدْلُونَ <i>yadllūna</i>
	يَدْلَلَنَ <i>yadllāln</i>	تَدْلَانَ <i>tadllānī</i>	يَدْلُلَنَ <i>yadllulnā</i>
2 m	تَدْلُونَ <i>tadllūn</i>	تَدْلَانَ <i>tadllānī</i>	تَدْلُونَ <i>tadllūna</i>
	تَدْلَلَنَ <i>tadllāln</i>	تَدْلَانَ <i>tadllānī</i>	تَدْلَلَنَ <i>tadllulnā</i>
1 c	أَدْلَلَنَ <i>'adllāln</i>	— —	نَدَلَنَ <i>nadllūn</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.	'افعلون (1) <i>'af'alūn</i>	'افعلان (1) <i>'af'alānī</i>	'افعلنون (1) <i>'af'alūna</i>
			افاعل (2) <i>'afā'ilūn</i>
fem.	فعلنات (1) <i>fu'lātānī</i>	فعلنان (1) <i>fu'lānī</i>	فعلنون (1) <i>fu'lānūn</i>
			فعل (2) <i>fu'al-</i>

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

masc.	اکبر 'akbaru	(1) اکبرون 'akbarāni (2) اکابر 'akābiru
fem.	کبری kubrā	(1) کبریات kubrayāni (2) کبر kubar-

36.2 Patterns for weak radicals.

(1) C₂y roots become fūlā in the feminine singular fu'lā pattern:

طیب < tayyib- > tūbā more pleasant

All other C₂y forms are regular. All C₂w forms are perfectly regular.(2) C₃w/y roots become 'AF'Ā with alif maqsūra in the 'AF'ALU pattern.

علی < 'alīy- > 'a'lā higher

The feminine singular FU'LĀ pattern becomes FU'YĀ, with y for C₃.عليا < 'alīy- > 'ulyā higher
دنيا < daniy- > dunyā lowerNote that FU'YĀ is spelled with tall *alif*, not *alif maqsūra*. The formative principle is that *alif maqsūra* may not follow the letter ya'.(3) The broken plural patterns 'AFĀ'ILU and FU'AL- become 'AFĀ'IN and FU'Ā with collapse of C₃. Thus, اعلى < 'a'lā > 'a'ālin (a diptote pattern, see §27.2, note 1 for declension), and على < 'alīy- > 'ulyā > 'ulā.(4) Doubled roots geminate C₂ and C₃ and throw the vowel back onto C₁ in the 'AF'ALU pattern as 'AFALLU (i.e., *'afalu → 'afallu).

جديد < jadid- > '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 منها 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 rabbukumu l-'a'lā	I am your highest lord.
لقد رأى من آيات ربه الكبيرة la-qad ra'ā min 'āyāti rabbihī l-kubrā	He saw some of his lord's greatest signs.
خلق الأرض والسموات على العلية 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 الأكرمون humu l-'akramūna	They are the noblest.

The elative, generally the maculine singular form,¹ 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 'akθaruhum	most of them
اكبر اولاده 'akbaru 'awlādihī	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
---	--------------------------------

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.

¹The feminine singular elative is found, but it is of rare occurrence.

كنتم خير قوم kuntum xayra qawmin	You were the best nation.
هو شر الكافرين huwa šarru l-kāfirīnā	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”), '*akθaru* (“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 'ašadda minkum <u>guwwatan</u>	They were mightier (“stronger in might”) than you were.
---	---

انا اكثـر منك مـالا ana 'akθaru minka <u>mālan</u>	I have more wealth (“more with respect to wealth”) than you.
---	--

هي اكثـرـهم عـلـما hiya 'akθaruhum <u>'ilmān</u>	She is the most knowledgeable (“most in knowledge”) of them.
---	--

هو اقلـ منها صـدقـا huwa 'aqallu minhā <u>sidqān</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 dalla (i) dalāl(at)-	go astray, get lost

NOUNS

تقـيـ / اتقـيـاء taqīy- pl 'atqiyā'u devout, God-fearing
شـدـيدـ / اشـدـاء šadīd- pl 'ašiddā'u forceful, violent

- ١ 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 *qawiy-* pl *'aqwiyā'* strong, powerful
 مال/اموال *māl-* pl *'amwāl-* property, possession, wealth
 ناس *nās-* (pl, no singular) people

Exercises

(a) Read and translate:

- | | | |
|-----------------------|-----------------------|---------------|
| ٦ آية الله العظمى | ٥ أغنى الاغنياء | ١ اصغر المدن |
| ١٠ هم اكثرا منكم علما | ٦ اقلهم قوة | ٢ اقلهم علم |
| ١١ الاكثر عبادة لله | ٧ بنتنا الكبرى | ٣ اكبر اولادى |
| ١٢ اشد قومنا كفرا | ٨ المرأة العليا مقاما | ٤ الاكثر مالا |

(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 ذي قوة
 ٢ كانوا اشد منكم قوة واكثر اموالا واولادا
 ٣ لا قوة الا بالله
 ٤ ان العدو اقل منا عددا
 ٥ لخلق السموات والارض اكبر من خلق الناس ولكن اكثرا الناس لا يعلمون
 ٦ ابوكم ذو مال كثير وانه اكرم قومه واصلحهم
 ٧ قد رأينا من آيات الله العظمى فدعونا الناس ولكنهم شر قوم
 ٨ قال الله لقد خلقنا الانسان ونحن اقرب اليه من جبل الوريد^١

١ 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.

¹*Hablu l-waridi* jugular vein.

f تسير *tasiru* تسيران *tasirāni* يسرن *yasirna*

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

واحد	<i>wāhid-</i>	one	ست	<i>sitt-</i>	six
اثنان	<i>iθnāni</i>	two	سبع	<i>sab'</i>	seven
ثلاث (ثلث)	<i>θalāθ-</i>	three	ثمان	<i>θamānin</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,’ *wāhid(at)-*, functions as a regular adjective:

ولد واحد	<i>waladun wāhidun</i>	one child
بنت واحدة	<i>bintun wāhidatun</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 θnāni</i>	two children (nom.)
ولدين اثنين	<i>waladayni θnayni</i>	two children (obl.)
بنتان اثنتان	<i>bintāni θnatāni</i>	two girls (nom.)
بنتين اثنتين	<i>bintayni θnatayni</i>	two girls (obl.)

(3) The number ‘eight,’ *θamānin*, 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 *θalāθatu buyūtin* three houses

The singular of *buyūt-*, *bayt-*, is masculine, hence a feminine-appearing number with the plural.

Lesson Fifteen

37 Imperfect Indicative: C₂w/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 *-ī-* for *y*. Example: *√QWM* > *yaqwumu → yaqūmu.

	SINGULAR	DUAL	PLURAL
3 m	يقوم	يقومان	يقومون
f	تقوم	تقومان	يقمون
2 m	تقوم	تقومان	تقومن
f	تقومين	تقومان	تقمن
1 c	اقوم	—	نقوم

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 → yaqumna).

37.1 A few C₂w 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 C₂y verbs show *-ī-* as the vowel of the imperfect, with shortening to *-i-* in the feminine plurals, as *√SYR sāra*:

3 m	يسير	<i>yasiru</i>	يسيران	<i>yasirāni</i>	يسيرون	<i>yasirūna</i>
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θalāθu mudunin ثلات مدن 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
<i>walad-</i> <i>wāhid-</i> ولد واحد	<i>bint-</i> <i>wāhidat-</i> بنت واحدة
<i>waladāni</i> θnāni (nom) ولدان اثنان	<i>bintāni</i> θnatāni بنتان اثنتان
θalāθatu 'awlādin ثلاثة اولاد	θalāθu banātin ثلاث بنات
'arba'atu 'awlādin اربعة اولاد	'arba'u banātin اربع بنات
xamsatu 'awlādin خمسة اولاد	xamsu banātin خمس بنات
sittatu 'awlādin ستة اولاد	sittu banātin ست بنات
sab'atu 'awlādin سبعة اولاد	sab'u banātin سبع بنات
θamāniyatū 'awlādin شانية اولاد	θamāni banātin شانى بنات
tis'atu 'awlādin تسعة اولاد	tis'u banātin تسع بنات
'ašaratu 'awlādin عشرة اولاد	'ašru banātin عشر بنات

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

38.1 For the definite, (1) the number may follow the definite noun adjectively but still with chiastic 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 ست *al-mudunu s-sittu*

ست المدن *sittu l-muduni* the six cities

الست المدن *as-sittu l-muduni*

Vocabulary

VERBS

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

سار <i>sāra</i> (<i>i</i>) <i>sayr-</i> travel, set out, depart
ظلم <i>żalama</i> (<i>i</i>) <i>żulm-</i> wrong, treat unjustly, oppress
عمل <i>'amila</i> (<i>a</i>) <i>'amal-</i> do, perform
نام <i>nāma</i> (<i>nim-</i>) (<i>ā</i>) <i>nawm-</i> sleep

NOUNS

صالحات <i>sālihāt-</i> good works, good deeds
ظلم <i>żulm-</i> injustice, tyranny
علم/علوم، عالمون <i>'ālam-</i> pl 'awālimu-ūna world, pl. universe
عذاب/اعذبة <i>'aḍāb-</i> pl 'aḍibat- torment
عمل/اعمال <i>'amal-</i> pl 'a'māl- deed, job, chore, work
مثل/امثال <i>miθl-</i> pl 'amθāl- likeness, similarity; <i>miθla</i> (+ 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 سيراً ليخافون كلهم
- ٣ ان نساء قومنا لا يخفن من العدو شيئاً
- ٤ بعثتنا اليكم اثنين يقومان بمنعكم من الظلم
- ٥ لايبينا اربعة ابناء وثلاث بنات وله كذلك اخوان واخت واحدة
- ٦ ساقوم للسير الى اهل ولا اخاف من احد وهم معى
- ٧ انكم لتقولون قولاً عظيماً

٨ ولا أقول لكم عندي خزائن^٢ الله ولا أعلم الغيب^١ ولا أقول لكم اني ملك
 ٩ اني اخاف عليكم عذاب يوم عظيم^٣
 ١٠ ومن يعمل من الصالحات وهو مؤمن فلا يخاف ظلمها
 ١١ الله الذي 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.

Lesson Sixteen

39 Imperfect Indicative Inflection: C₃w/y Verbs. Weakness (w or y) in the third radical consonant (C₃) appears in the imperfect indicative as (1) -ā, (2) -ī, or (3) -ū. In no case does the normal -u ending of the indicative show up.

39.1 Imperfect in -ā. Example *laqīya* (✓LQY) > imperfect *yalqā*:

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

REMARKS:

- (1) The *alif maqsūra* 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 2nd fem. sing. undergoes a similar diphthongization (*-ayīna [= ayiyina] → -ayna, with loss of weak -yi-).
- (4) The -a- vowel of C₂ remains stable throughout.

39.2 Imperfect in -ī. Example *ramā* (✓RMY) > imperfect *yarmī*:

¹*al-ğaybu* the unseen (realm).

²Xazinat-/xazā' inu treasury, storehouse.

³*Yawmūn 'azīmūn* "a great day" is often used in the Koran to refer to Doomsday.

3 m	yarmī	يَرْمِي	yarmiyāni	يَرْمِيَانِي	yarmūna	يَرْمُونِي
f	tarmī	تَرْمِي	tarmiyāni	تَرْمِيَانِي	yarmīna	يَرْمِينِي
2 m	tarmī	تَرْمِي	tarmiyāni	تَرْمِيَانِي	tarmūna	تَرْمُونِي
f	tarmīna	تَرْمِينِي	tarmiyāni	تَرْمِيَانِي	tarmīna	تَرْمِينِي
1 c	'armī	أَرْمِي	— —	— —	narmī	نَرْمِي

REMARKS:

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

Inflected like *ramā* are *'atā/yā'tī* and *hadā/yahdi*.

39.3 Imperfect in *-ū*. Example *da'ā* ($\sqrt{D'W}$) > imperfect *yad'ū*:

3 m	yad'ū	يَدْعُو	yad'uwāni	يَدْعُونِي	yad'ūna	يَدْعُونِي
f	tad'ū	تَدْعُو	tad'uwāni	تَدْعُونِي	yad'ūna	يَدْعُونِي
2 m	tad'ū	تَدْعُو	tad'uwāni	تَدْعُونِي	tad'ūna	تَدْعُونِي
f	tad'īna	تَدْعِينِي	tad'uwāni	تَدْعُونِي	tad'ūna	تَدْعُونِي
1 c	'ad'ū	أَدْعُو	— —	— —	nad'ū	نَدْعُو

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/yā'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	šarik- > šurakā'u	partner
علماء	'alim- > 'ulamā'u	learned (person)
قراء	faqir- > fuqarā'u	poor (person)
كرماء	karim- > kuramā'u	noble (person)

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

كبار	kabir- > kibār-	big, great
كرام	karim- > kirām-	noble
صغر	ṣaḡir- > ṣīgār-	small

(2a) The subgroup of FA'IL- for C₃w/y nouns and adjectives (FA'IY-) gives a diptote plural on the pattern 'AF'IYĀ'U:

أنبياء	nabiyy- > 'ambiyā'u	prophet
غنياء	ğanīyy- > 'ağniyā'u	rich
قوىاء	qawīyy- > 'aqwiyā'u	strong

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

اشداء	ṣadid- > 'aṣiddā'u	mighty
احباء	ḥabīb- > 'ahibbā'u	beloved

40.2 FA'IL- as a *concrete noun*—not with participial force—commonly gives a plural on the pattern FU'AL-, 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 kātib- 'scribe' >	كتاب kuttāb-	كتبة katabat-
حاكم hākim- 'ruler' >	حكام hukkām-	حكومة hakamat-
ظالم zālim- 'tyrant' >	ظالماً zullām-	ظلمة zalamat-
كافر kāfir- 'infidel' >	كفار kuffār-	كفرة kafarat-

وارث <i>wāriθ-</i> 'heir' > (وراث) <i>wurrāθ-</i>	ورثة <i>waraθat-</i>
عامل <i>‘āmil-</i> 'agent' > عامل <i>‘ummāl-</i>	عملة <i>‘amalat-</i>

An important subgroup of this type for C₃w/y nouns is FĀ‘IN (see §27.2 for inflection), with a plural on the pattern FU‘ĀT-.

رام <i>rām</i> < رام > \sqrt{RMY} > <i>rāmin</i> pl	archer, bowman <i>rumāt-</i>
داع <i>dā‘</i> < دعاء > $\sqrt{D'W}$ > <i>dā‘in</i> pl	summoner <i>du‘āt-</i>
قاضي <i>qādī</i> < قضاة > \sqrt{QDY} > <i>qādīn</i> pl	judge <i>qudāt-</i>

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

Vocabulary

VERBS

بني <i>banā</i> (i) <i>binā’/-bunyān-</i> build
دري <i>darā</i> (i) <i>dirāyat-</i> know, comprehend something (acc.); be aware (<i>bi-</i> of)
رضي <i>radiya</i> (ā) <i>ridwān-/riḍan</i> (\sqrt{RDW}) find something (acc.) acceptable; be pleased/content ('an with)
شاء / يشاء <i>šā‘a</i> (ši‘-) (ā) <i>mašī‘at-</i> will, want
ضر <i>darra</i> (u) <i>darar-</i> injure, harm
عصي <i>‘aṣā</i> (i) <i>ma’siyat-/‘isyān-</i> disobey
لقي <i>laqiya</i> (ā) <i>liqā‘-</i> meet, encounter
نسى <i>nasiya</i> (ā) <i>nisyān-/nasy-</i> forget

NOUNS

ایمان <i>imān-</i> faith, believing (<i>bi-</i> in)
زکاة <i>zakāt-</i> alms, almsgiving
نور / انوار <i>nūr-</i> pl <i>anwār-</i> light

OTHERS

اذا <i>iðā</i> (+ perfect verb) when
ان <i>‘in</i> if
اى <i>‘ayy-</i> (+ construct with indef. sing. or def. pl.) which?, what kind of?

PROPER NAMES

اسریل <i>isrā‘ilu</i> Israel
اسمیل <i>ismā‘ilu</i> Ishmael

Exercises

(a) Vocalize, read and translate:

ادری <i>‘adri</i>	يأتون <i>yātanūn</i>	ينسون <i>yānsūn</i>	يا تون <i>يأْتُونَ</i>
يرضون <i>‘irḍūn</i>	ترضين <i>‘irḍīn</i>	رضي <i>‘irḍī</i>	رضي <i>يأْرِضُونَ</i>
يعصين <i>‘iṣīn</i>	تهدون <i>‘ihdūn</i>	عصي <i>‘iṣī</i>	عصي <i>يأْعِصُّونَ</i>

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

اتيت <i>‘atīt</i>	هدينا <i>hādīnā</i>	نسيت <i>nāsīt</i>	عصيت <i>‘iṣīt</i>
رضي <i>‘irḍī</i>	اتي <i>‘atī</i>	رضيتم <i>‘irḍītum</i>	رضي <i>‘irḍī</i>
عصي <i>‘iṣī</i>	دعونا <i>da‘ūnā</i>	درت <i>drāt</i>	عصي <i>‘iṣī</i>

(c) Read and translate:

- 1 ان اسماعيل مذكور في الكتاب وكان رسولآ نبياً وكان يامر اهله بالصلة
- 2 ما كنت تدري ما الكتاب ولا الایمان ولكننا جعلنا نورآ نهدى به من نشاء
- 3 وما تدري نفس باي ارض تموت
- 4 الدنيا والآخرة ضرتان ³ فبقدر ما ² ترضى احداهما تسخط ¹ الاخرى
- 5 ان سألتم من خلق السموات والارض ليقولون خلقهن الله
- 6 تنام عيناي ولا ينام قبلي
- 7 ولقد جاءهم رسول منهم فكذبوا ⁴ فاخذهم العذاب وهم ظالمون
- 8 واذ جعل السامری عجلآ لبني اسرئيل قال هذا الحكم واله موسى فعبدوه ونسوا الله

¹ *Saxīṭa* (a) be angry.

² *Bi-qadri mā* "to the extent that."

³ *Darrat-* wife (the relationship wives in a polygamous relationship have one to the other).

⁴ *Kaððaba* call (acc., someone) a liar.

⁵ *Sāmīriyy-* Samaritan; *‘ijl-* calf.

٩ فاذا جاء موسى قال يا هرون ما منعك اذ رأيتم ضلوا الا تتبعني^١
 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,² 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 ينفعونكم³ او يضرّون (٧٣)

قالوا بل وجدنا آباءنا كذلك يفعلون (٧٤)

قال أفرأيتم ما كنتم تعبدون (٧٥)

اتم وآباؤكم الاقدمون¹ (٧٦)

فإنهم عدو لى الا رب العالمين (٧٧)

الذى خلقنى فهو يهدىنى (٧٨)

¹'Allā tattabi'anī "from following me."

²Generic sense. Use definite article.

³Nafa'a (*a*) profit.

¹'Aqdamu (<*qadim-* ancient, fore-).

f	تروی tarwī	tarwiyāni	یروین yarwīna &c.
active part.	راد rāwin		
passive part.	مرwoی marwīy-		

42 Ra'ā. The common verb *ra'ā* ‘to see,’ which is regularly inflected as a C₃y verb in the perfect, has an anomalous imperfect. From the expected **yar'ā*, the /'/ is dropped, giving *yaraā*. Aside from this, the imperfect inflection is like that of *yalqā* (§39.1).

3 m	یری yarā	یریان yarayāni	یرون yarawna
f	تری tarā	تریان tarayāni	یرین yarayna &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).

اود لو یموت 'awaddu <i>law</i> <i>yamūtu</i>	I wish he would die.
یود الذين کفروا لو yawaddu <i>llaðina</i> کافرū <i>law</i> <i>kānū</i> <i>muslimīna</i>	Those who disbelieved wish they had been Muslims.

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

تود لو أن بینها وینه tawaddu <i>law</i> <i>'anna</i>	She wishes there were
امدأ بعيداً baynahā wa-baynahu 'amadan ba'iðan	a great distance between her and him.

Vocabulary

VERBS

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

Lesson Seventeen

41 Imperfect Indicative: C₁w and C₂wC₃y Verbs.

41.1 C₁w 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* (\sqrt{WJD}) > imperfect *yajidu*:

	SINGULAR	DUAL	PLURAL
3 m	يجد yajidu	يجدان yajidāni	يجدون yajidūna
f	تجد tajidu	تجدان tajidāni	يجدن yajidna &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* (\sqrt{WQY}), imperfect *yaqi* ‘ward off’ combines the predictable loss of the initial *w*-radical common to C₁w verbs and the inflectional patterns of a C₃y verb:

3 m	يقى yaqi	يقيان yaqiyāni	يقون yaqūna
f	تقى taqi	تقيان taqiyāni	يقين yaqīna &c.

41.1 The so-called doubly weak verbs, i.e., whose second radical is *w* and third *y* (as \sqrt{RWY}), are not doubly weak at all. The C₂w functions throughout the inflection as a regular “sound” consonant, and the inflection follows that of C₃w/y verbs. Example: *rawā* (\sqrt{RWY}) > *yarwī* ‘to relate, tell.’

3 m	یروی yarwī	یرویان yarwiyāni	یرونون yarwūna
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- ٦ وَعْدٌ *wa'ada* (*i*) *wa'd-* promise someone (acc.) something (acc. or *bi-*); threaten someone (acc.) with (*bi-*)
 ٧ وَلَدٌ *walada* (*i*) *wilādat-* give birth to, beget
 ٨ وَهْبٌ *wahaba* (*a*) *wahb-* give, bestow

NOUNS

- ٩ بَعْضٌ *ba'qd-* (+ 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"
 ١٠ بَيْنَتٍ *bayyinat-* pl *-āt-* indisputable evidence, proof
 ١١ وَالِدٌ *wālid-* pl *-ūna* father, progenitor; *wālidat-* pl *-āt-* mother; *wālidāni* (dual) parents

OTHERS

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

Exercises

(a) Read and translate:

- ١ قَالَ اللَّهُ لَا يَسْعَنِي سَمَانِي وَلَا ارْضَى وَوَسْعَنِي قَلْبُ عَبْدِي الْمُؤْمِنِ
 ٢ سَيِّرِي اللَّهُ عَلَكُمْ وَرَسُولُهُ وَيَرِي الَّذِينَ ظَلَمُوا، إِذْ يَرَوْنَ الْعَذَابَ، أَنَّ
 الْقُوَّةَ لِلَّهِ
 ٣ وَدَ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرِدُونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا
 ٤ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَقَالَ اللَّهُ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِي الصَّالِحُونَ
 ٥ هَلْ رَأَيْتُ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ؟ مَاذَا خَلَقُوا مِنَ الْأَرْضِ؟ أَمْ لَهُمْ
 شَرْكٌ١ فِي السَّمَاوَاتِ؟ أَمْ اتَّهَمُكُمْ كِتَابًا...؟ بَلْ إِنْ يَعْدُ الظَّالِمُونَ بِعِصْمَهُمْ
 بَعْضًا إِلَّا غَرُورًا
 ٦ وَيَبْسُطُونَ٢ الْيَكْمَ اِيْدِيهِمْ وَيَرِدُونَ لَوْ تَكْفُرُونَ
 ٧ فَلَلَّبِيَ قالَ الَّذِينَ كَفَرُوا مِنْ قَوْمَنَا مَا نَرَكَ إِلَّا بَشَرًا مِّثْلَنَا
 ٨ قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا اعْصِي لَكَ أَمْرًا

¹*Sirk-* portion.²*Basata* (*u*) spread.

- ٩ جَعَلَ نُوحٌ فِي فَلَكِهٖ^١ مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ
 ١٠ وَإِذَا سَأَلَهُ عَنِ الرُّوحِ قَالَ أَنَّ الرُّوحَ مِنْ أَمْرِ رَبِّي
 ١١ أَتَأْمَرُونَ النَّاسَ بِالْخَيْرِ وَتَنْسُونَ أَنْفُسَكُمْ

(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.

¹*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	yadxula يدخل	yadxulā يدخلان	yadxulū يدخلوا
f	tadxula تدخل	tadxulā تدخلان	yadxulna يدخلن
2 m	tadxula تدخل	tadxulā تدخلان	tadxulū تدخلوا
f	tadxulī تدخلني	tadxulā تدخلان	tadxulna تدخلن
1 c	'adxula ادخل	— —	nadxula ندخل

REMARKS:

- (1) The short *-u* termination of the indicative is changed to *-a* wherever it occurs.
- (2) The *-na/-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 أجيتننا 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 yadxula l-jannata He will not enter paradise.

(3) after *hattā* when it means “until” with reference to the future.

أنا لن ندخلها حتى
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 شيئا
'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
nahānī 'an ḍālikā fa-'akūna zāliman 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	تلقى <i>talqā</i>	تلقيا <i>talqayā</i>	تلقين <i>talqayna</i>
2 m	تلقى <i>talqā</i>	تلقيا <i>talqayā</i>	تلقوا <i>talqaw</i>
f	تلقى <i>talqay</i>	تلقيا <i>talqayā</i>	تلقين <i>talqayna</i>
1 c	القى <i>'alqā</i>	— —	تلقى <i>nalqā</i>

45.2 Verbs that end in *-i* and *-ū* in the indicative drop the *-na/-ni* terminations and also add the subjunctive *-a* to the remaining indicative forms.

3 m	يرمى <i>yarmiya</i>	يرميا <i>yarmiyā</i>	يرموا <i>yarmū</i>
f	ترمى <i>tarmiya</i>	ترميا <i>tarmiyā</i>	يرمین <i>yarmīna</i>
2 m	ترمى <i>tarmiya</i>	ترميا <i>tarmiyā</i>	ترموا <i>tarmū</i>
f	ترمى <i>tarmī</i>	ترميا <i>tarmiyā</i>	ترمین <i>tarmīna</i>
1 c	ارمى <i>'armiya</i>	— —	نرمى <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</i> &c.

Vocabulary

VERBS

qariba (a) *qurb-* draw near to, approach

nahā (ā) *nahy-* forbid someone (acc.) ('an something)

NOUNS

iḍn- permission

šajar- (collective) pl *'aṣjār-*; شجرة/شجرات *šajarat-* (unit) pl *-āt-* tree

شيطان/شياطين *šayṭān-* pl *šayṭānu* 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 ان *qabla 'an* (+ subj. with reference to the future; + perfect with reference to the past) before (conjunction)

IDIOM

ما كان لا ان *mā kāna li- 'an* it was not possible (*li-* for someone) ('an + subj., to do something)

SUBJUNCTIVIZING PARTICLES

الا *'allā* that...not

ان *'an* that

حتى *hattā* in order that, until

كى/لكى *kay/li-kay* in order that

ل *li-* in order that

لن *lan* "will not" (negative future)

Exercises

(a) Give the subjunctive of the following verb forms:

- | | | | |
|---------|-----------|-----------|----------|
| ١ ياتى | ٦ تبعين | ١٦ يجدون | ٢١ ناكل |
| ٢ يخلقن | ٧ تذكرون | ١٢ يخافان | ٢٢ اري |
| ٣ تسير | ٨ تكونين | ١٢ يضل | ٢٢ تهدى |
| ٤ آخذ | ٩ تجعلون | ١٤ يامرون | ٢٤ يدعوا |
| ٥ تدخلن | ١٠ تذهبان | ٢٠ تعصى | ٢٥ ينسون |

(b) Read and translate:

١ قال له انى آتيك بما امرتني به قبل ان تقوم من مقامك

٢ ما كان لنفس ان تموت الا باذن الله

٣ فقال الملك لمريم انا رسول ربك لاهب لك ولدا

٤ أَيُوْدَ احْدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَخْلٍ وَاعْنَابٌ^١
 ٥ أَعْبُدُ رَبِّي حَتَّى يَأْتِينِي الْيَقِينُ
 ٦ يَا رَبِّنَا وَسَعْتُ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا
 ٧ مَا يَكُونُ لَنَا أَنْ نَعْدُكُمْ بِذَلِكَ
 ٨ فَإِنَّ الْآخَرِينَ جَاءُوا لِيَرَثُوا إِبْرَاهِيمَ
 ٩ أَمْرَنِي الشَّيْطَانُ أَنْ أَقْرَبَ الْكُفَّارَ
 ١٠ قَالَتْ بَنْوَ اسْرَئِيلَ يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ^٢ وَاحِدٍ
 ١١ أَمْرَنِي أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ
 ١٢ أَتَنْهَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا
 ١٣ قَالَ اللَّهُ لِابْلِيسَ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدِي
 ١٤ نَهَوْنَا أَنْ نَأْكُلَ مِنْ فَوَاكِهِ اشْجَارَ حَدَائِقِهِمْ فَنَكُونُ مِنَ الظَّالِمِينَ

(c) Translate into Arabic.

1. I have brought proof (of the fact) that³ 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?

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	يَدْخُلُ	yadxul	يَدْخُلَا	yadxulū
	يَدْخُلُونَ	tadxul	يَدْخُلَانَا	yadxulna
2 m	يَدْخُلُ	tadxul	يَدْخُلَا	tadxulū
	يَدْخُلُونَ	tadxuli	يَدْخُلَانَا	tadxulna
1 c	يَدْخُلُ	'adxul	—	nadxul

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 elidible *alif*, they are given a prosthetic vowel *-i* (*yadxul *l*-bayta → yadxuli *l*-bayta).

46.2 Uses of the jussive:

¹*Naxil-* dates; *'a'nāb-* grapes.

²*Ta'ām-* food.

³The '*anna* clause will be in construct with the noun, *bi-bayyinati 'annī...*

(1) following proclitic *li-* in the 1st and 3rd persons as a cohortative/hortatory (“let me/us/ him/her/them”¹):

لناخذها <i>li-na'xuðhā</i>	Let's take it.
ليشهد عذابهم <i>li-yašhad 'aðābahum</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-*.

فلنأخذها <i>fa-l-na'xuðhā</i>	So let's take it.
وليشهد عذابهم <i>wa-l-yašhad 'aðābahum</i>	And let him witness their torment.

(2) with *lā* as negative imperative in all persons:

لا تكروا <i>lā takfurū</i>	Be not ungrateful!
لا اظلمهم <i>lā 'azlimhum</i>	May I not oppress them!
لا يخرج <i>lā yaxrūj</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
لم تأمرني <i>'a-lam ta'murnī</i>	Didn't you command me?

(4) in conditionals of all types (conditionals will be discussed in §54).

ان يدخل يجدني <i>'in yadxul, yajidnī</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>taktabu</i> >	<i>taktub</i> >	اكتب <i>uktub</i>
تذهب <i>taðhabu</i> >	<i>taðhab</i> >	اذهب <i>iðhab</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>adxul</i>	ادخلا <i>adxulā</i>	ادخلوا <i>adxulū</i>
f	ادخلت <i>adxulī</i>	ادخلتا <i>adxulā</i>	ادخلن <i>adxulna</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, *yafil*. 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>	تدلن <i>tadlulna</i>
2 m	تدل <i>tadulla(i)</i> تدلل <i>tadlul</i>	تدلا <i>tadullā</i>	تدلوا <i>tadullū</i>
2 f	تدلى <i>tadulli</i>	تدلا <i>tadullā</i>	تدللن <i>tadlulna</i>
1 c	ادل <i>'adulla(i)</i> اددل <i>'adlul</i>	— —	ندل <i>nadulla(i)</i> نددل <i>nadlul</i>

¹Not “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	dulla(i)	دل dullā	دلوا dullū
		adel udllū	ادل udllū
2 f	dulli	دل dullā	دلن udllūna

49 Imperative of Hamza-Initial Verbs. In the imperative of three common C₁' verbs, the glottal stop is dropped:

'axaða > xuð	Take!
'akala > kul	Eat!
'amara > mur	Command!

Alone of the three, *mur* may regain its glottal stop when preceded by *wa-* or *fa-*.

iðhab wa-'murhum	اذهب وامرهم azhab wa-'amrhum	Go and command them!
xuðū wa-kulū	خذ و كلوا xudū wa-kulū	Take and eat!

Other C₁ imperatives are regularly formed.

'aðina > i'ðan	اذن > اذن aðin > i'ðan	Permit!
'atā > i'ti bihi	انتي > انتي atā > i'ti bihi	Bring it!

Proclitic *fa-* or *wa-* will change the seat of the *hamza* (see Appendix G), although the form is quite regular.¹

fa-'ti bihā	فات بها ...so bring it!
wa-'ðan lahum	واذن لهم ...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 nunciation*, regardless of whether the noun is diptote or triptote.

yā muhammadu	يا محمد! O Muhammad!
yā rasūlu	يا رسول! O apostle!

But if the noun following *yā* is the first member of a construct, it is in the *accusative*.

yā rasūla llāhi	يا رسول الله! O Apostle of God!
yā 'ahla l-'irāqi	يا اهل العراق! O people of Iraq!
yā 'ilāhanā	يا الها! 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'ayyutuhā*) must be followed by the definite article, and the noun is in the nominative case.

yā'ayyuhā r-rasūlu	يا ايها الرسول! O Apostle!
yā'ayyuhā n-nāsu	يا ايه الناس! O people!
yā ayy(at)uhā l-mar'atu	يا ايتها المرأة! O woman!

Vocabulary

VERBS

دل dalla (u) dalālat-	lead, guide, show ('ilā / 'alā to)
رحم rahima (a) rahmat-/marhamat-	be merciful toward, have mercy on (acc.)
سكن sakana (u) sakan-/suknā	inhabit, dwell in
غفر ġafara (i) maġfirat-/ġufrān-	forgive (<i>li-</i> somebody) something (acc.)
نصح naṣaḥa (a) nuṣḥ-/naṣāḥat-	advise, give good advice to; take good care of

¹In 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'ðan → 'iðan “Permit!” and *'i'ti → 'itī, as in 'itī bihi “Bring it!”).

NOUNS AND ADJECTIVES

- حين / احيان *hin*- pl 'ahyān- time; *hina* (+ imperfect) at the time when, (+ gen.) at the time of
قرية / قرى *qaryat*- pl *quran* village
مُبِين *mubin*- clear, obvious
ورقة / اوراق *waraq*- (collective) pl 'awrāq-; *waraqat*- (unit) pl -āt- leaf (of a tree), folio, sheet (of paper)

OTHERS

- حيث *hayθu* (invariable) where, wherever (conjunction commonly followed by perf. or imperf. ind.)
لم *lam* (+ jussive) negative past definite particle

PROPER NAMES

- زليخا *zulayxā* Zuleikha, wife of the Biblical Potiphar, Pharaoh's officer who bought Joseph from the Ishmaelites
يوسف *yūsufu* Joseph

Exercises

(a) Give the jussive of the following verb forms:

- | | | | | |
|----------|-----------|-----------|-----------|-----------|
| ١ سأله | ٢ أخذ | ٣ أجعل | ٤ يأخذ | ٥ يسأل |
| ٦ يدلل | ٧ يأكل | ٨ يخرب | ٩ يتذكرة | ١٠ يتذكر |
| ١١ يذرون | ١٢ تأكل | ١٣ تمر | ١٤ تعلمن | ١٥ يظلمون |
| ١٦ يذرون | ١٧ يخرجون | ١٨ تخلقان | ١٩ نعمل | ٢٠ يغرن |
| ٢١ أشهد | ٢٢ تفر | ٢٣ تجدن | ٢٤ يدخلون | ٢٥ تنظر |

(b) Give the imperatives of the following verbs:

- | | | | |
|-------|--------|---------|--------|
| ١ اخذ | ٢ عبد | ٣ رحم | ٤ فر |
| ٥ سأل | ٦ نظر | ٧ اكل | ٨ سمع |
| ٩ دل | ١٠ بعث | ١١ سأله | ١٢ أخذ |

(c) Read and translate:

١ وقلنا لهم آسكتنا هذه القرية وكلوا منها حيث شئتم

٢ فروا الى الله! انى لكم منه نذير¹ مبين٣ ما تسقط² من ورق الا يعلمها

٤ لا تتبع مالك اليهم حتى تعلم اهم اتققاء ام لا

٥ فقالت نساء مصر انا لنرى زليخا في ضلال مبين فلما سمعت بقولهن

٦ دعنهن وقالت ليوسف اخرج عليهن فلما رأينه قلن ليس هذا بشراً ان

٧ هذا الا ملك كريم

٨ سوف يعلمون، حين يرون العذاب ، من اضل

٩ يا ربنا اغفر لنا وارحمنا وانت ارحم الراحمين

١٠ يا ايها الناس اذكروا الله ذكرأ كثيراً

١١ هو الله احد لم يلد

١٢ فعلمنا منه ما لم نعلم

١٣ فخذها بالقوة وامر قومك ان ياخذوا اموال الناس

١٤ اول من نصحتنا الا نقرب الذين هم اشد منا وهم ماردون على مدینتنا

(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.

¹*Naṣir*- warner.²*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	تقومى <i>taqūmī</i>	تقوما <i>taqūmā</i>	تقمن <i>taqumna</i>
1 c	اقم <i>'aqum</i>	— —	نقم <i>naqum</i>

All C₂w/y verbs behave in a similar fashion.

3 m	يسير <i>yasir</i>	يسيرا <i>yasirā</i>	يسيروا <i>yasirū</i>
f	تسير <i>tasir</i>	تسيرا <i>tasirā</i>	يسرن <i>yasirna</i> , &c.
3 m	ينم <i>yanam</i>	يناما <i>yanāmā</i>	يناموا <i>yanāmū</i>
f	تننم <i>tanam</i>	تناما <i>tanāmā</i>	ينحن <i>yananna</i> , &c.

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 *-na/-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>	يرمین <i>yarmina</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>	القومى <i>qūmū</i>
f	قزمى <i>qūmī</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	ارمى <i>irmī</i>	ارميا <i>irmiyā</i>	ارمین <i>irmina</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

- بـدا *bādā* (*ū*) *budūw-* seem, appear
 خـسر *xasira* (*a*) *xasār-/xusrān-* lose, suffer loss, forfeit; go astray, perish
 خـلد *xalada* (*u*) *xulūd-* last forever, be immortal
 ذـاق *ðāqa* (*ðuq-*) (*ū*) *ðawq-* taste
 قـص *qaṣṣa* (*u*) *qaṣaṣ-* narrate, tell ('alā to)
 هـبط *habaṭa* (*i*) *hubūṭ-* go down, descend, collapse

NOUNS

- أـمة/امـم *'ummāt-* pl *'umam-* community (usually in the sense of a religious community, community of the faithful)
 حـديث/اـحادـيث *hadiθ-* pl *'ahādiθu* talk, conversation; report, account;
 حـديث نـبـوي *hadiθ-* *nabawiy-* narrative relating an utterance of the Prophet Muhammad; حـديث قدـسي *hadiθ-* *qudsiy-* a narrative in which God speaks in the first person
 خـلد *xuld-* eternity, immortality
 عـدـارـة *adāwat-* pl *-āt-* enmity, hostility
 قـيـادـة *qiyāmat-* pl *-āt-* resurrection
 نـبـوي *nabawiy-* (adj) prophetic, relating to a prophet

OTHERS

- انـما *inna* (*m*) (conj.) only, specifically; (after a negative clause) however, rather
 كـان *ka-**anna* (+ acc. or pron. encl.) as though
 كـيف *kayfa* how?
 فـوق *fawqa* above, over

PROPER NAME

- يـعقوـب *ya'qūbu* Jacob

Exercises

(a) Vocalize, read and translate:

- ١ لـيات *līyat* ٩ لـم يـخـف *lā yikf*
 ٢ لـم يـبـد *lā yibd* ٦ لـم تـدـع *lā tda'*
 ٣ لـم آت *lā 'at* ٧ لـم نـذـق *lā nidaq*
 ٤ لـم يـهـد *lā yihd* ٨ لـم نـدر *lā nadra* ١٢ لـم يـقـل *lā yiqal*
 ٩ لـم اـر *lā yar* ١٠ لـم يـر *lā yir* ١٤ لـم تـقـم *lā yaqim*
 ١١ لـم اـكـن *lā yakna* ١٥ لـم اـيـهـنـه *lā ya'inah* ١٦ لـم يـشـأ *lā yash'a* ٢٠ لـم يـرـض *lā yirṣ*

(b) Vocalize, read and translate; then give the masc. pl. imperatives:

- ١ نـم *na'm* ٢ اـهـد *ahad* ٥ قـم *qam* ٧ مـت *mat* ٩ اـرـم *arām* ١١ قـل *qal*
 ٤ كـن *kan* ٦ ذـق *dhak* ٨ خـف *khaf* ١٠ سـر *sr* ١٢ اـنـت *ant*

(c) Read and translate:

- ١ قال اـبـلـيـس يا آـدـم هل اـدـلـك على شـجـرـة الـخـلـد
 ٢ فـليـقـم من مـقـامـه وـلـيدـع الطـالـلـيـن لـيـنـصـحـوـه
 ٣ اـعـبـد الله كـانـك تـرـاه
 ٤ يا اـبـتـى اـنـى قد جـاءـنـى من العـلـم ما لم يـاتـك
 ٥ انـمـتـى اـمـة مـرـحـومـة ليس عـلـيـها فـي الـآخـرـة عـذـاب اـنـمـا عـذـابـهـا فـي الدـنـيـا
 (حدـيـث نـبـوي)
 ٦ لم يـاتـهم نـبـا الـذـين من قـبـلـهـم من قـوم نـوح
 ٧ يا رـبـى اـهـدـقـمـوـنـا فـانـهـمـلا يـعـلـمـونـ
 ٨ لـم تـدـلـلـهـم وـلـم تـهـدـهـم اـذ بـدا لـكـ انـهـمـ قد ضـلـلـوا
 ٩ فـلـمـا جـاءـهـ وـقـصـ عـلـيـهـ القـصـصـ قال لـا تـخـفـ
 ١٠ لم نـكـنـ من الـذـين خـسـرـوا مـتـاعـ الدـنـيـا
 ١١ كـفـرـنا بـكـم وـبـدـا بـيـنـنـا وـبـيـنـكـمـ العـدـاوـةـ
 ١٢ فـقـالـ يـعـقـوبـ لـيـوـسـفـ قالـ يا اـبـنـي لا تـنـقصـ رـؤـيـاـكـ^١ عـلـى اـخـوتـكـ
 ١٣ لم تـرـ كـيـفـ فعلـ رـبـكـ بـذـلـكـ القـومـ
 ١٤ اـوـمـ يـسـيرـوا فـي الـأـرـضـ فـيـنـظـرـوا كـيـفـ كانـ عـاقـبـةـ^٢ الـذـينـ منـ قـبـلـهـمـ وـكـانـوا
 اـشـدـ مـنـهـمـ قـوـةـ
 ١٥ لـا تـدـعـ مـعـ اللهـ الـهـآ آخرـ فـتـكـونـ منـ الـكـافـرـينـ
 ١٦ لم يـنـظـرـوا فـيـ السـمـاءـ فـوـقـهـمـ كـيـفـ بـنـيـنـاـها

¹*Ru'yā* vision.

²*'Aqibat* end.

١٧ ان الخاسرين الذين خسروا انفسهم واهليهم يوم القيمة. 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 C₁ and -i- on C₂. Generally speaking, only transitive verbs can be made passive (an important exception for impersonal passives will be treated in §88); intransitives such as *dalla* ‘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	xuliqā خلق	xuliqā خلقا	xuliqū خلقوا
f	xuliqat خلقت	xuliqatā خلقتا	xuliqna, خلقن
&c.			

53.2 The passive of the few transitive hollow verbs is on the pattern FILA (*fil-*).

لكم قبل اما 'a-mā qila lakum Was it not said to you?

53.3 All weak-*lām* verbs become FU'IYA in the passive, with all weak C₃ changed to -y- by the preceding -i-. The inflection follows the model of *laqīya* (§20.3).

<i>da'ā > du'iya</i>	he was sum- moned/called
<i>nahā > nuhiya</i>	he was forbidden

53.4 Doubled verbs drop the vowel of C₂ with V-endings, giving a base FULL-. The inflection is regular with C-endings.

<i>dalla > dulla</i>	he was guided
<i>dalalta > 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.

<i>ja'ala llāhu l-'arda</i> لَدَم	God made the earth a habitation for Adam.
<i>ju'ilati l-'ardu</i> <i>maskanan li-'ādama</i>	The earth was made a habitation for Adam.
<i>ra'aw l-malika</i> <i>zāliman li-qawmihi</i>	They considered the king a tyrant of his people.
<i>ru'iya¹ l-maliku</i> <i>zāliman li-qawmihi</i>	The king was consid- ered 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.

<i>infa'alū / yaf'alū</i> ذلك ظلموا (يظلموا)	If they did / do that, they were / are / will be unjust.
<i>in lam yaf'alū</i> ذلك لم يفعلوا ذلك ظالمون	If they did not / do not do that...

54.2 Real conditionals are also introduced in the protasis by '*iðā*', which may mean 'if' or 'when.' (This is the conditional, hypothetical 'if and when,' not the temporal 'when' of *lammā* and '*ið*.) The verb of an affirmative protasis introduced by '*iðā*' 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.

<i>iðā mitnā wa-kunnā</i> تراباً وعلاماً أثنا لمبعوثن	When we are dead and dust and bones, are we really going to be resurrected?
<i>iðā ra'awhum, qālū</i> هؤلاء لضالون	If/when they saw them, they said, "These are gone astray."

<i>iðā qāla l-'abdu l-hamdu lillāhi,</i> الحمد لله ملا نوره الأرض	If/when a worshipper says, "Praise God," his light fills the earth.
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<i>iðā māta bnu 'ādama, yanqatī 'amaluhu</i> عمل أذا مات ابن آدم ينقطع	When a human being dies, his labor is finished.
--	---

<i>iðā balağa l-mā'u qullatayn, lam yaqmili l-xabaθa</i> يحمل الخبث أذا بلغ الماء قلتين	If/when water amounts to two jug- fuls, it does not carry filth.
---	---

¹Note 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 ترجم irham, turham

Have mercy, and you will be shown mercy.

اذكروني اذكركم uðkuriðni, 'aðkurkum

(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 ðâlika, fa-'anta ðâlimun

If you do that, you are unjust.

(2) when the apodosis is imperative or hortatory:

ان تفعل ذلك فاخرج من المدينة 'in taf'al ðâlika, fa-xrûj mina l-madînati

If you do / have done that, then leave the city.

ان يفعل ذلك فليخرج من المدينة 'in yaf'al ðâlika, fa-yaxrûj mina l-madînati

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 *mâ*. 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 'in takfurû, fa-sa-tâ'ar

If you disbelieve, hellfire will consume you.

ان تفعل ذلك فلن يغفر الله لك 'in taf'al ðâlika, fa-lan yaðfira llâhu laka

If you do that, God will never forgive you.

ان لم يكن صالحًا فقد كان أبوه ظالماً من قبله 'in lam yakun şâlihan, fa-qad kâna 'abûhu zâliman 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 *kâna* 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-Koranic classical Arabic the apodosis too is usually marked with *qad*, in which case it falls into category (3) above.

ان كنت قد فعلت ذلك 'in kunta qad fa'alta ðâlika, fa-ðalamta

If you did do that, you were unjust (unambiguously past).

ان كان قميصه قد من قبل فصدقت 'in kâna qamîshu qudda min qubulin fa-sadaqat

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/' iðâ + perfect → jussive →	perfect jussive

PROTASIS	APODOSIS
'in/' iðâ + perfect or jussive	nominal clause, imperative, <i>l-</i> + jussive, <i>sa-</i> , <i>sawfa</i> , <i>qad</i> , or <i>lan</i>

54.5 The verbs in sentences with *man* ('whoever, anyone who'¹) follow all the principles of the conditional, though the perfect tends to predominate in affirmative clauses and *lam* + jussive in negative clauses.

من كان الله كان الله له man kâna li-llâhi, kâna llâhu lâhu

Whoever is for God,
God is for him.

¹This 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 شيخه الشيطان	<i>man lam yakun lahu šayxun fa-šayxuhu š-šayfānu</i>	Whoever has no mas- ter, his master is the devil.
من بدأ 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 mayyitīn yamšī 'alā l-'ardī, fa-l-yanzur 'ilā bni 'abi quhāfata</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- nūjūmi 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 ḥālīka, la- kānū mina ẓ- ẓālimīna</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-ḥālīka</i>	If we had listened, we wouldn’t be like this.

Vocabulary

bakā (i) *bukā*- cry, weep ('alā over)

ḥakama (u) *ḥukm*- pass judgment (*bi-* of) ('alā on)

ضحك	<i>dahika</i> (a) <i>dahk</i> - laugh (<i>li-</i> , <i>bi-</i> , 'alā at)
عاد	'āda (ū) 'iyādat- visit the sick
عاد	'āda (ū) 'awd-/ma'ād- return
مرض	<i>mariḍa</i> (a) <i>marad</i> - fall ill, be sick

NOUNS AND ADJECTIVES

اول ، اولى	<i>'awwalu</i> (masc.), 'ūlā (fem.) 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'</i> - pl 'abriyā'u free (<i>min</i> of blemish, guilt, &c.)
فلان ، فلانة	<i>fulān</i> - (masc.), <i>fulānatū</i> (fem.) so-and-so (dummy name)
مريض/مرضى	<i>marid</i> - pl <i>mardā</i> sick, ill

OTHERS

اذا	<i>iḍā</i> (+ perf. or jussive) if (possible conditional), when
لو	<i>law</i> (+ perf.) if (contrary to fact)
لولا	<i>law-lā</i> (+ noun in nom., pron. encl. or independent pron.) 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	٢١ سلطناهن	٦١ غرتني
٢ نسيناها	٧ اكلتها	١٢ خفتة	١٧ ذقته	٢٢ سمعتهم
٣ قلته	٨ نهاهم	١٣ امرتني	١٨ خلقتك	٢٣ بعثوك
٤ ذكرني	٩ عبدتك	١٤ كتبوه	١٩ وجدتها	٢٤ دعانا
٥ رأها	١٠ عصيتم	٢٠ وعدته	٢٥ عذتهم	٢٥ منك

(b) Read and translate (beginning here, punctuation is given in the Arabic):

١ «يا ابن آدم، مرضت فلم تدعني». قال «يا رب كيف اعودك وانت رب

العالين؟» قال «اما علمت ان عبدي فلاناً مرض فلم تعدد؟ اما علمت انت
لو عدته لوجذبني عنده؟» (حديث قدسي)
 ٢ اما قيل لكم انى كنت اول النبئين في الخلق وآخرهم في البعث (الحديث
نبوي)
 ٣ خلقت من نور الله وخلق اهل بيتي من نورى (الحديث نبوي)
 ٤ ان ابن آدم لحريرص^١ على ما متن.
 ٥ ان يعلم الله في قلوبكم خيراً يؤتكم^٢ خيراً مما أخذ منكم ويفر لكم.
 ٦ انكم تسألون رسولكم كما سئل موسى من قبل.
 ٧ اذا دعitem فادخلوا.
 ٨ انما كان قول المؤمنين، اذا دعوا الى الله ورسوله ليحكم بينهم، ان يقولوا
«سمعنا».
 ٩ لو علمتم ما اعلم لضحكتم قليلاً ويكتم كثيراً.
 ١٠ لما قيل لامرأة ابرهيم انها ستلد وهي كبيرة بالسن، ضحكت.
 ١١ كلوا ما ذكر اسم الله عليه ان كنتم بآياته مؤمنين.
 ١٢ قل أذلك 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 لا خلقت الافالك^٣».
 ١٧ قالت امرأة فرعون قبل موتها «ربى، 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.

¹*Hariṣ-* ‘alā greedy for.²*Yu'tikum* “he will give you” (juss.).³*Falak-l-'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

يَا آدَمْ اسْكُنْ اِنْتَ وَزَوْجُكَ الْجَنَّةَ، فَكُلَا مِنْ حَيْثُ شَتَّتَمَا وَلَا تَقْرِبَا هَذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ» (١٩)

فَوَسُوسَ لَهُمَا الشَّيْطَانُ لِيُبَدِّي لَهُمَا مَا وُرِيَ عَنْهُمَا مِنْ سُوءِ اتَّهَمَا
وَقَالَ «مَا نَهَاكُمَا رِيْكَمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكِينَ
أَوْ تَكُونَا مِنَ الْخَالِدِينَ» (٢٠)

وَقَاسِمَهُمَا «إِنِّي لِكُمَا مِنَ النَّاصِحِينَ» (٢١)^٢

فَدَلَّاهُمَا بِغَرُورٍ فَلَمَا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سُوءِ اتَّهَمَا وَطَفِقَا
يَخْصَفَانَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبِّهِمَا «أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا^٣
الشَّجَرَةِ وَأَقْلَى لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ؟» (٢٢)^٤
قَالَا «رَبُّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونُنَّ مِنَ
الخَاسِرِينَ» (٢٢)^٥

قال «اَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرٌ وَمُتَابٌ

¹*Waswasa* whisper; *li-yubdiya* “in order that he reveal”; *wūriya* “was kept secret”; *saw'āt-* shame, private parts

²*Qāsama* swear to.

³The pronouns *ðālika* and *tilka* are sometimes attracted into a curious accord with the 2nd persons addressed: fem. sing. *ðālikī* & *tilki*; dual *ðālikumā* & *tilkumā*; plural *ðālikum*/*ðālikunna* & *tilkum*/*tilkunna*. I.e., the -ka ending of *ðālika* and *tilka* are construed as the 2nd-person masculine enclitic.

⁴*Dallā* lead on; *tafiqā yaxṣafāni* “they began to pile on”; *nādā* call out to.

⁵*Nakūnanna* “we shall surely be.”

¹(٢٤) «الى حين»

قال «فيها تحيون وفيها تموتون ومنها تُخرجون» ²(٢٥)

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>yuqtalu</i>	يقتلان <i>yuqtalāni</i>	يقتلون <i>yuqtalūna</i>
f	تقتل <i>tuqtalu</i>	تقتلان <i>tuqtalāni</i>	يقتلن <i>yuqtalna</i>
SUBJUNCTIVE			
3 m	يقتل <i>yuqtala</i>	يقتلا <i>yuqtalā</i>	يقتلوا <i>yuqtalū</i>
f	تقتل <i>tuqtala</i>	تقتلا <i>tuqtalā</i>	يقتلن <i>yuqtalna</i>
JUSSIVE			
3 m	يقتل <i>yuqtal</i>	يقتلا <i>yuqtalā</i>	يقتلوا <i>yuqtalū</i>
f	تقتل <i>tuqtal</i>	تقتلا <i>tuqtalā</i>	يقتلن <i>yuqtalna</i>

55.2 With C₁w verbs the initial radical w is restored in the passive (YUW‘ALU).

PERFECT	IMPERF. ACTIVE	IMPERF. PASSIVE
<i>wajada</i> > وجد	<i>yajidu</i> يجد	<i>yūjadu</i> يوجد
<i>walada</i> > ولد	<i>yalidu</i> يلد	<i>yūladu</i> يولد

¹*Mustaqarr-* habitation, resting-place.

²*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
<i>qāla</i> قال	<i>yaqūlu</i> يقول	<i>yūqālu</i> يقال
<i>bā'a</i> باع	<i>yabi'u</i> يبيع	<i>yubā'u</i> يباع

55.4 In weak-*lām* verbs the vocalic pattern of the passive takes precedence over the original weak letter, which becomes *alif maqsūra* 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).

<i>ramā</i> رمى	<i>yarmī</i> يرمى	<i>yurmā</i> يرمي
<i>nahā</i> نهى	<i>yanhā</i> ينهى	<i>yunhā</i> ينهى
<i>da'a</i> دعا	<i>yad'ū</i> يدعى	<i>yud'a</i> يدعى

55.5 The inflection of doubled roots is unaffected by the passive.

<i>şabba</i> صب	<i>yaşubbu</i> يصب	<i>yuşabbu</i> يصب
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The jussive passive is *yuşabba*, *yuşabbi* or *yuşbab*.

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.”

<i>a-ja'alnā min dūni r-</i> أجعلنا من دون الرحمن	Have we made, other than the Merciful, gods to be worshipped?
<i>rahmāni 'ālihatan</i> آلها يعبدون	
<i>yu'badūna</i> لا يقال ذلك	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 *-nna* 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	<i>yaqtulanna</i> يقتلن	<i>yaqtulānni</i> يقتلن	<i>yaqtulunna</i> يقتلن
f	<i>taqtulanna</i> تقتلن	<i>taqtulānni</i> تقتلن	<i>yaqtulnānni</i> يقتلن
2 m	<i>taqtulanna</i> تقتلن	<i>taqtulānni</i> تقتلن	<i>taqtulunna</i> تقتلن
f	<i>taqtulinna</i> تقتلن	<i>taqtulānni</i> تقتلن	<i>taqtulnānni</i> تقتلن
1 c	<i>'aqtulanna</i> اقتلن		<i>naqtulanna</i> نقتلن

The most common uses of the energetic mood are (1) with *la-* to indicate absolute determination

la-'aqtulannaka لا اقتلنك I shall kill you!!

and (2) with *lā* to indicate a forceful negative jussive.

lā yağurranakumu لا يغرنكم الشيطان By no means let the 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	<i>yaqtulan</i> يقتلن	— —	<i>yaqtulun</i> يقتلن
f	<i>taqtulan</i> تقتلن	— —	— —
2 m	<i>taqtulan</i> تقتلن	— —	<i>taqtulun</i> تقتلن
f	<i>taqtulin</i> تقتلن	— —	— —
1 c	<i>'aqtulan</i> اقتلن	— —	<i>naqtulan</i> نقتلن

Koranic orthography sometimes writes the apocopated energetic as though it were the indefinite accusative ending.

la-yakūnan ka-đālika ليكونا كذلك It will surely be thus.

Vocabulary

bada'a (a) bad' - begin, start (*bi-* with)

xafā (i) xafā' - hide, conceal ('*alā* from)

'āşa (i) 'ayş' - 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/سبيل *sabil-* (masc. & fem.) pl *subul-* way, path; *fi sabili llāhi* in God's cause

كنز/كنوز *kanz-* pl *kunūz-* treasure

مثل/امثال *maθal-* pl *'amθāl-* likeness, parable, simile; *maθalu X ka-maθali Y* "X is like Y"

مطر/امطار *maṭar-* pl *'amṭār-* rain

موتى/اموات، موتى *mayyit-* pl *-ūnal/'amwāt-/mawtā* dead

OTHER

علي ما... عليه 'alā mā... 'alayhi according to how

Exercises

(a) Give the passive of the following verb forms:

١ اغر	٢١	٦ تأخذ	١ يأخذ
١٦ تسال	١٦	١١ تدلين	٢ ينسيان
٢٢ تسمعون	٢٢	٧ تأكلان	٧ يخفون
٢٣ تذكرين	٢٣	١٨ تامر	٨ يقول
٤ يدعون	٤	١٩ تجدان	٩ يكتبان
٥ يحكم	٥	١٥ يعد	١٠ تمنعن

(b) Read and translate:

١ يُبعث كل عبد على ما مات عليه.

٢ يأتي أقوام ابراب الجنة فيقولون «لم يعدنا ربنا ان نرد النار؟» فيقال

- «مررت عليها وهي خامدة».¹
 ٣ مثل امتي كمثل المطر - لا يُدرى اوله خير ام آخره.
 ٤ كما تعيشون فكذلك تموتون فكذلك تُحشرون.²
 ٥ قال كذلك اتكل آياتنا فسيتها وكذلك اليوم تُنسى.
 ٦ كنت كذلك مخفياً وأحببتك³ ان أعرف فخلقتك الخلق لكي أعرف (Hadith قدسي).

- ٧ من عرف نفسه فقد عرف ربه.
 ٨ لا تقولوا لمن يقتل في سبيل الله اموات.
 ٩ إن ادري أقرب أم بعيد ما توعدون.
 ١٠ فلا تغرنكم الحياة الدنيا ولا يغرنكم 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.⁴
 ١٤ وكان رسول الله اذا ذكر احدا بدعائه بدا 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.

¹Xamada go out, die down (fire).

²Hašara (*u*) hašr- resurrect.

³'Aħbabtu "I wanted."

⁴This refers to the five fundamental principals of Islam: profession of faith, prayer, alms, fasting, pilgrimage to Mecca.

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 $\sqrt{F'L}$; 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	تَفَاعِل	TAFA'AALA
II	فَعْل	FA''ALA	VII	انْفَعِل	INFA'ALA
III	فَاعِل	FA'AALA	VIII	انْفَعِل	IFTA'AALA
IV	أَفْعِل	'AF'ALA	IX	افْعَل	IF'ALLA
V	تَفْعِل	TAFA''ALA	X	اسْتَفْعِل	ISTAF'AALA

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').

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 $\sqrt{QT'}$:

PERFECT	انْفَعَلَ <i>infa'ala</i>	انْقَطَعَ <i>inqata'a</i>
IMPERFECT	يَنْفَعِلُ <i>yanfa'ilu</i>	يَنْقَطِعُ <i>yanqati'u</i>
SUBJUNCTIVE	يَنْفَعِلَ <i>yanfa'il'a</i>	يَنْقَطِعَ <i>yanqati'a</i>
JUSSIVE	يَنْفَعِلَ <i>yanfa'il</i>	يَنْقَطِعَ <i>yanqati'</i>
PARTICIPLE	مَنْفَعِلٌ <i>munfa'il-</i>	مَنْقَطِعٌ <i>munqati'-</i>
VERBAL NOUN	إِنْفَاعَلٌ <i>infi'āl-</i>	إِنْقَطَاعٌ <i>inqītā'-</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

انْقَطَعَ رأسه *inqata'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

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 الكأس *kasara l-ka'sa*

He broke the goblet.

gives a G-form passive of

كسر الكأس *kusira l-ka'su*

The goblet was broken.

implying that it was broken by somebody. The Form-VII construction

انكسر الكأس *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 √ŠQQ ‘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>yanfalla/i</i>	ينشق <i>yanšaqqa/i</i>
	ينفال <i>yanfalil</i>	ينشقق <i>yanšaqiq</i>
PARTICIPLE	منفل <i>munfall-</i>	منشق <i>munšaqq-</i>
VERBAL NOUN	انفل <i>infilāl-</i>	انشقاق <i>inšiqāq-</i>

Vocabulary

طلق VII *intalaqa* depart, go on, proceed on one’s way, move freely

شق شق *šaqqā* (*u*) *šaqq-* split, cleave; VII *inšaqqa* be split apart, cloven asunder

غفل غفل *ğafala* (*u*) *ğaflat-* neglect, be unmindful ('an of)

قطع	<i>qatā'a (a) qat'</i> - cut; VII <i>inqaṭa'a</i> get cut off
قلب	<i>qalaba (i) qalb-</i> turn around, turn upside down; VII <i>inqalaba</i> return, turn back, be changed
وضع	<i>wadā'a (a) wad'</i> - put down, lay aside
NOUNS	
جناح	<i>junāḥ-</i> a sin ('alā) for someone ('an + subj.) to do something
حذر	<i>hiḍr-</i> precaution; ' <i>axaḍa hiḍrahu</i> take one's precaution
سلاح/أسلحة	<i>silāḥ-</i> pl 'aslihat- arms, weapon
طائفة/طوائف	<i>tā'ifat-</i> pl <i>tawā'ifu</i> group, band, party
عقب/اعقب	<i>'aqib-</i> pl 'a'qāb- heel
مكان/امكنته	<i>makān-</i> pl 'amkinat- place
OTHERS	
لعل	<i>la'alla</i> (+ noun in the acc. or encl. pron.) perhaps
وراء	<i>warā'a</i> and <i>min warā'i</i> (+ gen.) behind, beyond, the other (far) side of
IDIOM	
انقلب على عقبه	<i>inqalaba 'alā 'aqibayhi</i> 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. أفإن مات او قتل انقلبت
على اعقابكم؟
٢. واذا كنت في الكافرين فقمت الى الصلاة فلتقم طائفة من المؤمنين معك
وليأخذوا اسلحتهم. فاذا سجدوا فليكونوا من ورائكم ولنلت طائفة اخرى

- وليأخذوا حذرهم واسلحتهم. ودَ الذين كفروا لو تغفلون عن اسلحتكم
وامتعتم. ولا جناح عليكم، إن كان بكم اذى¹ من المطر او كتم مرضي،
أن تضعوا اسلحتكم وخذروا حذركم.
٢. قال النبي اني خائف ان اموت فینقطع منكم هذا العلم.
٤. قد انطلق المرء واخوه حتى قربا شجرة وضعوا متاعهما قريباً منها.
٥. اذا انشقت السماء كان اليوم الآخر قريباً.
٦. ان الذي في النار ياتيه الموت من كل مكان، وما هو بمبيت، ومن ورائه
عذاب عظيم.
٧. والذين اتاهم الكتاب يعرفونه كما يعرفون ابناءهم.
٨. قال يوسف لرجاله «اجعلوا بضاعة³ اخوتى في رحالهم². لعلهم يعرفونها
اذا انقلبوا الى اهلهم».
٩. الملائكة في الجنة يدخلون على الصالحين من كل باب.
١٠. من يعمل مثقال ذرة⁴ خيراً يره، ومن يعمل مثقال ذرة شرّاً 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.

¹'Aḍan annoyance.

²Rihāl- saddlebags.

³Bidā'at- merchandise.

⁴Miθqālu 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 C₁ and C₂. 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 infixated between C₁ and C₂. Examples of the normal connotive range of this form are: *mala'a* 'fill' (transitive) > *imta'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-/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 *nażara* 'look' > *intazara* 'expect' and '*axaða* 'take' > *ittaxaða* 'take unto oneself, adopt.'

59.1 Synopsis of Form VIII.

	ACTIVE	PASSIVE
PERFECT	<i>ifta'ala</i> افتعل	<i>uftu'ilā</i> افتعل
IMPERFECT	<i>yafta'ilu</i> يفتعل	<i>yuftha'alu</i> يفتعل
SUBJUNCTIVE	<i>yafta'ila</i> يفتعل	<i>yuftha'ala</i> يفتعل
JUSSIVE	<i>yafta'il</i> يفتعل	<i>yuftha'al</i> يفتعل
IMPERATIVE	<i>ifta'il</i> افتعل	— —
PARTICIPLE	<i>mufta'il-</i> مفتعل	<i>mufta'al-</i> مفتعل

VERBAL NOUN افتعال *ifti'āl*

Example from \sqrt{NZR} :

PERFECT	<i>intażara</i> انتظر	<i>untużira</i>
IMPERFECT	<i>yantażiru</i> ينتظر	<i>yuntażaru</i>
SUBJUNCTIVE	<i>yantażira</i> ينتظر	<i>yuntażara</i>
JUSSIVE	<i>yantażir</i> ينتظر	<i>yuntażar</i>
PARTICIPLE	<i>muntażir-</i> منتظر	<i>muntażar-</i>
VERBAL NOUN	انتظار <i>intiżār</i>	

Note that all initial *alifs* produced in this form are elidible.

59.2 Assimilation of C₁ to the *t*-infix. The consonants listed below assimilate or are assimilated to the *t*-infix of Form VIII:

(1) C_{1t} is quite regular in its formation, but the resulting doubled *-tt-* is written with *šadda*:

تبع < \sqrt{TB} > *ittaba'a*

(2) C_{1w} assimilates to the *t*-infix, giving *-tt-* in all patterns of the form:

وحد < \sqrt{WHD} > *ittahada* (for **iwtahada*)

(3) C_{1t}, C_{1d} and C_{1z} all assimilate the *t*-infix to themselves:

طلع < \sqrt{TL} > *iṭṭala'a* (for **iṭṭala'a*)

دعا < $\sqrt{D'W}$ > *idda'a* (for **idta'a*)

ظلم < \sqrt{ZLM} > *izzalama* (for **iẓtalama*)

(4) C_{1ð} is changed to *d*, which then assimilates the *t*-infix:

ذكر < $\sqrt{ðKR}$ > *iddakara* (for **iðtakara*)

ذخر < $\sqrt{ðXR}$ > *iddaxara* (for **iðtaxara*)

(5) C_{1s} and *d* velarize the *t*-infix to *t̄*:

صاحب < \sqrt{SHB} > *iṣṭahaba* (for **iṣṭahaba*)

ضر < \sqrt{DRR} > *idtarra* (for **iðtarra*)

(6) C_{1z} voices the *t*-infix to *d*:

زهـر < ازدـهـر \sqrt{ZHR} > *izdahara* (for **iztahara*)

59.3 A few C₁' roots behave as though they were C_{1w} in the production of Form VIII, notably

أخذ < اتـخذ $\sqrt{X\ddot{\delta}}$ > *ittaxaða* (for **i'taxaða*)

Most C₁' roots give quite regular forms, as

امر < اتـمر \sqrt{MR} > *i'tamara*
الف < اتـلف \sqrt{LF} > *i'talafa*

Vocabulary

أخذ VIII *ittaxaða* 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)

مشـى mašā (i) *mašy*- walk, go on foot

مـلـا mala' (a) *mal*' - fill; VIII *imtala'a* be filled, full (*min* or *bi-* of)

نـفـع nafa' (a) *naf*' - be of benefit to (acc.), avail; VIII *intafa'a* make use, avail oneself (*min* or *bi-* of)

NOUNS

جـمـيع jami'- total, whole, entirety

سـلـام salām- peace, well-being

عـجـلـ عـجـولـ، عـجـلةـ 'ijl- pl 'ujūl-/'ijalat- calf

مـلـاـمـاء mala'- pl 'amlā'- crowd, assembly, council of nobles

نـهـار nahār- day (as contrasted to night)

OTHERS

إـذـاـ، إـذـنـ iðan then, therefore

عـسـىـ أـنـ 'asā 'an (+ subj.) perhaps

PROPER NAME

جـهـنـ jahannamu (fem) Gehenna, Hell

Exercises

(a) Produce the forms requested for Form VIII:

ROOT	FORM VIII MEANING	FORM TO PRODUCE
ذـكـر	'remember'	verbal noun
عـرـفـ	'confess'	act. part.
نـظـرـ	'expect'	3 masc. pl. imperf. act.
وـسـعـ	'expand'	2 masc. sing. juss. act.
أـخـذـ	'adopt'	pass. part.
ضـرـ	'compel'	1 sing. perf. pass.
تـبـعـ	'follow'	act. part.
جـمـعـ	'be gathered'	verbal noun
قـرـبـ	'draw near'	3 fem. sing. perf. act.
سـمـعـ	'listen'	3 masc. sing. imperf. act.
نـفـعـ	'make use'	verbal noun
مـنـعـ	'refrain'	1 pl. perf. act.
صـحـبـ	'accompany'	masc. pl. imperative
أـمـرـ	'conspire'	act. part. ¹
زـحـمـ	'be crowded'	verbal noun

(b) Read and translate:

1 أنا مع عبدـيـ حين يذكرـنيـ فـانـ ذـكـرـتـهـ فيـ نـفـسـيـ وـانـ ذـكـرـنـيـ
فيـ مـلـاـ ذـكـرـتـهـ فيـ مـلـاـ هـمـ خـيـرـ مـنـهـمـ وـانـ اـقـتـرـبـ إـلـيـ شـبـرـأـ اـقـتـرـبـ إـلـيـ ذـرـاعـأـ
وـانـ اـقـتـرـبـ إـلـيـ ذـرـاعـأـ اـقـتـرـبـ إـلـيـ باـعـأـ فـانـ اـتـانـيـ يـمـشـيـ اـتـيـهـ هـرـوـلـةـ².

¹For the seat of the *hamza* see Appendix G.

²Šibr- span; Əirā'- cubit; bā'- fathom; harwalat- running.

٢ اذ قال موسى يا قوم انكتم ظلمتم انفسكم باتخاذكم العجل معبوداً.
 ٣ وقالت امراة فرعون «لا تقتلوه. عسى ان ينفعنا او تتخذه ولداً».
 ٤ قال الله لابليس «اخرج من الجنة ولن تبعك منهم لاملان جهنم منكم
 اجمعين^١.»
 ٥ يا اهل الكتاب قد جاءكم من الله نور وكتاب مبين يهدى به الله من اتبع
 رضوانه سبل السلام^٢.
 ٦ قالوا ابشرأ^٣ واحدا تتبعه؟ إنا اذا لفينا ضلال.
 ٧ قال نوح «يا رب ، انى دعوت قومي ليلاً ونهاراً وانى كلما دعوتهم لتفتر لهم
 جعلوا اصابعهم في آذانهم»^٤.
 ٨ اولم يروا ان الله الذى خلقهم هو اشد منهم قوة؟
 ٩ لن ينفعكم الفرار إن فررت من الموت او القتل.
 ١٠ أيا ملر الهلك ان ترك ما يعبد آباونا او ان ن فعل في اموالنا ما نشاء؟
 ١١ اولئك الناس يدعون لن ضره اقرب من نفعه فهم غافلون عن شر ما
 يفعلون.
 ١٢ اولئك عسى الله ان يغفر 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.

¹'Ajma'ina "altogether."

²Subula is a complement of *yahdi*, "he leads...on the paths..."

³A preposed accusative direct object is very unusual. The resumptive pronoun - *hu* on the following verb clarifies its function in the sentence.

⁴Kulla-mā whenever.

PARTICIPLE	<i>muftāl-</i>	مفتال
VERBAL NOUN	<i>iftiyāl</i>	افتیال

Example from \sqrt{XYR} :

PERFECT	<i>ixtāra</i>	اختار
IMPERFECT	<i>yaxtāru</i>	يختار
SUBJUNCTIVE	<i>yaxtāra</i>	يختار
JUSSIVE	<i>yaxtar</i>	يختار
IMPERATIVE	<i>ixtar</i>	— —
PARTICIPLE	<i>muxtār-</i>	محتر
VERBAL NOUN	<i>ixtiyār-</i>	اختيار

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 (**mustayil* → *muftāl-*; **mustayal* → *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-* → *iftiyāl-*; VIII **iftiwāl-* → *iftiyāl-*).

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 (C₂w/y), Form VII, example \sqrt{SWQ} :

PERFECT	<i>infāla</i>	انفال
IMPERFECT	<i>yanfālu</i>	ينفال
SUBJUNCTIVE	<i>yanfāla</i>	ينفال
JUSSIVE	<i>yanfal</i>	ينفل
IMPERATIVE	<i>infal</i>	انفل
PARTICIPLE	<i>munfāl-</i>	منفال
VERBAL NOUN	<i>infiyāl-</i>	انفيال

60.2 Synopsis of the hollow verb (C₂w/y), Form VIII:

ACTIVE	PASSIVE
PERFECT	<i>iftāla</i>
IMPERFECT	<i>yaftālu</i>
SUBJUNCTIVE	<i>yaftāla</i>
JUSSIVE	<i>yaftal</i>
IMPERATIVE	<i>iftal</i>

60.3 Synopsis of the weak-*lām* verb, Form VII, example \sqrt{BGY} :

PERFECT	<i>infa'ā</i>	انفعى
IMPERFECT	<i>yanfa'i</i>	ينفعى
SUBJUNCTIVE	<i>yanfa'iya</i>	ينفعى
JUSSIVE	<i>yanfa'i</i>	ينفع

IMPERATIVE	افْعَ افع <i>infa'i</i>	انْبَغِي <i>imbaġi</i>
PARTICIPLE	مُفْتَعِي <i>munfa'in</i>	مُنْبَغِي <i>mumbaġin</i>
VERBAL NOUN	اَفْعَاءُ <i>infi'a'</i> -	اَنْبَغَاءُ <i>imbiġa'</i> -

60.4 Synopsis of the weak-*lām* verb, Form VIII:

	ACTIVE	PASSIVE
PERFECT	اَفْتَعِي <i>ifta'a</i>	اَفْتَعِي <i>uftu'iya</i>
IMPERFECT	يَفْتَعِي <i>yafṭa'i</i>	يَفْتَعِي <i>yufṭa'a</i>
SUBJUNCTIVE	يَفْتَعِي <i>yafṭa'iya</i>	يَفْتَعِي <i>yufṭa'a</i>
JUSSIVE	يَفْتَعِي <i>yafṭa'i</i>	يَفْتَعِي <i>yufṭa'a</i>
IMPERATIVE	افْتَعِي <i>ifta'i</i>	— —
PARTICIPLE	مُفْتَعِي <i>mufta'in</i>	مُفْتَعِي <i>mufta'an</i>
VERBAL NOUN	اَفْتَعَاءُ <i>ifti'a'</i> -	

Example from *√BĞY*:

PERFECT	ابْتَغَى <i>ibtaġā</i>	ابْتَغَى <i>ubtuġiya</i>
IMPERFECT	يَبْتَغِي <i>yabtagħi</i>	يَبْتَغِي <i>yubtagħā</i>
SUBJUNCTIVE	يَبْتَغِي <i>yabtagħiya</i>	يَبْتَغِي <i>yubtagħā</i>
JUSSIVE	يَبْتَغِي <i>yabtagħi</i>	يَبْتَغِي <i>yubtagħa</i>
IMPERATIVE	ابْتَغِ <i>ibtagħi</i>	— —
PARTICIPLE	مُبْتَغِي <i>mubtagħin</i>	مُبْتَغِي <i>mubtagħan</i>
VERBAL NOUN	ابْتَغَاءُ <i>ibtiġa'</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	مُفْتَعِي <i>mufta'an</i>	مُفْتَعِيَانِ <i>mufta'ayāni</i>	مُفْتَعِونَ <i>mufta'awna</i>

definite	مُفْتَعِي <i>mufta'a</i>
oblique	مُفْتَعِيَنِ <i>mufta'ayayni</i>
FEMININE	مُفْتَعِةٌ <i>mufta'a</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 *laqīya* (see Appendix B).

Vocabulary

بني *Bani* VII *imbaġā* be proper, seemly (*li-* for), be necessary (*li-/l'alā* for); VIII *ibtaġā* (+ acc.) strive for, aspire to, desire

جهل *jahila* (a) *jahl-* be ignorant, not know, be foolish

خير *ixtāra* choose, select (something, acc., '*alā* over something else)

هدي *iħtadā* be rightly guided, be shown the right way

وقى *waqā* (*yaqi*) *wiqāyat-* ward off, protect, guard someone/thing (acc.) from someone/thing (acc.); VIII *it-taqā* beware, be on one's guard, fear (God)

NOUNS

صاحب / اصحاب *sāhib-* pl 'ashāb- companion, friend; master

نجم / نجوم *najm-* pl *nūjūm-* star

هوى / اهواه *hawan* pl 'ahwā'- lust, passion

OTHERS

بعدما *ba'da-mā* (*min ba'di-mā*) after (conj.)

غير *ġayr-* (+ construct) other than, non-, un-

PROPER NAMES

كنان *kinānatū* the Kinana tribe, which, together with Tamīm and Qays, formed Muḍar, one of the two great divisions of the northern Arabs

- ٢ قريش *qurayš-* the Quraysh, the leading tribe of Mecca and subgroup of Kinana
 ٤ 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
دُعُو	VIII	‘claim’	act. part.
شُوق	VIII	‘yearn’	act. part.
نَهَى	VIII	‘be finished’	pass. part.
قَدْرُ	VIII	‘emulate’	verbal noun
مِيز	VIII	‘excel’	act. part.
شَرِي	VIII	‘buy’	1st sing. subj.
قَضَى	VII	‘cease’	3 masc. pl. juss.
صَفَرُ	VIII	‘choose’	pass. part.
عُودُ	VIII	‘be accustomed’	3 masc. sing. juss.
خَفَى	VIII	‘vanish’	masc. sing. imperative
حَنَى	VII	‘be bent’	act. part.
رَضُوا	VIII	‘be pleased with’	pass. part.
وَقَى	VIII	‘be devout’	act. part.
سُوقُ	VII	‘be driven’	1 pl. perfect

(b) Read and translate:

- ١ اصحابي كالنجوم فبائهم اقتديتم^١ اهتديتم (حديث نبوى).
 ٢ ان الله اصطفى من ولد^٢ آدم ابرهيم واصطفى من ولد ابرهيم اسماعيل
 واصطفى من ولد اسماعيل بنى كنانة واصطفى من بنى كنانة قريشاً
 واصطفى من قريش بنى هاشم واصطفانى من بنى هاشم (الحديث نبوى).

¹\QDW VIII *iqtadā bi-* emulate.²*wuld-* progeny.

- ٢ ائماً يتبعون اهواءهم، ومن اضل من 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 نبني على الجاهلين».
 ٦ يا ايها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وابتغوا اليه
 السبيل.

- ٧ قالوا سبحانك^١ ما كان يبني لنا ان تتخذ من دونك من آلهة.
 ٨ يا ايها المؤمنون اتقوا الله يجعل لكم نوراً تمثون به ويفجر لكم.
 ٩ يقال لهم «ذلك هو العذاب فذوقوه فادخلوا ابواب جهنم خالدين فيها».
 ١٠ اخذذوا العجل معبداً من بعد ما جاءتهم البينات 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^٢ (٨٥)ونسوق المجرمين الى جهنم ورداً^٣¹*Subḥāna* glory be to.²*Haṣara* (*u/i*) gather; *wafḍ*- herd.³*Sāqa* (*ū*) drive; *mujrim*- criminal; *wird*- thirsty herd.

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا^١

وَقَالُوا اتَّخَذَ الرَّحْمَنَ وَلَدًا^{٨٨}

لَقَدْ جَنَّتُمْ شَيْئًا أَدَاءً^{٨٩}

تَكَادُ السَّمَوَاتُ يَتَفَطَّرُنَّ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخْرُّ الْجَبَالُ هَذَا^{٩٠}

أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا^{٩١}

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَخَذَ وَلَدًا^{٩٢}

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا^{٩٣}

لَقَدْ أَحْصَاهُمْ وَعِدَّهُمْ عَدَّا^{٩٤}

وَكُلُّهُمْ آتَيْهِ يَوْمَ الْقِيَامَةِ فَرْدًا^{٩٥}

أَنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيُجْعَلُ لَهُمُ الرَّحْمَنُ وَدَّا^{٩٦}

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.

<i>laytani kuntu tayran</i>	لَيْتَنِي كُنْتُ طَيْرًا فَاطِيرًا	I wish I were a bird so that I could fly.
<i>yā layta rabbahu lam yaxluqhu</i>	يَا لَيْتَ رَبِّهِ لَمْ يَخْلُقْهُ	Would that his Lord 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.

<i>jabal-</i> > <i>jubayl-</i>	جَبَل < جَبَل	little mountain, hillock
<i>'abd-</i> > <i>'ubayd-</i>	'عبد < عَبْد	little / dear servant
<i>qabla-</i> > <i>qubayla</i>	قَبْلَ < قَبْلَ	a little before (prep.)

C₃w/y and biliteral roots substitute y for the third consonant of the pattern.

<i>ibn-</i> > <i>bunayy-</i>	ابن < بَنِي	dear / little son
<i>'ab-</i> > <i>'ubayy-</i>	أَب < أَبِي	dear father

With the addition of the first-person singular enclitic, these words become *bunayya* and *'ubayya*; otherwise they are regular ('*ubayyuka*, *bunayyuhu*, &c.).

¹Malaka (*i*) possess; *ṣafā'*at- intercession; 'ahd- covenant.

²Idd- disastrous.

³Kāda (*ā*) be on the verge of; *tafaṭṭara/yatafaṭṭaru* be torn; *xarra* (*i*) fall down; *hadd-* ruins.

⁴Aḥṣā "he enumerated"; 'adda (*u*) 'add- count.

⁵Fard- individual.

⁶Amana 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 chiastic concord given in §38(4). The tens do not exhibit chiastic 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
'ahada 'ašara baytan احدى عشرة بنتاً	'ihdā 'ašrata bintan احد عشر بنتاً
iθnā 'ašara baytan (nom.) اثنتا عشرة بنتاً	iθnatā 'ašrata bintan اثنا عشر بنتاً
iθnay 'ašara baytan (obl.) اثنتي عشرة بنتاً	iθnatay 'ašrata bintan اثنى عشر بنتاً
θalāθata 'ašara baytan ثالث عشرة بنتاً	θalāθa 'ašrata bintan ثلاثة عشر بنتاً
'arba'ata 'ašara baytan اربع عشرة بنتاً	'arba'a 'ašrata bintan اربعة عشر بنتاً
xamsata 'ašara baytan خمس عشرة بنتاً	xamsa 'ašrata bintan خمسة عشر بنتاً
sittata 'ašara baytan ست عشرة بنتاً	sitta 'ašrata bintan ستة عشر بنتاً
sab'ata 'ašara baytan سبع عشرة بنتاً	sab'a 'ašrata bintan سبعة عشر بنتاً
θamāniyata 'ašara baytan ثمانى عشرة بنتاً	θamāniya 'ašrata bin-
tan	
tis'ata 'ašara baytan تسعة عشر بنتاً	tis'a 'ašrata bintan تسعة عشر بنتاً

For the definite, either (1) the article precedes the entire construction

الاحد عشر ولاداً
al-'ahada 'ašara wal-adan the eleven boys

or (2) the indeclinable number follows the plural.

الاولاد الاحد عشر
al-'awlād- l-'ahada 'ašara the eleven boys

Vocabulary

- جري *jarā* (i) *jary-/jarayān-* flow (water), blow (wind); happen, come to pass
ضرب *daraba* (i) *darb-* strike, hit, smite; VIII *iḍtaraba* clash, be upset

كاد *kāda* (i) *kayd-* plot for the downfall of, conspire (*li-* against)

NOUNS

- | | |
|--|--|
| حجر/احجار, حجارة <i>hajar-</i> pl 'ahjār-/hijārat- | stone, rock |
| رؤيا/رؤى <i>ru'yā</i> (fem) pl <i>ru'an</i> | vision |
| طير/طيور <i>ṭayr-</i> pl <i>ṭuyūr-</i> | bird (singular sometimes used as collective) |
| عصا/عصى <i>'asan</i> (fem) pl 'uṣiy-/iṣiy- | rod, staff |
| عقى <i>'uqbā</i> | end, final outcome |
| قمر/اقمار <i>qamar-</i> pl 'aqmār- | moon |
| كوكب/كوكب <i>kawkab-</i> pl <i>kawākibū</i> | heavenly body, star |
| نهر/انهار, انهار <i>nahr-</i> pl 'anhār-/anhur- | river, stream |

OTHER

- تحت *tahta, min tahti* (+ gen.) beneath, below
إذا *'iðā* (+ noun or pronoun) lo and behold

IDIOM

- ضرب مثلاً *daraba maθalan* 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 لابيه «يا ابتي، اني رأيت احد عشر كوكباً والشمس والقمر رأيتم لى ساجدين». قال «يا بنى، لا تقصص رؤياك على اخوتك فيكيدوا لك كيداً. ان الشيطان للانسان عدو مبين».
- ٢ فقلنا لموسى «اضرب بعصاك الحجر» فانفجرت^١ منه اثنتا عشرة عيناً.
- ٣ من ضل فما له من هاد. لهم عذاب في الحياة الدنيا ولعذاب الآخرة اشدّ^٢، وما لهم من الله من واق. مثل الجنة التي وعد المتقون تجري من تحتها الانهار. تلك عقبى الذين اتقوا، وعقبى الكافرين النار.
- ٤ يا ليتني مت قبل هذا وكنت منسياً.
- ٥ ضرب الله مثلاً للذين كفروا امراة نوح وامراة لوط. كاتتا تحت عبدين من عبادنا صالحين فاختاهما^٣.
- ٦ الله يصطفى من الملائكة رسلاً ومن الناس ويعلم ما بين ايديهم.
- ٧ قل اني نهيت ان اعبد الذين تدعون من دون الله. قل لا اتبع اهواكم، قد ضلت اذاً وما انا من المهددين.
- ٨ فلما جاء موسى فرعون وقومه بآياتنا اذا هم منها يضحكون.
- ٩ اتم بريئون ما اعمل وانا برىء مما تعملون.
- ١٠ يا مريم ان الله اصطفاك على نساء العالمين.
- ١١ اعبد الله كانك تراه فلن لم تكن تراه فإنه يراك.
- ١٢ واذا سالوه عن الروح قال ان الروح من امر ربى.

(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.

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.

¹Infajara gush forth.

²Şāqq- harsh.

³Xāna (ū) betray.

	ACTIVE	PASSIVE
PERFECT	فَعْلٌ <i>fa‘ala</i>	فَعْلٌ <i>fu‘ila</i>
IMPERFECT	يَفْعُلُ <i>yufa‘ilu</i>	يَفْعُلُ <i>yufa‘ala</i>
SUBJUNCTIVE	يَفْعُلُ <i>yufa‘ila</i>	يَفْعُلُ <i>yufa‘ala</i>
JUSSIVE	يَفْعُلُ <i>yufa‘il</i>	يَفْعُلُ <i>yufa‘al</i>
IMPERATIVE	فَعْلٌ <i>fa‘il</i>	— —
PARTICIPLE	مَفْعُلٌ <i>mufa‘il-</i>	مَفْعُلٌ <i>mufa‘al-</i>
VERBAL NOUN	(1) تَفْعِيلٌ (2) تَفْعِيلَةٌ <i>taf‘il-</i> <i>taf‘ilat-</i>	

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 *ðakara* ‘to recall’ > II *ðakkara* ‘to make (someone) recall, remind’; *kaðaba* ‘to lie’ > II *kaððaba* ‘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 ‘*aðāb-* ‘t torment’ > II ‘*aððaba* ‘to torment’ and *nūr-* ‘light’ > II *nawwara* ‘to make light, illuminate.’ Other denominatives have G-forms, but Form II has a different signification, as *qit‘at-* ‘piece, fragment’ > II *qaṭṭa‘a* ‘to cut to pieces, hack off / up’ (cf. G-form *qaṭṭa‘a* ‘to cut’).

64.2 Synopsis of Form II:

Example from *✓KBR*:

PERFECT	كَبَرٌ <i>kabbara</i>	كَبَرٌ <i>kubbira</i>
IMPERFECT	يَكْبُرُ <i>yukabbiru</i>	يَكْبُرُ <i>yukabbaru</i>
SUBJUNCTIVE	يَكْبُرُ <i>yukabbira</i>	يَكْبُرُ <i>yukabbara</i>
JUSSIVE	يَكْبُرُ <i>yukabbir</i>	يَكْبُرُ <i>yukabbar</i>
IMPERATIVE	كَبِيرٌ <i>kabbir</i>	— —
PARTICIPLE	مَكْبُرٌ <i>mukabbir-</i>	مَكْبُرٌ <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* (\sqrt{WLY} *wallā* > *tawliyat-*, §65) and C₃' verbs ($\sqrt{BR'}$ *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., C₁w/y and C₂w/y, are retained in their original form, as $\sqrt{WS'} >$ II *wassa'a* / *yuwassi'u*, $\sqrt{XWF} >$ *xawwafa* / *yuxawwifu*, $\sqrt{SYR} >$ *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	قلب	turn over (trs.)
خوف	cause to fear, scare	كذب	call a liar, consider false
سلم	greet ('alā)	كبير	magnify
سير	set in motion, make go	كثر	increase
صدق	accept / declare as true	كرم	ennoble
طلاق	divorce	بأ	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

اذن	<i>aðina</i> (a) <i>iðn-</i> permit (<i>li-</i>) someone (<i>bi-</i>) to do something; II <i>aððana</i> give the call to prayer
سخر	II <i>saxxara</i> subjugate
قرأ	<i>qara'a</i> (a) <i>qirā'at-</i> recite, read aloud ('alā to)
مس	<i>massa</i> (* <i>masisa</i>) (a) <i>mass-/masis-</i> touch

ملك	<i>malaka</i> (i) <i>mulk-</i> possess, rule, reign; II <i>mallaka</i> put in possession of, make king ('alā over)
هاد	<i>hāda</i> (ū) <i>hawd-</i> be Jewish, practice Judaism; II <i>hawwada</i> Judaize

NOUNS

حسن	<i>hasan-</i> good, beautiful
حسنة / حسنات	<i>hasanat-</i> pl -āt- good deed
حمد	<i>hamd-</i> praise; <i>al-hamdu lillāhi</i> praise (be to) God
القرآن	<i>al-qur'ān-</i> the Koran
شريك / شركاء	<i>šarik-</i> pl <i>šurakā'u</i> partner
ولي / أولياء	<i>waliy-</i> pl <i>'awliyā'u</i> friend, helper, supporter
مجوس ، مجوسي	<i>majūs-</i> (collective), <i>majūsiyy-</i> (sing.) Magian, adherent of Mazdaism
نصراني / نصارى	<i>naṣrāniyy-</i> pl <i>naṣārā</i> Christian, follower of the Nazarene

Exercises

(a) Vocalize, read and translate:

- | | |
|----------------------|-----------------------|
| ١ لا قطعنَ ايديكم | ه المدن المسخة |
| ٢ المطلقات | ٦ كثُر العدد |
| ٣ قربني اليه تقربياً | ١٠ كواكب مسيرة |
| ٤ نورت البيت | ٧ كتاب منزل من السماء |
| ٥ عشنا مكرمين | ٨ عشنا مكرمين |

(b) Read and translate:

١ ولن سالم من خلق السموات والارض وسخر الشمس والقمر ليقولن
«الله».

- ٢ لم يروا الى الطير مسخرات في جو السماء؟ ما يمسكهن الا الله.
٣ ذلك يخوف الله به عباده. يا عبادي، فاتقوني.
٤ لا جناح عليكم ان طلّقتم النساء ما² لم تمسوهن.
٥ انه لذو علم لا علمناه ولكن اكثرا الناس لا يعلمون.

¹*Jaww-* air; *yumsiku* “he holds.”

²*Mā* “so long as.”

- ٦ فَإِنْ كَذَّبُوكُمْ فَقَدْ كَذَّبَ رَسُولَكُمْ مِنْ قَبْلِكُمْ فَقَلْ رِبُّكُمْ ذُو رَحْمَةٍ وَاسْعَةٍ .
- ٧ قُلْ ادْعُوا «الله» أَوْ ادْعُوا «الرَّحْمَن» . إِيَّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحَسَنَىٰ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تَخَافَتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا وَقُلْ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَخَذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الْذَّلِّ وَكَبْرَهُ تَكْبِيرًا¹ .
- ٨ لَا جَنَاحَ عَلَيْهِنَ فِي آبَاهِنَ وَلَا مَا مَلَكُتْ أَيْمَانَهُنَ وَاتَّقِنَ اللَّهَ . إِنَّ اللَّهَ لِيَشَهِدَ عَلَى كُلِّ شَيْءٍ .
- ٩ أَنْبَتُكُمْ بِخَيْرٍ مِنْ ذَلِكَ . لِلَّذِينَ اتَّقُوا عِنْدَ رِبِّهِمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَالِدِينَ فِيهَا .
- ١٠ كُلُّ مُولُودٍ يُولَدُ عَلَى الْفَطْرَةِ³ فَأَبْوَاهُ يَهُودَانِهُ أَوْ يَنْصَارَانِهُ أَوْ يَمْجَسَانِهُ .
- ١١ إِنْ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نَعْذِبْ طَائِفَةً .

(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.

¹‘Ayyan-*mā* “whichever” (acc.); *lā tajhar* “don’t raise your voice”; *lā tuxāfiṭ* “don’t mumble”; *ḍull-* baseness.

²*Yamin-/’aymān-* right hand; “what their right hands possess” refers to slaves.

³*Fitrat-* “innate disposition,” interpreted as an innate disposition to Islam.

Lesson Twenty-Eight

65 Form II: Weak-*Lām* Verbs. The weak-*lām* verb (*C₃w/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	فَيْ fa‘ā	فَعَيْ fu‘iyya
IMPERFECT	يَفْعِي yufa‘i	يَفْعُي yufa‘ā
SUBJUNCTIVE	يَفْعُي yufa‘iyya	يَفْعُي yufa‘ā
JUSSIVE	يَفْعَيْ yufa‘i	يَفْعَيْ yufa‘ā
IMPERATIVE	فَعْ fa‘i	— —
PARTICIPLE	مَفْعِيْ mufa‘in	مَفْعَيْ mufa‘ān
VERBAL NOUN	تَفْعِيْةً taf‘iyat-	— —

Example from *√WLY*:

PERFECT	وَلَى wallā	وَلِي wulliya
IMPERFECT	يَوْلِي yuwalli	يَوْلَى yuwallā
SUBJUNCTIVE	يَوْلِي yuwalliya	يَوْلَى yuwallā
JUSSIVE	يَوْلِي yuwalli	يَوْلَى yuwalla
IMPERATIVE	وَلِي walli	— —
PARTICIPLE	مَوْلِي muwallin	مَوْلَى muwallan
VERBAL NOUN	تَوْلِيَّةً tawliyat-	— —

REMARKS:

- (1) The perfect active is inflected like *ramā*; the perfect passive is inflected like *laqīya* (see Appendix B).
- (2) The imperfect active is inflected on the model of *yarmī*; 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 C₃ is entirely obscured.

66 The Pronominal Enclitic Carrier; Double Pronominal Objects.

66.1 Certains 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:

علمك 'allama-ka-hu	he taught it to you
أنسانها '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 اياك 'iyyā-, a particle that supports the second of two pronominal enclitic objects, e.g.

علمك اياه 'allamaka 'iyyā-hu	he taught it to you
أنسانى اياها '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.

أياك نعبد 'iyyāka na'budu	Thee do we worship.
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فَايَاك لا قتلناك fa-'iyyāka la-'aqtolannaka

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:

ضل من تدعون لا اياه dalla man tad'ūna
'illā 'iyyāhu

All those whom you invoke besides Him are lost.

In the following example the carrier is used because the independent pronoun cannot occur as a complement of '*inna*:

انتي واياك اولياء بعضنا innanī wa-'iyyāka
لبعض 'awliyā'u ba'dunā li-ba'din

You and I are supporters of each other.

Vocabulary

VERBS

بسط basata (u)	<i>bast-</i> spread, stretch out (trs)
رجع raja'a (i)	<i>rujū'</i> - return
ذني zanā (i)	<i>zinan/zinā'</i> - fornicate, commit adultery
سمى II sammā	name, stipulate (denominative from <i>ism-</i>)
صلو II sallā	pray ('alā for), perform the ritual prayer
طلع tala'a (u)	<i>tulū'</i> - rise (sun, moon, &c.); VIII <i>iṭṭala'a</i> be informed ('alā of), observe ('alā) something closely
وجه II wajjaha	make someone/thing (acc.) face/turn (<i>li-</i> / <i>'ilā</i> toward); VIII <i>ittajaha</i> turn towards, set out ('ilā for)
ولى II wallā	turn aside/away (<i>min/'an</i> from) ¹ ; put someone (acc.) in charge of (acc.)

NOUNS

اجل / آجال 'ajal- pl 'ājāl- term, appointed time, instant of death

¹Note that this usage of *wallā* is intransitive, a rare occurrence in Form II.

الاسلام	<i>al-islām-</i> Islam
حق/ حقوق	<i>haqq-</i> pl <i>haqūq-</i> right, truth
رأس/ رؤوس	<i>ra's-</i> pl <i>ru'ūs-</i> head
شمال	<i>śimāl-</i> north; (fem) left (hand)
غريب/ غرباء	<i>garīb-</i> pl <i>gurabā'u</i> strange, foreign
وجه/ وجوه	<i>wajh-</i> pl <i>wujūh-</i> face
يمين/ ايمان	<i>yamīn-</i> pl <i>'aymān-</i> oath; (fem) right (hand)

OTHERS

اينما	<i>'ayna-mā</i> (+ perf. or juss. as conditional type) where ever
ثم	<i>θamma</i> there, in that place
ثم	<i>θumma</i> then, next, afterwards
طوبى لـ	<i>tūbā li-</i> blessed be

Exercises

(a) Produce the following forms for Form II.

- | | | |
|----------------|----------------------------|-----------------------------|
| 1. <i>√SMY</i> | (1) masc. sing. act. part. | (3) 1 sing. juss. |
| | (2) verbal noun | (4) masc. pl. pass. part. |
| 2. <i>√WLY</i> | (1) fem. sing. pass. part. | (3) masc. pl. act. part. |
| | (2) 3 fem. pl. imperf. | (4) 3 masc. pl. pass. subj. |
| 3. <i>√SLW</i> | (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 يجري الى اجل مسمى. كذلك سخرها لكم لتكبروا الله على ما هداكم.
- ٢ ونقلبهم ذات اليدين وذات الشمال وكلبهم باسط ذراعيه بالوصيد. لو اطلعت عليهم لوليت منهم فراراً وللنت منهم رعباً.¹
- ٣ والله المشرق والمغرب فاينما تولوا فثم وجه الله.²

¹*ḍāta* toward; *kalb-* dog; *ḍirā'*- paw; *waṣid-* threshold; *ru'b-* alarm.²*Maṣriq-* the east; *mağrib-* the west.

٤ ان الله وملائكته يصلون على النبي. يا ايها المؤمنون صلوا عليه وسلموا تسليماً.

٥ ما تبعدون من دونه الا اسماء سميتها انتم وآباكم.

٦ ويقول الله للملائكة «اهؤلاء ايها كأنوا يبعدون؟»

٧ يا عبادى، ان ارضى واسعة فايى فاعبدونى.

٨ انطلقوا الى المدينة وان لم تجدوا فيها احدا فلا تدخلوها حتى يؤذن لكم.

٩ لو نزلنا القرآن على بعض الاعجمين¹ فقرأناه عليهم، ما كانوا به مؤمنين.

١٠ قل لعبادى يقولوا التي هي احسن.

١١ انى وجهت وجهي للذى يملك الملك كله لا شريك له.

١٢ وليشهد عذاب الزانى والزانية طائفة من المؤمنين.

١٣ حكموا عليه بالموت فانقطع راسه.

١٤ ان الاسلام بدا غريباً وسيعود غريباً فطوبى للغرباء.²

(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 ابرهيمَ رُشدَه من قبلَ وكنَّا به عاليين³إذ قال لأبيه وقومه «ما هذه التماثيل التي انتم لها عاكفون؟»⁴¹'A'jamu non-Arab, usually applied specifically to Persians.²The meaning of this dictum is obscure; however, the grammar and literal meaning should be clear.³Ātaynā "we gave"; *ruṣd-* guidance.⁴*Timθāl-* pl *taṁāθilu* image; '*akafa li-* be devoted to.

قالوا «وجدنا آباءنا لها عابدين» (٥٢)
 قال «لقد كنتم انتم وآباؤكم في ضلال مبين» (٥٤)
 قالوا «أجئتنا بالحقَّ ام انت من اللاعبين؟» (٥٥)^١
 قال «بل ربكم رب السموات والارض الذي فط Hern، وانا على ذلك من الشاهدين» (٥٦)^٢

وتالله لاكيدن اصنامكم بعد أن تولوا مدبرين» (٥٧)^٣
 يجعلهم جُذذاً إلا كبيراً لهم لعلهم اليه يرجعون (٥٨)^٤
 قالوا «من فعل هذا بالهتنا؟ انه من الظالمين» (٥٩)
 قالوا «سمعنا فتى يذكرهم يقال له ابرهيم» (٦٠)^٥
 قالوا «فأتوا به على اعين الناس لعلهم يشهدون» (٦١)^٦
 قالوا «أنت فعلت هذا بالهتنا يا ابرهيم؟» (٦٢)
 قال «بل فعله كبارُهم هذا فاسألوهم إن كانوا ينطقون» (٦٢)^٧
 فرجعوا الى انفسهم فقالوا «انكم انتم الظالمون» (٦٤)^٨
 ثم نكسوا على رؤوسهم. «لقد علمتَ ما هزلاء ينطقون» (٦٥)^٩
 قال «أفتعبدون من دون الله ما لا ينفعكم ولا يضركم؟» (٦٦)

¹*La'iba* (*a*) jest.²*Fatara* (*u*) create; *ðālikum* see p. 103, note 3.³*Ta-llāhi* “by God”; *mudbir-* turning away.⁴*Juðāð-* fragments.⁵*Fatan* youth, lad.⁶*A'yun-* pl of 'ayn- eye.⁷*Nataqa* (*i*) speak.⁸*Raja'ū 'ilā 'anfusihim* “they conferred apart.”⁹*Nukisū 'alā ru' ūsikhim* “they were confounded.”

أفِ لكم ولا تعبدون من دون الله. أفلأ تعقلون؟» (٦٧)^١
 قالوا «حرقوه وانصروا اللهكم إن كنتم فاعلين» (٦٨)^٢
 قلنا «يا نار، كوني برباً وسلاماً على ابرهيم» (٦٩)^٣
 وارادوا به كيداً فجعلناهم الأخسرين (٧٠)^٤

¹*Uffin li-* fie on; *'aqala* (*i*) be reasonable, have sense.²*Harraqa* burn (trs); *nasara* (*u*) support³*Bard-* coolness.⁴*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 TAFA “ALA.

	ACTIVE	PASSIVE
PERFECT	تَفْعَلُ <i>tafa‘ala</i>	تُتَفَعَّلُ <i>tufu‘ila</i>
IMPERFECT	يَتَفْعَلُ <i>yatafa‘alu</i>	يُتَفَعَّلُ <i>yutafa‘alu</i>
SUBJUNCTIVE	يَتَفْعَلُ <i>yatafa‘ala</i>	يُتَفَعَّلُ <i>yutafa‘ala</i>
JUSSIVE	يَتَفْعَلُ <i>yatafa‘al</i>	يُتَفَعَّلُ <i>yutafa‘al</i>
IMPERATIVE	تَفْعَلُ <i>tafa‘al</i>	— —
PARTICIPLE	مَتَفْعِلٌ <i>mutafa‘il-</i>	مُتَفَعَّلٌ <i>mutafa‘al-</i>
VERBAL NOUN	تَفْعُلٌ <i>tafa‘ul-</i>	

Example from *√LM*:

PERFECT	تَعْلَمُ <i>ta‘allama</i>	تَعْلَمُ <i>tu‘ullima</i>
IMPERFECT	يَتَعْلَمُ <i>yata‘allamu</i>	يُتَعْلَمُ <i>yuta‘allamu</i>
SUBJUNCTIVE	يَتَعْلَمُ <i>yata‘allama</i>	يُتَعْلَمُ <i>yuta‘allama</i>
JUSSIVE	يَتَعْلَمُ <i>yata‘allam</i>	يُتَعْلَمُ <i>yuta‘allam</i>
IMPERATIVE	تَعْلَمْ <i>ta‘allam</i>	— —
PARTICIPLE	مَتَعْلِمٌ <i>muta‘allim-</i>	مُتَعَلِّمٌ <i>muta‘allam-</i>
VERBAL NOUN	تَعْلُمٌ <i>ta‘allum-</i>	

REMARKS:

- (1) Unlike Form II, the imperfect vowel of C₂ is *-a-*, not *-i-*.
- (2) In the perfect passive, the vowel of the *t*-prefix harmonizes with the passive C₁ 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 C₂ 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 C₂, *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 C₁ *t/θ/ʃ/d/ð/s/ʃ/z/ʒ/j* is not uncommon, as in اطَّيْرٌ *iṭṭayyara* (for *taṭayyara*) ‘augur ill,’ اصْدَقٌ *iṣṣaddaqa* (for *taṣṣaddaqa*) ‘give alms,’ اثَّاقَلٌ *iθ-θāqala* (for VI *taθāqala*) ‘be sluggish,’ and ذَكَرٌ *iððakkara* (for *taðakkara*) ‘remember.’ The assimilation may affect any word within the form, e.g., مَطَهَّرٌ *muṭahhir-* (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 تَنَزَّلٌ *tanazzalu* (for *tatanazzalu*).

If the initial radical is also *t*, the contraction is almost certain to take place, as in تَتَبَعٌ *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.

خَفِيٰ *xafīya* 'be hidden' > *xafīy-* 'hidden'

رَحِيمٌ *raḥīma* 'be merciful' > *raḥīm-* 'merciful'

سَوْيٰ *sawiya* 'be equal' > *sawiy-* 'equal'

قَدِيرٌ *qadīra* 'be powerful' > *qadir-* 'potent'

قَرِيبٌ *qarība* 'be near' > *qarib-* 'near'

مَرِيضٌ *mariḍa* 'fall ill' > *mariḍ-* 'sick, ill'

وَسِيعٌ *wasi'a* 'be vast' > *wasi'-* '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.:

سَمِيعٌ *sami'a* > *samī'*- '(all-)hearing'

عَلِيمٌ *'alima* > *'alīm-* '(all-)knowing'

أَمِيرٌ *'amara* > *'amīr-* 'commander'

Generally, however, FA'IL- words from *transitive* G-forms have a passive-participial sense, as in Aramaeo-Syriac **פעיל**.

قتيل *qatala* > *qatil-* 'slain'

أخذ *'axaða* > *'axið-* 'taken, held (captive)'

Vocabulary

VERBS

تَلَأَ *talā* (*ū*) *tilāwat-* read, recite (out loud)

سوى	<i>sawiya</i> (<i>ā</i>) <i>siwan/sawā'</i> - be level, equal, equivalent; II <i>sawwā</i> equalize, put on the same level (<i>bi-</i> with); make / shape properly; VIII <i>istawā</i> be even, on a par; stand upright; sit down (' <i>alā</i> on); be done (food), be mature, be ripe (fruit)
قبل	V <i>taqabbala</i> accept, receive something (acc.)
قدر	I <i>qadar</i> (<i>i</i>) <i>qadar-/qudrat-</i> be capable (' <i>alā</i> of); II <i>qadar</i> appoint, determine, foreordain
قرب	II <i>qarraba</i> sacrifice (denominative from <i>qurbān-</i> , see below); allow near (' <i>ilā</i> to), let approach; V <i>taqarraba</i> approach, get near (<i>min'/ilā</i> to)
كلم	II <i>kallama</i> speak to, address; V <i>takallama</i> speak (<i>ma'a</i> with)
هيا	II <i>hayya'a</i> prepare, make ready; V <i>tahayya'a</i> be prepared, in readiness, get ready
وجه	V <i>tawajjaha</i> turn, face (intransitive) (' <i>ilā/li-</i> toward)

NOUNS

قبلة	<i>qiblat-</i> direction of prayer, direction toward Mecca
قربان/قرابين	<i>qurbān-</i> pl <i>qarābinu</i> sacrifice
كلمة	<i>kalim-</i> (collective), <i>kalimat-</i> (unit) pl <i>-āt-</i> word
موالٍ	<i>mawlan</i> pl <i>mawālin</i> master, patron
هيأة/هيّأت	<i>hay'at-</i> pl <i>-āt-</i> form, shape

Exercises

(a) Read and translate:

- | | | | |
|-------------------------|------------------|---------------------|------------------|
| ١٠ تَقْبَلَتْ | ٧ أَتَلَمَ | ٤ تَهْيَاوا | ١ مُتَكَلِّمٌ |
| ٨ آيَاتٍ مُتَنَزَّلَاتٍ | ١١ تَوَجَّهْتُمْ | ٥ لَمْ تَكَلَّمْنِي | ٢ التَّكْبِيرُ |
| ٩ لَا تَتَقْرِبُوا | ١٢ تَهْيَانَا | ٦ يَتَنَزَّلُونَ | ٣ مُتَعَلِّمُونَ |

(b) Read and translate:

- ١ الرَّاحِمُونَ يَرْحِمُهُمُ الرَّحْمَنُ . ارْحَمُوا أهْلَ الارْضِ يَرْحِمُكُمْ أهْلُ السَّمَاوَاءِ .
- ٢ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمْ لَا يُقْدَرُ عَلَى شَيْءٍ وَهُوَ كُلُّ عَلَى مُوَلَّاهِ ،

أينما يوجهه لا يأت بخير. هل استوى هو ومن يامر بالعدل؟^١
 ٢ واتل عليهم نبا ابني آدم بالحق اذ قرّيا قربانا فتقبل من احدهما ولم يتقبل
 من الآخر. قال «لأقتلنك». قال «انما يتقبل الله من المتقين. لئن بسطت يدك
 الى لقتلنني ما انا بباسط يدي اليك لقتلك. اني اخاف الله رب العالمين».
 ٤ نرى تقلب وجهك في السماء فلنولينك قبلة ترضها. فول وجهك اليها.
 ٥ قال الله لابليس اذ لم يسجد لآدم قال «فاهبط من الجنة فما يكون لك ان
 تتكبر فيها فاخرج».
 ٦ الله الذي خلق سبع سموات ومن الارض مثليهن يتنزل الامر بينهن لتعلموا ان
 الله على كل شيء قادر.
 ٧ إن الله يهمن لعباده الصالحين ما لا عين رأت ولا اذن سمعت ولا خطر^٢ على
 قلب بشر.
 ٨ إن الذين يتکبرون في الارض يرثون 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.

¹'Abkamu mute; *kall-* burden; *'adl-* justice, equity.

²Xatara 'alā occur to.

Lesson Thirty

69 Form V: Weak-Lâm Verbs. As in Form II, the only weakness that needs to be dealt with as such in Form V is the weak-*lām* verb (*C3w/y*).

69.1 Synopsis of Form V weak-*lām* verbs, example from *√WFY*:

	ACTIVE	PASSIVE
PERFECT	توفي <i>tawaffā</i>	توفى <i>tuwuffiya</i>
IMPERFECT	يتوفي <i>yatawaffā</i>	يتوفى <i>yutawaffā</i>
SUBJUNCTIVE	يتوفى <i>yatawaffā</i>	يتوفى <i>yutawaffā</i>
JUSSIVE	يتوف <i>yatawaffa</i>	يتوف <i>yutawaffa</i>
IMPERATIVE	توف <i>tawaffa</i>	— —
PARTICIPLE	متوف <i>mutawaffin</i>	متوف <i>mutawaffan</i>
VERBAL NOUN		توف <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 *laqīya* (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 C₂ 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.

أكل < اَكَل 'akala >	'akkāl- 'glutton'
امر < اَمَر 'amara >	'ammār- 'imperious'
بكاء < بَكَاء bakā >	bakkā- 'weeper'
دل < دَلَل dallā >	dallāl- 'guide'
سَار < سِيَار sāra >	sayyār- 'wanderer, planet'
غَفَار < غَفَار ḡafara >	ḡaffār- 'prone to forgive'
كذَاب < كَذَاب kaḍaba >	kaḍāb- 'inveterate liar'

This is also the pattern par excellence for trades and crafts.

باب < بَاب bāb- 'gate' >	<i>bawwāb-</i> 'gatekeeper'
وراق < وَرَاق waraq- 'leaf, folio' >	<i>warrāq-</i> 'manuscript copier'
خباز < خَبَاز xabaza 'bake' >	<i>xabbāz-</i> 'baker'
طبخ < طَبَخ ḥabaxa 'cook' >	<i>ṭabbāx-</i> '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 muhammadu bnu 'abdi llāhi	Muhammad son of Abdullah
علي بن ابي طالب 'aliyu bnu 'abi tālibin	Ali son of Abu-Talib

Patronymics carried back to the fourth or fifth generation are not uncommon.

جعفر بن محمد بن علي ja'faru bnu muḥammadi	Ja'far b. Muhammad b. Ali b. Hasan b. Ali
بن حسن بن علي bni 'alīyi bni ḥasani	
بن علي bni 'alīyin	

For women the patronymic is introduced by *bint-* or *ibnat-*.

فاطمة بنت (ابنة) محمد fāṭimatu bintu (bnatū)	Fatima daughter of Muhammad
--	-----------------------------

71.2 To the given name and patronymic may be added the “filionymic” (*kunyat-*), the name of a man's eldest son, with 'abū. The filionymic usually precedes the given name.

أبو الحسن علي بن ابي طالب abu l-hasani 'alīyu bnu 'abi ṭālibin	Abu'l-Hasan Ali b. Abu-Talib
--	------------------------------

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.

أبو نصر بشر بن الحارث الحافي abū naṣrin bišru bnu l-ḥāriθi l-ḥāfi	Abu-Nasr Bishr b. al-Harith “the Barefoot”
---	--

أبو بكر الصديق abū bakrīn iṣ-ṣiddīqu	Abu-Bakr “the Righteous”
--------------------------------------	--------------------------

أبو المغيث الحسين بن منصور الحلاج abu l-muġīθi l-ḥusaynu bnu mañṣūrin i l-hallāju	Abu'l-Mughith al-Husayn b. Mansur “the Cotton-carder”
---	---

Agnomens may also be nicknames with 'abū.

أبو هريرة abu ḥurayrata	Abu-Hurayra (“father of a little cat”)
-------------------------	--

أبو الفرج abu l-faraji	Abu'l-Faraj (“father of joy”)
------------------------	-------------------------------

In later Islamic times *laqabs* in *ad-din-* became common as part of the given name.

علاء الدين على 'alā' u d-dīnī 'alīyūn
شمس الدين محمد Šamsu d-dīnī
muhammadūn

Ala' al-Din Ali
Shams al-Din Mu-
hammad

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 'abū 'alīyīnī z-zubayru
القرشي bnu bakkārīnī l-
qurašīyyu

Abu Ali al-Zubayr
b. Bakkar al-
Qurashi ("of
Quraysh")

or (2) place of origin.

ابو جعفر محمد بن جرير 'abū ja'farīn
بن يزيد الطبرى muhammadu bnu
jarīrī bni yazida t-
tabariyyu

Abu-Ja'far Muhammad b. Jarir b.
Yazid al-Tabari
("of Tabaristan")

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 'abū l-farājī muham-
يعقوب بن اسحق النديم madu bnu 'abī ya'-
الوراق البندادى qūba bni 'ishhāqā n-
nadīmī l-warrāqū l-
bağdādiyyu

Abu'l-Faraj Muhammad b. Abu-
Ya'qub b. Ishraq
al-Nadim al-War-
raq al-Baghdadi

GIVEN NAME: Muhammad

FATHER'S NAME: Abu-Ya'qub

GRANDFATHER'S NAME: Ishhāq

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 *šuhrat-*) as Ibn al-Nadim.

Vocabulary

VERBS

بشر II *baššara* announce (*bi-* something) as good news to (acc.)

حرم *haruma* (*u*) *ḥarām-* be forbidden; II *ḥarrama* make unlawful, proscribe ('alā for)

خبر *xabura* (*u*) *xibr-/xibrat-* know thoroughly, be fully acquainted (*bi-l-hu* with)

رزق *razaqa* (*i*) *rizq-* provide with sustenance, means of subsistence

قضى *qadā* (*i*) *qadā'*- decide, foreordain; VII *inqadā* be completed, concluded

منو V *tamannā* wish for, desire; make a wish for

وفي II *waffā* give (-*hu* someone) full due; give a full share of; V *tawaffā* take / get one's full share of, receive fully; V passive *tuwuffiya* die, pass on (euphemistic)

NOUNS

ام / امهات 'umm- pl 'ummahāt- mother

بشرى *bušrā* (fem.) good news

خبر / اخبار *xabar-* pl 'axbār- news, piece of information

سوء *sū'* - evil, ill

OTHERS

اني 'annā how? (Koranic)

كلما *kullamā* whenever (+ conditional type)

نعم *na'am(i)* yes

PROPER NAMES

اسحق 'ishhāqu Isaac

زكريا (ء) *zakariyyā('u)* Zacharias

مسيح *masīh-* Messiah

Exercises

(a) Read and translate:

١ وقال رسول الله ان ادنى مقعد^١ احدكم من الجنة، إن هيئ له، أن يقال له «تمن». فيتمنى ويتنمى فيقال له «هل تمنيت؟» فيقول «نعم» فيقول له الله «فإن لك ما تمنيت ومثله معه».

٢ الذي خلق السموات والارض وما بينهما في ستة ايام ثم استوى على العرش^٢ الرحمن فسأل به خبيراً.

٣ ما أبقى نفسي. ان النفس لاماية بالسوء الا ما رحم ربى.

٤ ولقد جاءت رسالنا ابراهيم بال بشري و قالوا سلاماً. قال «سلام». فجاء بعجل حنيذ^٣ فلما رأهم لا يأكلون خاف. قالوا لا تحف. إنما رسول الى قوم لوط

وأمراه قانة فضحتك. فيشرناها باسحق ومن وراء اسحق، يعقوب.

٥ لا تقتلوا النفس التي حرم الله إلا بالحق.

٦ لما ولدت مريم قالت امها ربى انى سميتها مريم وانها لك فتقبلها ربها بقبول 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 ربكم الا تعبدوا الا اياته.

٨ من يتخذ الشيطان ولیاً من دون الله فقد خسر خساراناً مبيناً.

٩ كل نفس ذاقه الموت، ثم البنا ترجعون.

١٠ لو ان قرآناً سيرت به الرجال او قطعت به الارض او كتم به الموتى بل لله الامر جميعاً.

١١ تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيراً - الذي له ملك السموات والارض ولم يتخذ ولداً ولم يكن له شريك في الملك وخلق كل شيء فقدرها تقديرأ - واتخذوا من دونه آلهة لا يخلقون شيئاً وهم يُخلقون ولا يملكون لأنفسهم ضراً ولا نفعاً ولا يملكون موتاً ولا حياة^٤.

١٢ ألم تر أن الله يسجد له من في السموات ومن في الارض والشمس والقمر والنجم والجبال والشجر والدواب^٥ وكثير من الناس.

١٢ الله يتوفى الانفس حين موتها.

(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.

¹'Adnā maq'ad- "the lowest seat."

²'Arṣ- throne.

³Ijl- ḥaniḍ- roasted calf.

⁴Tabāraka "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 תְּבַרְּקָה 'chapter, division (of a book)'; naḍir- warner.

⁵Dābbat- pl dawābbu beast.

Reading Selection: *Sūrat Al-'Imrān* (3):45–51.

The Annunciation

اذ قالت الملائكة «يا مريم إنَّ الله يبَشِّرك بكلمة منه اسْمُه المَسِيحُ عِيسَى
 ابن مريم وجيهاً فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمَقْرِبِينَ ^{٤٥}^١
 ويَكْلِمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ^{٤٦}^٢
 قالت «ربِّي أَنِّي يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسِسْنِي بَشَرٌ؟» قال «كَذَلِكَ اللَّهُ يَخْلُقُ
 مَا يَشَاءُ : اذَا قَضَى امْرًا فَإِنَّمَا يَقُولُ لَهُ كَنْ فِي كُونٍ» ^{٤٧}
 وَيَعْلَمُهُ الْكِتَابُ وَالْحِكْمَةُ وَالْتُّورَاةُ وَالْأَنْجِيلُ ^{٤٨}^٣
 وَرَسُولًا ^٤^٤ إِلَى بَنِي إِسْرَئِيلَ أَنِّي قَدْ جَنَّتُكُمْ بِآيَةٍ مِّنْ رِبِّكُمْ ، أَنِّي أَخْلُقُ
 لَكُمْ مِّنَ الطِّينِ كَهْنِيَّةَ الطِّيرِ فَانْفَخْ فِيهِ فَيَكُونُ طِيرًا يَادِنُ اللَّهَ
 وَأَبْرَئُ الْأَكْمَهُ وَالْأَبْرُصَ وَأَحْسِنُ الْمَوْتَى يَادِنُ اللَّهَ
 وَأَبْنَيْنُكُمْ بِمَا تَاكُلُونَ وَمَا تَدَخُلُونَ فِي بَيْوَتِكُمْ . إِنَّ فِي ذَلِكَ لَاءَةً لَكُمْ
 إِنْ كُنْتُمْ مُّؤْمِنِينَ ^{٤٩}^٥
 وَمَصَدِّقًا ^٦ لِمَا بَيْنَ يَدَيْ مِنَ التُّورَاةِ وَلَا حَلَّ لَكُمْ بَعْضُ الذِّي حُرِّمَ عَلَيْكُمْ .
 وَجَنَّتُكُمْ بِآيَةَ مِنْ رِبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِي ^{٥٠}^٧

انَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ . هَذَا صِرَاطٌ مُّسْتَقِيمٌ ^{٥١}^١

¹Wajih- eminent, illustrious.

²Mahd- cradle; kahl- man of mature age.

³Hikmat- wisdom.

⁴Assume an ellipsed verb, “and he will make him...”

⁵'Anni introduces direct quotation, translate as “saying”; nafaxa (u) blow; 'akmahu born blind; 'abrasu leprous; 'uhyi “I will bring to life”; iddaxara store up.

⁶A subjective complement for *jī' tukum* in verse 49.

⁷Li-'uhilla “in order that I make lawful”; 'aṣi'ū “obey” (pl. imperative).

¹ṣirāt- mustaqim- straight path.

الرجل الكريم النفس *ar-rajulu l-karimu n-nafsi* 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</i> <i>ar-rajulu</i>	<i>karimu</i> <i>l-karimu</i>	<i>n-nafsi</i> <i>n-nafsi</i>

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*.¹

للمرأة المقتول ابوها <i>lil-mar'ati l-maqtūli 'abūhā</i>	for the woman whose father is / was killed
من النبي المسومة كلماته <i>mina n-nabiyi 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-nabiyi</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.”

¹In this construction the definite article on the adjective is equivalent to the relative pronoun; the two examples are equivalent to the phrases للمرأة التي مقتول *lil-maratī qatūl* and من النبي الذي مسموعة كلماته *mina nabiyi masmū'atihū*.

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 hasanu l-wajhi</i>	a man handsome of/in face
امرأة طاهرة القلب <i>imra'atun tāhiratu 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-hasantu l-wajhi</i>	the man handsome of face
المرأة الطاهرة القلب <i>al-mar'atu t-tāhiratu l-qalbi</i>	the woman pure of heart
الملوك الكثيرو المال <i>al-mulūku l-kaθirū l-māli</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
--	---------------------

ما عصيتني أذهبك *mā 'aṣaytanī 'u'aḍḍibuka*

لا نخاف ما كنتم معنا *lā naxāfu mā kuntum ma'anā*

لا جناح عليكم إن طلقت النساء ما لم تمسوهن *lā junāḥa 'alaykum 'in tallaqtumu n-nisā'a mā lam tamassū-hunna*

As long as you dis-obey me, I will punish you.

We do not fear so long as you are with us.

It is no sin for you if you divorce women so long as you have not touched them.

73.2 The enitic particle *-mā* combines with the interrogatives to give the indefinite relatives '*ayna-mā* 'wherever,' '*iḍā-mā* 'whenever,' *miθla-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 اينما كنتم *huwa ma'akum 'ayna-mā kuntum*

اينما تكونوا يدركم *'ayna-mā takūnū yud-rikkumu l-mawtu*

كلما دخلت وجدتهم يتكلمون *kulla-mā daxaltu, wajadtu hum yatakallamūna*

مهما تاتنا به من آية فما نحن لك بمؤمنين *mahmā ta'tinā bihi min 'āyatin fa-mā naḥnu laka bi-mu'minīn*

He is with you wherever you are (may be).

Wherever you may be, death will reach you.

Whenever I entered, I found them speaking.

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 *yawman-mā xarajnā* We went out one day.

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 *'inna l-qawma kādū yaqtulūnā*
وجد قوماً لا يقادون *wajada qawman lā yiqadūn qawlan*

The people almost killed me.
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 *hum lā yazālūna yaqūlūna ka-ḍālikā*

They will keep on (are still) saying the same thing.

(3) *ja'ala* (and in post-Koranic '*axaḍa*) + imperfect indicative means 'to begin to.'

جعلت الأرض تهيد *ja'alati l-'arḍu tamidu*

The earth began to sway.

Vocabulary

- تم *tamma* (*i*) be completed, finished, fulfilled
- حسب *hasiba* (*a*) *hisbān-* reckon, consider someone (acc.) as (acc.); *hasaba* (*u*) *hisāb-* figure, make an account
- خلف *xalafa* (*u*) come after, take the place of, lag ('an behind); II *xallafa* appoint as successor; VIII *ixtalafa* differ ('an from), dispute (*fi* over), frequent ('ilā a place)
- زال *zāla* (*u*) *zawāl-* pass away, come to an end; (negative) continue, abide
- ما زال *mā zāla* (*mā zil-*) (*lā yazālu, lam yazal*) (occurs in the negative + imperf. ind. or act. part.) keep on, be still (doing something)
- سرع *saru'a* (*u*) *sur'at-* be quick, fast
- كسر *kasara* (*i*) *kasr-* break; II *kassara* smash, break to pieces; VII *inkasara* get broken
- كاد *kāda* (*kid-*) (*ā*) (+ imperf. ind.) almost, scarcely

- ٦ طهرا *tahura* (*u*) *tahārat*- be pure, clean; II *tahhara* purify;
V *taṭahhara/ 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
جَنِّ *jinn-* (collective), *jinniy*- (unit sing.) pl *jānn-* genie,
the djinn, invisible beings who interfere in men's lives
سيئ *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 الصادقو الوعد
٢ عين كثيرة الماء ٥ الرجل المبسوطة يده ٨ مدينة كثيرة الابواب
٣ النساء المخفية وجوههن ٦ العدو القليل السلاح ٩ المرأة الصالح ابناها

(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 فرقاه حسابه والله سريع الحساب.^١
٢ ان ربك واسع المغفرة هو أعلم بكم.
٣ يا ابن آدم ما دعوتني أغفر لك.
٤ ولو شاء ربك لجعل الناس امة واحدة ولا يزالون مختلفين الا من رحم ربك،
ولذلك خلقهم وتمت كلمة ربك «لأملاك جهنم من الجن والناس اجمعين».

¹*Sarāb-* mirage; *qi'at-* desert; *zam' ānu* thirsty

- ٥ فتول عنهم فما انت بملوم.
٦ وانه لا قام عبد الله يدعوه كاد القوم يتولون عنه.
٧ قال الله «انا عند المتكسرة قلوبهم من اجلی».
٨ ان المرأة الطاهرة القلب لامت نفسها على مرض ابنتها.
٩ فكذنا نضل عن الهدا لولا ان جاء مبشر يبشرنا.
١٠ من عمل سيئه فلا يجزى^١ الا مثلها ومن عمل صالحأ وهو مؤمن فاولئك يدخلون الجنة يرزقون فيها بغير حساب.
١١ انى أمرت ان اكون اول من حكم بمثل هذا في 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.

¹*Yujzā* "he is rewarded."

Reading Selection: *Sūrat al-Kahf* (18):83–95.

Dhu'l-Qarnayn¹

ويسألونك عن ذى القرنين. قل سأたلو عليكم منه ذكرأ (٨٢)^٢

إنا مكَّنا له في الأرض وآتيناه من كل شيء سبباً (٨٤)^٣

فاتبع سبباً (٨٥)^٤

حتى اذا بلغ مغرب الشمس وجدها تغرب في عين حمّة ووجد
عندها قوماً. قلنا «يا ذا القرنين إما أن تعذّب واما أن تتخذ
فيهم حسناً» (٨٦)^٥

قال «اما من ظلم فسوف نعذبه ثم يُرده إلى ربه فيعذبه
عذاباً نكراً (٨٧)^٦

واما من آمن وعمل صالحاً فله جزاء الحُسْنَى وسنقول له من امرنا
يسراً (٨٨)^٧

ثم أتبع سبباً (٨٩)^٨

حتى اذا بلغ مطلع الشمس وجدها تطلع على قوم لم نجعل
لهم من دونها ستراً (٩٠)^٩

... ثم أتبع سبباً (٩٢)

حتى اذا بلغ بين السَّدَيْنِ وجد من دونهما قوماً لا يكادون
يفقهون قولأ (٩٢)^١

قالوا «يا ذا القرنين إنَّ ياجوج وماجوج مفسدون في الأرض
فهل نجعل لك خرجاً على أن تجعل بيننا وبينهم سداً؟» (٩٤)^٢
قال «ما مكَّنَّا فيه ربي خير [من خرجمك]. فأعينوني بقوَّة، أجعل
بينكم وبينهم ردماً (٩٥)^٣

¹Dhū'l-Qarnayn is a Koranic figure usually identified with Alexander the Great.

²Qarn- horn.

³Makkana establish, make firm; 'ātā give to; sabab- road, way.

⁴'Atba'a sababan take one's way.

⁵Balaǵa reach; maǵrib- setting place (of the sun); ǵaraba (u) set (sun); hami'-muddy; 'imma... 'imma either... or; husn- favor, kindness.

⁶Nukr- awful.

⁷'Āmana believe; jazā'an "as a reward"; yusr- ease.

⁸Maṭla'- rising place (of the sun); min dūnihā "beneath it (the sun)"; sitr- covering, shelter.

¹Sadd- mountain; faqīha (a) understand.

²Yājūju wa-mājūju Gog and Magog; mufsid- corrupting; xarj- tribute; 'alā 'an on condition that; sadd- barrier.

³Makkannī for makkananī 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.

نزل < nazala > IV 'anzala 'cause someone (acc.) to go / come down'

خرج < xaraja > IV 'axraja 'cause someone (acc.) to go out, expel'

Form IV verbs from transitive G-forms often become doubly transitive.

اسمع < sami'a > IV 'asma'a 'cause someone (acc.) to hear something (acc.)'

ورث < wariθa > IV 'awraθa 'make someone (acc.) heir to something (acc.)'

Stative G-forms tend to be factitive in Form IV.

أكبر < 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, *hasuna* means both 'to be good' and 'to be beautiful'; Form II *hassana* has the meaning of 'to make beautiful, make better,' while Form IV '*a*hsana' 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 '*a*ħaba 'to make go away' is derived from *ħahaba* 'to go (away),' while II *ħahhaba* is derived from the noun *ħahab-* 'gold' and means 'to gild.'

75.2 Synopsis of Form IV:

	ACTIVE	PASSIVE
PERFECT	افعل 'af'ala	uf'ilأفعل
IMPERFECT	يافعل yuf'alu	yuf'الع
SUBJUNCTIVE	يغفّل yuf'ila	yuf'الا
JUSSIVE	يغفّل yuf'il	yuf'alيغفّل
IMPERATIVE	افعل 'af'il	— —
PARTICIPLE	مفعّل muf'il-	muf'al-مفعّل
VERBAL NOUN		إفعال 'if'āl-

Example from *√NZA*:

PERFECT	أنزل 'anzala	انزل 'unzila
IMPERFECT	ينزل yunzilu	ينزل yunzalu
SUBJUNCTIVE	ينزل yunzila	ينزل yunzala
JUSSIVE	ينزل yunzil	ينزل yunzal
IMPERATIVE	أنزل 'anzil	— —
PARTICIPLE	منزل munzil-	منزل munzal-
VERBAL NOUN		إنزال 'inzāl-

REMARKS:

- (1) The *hamzas* of the perfect, imperative and verbal nouns are true *hamzas* and not *elidible*.

- (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 \sqrt{TMM} :

PERFECT	اتَّمٌ 'atamma	اتِّمٌ 'utimma
IMPERFECT	يَتَمْ yutimmu	يَتَمْ yutammu
SUBJUNCTIVE	يَتَمِ yutimma	يَتَمِ yutamma
JUSSIVE	يَتَمِّ yutimmal <i>i</i>	يَتَمِّ yutamma <i>i</i>
	يَتَمِّ yutmim	يَتَمِّ yutmam
IMPERATIVE	اتَّمْ 'atimma <i>i</i>	— —
	اتَّمْ 'atmim	— —
PARTICIPLE	مَتَمْ mutimm-	مَتَمْ mutamm-
VERBAL NOUN	إِتَامٌ 'itmām-	

75.4 Synopsis of Form IV C1' Verbs. Example from \sqrt{MN} :

PERFECT	أَمَنَ 'āmana	أُمِنَ 'ūmina
IMPERFECT	يُؤْمِنُ yu'minu	يُؤْمِنُ yu'manu
SUBJUNCTIVE	يُؤْمِنَ yu'mina	يُؤْمِنَ yu'mana
JUSSIVE	يُؤْمِنَ yu'min	يُؤْمِنَ yu'man
IMPERATIVE	أَمِنْ 'āmin	— —
PARTICIPLE	مُؤْمِنٌ mu'min-	مُؤْمِنٌ mu'man-
VERBAL NOUN	إِيمَانٌ '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- → 'īmān-.

75.5 Synopsis of Form IV C1w/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 = ī, *uy → ī); when preceded by *-i-*, they both assimilate to *y* (*iw → ī, *iy = ī) to form long vowels in both cases.

Example from $\sqrt{WRθ}$:

PERFECT	أَورَثَ 'awraθa	أُورِثَ 'ūriθa
IMPERFECT	يُورَثُ yūriθu	يُورِثُ yūraθu
IMPERATIVE	أَورِثْ 'awriθ	— —
PARTICIPLE	مُورَثٌ mūriθ-	مُورِثٌ mūraθ-
VERBAL NOUN	إِيرَاثٌ 'irāθ-	

Example from \sqrt{YQN} :

PERFECT	أَعْقَنَ 'ayqana	أُعْقَنَ 'ūqina
IMPERFECT	يُوقَنُ yūqinu	يُوقَنُ yūqanu
IMPERATIVE	أَعْقِنْ 'ayqin	— —
PARTICIPLE	مُوقَنٌ mūqin-	مُوقَنٌ mūqan-
VERBAL NOUN	إِيقَانٌ '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
أَتَمَ	finish, fulfill	أَرْسَلَ	send, dispatch
أَجْمَعَ	make a consensus	اسْكَنَ	settle, make dwell
أَحْسَنَ	do good, do well	اسْمَعَ	make hear
أَخْرَجَ	expel, turn out	اَشْرَكَ	ascribe as partner (<i>bi-</i> to)
أَخْلَفَ	go back on one's word	أَضْرَأَ	compel, coerce

أضلَّ	lead astray	اكرم	treat hospitably
اطلعَ	inform, apprise	انزلَ	send / bring / take down
اطلقَ	set free	أوجَدَ	bring into existence
اعلمَ	let know, norify	اورثَ	make heir to
اكبرَ	laud		

Vocabulary**VERBS**

امنَّ	'amina (a) 'amn-/amān- be / feel safe, trust ('alā with); IV 'āmana believe (bi- in)
حبَّ	IV 'ahabba love, like, want (<i>hubb-</i> and <i>mahabbat-</i> are used as verbal nouns, not the predictable formation from the pattern)
دبرَ	IV 'adbara turn one's back ('an/'alā on), go back, flee, run away
سلمَ	salima (a) salāmat- be safe and sound, intact; II sal-lama keep from harm, hand over intact; IV 'aslama submit, surrender
عقلَ	'aqala (i) 'aql- be reasonable, be endowed with reason; II 'aqqala make reasonable, bring to reason
قبلَ	IV 'aqbala come / go forward, advance ('alā on / to)

NOUNS

دبر/ادبار	dub(u)r- pl 'adbār- the back / rear side of anything
سلطان/سلطين	sulṭān- pl salātīnu 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

وَ wa- (+ gen.) by (used in oaths, as *wa-llāhi* "by God")

IDIOM

ولَيْ دبره wallā dub(u)rahu "he turned and ran away"

Exercises

(a) Read and translate:

١ اجمع	٥ نورِهم ايها	٩ آخر جناهم
٢ اسكنناهم	٦ كتب منزلة	١٠ يخرجون
٣ المشركون به	٧ لم تتمه	١١ اطلق عبد
٤ أحبك	٨ محسن	١٢ لعلمنا

(b) Read and translate:

- ١ وقال الشيطان لا قُضى الامر «ان الله وعدكم وعد الحق ووعدتكم فاستجبتم لى فلا تلوموني ولو مروا انفسكم. ما انا بمسرخكم وما انتم بمسرخي. انى كفرت بما اشركتموني من قبل. إن الطالمين لهم عذاب اليم». ^١
- ٢ وكيف أخاف ما اشركتم ولا تخافون انكم اشركتم بالله ما لم ينزل به عليكم سلطانا؟
- ٣ ثم اورثنا الكتاب الذين اصطفينا ^٢ من عبادنا.
- ٤ ااتتم اضللكم عبادي هؤلاء ام هم ضلوا السبيل؟
- ٥ وأنزلنا من السماء ماء فاسكتناه في الارض وانما على ذهاب به لقادرون.
- ٦ وبالحق أنزلناه وبالحق نزل وما أرسلناك الا شاهداً مبشرأ.
- ٧ يقولون «ربنا أتتم لنا نورنا واغفر لنا. إنك على كل شيء قادر».
- ٨ هو الذي أنزل السكينة في قلوب المؤمنين ليزدادوا إيماناً مع إيمانهم ليدخل المؤمنين والمؤمنات جنات تجري من تحتها الانهار خالدين فيها. ^٣
- ٩ ومن يشرك بالله فقد ضل ضلاً بعيداً.
- ١٠ اتهدون من أضل الله؟ ومن يضل الله فلن تجد له سبيلاً. ودوا لو تکفرون كما کفروا فتكونون سواء. فلا تتخذوا منهم اولياء حتى يهاجروا ^٤ في سبيل الله فإن تولوا فخذلهم واقتلوهم حيث وجدهم ولا تتخذوا منهم ولية.
- ١١ فيه رجال يحبون أن يتظاهروا والله يحب المطهرين.
- ١٢ كان الناس أمة واحدة فبعث الله النبيين مبشرين وأنزل معهم الكتاب

¹*Istajabatum* "you responded"; '*asraxa* help; '*alim-* painful.

²*Iṣṭafā* chose.

³*Sakinat-* tranquility; *izdāda* increase (int.).

⁴*Hājara/yuhājiru* migrate.

بِالْحَقِّ لِي حُكِمٌ بَيْنَ النَّاسِ.

(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

وَالى ثَمُودَ [ارسلنا] اخاهم صالحًا قال «يا قوم اعبدوا الله! ما لكم من الله غيره؟ قد جاءتكم بينة من ربكم: هذا ناقة الله لكم آية فذروها تأكل في أرض الله ولا تمسوها بسوء فياخذكم عذاب اليم» ... ^{١(٧٢)}

قال الملاّ الذين استكبروا من قومه للذين استضعفوا لِمَنْ آمنَ مِنْهُمْ «أتعلمون أن صالحًا مرسل من ربِّه؟» قالوا «إِنَّا بِمَا أُرْسِلَ به مُؤْمِنُونَ» ^{٢(٧٥)}

قال الذين استكبروا «إِنَّا بِالذِّي آمَنْتُمْ بِهِ كَافِرُونَ» ^(٧٦)

فَعَقَرُوا النَّاقَةَ وَعَتُوا عنْ امْرِ رَبِّهِمْ وَقَالُوا «يَا صَالِحٍ إِنَّا بِمَا تَعْدُنَا

إِنْ كُنْتَ مِنَ الْمَرْسُلِينَ» ^{١(٧٧)}

فَأَخْذَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ^{٢(٧٨)}

فَتُولِيَ عَنْهُمْ وَقَالَ «يَا قَوْمَ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ

وَلَكُنْ لَا تَحِبُّونَ النَّاصِحِينَ» ^{٣(٧٩)}

¹θamūd- Thamud, a north Arabian tribe; Ṣāliḥ- Salih, prophet to Thamud; nāqat- she-camel; ḥarūḥā (+ imperf. ind.) “let her.”

²Istakbara be scornful; ustud'ifū “they were despised.”

¹'Aqara (i) hamstring; 'atā (ū) be insolent ('an toward)

²Rajfat- tremor; 'asbaḥa be/become in the morning; dār- abode; jaθama (u/i) lie prone.

³Ablaġa deliver; risālat- message.

PARTICIPLE	مُمِيتٌ	<i>mumīt-</i>	مَمَاتٌ	<i>mumāt-</i>
VERBAL NOUN			إِمَاتَةٍ	'imātat-

REMARKS:

- (1) Here, throughout, the vowel that would have been on C₂ in the sound pattern is thrown back to C₁ and lengthened in compensation.
- (2) In the verbal noun the vowel on C₂ is long and cannot be further lengthened for compensation; hence, the pattern receives a *ta' marbūṭa* in compensation for the loss of C₂.

76.3 Here follows a list of Form IV verbs from radicals already introduced:

آتى	give ("make come to")	أدرى	make know
ابدى	make apparent	اذاق	make taste
ابكي	make cry	ارضي	make satisfied
ابان	make clear	ازال	make pass away
اجري	make flow	اقام	perform
اخاف	make fear	القى	cast, throw
اخفى	hide, conceal	مات	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.

أرى	'arā	'uriya
يرى	yuri	yurā
يرى	yuriya	yurā
ير	yuri	yura
ار	'ari	—
مر	murin	مرى muran
إِرَاءَةٍ	'irā'at-	

Lesson Thirty-Three

76 Form IV: Weak Verbs.

76.1 Synopsis of Form IV weak-*lām* verbs. Example from *√LQY*:

PERFECT	'alqā	القى	'ulqiya
IMPERFECT	yulqī	يلقى	yulqā
SUBJUNCTIVE	yulqiya	يلقى	yulqā
JUSSIVE	yulqi	يلق	yulqa
IMPERATIVE	'alqi	الق	—
PARTICIPLE	mulqin	ملقى	mulqan
VERBAL NOUN	ilqā'	إِلْقَاءٌ	—

REMARKS: The forms of these verbs should be perfectly familiar by now.

(1) Note that in the verbal noun C₃ 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	'amāta	أمات	'umita
IMPERFECT	yumītu	يميت	yumātu
SUBJUNCTIVE	yumīta	يميت	yumāta
JUSSIVE	yumit	يمت	yumat
IMPERATIVE	'amit	أمت	—

Vocabulary

بدل II	<i>baddala</i> substitute something (acc.) (<i>bi-</i> for something else); <i>V tabaddala</i> change, exchange (<i>bi-something</i>) for something else (acc.)
بلغ بلغ	<i>balāğā (u) bulūğ-</i> reach, attain, amount to; <i>IV 'ablağā</i> make someone / thing (acc.) reach; announce, inform
حيٰ / يحيىٰ حيٰ / يحيىٰ	<i>hayya / yahyā</i> and <i>yahayyu</i> live, be alive; <i>IV 'ahyā / yuhyī</i> (note spelling) bring to life, revivify
خطىٰ / يخطىٰ خطىٰ / يخطىٰ	<i>xaṭī'a (a) xaṭā'</i> - be mistaken, make a mistake, sin; <i>IV 'axṭā'a</i> err, miss, be off target
رود رود	<i>IV 'arāda</i> want
صوب صوب	<i>IV 'aṣāba</i> hit the mark, afflict; (passive 'uṣiba) be stricken, afflicted
طرع طرع	<i>IV 'atā'a</i> obey
عطرو عطرو	<i>IV 'aṭā</i> give someone (acc.) something (acc.)
وحيٰ وحيٰ	<i>IV 'awḥā</i> inspire ('ilā someone) (<i>bi-</i> or acc., with something) or ('an that)

NOUNS

حيٰ / احياءٰ	<i>hayy-</i> pl <i>'ahyā'</i> - alive
ظلمةٰ ظلماتٰ	<i>zulmat-</i> pl <i>zulumāt-</i> darkness

OTHERS

ابداً	<i>'abādā</i> ever; (+ negative) never
على أن	<i>'alā' an</i> (+ subjunctive) on condition that

IDIOM

بلغ اشده	<i>balāğā 'aṣuddahu</i> "he reached maturity"
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Exercises

(a) Read and translate orally:

١ امر مطاع	٥ سجدوا له اطاعةٰ ملق مصيب
٢ رام مخطئٰ	٦ احجار ملقاءٰ
٣ إحياء الموتىٰ	٧ مرید مطيعٰ
٤ المصاب مرضٰ	٨ مطیعو الاوامرٰ
٩ مقيمو الصلةٰ	١٠ محبي الدينٰ
١١ موخيٰ اليهٰ	١٤ مميت الاحياءٰ
١٢ إخفاء الوجهٰ	١٥ لخيفي الناسٰ
١٣ ملقياتٰ	١٦ ملقياتٰ

١٧ إزالة الحياةٰ ١٨ يذيقهم عذاباً ١٩ أصبتٰ ٢٠ المراد

(b) Read and translate:

١ ان الله خلق خلقه في ظلمة فالقى عليهم من نوره ، فمن أصحابه من ذلك النور اهتدى ومن أخطأه ضل .

٢ أرنى الدنيا كما تريها صالحى عبادك .

٣ قل اي شيء اكبر شهادة؟ قل الله شهيد بيني وبينكم وارجى الى هذا القرآن لأنذركم^١ به ومن بلغ . انتم لتشهدون ان مع الله آلهة اخرى؟ قل لا اشهد . قل انما هو الله واحد وانتي بريء مما تشركون .

٤ وقال موسى «يا فرعون اني رسولٰ من رب العالمين حقيق^٢ على ان لا أقل على الله الا الحق . قد جتنكم ببينة من ربكم فارسل معي بنى اسرائيل» .

قال «إن كنت جنت بآية فات بها إن كنت من الصادقين». فالقى عصاه فإذا هي ثعبان^٤ مبين . فقال الملأ من قوم فرعون «إن هذا لساحر^٣ عليم يربى ان يخرجكم من ارضكم . فماذا تأمرتون؟» قالوا «ارجعه^٥ واخاه وارسل في المدائن حاشرين^٦ يأتوك بكل ساحر علیم» . وجاء السحرة فرعون ان «الناس لأجرأ^٨ إن كنا نحن الغالبين^٧?» قال «نعم وانتم من المقربين». قالوا «يا موسى إما أن تلقى واما أن تكون نحن الملقيين؟» قال «القوا». فلما القوا سحرروا اعين الناس وجاءوا بسحر عظيم .

٥ يوم تقلب وجوههم في النار يقولون «يا ليتنا اطعنا الله وأطعمنا الرسول» .

٦ لم تعلم ان الله له ملك السموات والارض وما لكم من دون الله من ولی؟ ام تريدون ان تسالوا رسولكم كما سئل موسى من قبل؟ ومن يتبدل الكفر بالايمان فقد ضل سواء السبيل .

٧ كيف تكفرون بالله وكتم امواتاً فاحياكم ثم يميتكم ثم يحييكم؟

٨ ولا جاء موسى الجبل وكلمه ربه قال «رب ارنى أنظر اليك». قال «لن

¹ *Anḍara* warn.² *Haqiq-* worthy.³ *Sāhir-* sorcerer.⁴ *θa'bān-* serpent.⁵ *Arjā* put off.⁶ *Hāšir-* announcer, herald.⁷ *Galaba* win.⁸ *Ajr-* reward.

ترانىٰ.

٩ وَيَقُولُ الْإِنْسَانُ أَنَّذَا مَا مَتَ لِسُوفٍ أَخْرَجَ حِيًّا؟

١٠ إِنَّ اوْلَىٰ مَا خَلَقَ اللَّهُ الْعَقْلَ فَقَالَ لَهُ «أَقْبَلٌ» فَاقْبَلَ وَقَالَ لَهُ «أَدْبَرٌ» فَادْبَرَ فَقَالَ
«مَا خَلَقْتَ شَيْئًا أَحْسَنَ إِلَيْنَا مِنْكَ أَوْ أَحْبَبَ إِلَيْنَا مِنْكَ. بِكَ آخَذْ وَبِكَ أَعْطَىٰ».
١١ لَوْارَادَ اللَّهُ أَنْ لَا يَعْفُرَ لِلْعَبَادِ لِمَا خَلَقَ أَبَلِيسُ.

(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

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ «اذْكُرُوا نَعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ
انْبِيَاءً وَجَعَلَكُمْ ملوكًا وَآتَكُمْ مَا لَمْ يَؤْتِ أَحَدًا مِنَ الْعَالَمِينَ^١ (٢٠)
يَا قَوْمِي ادْخُلُوا الْأَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُوا عَلَىٰ
أَدْبَارِكُمْ فَتَنَقْلِبُوا خَاسِرِينَ»^٢ (٢١)

قالوا «يا موسى ان فيها قوماً جبارين وانا لن ندخلها

¹*Ni'mat-* favor.

²*Muqaddas-* sacred; *irtadda* turn back.

حتى يخرجوا منها. فإن يخرجوا منها فإننا دخلون»^١ (٢٢)

قال رجلان من الذين يخالفون أنعم الله عليهما «ادخلوا عليهم الباب
إذا دخلتموه فإنكم غالبون، وعلى الله فتوكلوا إن كنتم

²(٢٢) مؤمنين»

قالوا «يا موسى انا لن ندخلها ابداً ما داموا فيها فاذهب انت وريلك
فقاتلا. انا ه هنا قاعدون»^٣ (٢٤)

قال «ربى اني لا املك الا نفسي واخي فافرق بيننا وبين القوم
الفاشيين» قال «فإنها محمرة عليهم أربعين سنة يتيمون في الأرض.

⁴ فلا تأس على القوم الفاشيين»^٤ (٢٥)

¹*Jabbār-* giant.

²'An'ama 'alā show favor to; *għalabu* (*i*) vanquish; *tawakkala 'alā* rely on.

³*Dāma* (*ū*) remain; *qātalā/yuqātilu* fight; *hāħunā* right here; *qa'ada* (*u*) sit.

⁴*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* (שׁפָעֵל) pattern, as נִכְנַשׁ (*ša'bed*) ‘to enslave’ and its reflexive/medio-passive נִשְׁחַטֵּב (*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 *istaħsana* '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'ām-* 'food' > X *istat'ama* 'to ask for food.'

77.2 Synopsis of Form X:

PERFECT	<i>istaf'ala</i>	استفعل	<i>ustuf'ila</i>	يستفعل
IMPERFECT	<i>yastaf'ilu</i>	يستفعل	<i>yustaf'alu</i>	يستفعل
SUBJUNCTIVE	<i>yastaf'ila</i>	يستفعل	<i>yustaf'ala</i>	يستفعل

JUSSIVE	<i>yastaf'il</i>	يستفعل	<i>yustaf'al</i>	يستفعل
IMPERATIVE	<i>istaf'il</i>	استفعل	—	—
PARTICIPLE	<i>mustaf'il-</i>	مستفعل	<i>mustaf'al-</i>	مستفعل
VERBAL NOUN	<i>istif'āl-</i>	استفعال	—	—

77.3 Form X of the doubled verb. Example from *√DLL*:

PERFECT	<i>istadalla</i>	استدل	<i>ustudilla</i>	استدل
IMPERFECT	<i>yastadillu</i>	يستدل	<i>yustadallu</i>	يستدل
SUBJUNCTIVE	<i>yastadilla</i>	يستدل	<i>yustadalla</i>	يستدل
JUSSIVE	<i>yastadilla/i</i>	يستدل	<i>yustadalla/i</i>	يستدل
IMPERATIVE	<i>yastadil</i>	يستدلل	<i>yustadll</i>	يستدلل
PARTICIPLE	<i>mustadill-</i>	مستدل	<i>mustadall-</i>	مستدل
VERBAL NOUN	<i>istidlāl-</i>	استدلل	—	—

77.4 Form X of *C₁w/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	<i>istayqana</i>	استيقن	<i>ustūqina</i>	استوقن
IMPERFECT	<i>yastayqinu</i>	يستيقن	<i>yustayqanu</i>	يستوقن
VERBAL NOUN	<i>istiqān-</i>	استيقان	—	—

Example from *√WQF*:

PERFECT	<i>istawqafa</i>	استوقف	<i>ustūqifa</i>	استوقف
IMPERFECT	<i>yastawqifu</i>	يستوقف	<i>yustawqafu</i>	يستوقف
VERBAL NOUN	<i>istiqāf-</i>	استيقاف	—	—

77.5 Form X of weak-*lām* verbs. Example from *√SQY*:

PERFECT	<i>istasqā</i>	استسقى	<i>ustusqīya</i>	استسقى
IMPERFECT	<i>yastasqī</i>	يستسقى	<i>yustasqā</i>	يستسقى
SUBJUNCTIVE	<i>yastasqiya</i>	يستسقى	<i>yustasqā</i>	يستسقى

JUSSIVE	يَسْتَسْقِي	<i>yastasqi</i>	يَسْتَسْقِي	<i>yustasqa</i>
IMPERATIVE	اسْتَسْقِ	<i>istasqi</i>	—	—
PARTICIPLE	مُسْتَسْقٍ	<i>mustasqin</i>	مُسْتَسْقٍ	<i>mustasqan</i>
VERBAL NOUN	اسْتَسْقَاء	<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	يَسْتَقِيم	<i>yastaqīmu</i>	يَسْتَقَام	<i>yustaqāmu</i>
SUBJUNCTIVE	يَسْتَقِيم	<i>yastaqīma</i>	يَسْتَقَام	<i>yustaqāma</i>
JUSSIVE	يَسْتَقِم	<i>yastaqīm</i>	يَسْتَقِم	<i>yustaqām</i>
IMPERATIVE	اسْتَقِمْ	<i>istaqīm</i>	—	—
PARTICIPLE	مُسْتَقِيم	<i>mustaqīm-</i>	مُسْتَقَام	<i>mustaqām-</i>
VERBAL NOUN	اسْتَقَامَة	<i>istiqāmat-</i>		

See remarks on the synopsis of Form IV hollow verbs (§76.2).

77.7 A selective list of familiar roots in Form X:

استاذن	ask permission	استحب	prefer, consider good / better
استحسن	consider good, prefer ('alā over)	استخرج	extract, take out for oneself
استدلّ	ask to be shown ('alā over) 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 ('ilā)		

Vocabulary

سقى	<i>saqā</i> (i) <i>saqy-</i> give water to, give to drink; IV 'asqā = G; X <i>istasqā</i> ask for water
صدق	V <i>taṣaddaqa</i> give alms
طرع	X <i>istaṭā'a</i> have the endurance / capability for, be able / capable of
طعم	IV 'aṭ'ama feed; X <i>istaṭ'ama</i> ask for food
جل	'ajila (a) 'ajal(at)- hurry, hasten (intr.); II 'ajjala 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	naṣara (u) <i>naṣr-</i> help, assist ('alā against); VIII <i>intaṣara</i> be victorious, triumph ('alā over), take revenge (min on); X <i>istansara</i> ask for assistance

NOUNS

حديد	<i>hadid-</i> iron
ريح/رياح	<i>riḥ-</i> pl <i>riyāḥ-/aryāḥ-</i> wind
طعام/اطعمة	<i>ṭa'ām-</i> pl 'aṭ'imāt- food, victuals
يتيم/إيتام	<i>yatim-</i> pl <i>aytām-/yatāmā</i> orphan

OTHERS

متى	<i>matā</i> when?
بعدما	<i>ba'da-mā</i> after (conj.)

Exercises

(a) Read and translate:

- ١ استدله على السبيل
 - ٢ لم يستحب الاول على الآخر
 - ٣ أقبل مسيقاً
 - ٤ يستخرجنا لأنفسهن
 - ٥ شئونني فاستمتعت به
 - ٦ استطعمنا فاطعمناها
- ٧ لم يستعمل
 - ٨ استحسنوا اعماله
 - ٩ هل استعملتموه؟
 - ١٠ استقمنا اليهم
 - ١١ استاذتني في الخروج
 - ١٢ لا تستكروا في الارض

١٤ لن نستسلم للعدو
١٣ أستشهدم عليك
١٥ استنصر ننصرك

(b) Read and translate:

- ١ «يا ابن آدم استطعتمك 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 استسيقتك فلم تسقني» قال «يا رب كيف اسيقيك وانت رب العالمين؟» قال «استسقاك عبدي فلان فلم تسقه. اما علمت انك لو سقيته لوجدت ذلك عندي؟»
- ٢ لا تتخذوا آباءكم واخوانكم اولياء ان استحبوا الكفر.
- ٣ اراد ربك ان يبلغ اليتيمان اشد همها ويستخرجا كنزا همها.
- ٤ انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلا.
- ٥ ه انما الحكم الله واحد فاستقيموا اليه واستغفروه.
- ٦ اذا استاذنوك للخروج فقل لن تخرجوا معى ابدا.
- ٧ لا تحسین الذين قتلوا في سبيل الله امواتاً بل احياء عند ربيهم يرزقون.
- ٨ الله ولی الذين آمنوا - يخرجهم من الظلمات الى النور. والذين كفروا اولياً لهم الطاغوت^١ - يخرجونهم من النور الى الظلمات. او لئن اصحاب النار هم فيها خالدون.
- ٩ خلق الانسان من عجل. ساريكم آياتي فلا تستعجلوني ويقولون «متى هذا الوعد إن كنتم صادقين؟»
- ١٠ الذين من قبلكم كانوا اشد منكم قوة واكثر اموالاً وأولاداً فاستمتعوا بخلاقهم^٢ فاستمتعتم بخلاقكم كما استمتع الذين من قبلكم.
- ١١ لم 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. فعجبت 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

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 بيمنه فيخفيها عن شمله» (من احاديث انس بن مالك)^١

(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?

¹Tāgūt- false gods.²Xalāq- lot.¹Māda (i) sway; 'ajiba (a) wonder, be astonished; ḥiddat- might.

JUSSIVE	<i>yufā'il</i> يفعلن	<i>yufā'al</i> يفعلن
IMPERATIVE	<i>fā'il</i> فاعل	— —
PARTICIPLE	<i>mufā'il-</i> مفاعل	<i>mufā'al-</i> مفاعل
VERBAL NOUN	(1) <i>mufā'alat-</i> مفاعة (2) <i>fi'āl-</i> فعل	

Example from \sqrt{SHD} :

PERFECT	شاهد <i>šāhada</i>	شوهد <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 <i>(1) mušāhadat-</i> شهاد <i>(2) ūhād-</i>	

REMARKS:

- (1) The basic lengthening of the C₁ 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 \sqrt{QTL} , *muqātalat-* 'fighting, doing battle' and *qitāl-* 'battle, combat.'

78.3 Synopsis of Form III doubled verbs. Example from \sqrt{DRR} :

PERFECT	ضار <i>dārra</i>	ضور <i>dūrira</i>
IMPERFECT	يضار <i>yudārru</i>	يضر <i>yudārru</i>
SUBJUNCTIVE	يضار <i>yudārra</i>	يضر <i>yudārra</i>

Lesson Thirty-Five

78 Effective Verbs: Form III. Characteristic of the effective Form III is a lengthening of the vowel of C₁. 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 *ħasuna* 'to be good' > III *ħasana* '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'; *śarika* 'to participate' > III *śaraka* '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'; *sara'a* 'to throw down' > III *sāra'a* 'to wrestle with.'

78.2 Synopsis of Form III.

	ACTIVE	PASSIVE
PERFECT	فاعل <i>fā'ala</i>	فعل <i>fū'ilā</i>
IMPERFECT	يفاعل <i>yufā'ilu</i>	يفاعل <i>yufā'alu</i>
SUBJUNCTIVE	ينفاعل <i>yufā'ilā</i>	يفاعل <i>yufā'ala</i>

JUSSIVE	yudārra/i يضار yudārir يضارر	yudārra/i يضار yudārar يضارر
PARTICIPLE	muḍārr- مضار	mudārr- مضار
VERBAL NOUN	(1) mudārrat- مضارة (2) ḥirār- ضار	

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 *dūrira*. 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 *√NDW*:

PERFECT	nādā نادى	nūdiya نودي
IMPERFECT	yunādi ينادي	yunādā ينادي
SUBJUNCTIVE	yunādiya ينادي	yunādā ينادي
JUSSIVE	yunādi يناد	yunāda يناد
IMPERATIVE	nādi ناد	— —
PARTICIPLE	munādin مناد	munādan منادي
VERBAL NOUN	(1) munādāt- منادأة (2) nidā'- نداء	

By this time these forms should not need explanation. Note especially that C₃w/y → 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: *radiya* ‘to be satisfied’ > III *rādā* ‘to try to please, conciliate’ > VI *tarādā* ‘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 pretense of a quality, as *jahila* ‘not to know’ > VI *tajāhala* ‘to feign ignorance’; *marīda* ‘to be ill’ > VI *tamāraḍa* ‘to feign illness’; *nasiya* ‘to forget’ > VI *tanāsā* ‘to pretend to forget.’

	ACTIVE	PASSIVE (rare)
PERFECT	tafā'ala تفاعل	tufū'ilā تفوعل
IMPERFECT	yatafā'alu يتفاعل	yutafā'alu يتعامل
SUBJUNCTIVE	yatafā'ala يتفاعل	yutafā'ala يتعامل
JUSSIVE	yatafā'al يتفاعل	yutafā'al يتعامل
IMPERATIVE	tafā'al تفاعل	— —
PARTICIPLE	mutafā'il- متفاعل	mutafā'al- متعامل
VERBAL NOUN	tafā'ul تفاعل	

See remarks (1) and (4) for Form V (§67.1).

79.3 Synopsis of Form VI for weak-*lām* verbs. Example from *√NSY*:

PERFECT	tanāsā تناسي
IMPERFECT	yatanāsā يتناسي
SUBJUNCTIVE	yatanāsā يتناسي
JUSSIVE	yatanāsa يتناس
IMPERATIVE	tanāsa تناس
PARTICIPLE	mutanāsin متناس
VERBAL NOUN	tanāsin تناس

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

أخذ آخذ take to task (*bi-* for)

راود راود entice

سالم سالم make peace

شاهد شاهد witness

عامل عامل trade, do business with

قابل قابل confront, stand opposite

قاتل قاتل fight with

قاوم قاوم oppose, resist

كاتب كاتب write to

كاثر كاثر outnumber

كام كام speak with

مايل مائل resemble

مانع مانع put up resistance to

ناظر ناظر argue, debate

Vocabulary

'anisa (a) / 'anusa (u) 'ans- انس 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, espouse; X *ista'nasa* be sociable, on familiar terms with

'awā (i) اوی seek shelter, refuge; IV *'āwā* take refuge ('*ilā* at), give shelter to

III bāraka bless (*fī*) someone/thing; VI *tabāraka* be blessed

FORM VI

تسالم be reconciled

تعامل trade, do business with each other

تقابل be face to face, get together

تقاوم resist each other

تکاتب correspond with each other

تكاثر band together

تلاوم blame each other

تماثل resemble each other, be alike

تعارض pretend to be sick

تناسي pretend to forget

تناظر dispute with one another

تحاب love one another

جهد III *jāhada* endeavor, strive; VIII *ijtahada* work hard, be industrious

جاع 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'dla* come on!; X *ista'lā* rise, tower ('alā over), be master ('alā of)

ندو III *nādā* call / cry out to, proclaim

تفق 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.)

برکات barakat- pl -āt- blessing

ذنب/ذنوب ḍamb- pl ḍunūb- sin

قبر/قبور qabr- pl *qubūr-* grave

OTHER

سبحان subḥāna (+ construct) "glory be to"

Exercises

(a) Read and translate:

١ إنهم يتحابون ٦ لم يؤتىوا في سبيل الله
٢ الباب المقابل ٧ الجهاد الأكبر
٣ تعال ٨ تكاثر المجاهدين
٤ تبارك الله ٩ بارك الله فيك
٥ أخذنا بما عملنا ١٠ النساء لم يكلن
٦ تقابلت الطافتان ١١ قاتلوا في سبيل الله
٧ ان الاخرين يتمثلان ١٢ ان مقاومتهم الاعداء
٨ مقاومتهم الاعداء ١٣ مهاجرون ومهاجرات
٩ ليسالوا عدوهم ١٤ بارك الله فيك
١٠ اخذنا بما عملنا ١٥ ليسالوا عدوهم
١١ تقابلت الطافتان ١٦ تقابلت الطافتان

(b) Read and translate:

١ يجاهدون في سبيل الله ولا يخافون لومة لائم.
٢ لم ترالي الذي حاج ابرهيم في ربه أن آتاه الله الملك إذ قال ابرهيم ربي
الذي يحيي ويميت قال أنا أحيي وأميت قال ابرهيم فإن الله يأتي

١ بالشمس من المشرق فات بها من المغرب» فبُهت الذي كفر والله لا يهدى القوم الظالمين.^١

٢ إن الذين آمنوا وهاجروا وجاهدوا باموالهم وانفسهم في سبيل الله والذين آروا ونصروا أولئك بعضهم أولياء بعض. والذين آمنوا ولم يهاجروا ما لكم من ولائهم من شيء حتى يهاجروا. وإن استنصروكم في الدين فعليكم النصر إلا على قوم بينكم وبينهم ميشاق. والله بما تعملون بصير.^٢

٤ تبارك الذي بيده الملك وهو على كل شيء قادر.

٥ إذ قال موسى لأهلة «بني آمنت 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»^٣

٦ وهذا كتاب أنزلناه مبارك فاتبعوه واتقوا لعلكم ترحمون.

٧ وما أصابكم فياذن الله ولعلم المؤمنين ولعلم الذين نافقوا وقيل لهم «تعالوا قاتلوا في سبيل الله او ادفعوا» قالوا «لو^٤ نعلم قتالاً لاتبعناكم»، هم للكفر يومئذ أقرب منهم للإيمان. يقولون بأفواههم ما ليس في قلوبهم والله أعلم بما يكتنون.^٥

٨ فاقبل بعضهم على بعض يتلاؤن.

٩ قال الله تبارك وتعالى «يا عبادي اني حرمت الظلم على نفسي وجعلته بينكم محرباً فلا تظالموا. يا عبادي كلكم ضال الا من هديته فاستهدوني أهدكم. يا عبادي كلكم جائع الا من اطعنته فاستطعموني اطعمكم. يا عبادي كلكم عاري الا من كسوته فاستكسوني اكسكم. يا عبادي انكم تخطئون بالليل والنهار وانا أغفر الذنوب جميعاً فاستغفروني أغفر لكم».^٦

١٠ لا تمارضوا^٨ فتمرضوا ولا تحفروا قبوركم فتموتوا.^٧

(c) Translate into Arabic:

¹*Hājja* dispute with; *mašriq-* east; *mağrib-* west; *buhita* be flabbergasted.²*Walāyat-* friendship; *miθāq-* pact.³*Šihāb-* *qabas-* borrowed flame; *hawla* around.⁴*Law* followed by the imperf. ind. gives the sense of “if only.”⁵*Dafa'a* (*a*) repel; *yawma'iðin* “on that day”; *fam-* pl *'afwāh-* mouth; *katama* (*u*) conceal.⁶*'Ariya* be naked; *kasā* (*ū*) clothe.⁷*Hafara* (*i*) dig.⁸See §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.

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.
'af'alu افنل	fa'lā'u فعلاء	fu'l- فعل

The plural of this pattern is used with *all plurals*, including inanimate things. Examples are:

'green'	اخضر	'axḍaru	خضراء	xaḍrā'u	حضر	xuḍr-
'yellow'	اصفر	'asfaru	صفراء	ṣafrā'u	صفر	ṣufr-
'mute'	ابكم	'abkamu	بكماء	bakmā'u	بكم	bukm-

80.2 C_{2w} roots are perfectly regular in formation.

'black'	اسود	'aswadu	سوداء	sawdā'u	سود	sūd-
'one-eyed'	اعور	'a'waru	عوراء	'awrā'u	عور	'ur-

80.3 The only exception in the formation of C_{2y} roots is the harmonization of the vowel of the plural to the y radical (*uy → i).

'white'	ابيض	'abyadu	بيضاء	baydā'u	بيض	bīd-
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80.4 The weakness of C_{2w/y} roots appears as *alif maqṣūra* in the masculine singular and -y- in the feminine and plural.

'blind'	اعمى	'a'mā	عمياء	'amyā'u	عي	'umy-
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80.5 In the masculine singular of doubled roots, the vowel that would have separated C₂ and C₃ is thrown back onto the first consonant. The feminine and plural patterns are unaffected.

'deaf' اصم 'aṣammu صماء ṣammā'u ص summ-

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 C₃. 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	اسود	iswadda
IMPERFECT	يفعل	yaf'allu	يسود	yaswaddu
SUBJUNCTIVE	يفعل	yaf'alla	يسود	yaswadda
JUSSIVE	يفعل	yaf'alla/i	يسود	yaswadda/i
PARTICIPLE	يفعال	yaf'alil	يسودد	yaswadid
VERBAL NOUN	مفعلا	muf'all-	مسود	muswadd-
	افعالي	if'ilāl-	اسوداد	iswidād-

81.2 The verbs of this form are virtually limited to roots of color and physical characteristics, as 'aswadu 'black' > IX iswadda 'to become black, be blackened'; 'asfaru 'yellow' > IX if'sarra '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 C₃ 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.

XII IF'AW'ALA	افوعل
XIII IF'AWWALA	افوول
XIV IF'ANLALA	افعنل
XV IF'ANLĀ	افعنلى

Vocabulary

بصر <i>basura</i> (u) / <i>baṣira</i> (a)	<i>baṣar-</i> + <i>bi-</i> look, see, understand; II <i>baṣṣara</i> make see, enlighten; IV <i>'abṣara</i> see, behold; V <i>tabaṣṣara</i> reflect (<i>bi-/fi</i> on); X <i>istabṣara</i> be able to see
صبح <i>IV 'asbāha</i>	become (in the morning); get / wake up in the morning
فتوا <i>IV 'aftā</i>	give / issue a (legal) opinion / counsel; X <i>istaftā</i> seek opinion / counsel from someone (acc.) (<i>fi</i> concerning)
فرق <i>faraqa</i> (u)	<i>farq-</i> separate, part (int.), distinguish (<i>bayna</i> between / among); II <i>farraqa</i> part, separate (trs.); III <i>fāraqa</i> disengage oneself from, part with, quit; V <i>tafarrqa</i> be separated, divided, scattered; VIII <i>iftaraqa</i> = V

NOUNS AND ADJECTIVES

أبكم <i>'abkamū</i>	mute, dumb
أبيض <i>'abyaḍū</i>	white
أحمر <i>'ahmarū</i>	red
أخضر <i>'axḍaru</i>	green
أزرق <i>'azraqū</i>	blue
أسود <i>'aswadū</i>	black
أصفر <i>'asfarū</i>	yellow
أصم <i>'aṣammū</i>	deaf
أعمى <i>'a'mā</i>	blind
بصر/ابصار <i>baṣar-</i> pl <i>'absār-</i>	vision, sight, insight
دابة/دواب <i>dābbat-</i> (usually masc.) pl <i>dawābbu</i>	beast, (riding) animal
فتاوى/فتاوی <i>fatwā</i> pl <i>fatāwin/fatāwā</i>	(legal) opinion, counsel
صباح <i>subh-</i> / <i>ṣabāḥ-</i>	morning, dawn, daybreak

OTHERS

اما <i>'amā</i>	as for (topicalizer, with main clause introduced by <i>fa-</i>)
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بل *balā* yes (affirmative response to a negative question, like *si* in French)
وان *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 وان افتك المفتون.
٢. لا تسع الصم الدعاء اذا ولوا مدربين.
٣. يوم تبيض وجوه وتسود وجوه فاما الذين اسودت وجوهم اكفرتم بعد ايامنكم؟ فذوقوا العذاب بما كنتم تكفرن. واما الذين ابيضت وجوهم فنفي رحمة الله هم فيها خالدون.
٤. لم تر أن الله أنزل من السماء ماء فتصبح الأرض مخضرة؟
٥. قل «من رب السموات والارض؟» قل «الله» أفاتخذتم من دونه اولياء لا يملكون لأنفسهم نفعاً ولا ضراً؟ قل «هل يستوى الاعمى وال بصير ام هل تستوى الظلمات والنور ام جعلوا الله شركاء خلقوا كخلقه؟» قل «الله خالق كل شيء وهو الواحد»
٦. فلا تطع الكافرين وجاهدهم جهاداً كبيراً.
٧. يا ايها الذين آمنوا لا تدخلوا بيوتاً غير بيوتكم حتى تستاذنا وتسلموا على اهلها. ذلك خير لكم لعلكم تذكرون.
٨. اذا جاءك المنافقون قالوا «نشهد انك لرسول الله» والله يعلم انك لرسوله والله يشهد ان المنافقين لكافرون.
٩. قل لئن اجتمع الناس والجن على ان يأتوا بمثل هذا القرآن لا يأتون بمثله.
١٠. واذ اخذ ربك من بنى آدم من ظهرهم ذريتهم وأشهدهم على انفسهم «الست بربركم؟» قالوا «بل شهدنا» ان تقولوا يوم القيمة «إنا كنا عن هذا غافلين» او تقولوا «إنما أشرك آباءنا من قبل وكنا ذرية من بعدهم افتهلكنا

بما فعل المبطلون؟^٤
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.

¹Zuhūr- loins; ḥurriyyat- progeny; 'an here, "lest"; 'ahlaka destroy; 'abṭala talk idly.

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 C₂ 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 MAFA'ILU.

Here follows a list of nouns of place derived from familiar roots:

مانم	safe place	معلم	workshop
ماوى	shelter	فرق	junction, intersection
جري	river-/watercourse	مقتل	mortal spot
محجر	quarry	مقام	place, position
محكمة	court	مكتب	school
مخرج	exit	مكان	place
مدخل	entrance	ملكة	kingdom
مذهب	way, route	منار	lighthouse
مسجد	mosque	منزل	halting-place, stage
مسكن	dwelling	منظر	watchtower
مسير	itinerary	مهرج	place of emigration
مطلع	point of ascent (sun, star)	موضع	position, place

Note in this list that the third radical of C₃w/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:

- | | |
|------------------|--|
| مجتمع / مجتمعات | meeting-place, communal gathering |
| متكأ / متكّمات | cushion, couch (< <i>ittaka'</i> a to lean, recline) |
| مصلى / مصلّيات | place of prayer, oratory |
| ملتقى / ملتقّيات | 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 C₂ and C₃ may be long, giving MIF'ĀL-. The plural of MIF'AL- is MAFA'ILU; the plural of MIF'ĀL- is MAFA'ĪLU. Examples of these patterns are:

- | | |
|----------------|---|
| منكال / مأكل | implement for eating (< <i>'akala</i> to eat) |
| مفرد / مبارد | file (< <i>barada</i> to file) |
| مثقال / مثاقيل | mithcal, a unit of weight (< <i>θaqula</i> to be heavy) |
| مجمر / مجامر | brazier (< <i>jamr-</i> embers) |
| مرآة / مرايا | mirror (< <i>ra'</i> ā to see) |
| مصباح / مصابيح | lantern, light (< <i>šabuha</i> to be radiant) |
| مضراب / مضاريب | plectrum (< <i>daraba</i> to strike) |
| مفتاح / مفاتيح | opener, key (< <i>fataha</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 *darabani darban* He struck me sharply.
şadidan

the cognate verbal noun may be replaced by the noun of instance:

ضربني ضربة *darabani darbatan* He struck me once.
ضربني ضربتين *darabani darbatayni* He struck me twice.

The noun of instance may also be modified like any cognate accusative.

ضربني ضربة شديدة *darabani darbatan* He gave me a sharp blow.
şadidatan
ضربني ضربتين شديدة *darabani darbatayni* He gave me two sharp blows.
şadidatayni

85.2 The noun of manner, which indicates the manner in which something is done, is on the pattern FI'LAT-, e.g.:

ضحك < ضحك *dahika* > *dihkat-* manner of laughing
خلق < خلق *xalaqa* > *xilqat-* disposition
مشي < مشية *mašā* > *mišyat-* 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 *an-nabiyyu muham-madun şallā llāhu 'alayhi wa-sallama* The Prophet Muham-mad—may God pray for him and grant him peace!

أبو بكر الصديق رضي الله عنه *abū-bakrin'i ṣ-ṣiddīqu radīya llāhu 'anhu* Abu-Bakr the Righteous—may God be pleased with him.

فَلَنْ بْنُ فَلَنْ رَحْمَةُ اللهِ <i>fulānu bnu fulānin raḥimahu llāhu</i>	So-and-So son of So-and-So—may God have mercy upon him. شَيْخُ فَلَنْ كَرَمُ اللهِ <i>aš-šayxu fulānun kar-rama llāhu wajhahu وَجْهٍ</i>
السُّلْطَانُ فَلَنْ دَامَ مَلْكٌ <i>as-sultānu fulānun dāma mulku</i>	Iblis—may God curse him! سُلْطَانٌ سُلْطَانُ فَلَنْ دَامَ مَلْكٌ <i>Sultan So-and-So— may his kingdom endure forever!</i>

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.

اللهُ تَبَارَكَ وَتَعَالَى <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>hafīza (a) hifż-</i> preserve, protect, memorize; III <i>hāfaza</i> watch out (' <i>alā</i> for), be mindful (' <i>alā</i> of); VIII <i>iħtafaza</i> + <i>bi-</i> guard, maintain; X <i>istahfaza</i> commit something (acc.) to the charge of (acc.)
حوط <i>‘ahāta</i> surround (<i>bi-/hu</i>) someone (<i>bi-/hu</i> with); VIII <i>iħtāra</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
وكيل <i>wakala (i) wakl-/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/ شيء <i>bidā'at-</i> pl <i>bada'i'u</i> wares, merchandise
شهاب/ 流星 <i>Šihāb-</i> pl <i>Šuhub-</i> flame, shooting star
مثقال/ 重量 <i>miθqāl-</i> pl <i>maθāqīlu</i> small weight
معروف/ 好意 <i>ma'rūf-</i> act of favor / kindness, good deed (opposite of <i>munkar-</i>)
مرجع/ 避难所 <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 اقم الصلاة وأمر بالمعروف وأنه عن المنكر واصبر على ما أصابك.
- ٢ إن المتقين في مقام أمين في جنات وعيون لا يذوقون فيها الموت الا الموت الأولى - وقامهم عذاب الجحيم.¹
- ٣ يا بُنِي إِنَّهَا إِنْ تَكَ مُثَقَّلَ حَبَّةً مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ خَبِيرٌ.²

٤ ولتكن منكم امة يدعون الى الخير ويأمرون بالمعروف وينهون عن المنكر وائلنک هم المفلحون⁴ ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات وائلنک لهم عذاب عظيم.

٥ وقالوا «اذا ضللنا في الارض اثنا لفی خلق جديد؟» بل هم بلقاء ربهم كافرون. قل «يتوفاكم ملك الموت الذي وكل بكم ثم الى ربكم تُرجعون».⁶

٦ وقد جعلنا في السماء بروجاً وزيناها للناظرين وحفظناها من كل شيطان الا من استرق السمع فاتبعه شهاب مبين.⁵

٧ قالت [ملكة سبا] «يا ايها الملائكة الى كتابٍ كريم - انه من سليمان وانه

¹*Jahim-* hell.

²*Taku*, apocopated form of *takun*.

³*Habbat-* seed; *xardal-* mustard; *saxrat-* rock.

⁴*Aflaha* be successful.

⁵*Burj-* pl *burūj-* constellation; *zayyana* decorate, embellish.

بِاسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا تَعْلُو عَلَىٰ وَأَتُونَى مُسْلِمِينَ» قَالَتْ «يَا إِيَّاهَا الْمَلَائِكَةِ فِي أَمْرِي، وَمَا كُنْتَ قَاطِعَةً امْرًا حَتَّىٰ تَشَهَّدُنِي» قَالُوا «نَحْنُ أَوْلُو قُوَّةٍ وَالْأَمْرُ يَلْكُ فَانظُرْنِي مَاذَا تَأْمِرُنِي» قَالَتْ «إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْزَّةَ أَهْلِهَا أَذْلَّةً، وَكَذَّلِكَ يَفْعَلُونَ. وَإِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهِدْيَةٍ فَنَاظَرْتُهُ بِمَا يَرْجِعُ إِلَيَّ الرَّسُولُ»¹

^٨ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَئِيلَ أَنَّهُ مَنْ قُتِلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَانُوا قَاتِلُ النَّاسِ جَمِيعًا، وَمِنْ أَحْيَاهَا فَكَانُوا أَحْيَا النَّاسِ جَمِيعًا. وَلَقَدْ جَاءَتْهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ أَنْكَثُرُ مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمْسُرُوفُونَ².

^٩ الْحُكْمُ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قَلْوَبُهُمْ مُنْكَرٌةٌ وَهُمْ مُسْتَكَبِرُونَ.

(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.

¹Qaṭa'a 'amran make a final decision; 'aziz- pl 'a'izzat- powerful; Əalil- pl 'ədillat- base; hadiyat- pl hadāyā gift.

²Asrafa squander.

Lesson Thirty-Eight

87 Quadrilateral 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,' *xašxaša* '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	<i>tarjama</i> ترجم	<i>turjima</i> ترجم
IMPERFECT	<i>yutarjimu</i> يترجم	<i>yutarjamu</i> يترجم
IMPERATIVE	<i>tarjim</i> ترجم	— —
PARTICIPLE	<i>mutarjim-</i> مترجم	<i>mutarjam-</i> مترجم

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, TAFA 'LALA, corresponds in both form and meaning to Form V of the trilateral, as *tadahraja* 'to roll along (int.)' and *tašayṭana* 'to act like a devil' (< šayṭān- 'devil').

PERFECT	<i>tadahraja</i>	تَدْحِرُجٌ	<i>tašayṭana</i>	تَشْيَطٌ
IMPERFECT	<i>yatadahraju</i>	يَتَدْحِرُجُونَ	<i>yatašayṭanu</i>	يَتَشْيَطُونَ
PARTICIPLE	<i>mutadahrij-</i>	مُتَدْحِرٍ	<i>mutašayṭin-</i>	مُتَشْيَطٍ
VERBAL NOUN	<i>tadahruj-</i>	تَدْحِرُجٌ	<i>tašayṭun-</i>	تَشْيَطٌ

87.2 Form III of the quadrilateral—quite rare—corresponds formally to Form VII of the trilateral. The *-n-* is infixated between C₂ and C₃, however, rather than prefixed to the radical, IF 'ANLALA. An example is √SLTH *islant̄ha* '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 IF 'ALALLA. Examples are *iṭma'anna* 'to be calm, assured,' *iqṣa'arrā* 'to be horrified,' and *iṣma'azza* 'to be disgusted.'

PERFECT	<i>iṭma'anna</i>	اطمأنَّ	<i>iqṣa'arrā</i>	اقْسَعَرَ
IMPERFECT	<i>yaṭma'innu</i>	يَطْمَنَّ	<i>yaqṣa'irru</i>	يَقْسَعَرُ
PARTICIPLE	<i>muṭma'inn-</i>	مُطْمَنٌ	<i>muqṣa'irr-</i>	مُقْسَعٌ
VERBAL NOUN	<i>iṭmi'nān-</i>	اطمِنَانٌ	<i>iqṣi'rār-</i>	اقْسَعَارٌ

88 Impersonal Passives. Verbs such as *gaḍiba* 'alā 'to be angry with' and *raġiba 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.

<i>gaḍibtu 'alayhim</i> (act.)	غَضِبْتُ عَلَيْهِمْ	I got angry with them.
<i>gaḍiba 'alayhim</i> (pass.)	غَضِبَ عَلَيْهِمْ	They suffered wrath.
<i>al-maġdūbu 'alayhim</i> (pass. part.)	الْمَغْضُوبُ عَلَيْهِمْ	those who are the object of (someone's) wrath

ساجدوا للاصنام	<i>sajadū lil-'aṣnāmi</i>	They bowed down to the idols.
سُجِّد للاصنام	<i>sujida lil-'aṣnāmi</i>	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>raġibū fihā</i> (act.)	They desired her.
رُغب فيها	<i>ruġiba fihā</i> (pass.)	She was desired.
المرغوب فيها	<i>al-marġūbu fihā</i> (pass. part.)	the one (fem.) who is desired
اشار الى المرأة	<i>ašāra 'ilā l-mar'ati</i> (act.)	He pointed to the woman.
اشير الى المرأة	<i>ušīra 'ilā l-mar'ati</i> (pass.)	The woman was pointed to.
المرأة المشار اليها	<i>al-mar'atu l-mušāru 'ilayhā</i> (pass. part.)	the woman who is / was pointed to

Whereas verbs that are wholly intransitive (like *gaḍiba* 'to get angry') or complete transitives in and of themselves (like *ašāra* 'to make an indication') form impersonal passives only, transitive verbs like *ba'aθa* 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'aθūka 'ilayya</i>	They sent you to me.
بعثت الى	<i>bu'iθta 'ilayya</i>	You were sent to me.
اتيتكني بالكتاب	<i>'ataytāni bil-kitābi</i>	You brought me the book.
اتيت بالكتاب	<i>utītu 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'iθa 'ilayya</i>	I was sent to (for).
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اتى 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
فإنفسكم *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.¹

ما يفتح الله للناس من رحمة فلا ممسك لها *mā yaftahi llāhu lin-nāsi min rahmatin fa-lā mumsika lahā*
غفر له ما تقدم من ذنبه وما تأخر *gafara lahu mā taqaddama min ḍambihi 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 *hazina* (*a*) *huzn-* be sad, grieved

IV طمأن *itma' anna/yatma' innu* be tranquil, at peace, assured

عوذ *'āða* (*ū*) *ma'āð-* seek protection (*bi-* with) (*min* from); II *'awwaða* place someone (acc.) under the protection (*bi-* of) (*min* against); X *ista'āða* = G غاب *ğāba* (*i*) *ğayb-/ğiyāb-* be absent, vanish قر *qarra* (*a/i*) *qarr-* be cool; *qarrat* 'aynuhu he was glad, delighted (*bi-/fi* in) هلك *halaka* (*i*) *halāk-* perish, die; IV *'ahlaka* destroy, cause to perish; X *istahlaka* exhaust oneself وذر *WāðR* (no perfect) *yaðaru* leave; (+ jussive) let, allow ينس/ييأس *ya'isa* (*a*) *ya's-* despair, give up hope (*min* of); IV *'ay'asa* deprive of hope; X *istay'asa* = G

NOUNS

حزن/احزان *huzn-* pl 'ahzān- sorrow, grief صدقة/صدقات *ṣadaqat-* pl -āt- alms, charity غريب/غيوب *ğayb-* pl *ğuyüb-* that which is invisible, the transcendental / supernatural (realm) قرة العين *qurratu l-'ayni* joy, delight

OTHER

لار...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 ايتها النفس المطمئنة ارجعي الى ربك راضية مرضية فادخل في عبادي وادخل جنتي.
- ٢ الا ان اوليا الله لا خوف عليهم ولا هم يحزنون؟ الذين آمنوا و كانوا يتقوون لهم البشري في الحياة الدنيا وفي الآخرة.
- ٣ ولا يزالون يقاتلونكم حتى يردوكم عن دينكم إن استطاعوا ، ومن يرتد عنكم عن دينه فيميت وهو كافر.
- ٤ انفقوا من ما رزقناكم من قبل أن يأتي أحدهم الموت فيقول «رب لولا

¹For a *mā...min* clause with *mahmā*, see p. 190, §73.2, last example.

اَخْرَتْنِي¹ اِلَى اَجْلٍ قَرِيبٍ فَاصْدَقُ وَاكِنْ مِنَ الصَّالِحِينَ، وَلَنْ يُؤْخِرَ اللَّهُ نَفْسًا اِذَا جَاءَ اَجْلَهَا وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ.

٥ قُلْ اِنَّ الْمَوْتَ الَّذِي تَفَرَّوْنَ مِنْهُ فَانِهِ مَلَاقِيكُمْ ثُمَّ تُرْدَوْنَ اِلَى عَالَمِ الْغَيْبِ وَالشَّهَادَةِ فَيَبْيَنُوكُمْ بِمَا كَنْتُمْ تَعْمَلُونَ.

٦ تَلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٌ مُبِينٌ رِبِّا يَوْمًا يُوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ. ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا فَسُوفَ يَعْلَمُونَ وَمَا اهْلَكَنَا مِنْ قَرِيْبٍ اِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ.

٧ فَإِذَا قَرَأْتُ الْقُرْآنَ فَاسْتَعْذَ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.² اِنَّهُ لِيُسَّ لِهِ سَطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رِبِّهِمْ يَتَوَكَّلُونَ.

٨ عَذَابٌ أَصِيبَ بِهِ مِنْ أَشَاءَ وَرَحْمَتِي وَسَعَتْ كُلُّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقَوْنَ وَيَرْتَوْنَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يَؤْمِنُونَ.

٩ اَوْحَيْنَا اِلَى اُمِّ مُوسَى اَنَّ «اَرْضِعِيهِ فَإِذَا خَفَتْ عَلَيْهِ فَالْقِيَهُ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي». إِنَّا رَادَوْهُ اِلَيْكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ. فَرَدَدَنَاهُ اِلَى اُمِّهِ كَيْ تَقْرَأَ عَيْنَاهَا وَلَا تَحْزَنْ وَلَتَعْلَمَ اَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ اكْثَرَ النَّاسِ لَا يَعْلَمُونَ. وَلَا يَبلغُ اَشَدَّهُ وَاسْتَوْى آتَيْنَاهُ حَكْمًا وَعِلْمًا وَكَذَلِكَ نَجَزِي الْمُحْسِنِينَ.³

١٠ إِنَّا أَنْزَلْنَا التُّورَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ اسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شَهَادَهُ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ الْكَافِرُونَ.

(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.

¹*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.

²*Rajim-* stoned, accursed.

³*Arqā'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 اربعين سنة	<i>balağā 'arba'īna</i>	he attained (the age of) forty years
تسعة وتسعون اسمًا	<i>tis'atūn wa-tis'ūna</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	ماة	خمسة مائة	<i>xamsu-mi'atin</i>
200	مئتان	ستمائة	<i>sittu-mi'atin</i>
		سبعمائة	<i>sab'u-mi'atin</i>
300	ثلاثمائة	ثمانمائة	<i>θamāni-mi'atin</i>
400	أربعمائة	تسعمائة	<i>tis'u-mi'atin</i>

The hundreds are normally followed in construct by the *genitive singular* of the thing counted.

<i>mi'ata sanatin</i>	for a hundred years
<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.

<i>'alfu sanatin</i>	a thousand years
<i>θalāθatu 'ālāfin 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>wāhid(at)-</i> follows the singular as a regular attributive adjective	

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>išrūna</i>	60	ستون	<i>sittūna</i>
30	ثلاثون	<i>θalāθūna</i>	70	سبعون	<i>sab'ūna</i>
40	أربعون	<i>'arba'ūna</i>	80	ثمانون	<i>θamānūna</i>
50	خمسون	<i>xamsūna</i>	90	تسعون	<i>tis'ūna</i>

As sound masculine plurals, these numbers take genitive and accusative endings in *-īna*.

Compound numbers are formed from the declined units followed by *wa-* and the tens:

احد وعشرون	<i>'ahadun wa-'išrūna</i>	twenty-one (masc. nom.)
اثنان وعشرون	<i>iθnāni wa-'išrūna</i>	twenty-two (masc. nom.)
ثلاثة وعشرون	<i>θalāθatun wa-'išrūna</i>	twenty-three, &c.

Note that the ‘one’ in ‘twenty-one’ &c. is *'ahad-* (fem. *'ihdā*), 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>θalāθūna yawman</i>	thirty days
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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 ألاف وخمسة وستة فراسخ <i>arba'atu 'ālāfin wa-</i>	4506 leagues
<i>xamsu-mi' atin wa-</i> <i>sittatū farāsīxa</i>	
'الافان وسبعة عشر فرسخاً <i>alfāni wa-sab'atā-</i> <i>'ašara farsaxan</i>	2017 leagues
'الف ومائتا فرسخ <i>alfun wa-mi' atā</i> <i>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 ٣ ٤	٥ ٦	٧ ٨	٩ ١٠ ١١
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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.

أ	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	سـ	60	ذـ	700
وـ	6	عـ	70	ضـ	800
زـ	7	فـ	80	غـ	900
حـ	8	صـ	90	ظـ	1000
طـ	9	قـ	100		
يـ	10	رـ	200		

These numbers are indicated in the manuscript tradition by a *madda* or line placed over the numerical letters, e.g. شـ = شـتـ = 365.

Vocabulary

VERBS

توب *tāba* (*ū*) *tawbat-* turn away ('an from), renounce, relent, repent ('ilā towards)

شور *IV 'ašāra* + 'ilā make a sign, indicate

صوم *sāma* (*ū*) *siyām-/sawm-* fast

عد *'adda* (*u*) 'add- count, number

غلب *ğalaba* (*i*) *ğalabat-* subdue, vanquish

نكح *nakaħa* (*i*) *nikāħ-* marry

وضع *VI tawāda'* *a* be humble

NOUNS AND ADJECTIVES

الوف *'alf-* pl 'ālāf- /'ulūf- thousand

سنوات *sanat-* pl *sinūna / sanawāt-* year

أشهر *şahr-* pl *şuhūr-/aşhur-* month

عام/اعوام	'ām- pl 'a'wām- year
عدة	'iddat- number
مائة/مئات	mī'at- pl mī'āt- hundred
متتابع	mutatābi'- consecutive
مرار	marrat- pl -āt-/mirār- time, instance
مساكين	miskin- pl masākinu poor, unfortunate

Exercises

(a) Read and translate

- ١ افترقت اليهود على احدى وسبعين فرقة وتفرقت النصارى على اثنتين وسبعين فرقة وستفترق امتى على ثلاث وسبعين ملة كلها في النار الا واحدة. (حديث نبوى)
- ٢ يا ايها النبي حرض¹ المؤمنين على القتال - ان يكن منكم عشرون صابرون يغلبوا مائتين. وإن يكن منكم مائة يغلبوا الفاً. وإن يكن منكم ألف يغلبوا الفين باذن الله والله مع الصابرين.
- ٣ استغفروهم او لا تستغفروهم - إن تستغفروهم سبعين مرة فلن يغفر الله لهم. ذلك لأنهم كفروا بالله ورسوله والله لا يهدى القوم الفاسقين.
- ٤ فمن لم يستطع ذلك فصيام شهرين متتابعين فمن لم يستطع فاطعام ستين مسكيناً.
- ٥ الزانية والزاني فاجلدوا كل واحد منها مائة جلدة ولا تأخذكم بهما رأفة في دين الله إن كنتم تؤمنون بالله واليوم الآخر وليشهد عذابهما طائفه من المؤمنين. الزانى لا ينكح الا زانية او مشركة والزانة لا ينكحها الا زان او مشرك وحرم ذلك على المؤمنين. والذين يرموهن المحسنات ثم لم يأتوا باربعه شهداء فاجلدوهم ثمانين جلدة ولا تقبلوا لهم شهادة ابداً وائلنک هم الفاسقون الا الذين تابوا من بعد ذلك وأصلحوا فإن الله غفور رحيم.²
- ٦ ان الله خلق الارواح قبل الاجسام³ بالفی سنة.
- ٧ ان الله ينظر في كل يوم وليلة ثلاثة وستين نظرة الى قلب المؤمن.

¹Harrada encourage.²Jalada (i) flog; jaldat- lash; ra'fat- pity; ramā here means "cast aspersions, accuse"; muhsanat- chaste woman; 'aslaha reform.³Jism- pl 'ajsām- body.

- ٨ خيرٌ بين ان اكوننبياً ملكاً او اكوننبياً عبداً فاشار الى جبريل (عليه السلام) ان «تواضع» فقلت «بل اكوننبياً عبداً - اشبع يوماً واجرع يوماً». ¹
- ٩ ان عدّ الشهور عند الله اثنا عشر شهرًا في كتاب الله يوم خلق السموات والارض.
- ١٠ وما كان المؤمن ان يقتل مؤمناً الا خطأ ومن قتل مؤمناً خطأ فتحrir رقبة مؤمنة ودية مسلمة الى اهلها الا ان يصدقوا فإن كان من قوم عدو لكم وهو مؤمن فتحrir رقبة مؤمنة وإن كان من قوم بينكم وبينهم ميثاق فدية مسلمة الى اهلها وتحrir رقبة مؤمنة فعن لم يوجد فصيام شهرين متتابعين توبة من الله وكان الله عليماً حكماً.²

¹Xayyara give a choice; šabi'a be satiated, full.²Harrara manumit, set free; raqabat- slave; diyat- bloodmoney; tatāba'a be consecutive.

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 chiastic 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 *sādis-* '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	ال السادس	<i>as-sādisu</i>
2nd	الثاني	<i>aθ-θānī</i> (m)	7th	السابع	<i>as-sābi'u</i>
	الثانية	<i>aθ-θāniyatū</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-hādiya</i> 'ašara
الثاني عشر	<i>aθ-θāniya</i> 'ašara
الثالث عشر	<i>aθ-θāliθa</i> 'ašara
الرابع عشر	<i>ar-rābi'a</i> 'ašara

and so on.

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</i>	the 14th section
في الليلة التاسعة عشرة	<i>fi l-laylati t-tāsi'ata</i>	on the 19th night
الجزاء الحادي والعشرون	<i>al-juz'u l-hādī 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'L- (more common in post-Koranic). The plural of both is on the pattern 'AFĀL-. As in most languages, 'half' is a suppletion form and has nothing to do with the number 'two.'

1/2	نصف	<i>nisf-</i>	ثلاثة اربع	<i>θalāθatu 'arbā'in</i>
1/3	ثلث	<i>θul(u)θ-</i>	خمسة اسداس	<i>xamsatu 'asdāsin</i>
2/3	ثلثان	<i>θul(u)θāni</i>	سبعة اعشاد	<i>sab'atu 'a'sarin</i>

rub'u l-'ardi l-maskūnu دبع الارض المسكنون

the inhabited quarter of the earth

في ثلثي الجزء *fi ̥θul(u)θayi l-juz'i*

in two thirds of the section

Above 'a tenth,' fractions must be expressed peripherastically.

وزعموا ان جرم القر	<i>wa-za amū 'anna</i>	And they have asserted that the
جزء من تسعه وثلاثين	<i>jirma l-qamari</i>	mass of the moon is
جزءاً وربع جزء من جرم	<i>juz'un min tis'atin</i>	one part of $39\frac{1}{4}$
الارض	<i>wa-θalāθīna juz'an</i>	parts of the earth's mass (i.e., $\frac{1}{39.25}$ of
	<i>wa-rub'i juz'in min jirmi l-'ardi</i>	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	<i>fa-daxalū maθnā wa-</i>	And they entered two
ورباع	<i>θulāθa wa-rubā'a</i>	by two, three by three, and four by four.

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>ṣafar-</i>	شعبان	<i>ṣa'bānu</i>
ربع الاول	<i>rabi'u l'-awwalu</i>	رمضان	<i>ramaḍānu</i>
ربيع الثاني	<i>rabi'u θ-θāni</i>	Shawal	<i>ṣawwālu</i>
رمادي الاولى	<i>jumāda l'-ūlā</i>	ذو القعدة	<i>ðu l-qā'dati</i>
رمادي الاخري	<i>jumāda l'-āxiratu</i>	ذو الحجة	<i>ðu l-hijjati</i>

Since the year is lunar, it bears no readily discernable relation to the solar year and falls $11\frac{1}{4}$ 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>ha{j}ja (u) hajj-</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>waṣṣā</i> & IV <i>'awṣā</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>ðakar-</i>	male
طيب	<i>tayyib-</i>	good, pleasant, agreeable; <i>tib-</i> perfume, pleasant aroma
نصف	<i>nisf-</i>	half
وصية / وصايا	<i>waṣīyat-</i> pl <i>waṣāyā</i>	bequest, legacy; directive, commandment

Exercises

(a) Read and translate:

١. لقد كفر الذين قالوا ان الله ثالث ثلاثة.
٢. قال النبي «حُبِّبَ إِلَيْهِ مِنْ دِنِّكُمْ ثَلَاثَ - الطَّيِّبُ وَالنَّسَاءُ وَجَعَلْتُ قَرْةَ عَيْنِي فِي الصَّلَاةِ».
٣. وإن خفتم الا تقسطوا في البتامى فانكجروا ما طاب لكم من النساء مثني وثلاث ورباع.^١
٤. يستعجلونك بالعذاب ولن يخلف الله وعده وإن يوماً عند ربك كالف

¹ *Aqsa'a fi* be equitable to.

سنة ما تدعون.
ه سأل سائل بعذاب واقع للكافرين - ليس له دافع من الله ذي المعارض -
تعرج الملائكة والروح اليه في يوم كان مقداره خمسين الف سنة فاصبر
صبراً جميلاً إنهم يرونك بعيداً ونراه قريباً - يوم تكون السماء كالمهل وتكون
الجبال كالهن.¹

٦ يوصيكم الله في اولادكم - للذكر مثل حظ الاشرين. فإن كن نساء فوق
اثنتين فلهم ثلثا ما ترك. وإن كانت واحدة فلها النصف. ولابويه لكل واحد
منهما السادس مما ترك إن كان له ولد. فإن لم يكن له ولد وورثه أبواه فلأمه
الثالث. فإن كان له اخوة فلأمه السادس من بعد وصية يوصى بها ودين.²
٧ ولكن نصف ما ترك ازواجكم إن لم يكن لهم ولد. فإن كان لهم ولد فلهم
الرابع مما ترك من بعد وصية يوصى بها او دين. ولهم 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 كللة او امرأة وله اخ او اخت
فلكل واحد منها السادس. فإن كانوا اكثراً من ذلك فهم شركاء في الثالث
من بعد وصية يوصى بها ودين غير مشار - وصية من الله والله عليم حكيم.³

Supplementary Readings from the Hadith Literature

(Glossed words marked with asterisks)

I. The First Three Sent to Hell

عن * أبي هريرة (رضي الله عنه) عن النبي (صلى الله عليه وسلم)
قال إن الله تبارك وتعالى إذا كان يوم القيمة ينزل إلى العباد
ليقضى بينهم وكل أمة جائية * فأول من يدعونه رجل جمع * القرآن
ورجل قُتل في سبيل الله ورجل كثير المال. فيقول الله للقارئ «ألم
أعلمك ما أنزلت على رسولي؟» قال «بلى يا رب» قال «فماذا عملت
فيما علمت؟» قال «كنت أقوم به آناء الليل وأناء النهار» فيقول
الله له «كذبت» وتقول له الملائكة «كذبت» ويقول الله «بل أردت أن
يقال إن فلاناً قارئ فقد قيل ذاك» *

فيؤتى بصاحب المال فيقول الله له «ألم أوسع عليك حتى لم أدعك
تحتاج * إلى أحد؟» قال «بلى يا رب» قال «فما عملت فيما آتيتك؟»
قال «كنت أصل الرحم * وأتصدق» فيقول الله له «كذبت» وتقول له
الملائكة «كذبت» ويقول الله تعالى «بل أردت أن يقال فلان جoward * ،
فقد قيل ذاك»

'an in a hadith indicates a transmitter

jaθā (ū) bend the knee

jama'a (a) l-qur'āna memorize the

Koran

fimā = fī mā with regards to that which

'ānā'a throughout

ðāka variant of ðālika

wada'a (a) let (+ imperf. ind.)

ihtāja 'ilā be in need of

wasala (i) r-raḥima maintain family
ties

jawād- generous

¹Ma'raj-/ma'āriju height; 'araja (u) ascend; muhl- molten metal; 'ihn- tufts of wool.

²Hazz- portion; dayn- debt.

³Kalālat- distant heir.

ويؤتي بالذى قُتل فى سبيل الله فيقول الله له «فيماذا قتلت؟»
فيقول «أمرت بالجهاد» فى سبilk فقاتلـت حتى قـلت» فيقول الله
تعالى له «كذبت» وتقول له الملائكة «كذبت» ويقول الله «بل اردت ان
يقال فلان جرىءَ * فقد قيل ذاك»
ثم ضرب رسول الله صلى الله عليه وسلم على ركبتيه * فقال «يا ابا
هريرة اولـنـكـ الـلـاثـةـ اـوـلـ خـلـقـ اللـهـ تـسـعـرـ * بـهـمـ النـارـ يـوـمـ الـقيـامـةـ».

jihād- holy war
jari'- bold, courageous
rukbat- knee

tasa'"ara (*issa'*"ara, see §67.3) *bi-* be
kindled with

II. Intercession on Judgment Day

عن آنس (رضي الله عنه) عن النبي (صلى الله عليه وسلم) قال:
يجتمع * المؤمنون يوم القيمة فيقولون «لو استشفـعـنـاـ إـلـىـ رـيـنـاـ»
فيأتـونـ آدمـ فيـقـولـونـ «أـنـتـ أـبـوـ النـاسـ». خـلـقـ اللـهـ بـيـدـهـ وـاسـجـدـ لـهـ
ملـائـكـتـهـ وـعـلـمـ اـسـمـاءـ كـلـ شـيـءـ فـاشـفـعـ * لـنـاـ عـنـدـ رـبـكـ حـتـىـ يـرـيـحـنـاـ *
مـنـ مـكـانـنـاـ هـذـاـ» فيـقـولـ «لـسـتـ هـنـاكـمـ * وـيـذـكـرـ ذـنـبـنـاـ فـيـسـتـحـيـيـ *
فـيـقـولـ «أـوـتـواـ نـوـحـاـ فـاـنـهـ أـوـلـ رـسـوـلـ بـعـثـهـ اللـهـ إـلـىـ أـهـلـ الـأـرـضـ» فـيـأـتـونـهـ
فـيـقـولـ «لـسـتـ هـنـاكـمـ». أـوـتـواـ مـوـسـىـ عـبـدـ اللـهـ كـلـمـهـ اللـهـ وـاعـطـاهـ التـورـةـ»
فـيـأـتـونـهـ فـيـقـولـ «لـسـتـ هـنـاكـمـ * وـيـذـكـرـ قـتـلـ النـفـسـ بـغـيرـ نـفـسـ *
فـيـسـتـحـيـيـ مـنـ رـبـهـ فـيـقـولـ «أـوـتـواـ عـيـسـىـ عـبـدـ اللـهـ وـرـسـوـلـهـ وـكـلـمـهـ اللـهـ
وـرـوـحـهـ» فـيـأـتـونـهـ فـيـقـولـ «لـسـتـ هـنـاكـمـ». أـوـتـواـ مـحـمـداـ صـلـيـ اللـهـ عـلـيـهـ وـسـلـمـ

ijtama'a be gathered
law (optative) "if only we could"
istaʃfa''ilā seek intercession with
ʃafa'a (a) intercede
'arāha relieve
lastu hunākum "I'm not in a position to
help you" (for the -kum ending on
hunāka "there," see p. 110, note 3)

istahyā be ashamed
xalil- friend (*Xalilu llāhi* is Abraham's
epithet)
qatlu n-nafsi bi-ğayri nafsin "to take a
life other than in compensation for
another" (for the circumstances of
Moses' murder of an Egyptian, see
Kor. 28:15–19)

عبدًا غـرـرـ اللـهـ لـهـ ماـ تـقـدـمـ مـنـ ذـنـبـهـ وـماـ تـاخـرـ * فـيـأـتـونـنـيـ * فـأـنـطلـقـ
حتـىـ أـسـتـاذـنـ عـلـىـ رـبـيـ فـيـؤـذـنـ. فـاـذـ رـاـيـتـ رـبـيـ وـقـعـتـ * سـاجـدـاـ
فـيـدـعـنـيـ * مـاـ شـاءـ اللـهـ. ثـمـ يـقـالـ «أـرـفـعـ * رـأـسـكـ وـسـلـ * ، تـعـطـهـ. وـقـلـ،
يـسـمـعـ. وـاـشـفـعـ، تـشـفـعـ». فـأـرـفـعـ رـأـسـيـ فـأـحـمـدـهـ بـتـحـمـيدـ يـعـلـمـنـيـ ثـمـ
أـشـفـعـ فـيـحـدـ * لـىـ حـدـاـ فـادـخـلـهـ الـجـنـةـ. ثـمـ أـعـوـدـ إـلـىـ رـاـيـتـ رـبـيـ
مـثـلـهـ ثـمـ أـشـفـعـ فـيـحـدـ لـىـ حـدـاـ فـادـخـلـهـ الـجـنـةـ. ثـمـ أـعـوـدـ الـثـالـثـةـ ثـمـ أـعـوـدـ
الـرـابـعـةـ فـاقـولـ «مـاـ بـقـىـ * فـيـ النـارـ إـلـاـ مـنـ حـبـسـهـ» الـقـرـآنـ وـوـجـبـ * عـلـيـهـ
الـخـلـودـ *.

mā taqaddama min ḥambihī wa-mā ta'axxara "his sins past and future"
(see §89)

ya'tūnāni 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
conditional in which the protasis is
imperative.

hamida (a) praise; *hammada* extol
hadda (u) hadd- limit
baqiya (ā) remain
habasa (i) confine, keep back
wajaba (i) 'alā be incumbent upon

III. The Prophet's Ascension to Heaven

حدـثـنـاـ شـيـبـانـ بـنـ فـرـوـخـ. حدـثـنـاـ حـمـادـ بـنـ سـلـمـةـ. حدـثـنـاـ ثـابـتـ
الـبـنـانـيـ عنـ آـنـسـ بـنـ مـالـكـ اـنـ رـسـوـلـ اللـهـ صـلـيـ اللـهـ عـلـيـهـ وـسـلـمـ قالـ:
أـتـيـتـ بـالـبـرـاقـ * وـهـوـ دـاـبـةـ اـبـيـضـ طـوـيـلـ * فـوـقـ الـحـمـارـ * وـدـوـنـ
الـبـغـلـ * يـضـعـ حـافـرـهـ عـنـدـ مـنـتـهـىـ طـرـفـهـ * . قالـ فـرـكـبـتـ * حـتـىـ أـتـيـتـ

burāq- Buraq, the mythical animal on
which the Prophet ascended into
heaven; it is often depicted as a
winged horse with head of a
human female
tawil- tall
himār- donkey

bağl- mule
hāfr- hoof
yāda'u hāfirahu 'inda muntahā tarfihi
"which in one step could go as far as
it could see"
rakiba (a) ride, mount

بيت المقدس*. قال فريطته* بالحلقة* التي يربط بها الانبياء. قال ثم دخلت المسجد فصلَّى فيه ركعتين*. ثم خرجت فجاءنى جبريل عليه السلام ببأناه* من خمر* واناء من لبن* فاخترت اللبن فقال جبريل «اخترت الفطرة**»

ثم عرجَ بى الى السماء الاولى فاستفتحَ جبريل فقيل له «من انت؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد بعث الله اليه؟» قال «قد بعث الله اليه» ففتح لنا فاذا انا بآدم فرحبَ بى ودعا لي بخير.

ثم عرج بنا الى السماء الثانية فاستفتح جبريل عليه السلام فقيل «من انت؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد بعث الله اليه؟» قال «قد بعث الله اليه» ففتح لنا فاذا انا بابنی الخالة* عيسى ابن مريم ويحيى* بن زكرياء صلوات الله عليهما فرحبَا ودعوا لي بخير.

ثم عرج بى الى السماء الثالثة فاستفتح جبريل عليه السلام فقيل «من انت؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد بعث الله اليه؟» قال «قد بعث الله اليه» ففتح لنا فاذا انا بيوسف اذا هو قد أعطى شطر الحسن* فرحب ودعا لي بخير.

ثم عرج بنا الى السماء الرابعة فاستفتح جبريل عليه السلام فقيل «من هذا؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد بعث الله اليه؟» قال «قد بعث الله اليه» ففتح لنا فاذا انا بادريس فرحب

baytu l-maqdisi Jerusalem

rabata (i) tie

halqat- (hitching) ring

rak'at- kneeling

'ina' - vessel

xamr- wine

laban- milk

fīrat- innate disposition (to Islam)

'araja (u) ascend

istafāha ask for something to be

opened, request admittance

fataha (a) open

rahhaba 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-husn half of (all) beauty

ودعا لي بخير. قال الله عز وجلَ وَرَفَعْنَاهُ مَكَانًا عَلَيْنَا (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 الله اليه؟» قال «قد بعث الله اليه» ففتح لنا فاذا انا بهرون فرحب ودعا لي بخير.

ثم عرج بى الى السماء السادسة فاستفتح جبريل عليه السلام قيل «من هذا؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد بعث الله اليه؟» قال «قد بعث الله اليه» ففتح لنا فاذا انا بموسى فرحب ودعا لي بخير.

ثم عرج بى الى السماء السابعة فاستفتح جبريل فقيل «من هذا؟» قال «جبريل» قيل «ومن معك؟» قال «محمد» قيل «وقد بعث الله اليه؟» قال «قد بعث الله اليه» ففتح لنا فاذا انا بابراهيم مسندًا ظهره* الى البيت المعمور* واذا هو يدخله كل يوم سبعون الف ملك لا يعودون اليه.

ثم ذهب بى الى السدرة المتهى* واذا ورقها كاذان الفيلة* واذا ثمرها* كالقلال*. قال فلما غشتها* من امر الله ما غشى تغيرت* فما احد من خلق الله يستطيع ان ينعتها* من حسنها. فأوحى الله الى ما اوحى. ففرض* على خمسين صلة في كل يوم وليلة.

نزلت الى موسى فقال «ما فرض ربك على امتك؟» قلت «خمسين صلة» 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'bā in heaven

as-sidratu l-muntahā the heavenly lotus-tree

filat- elephant

θamar- fruit

qullat- pl *qilāl-* jug

gašiya (ā) cover

tağayyara change (int.)

na'ata (a) describe

farada (i) ordain, assign

xaffafa lighten, reduce

'afāqa bear, endure

ذلك فإني قد بلوت * بنى اسرئيل وخبرتهم" قال فرجعت الى ربى
فقلت "يا رب خف 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 ربى تبارك وتعالى وبين موسى عليه السلام
حتى قال "يا محمد إنهم خمس صلوات كل يوم وليلة. لكل صلاة
عشر فذلك خمسون صلاة. ومن هم * بحسنة فلم يعملاها كتبت له
حسنة، فإن عملاها كتبت له عشرة. ومن هم * بسيئة فلم يعملاها لم
يكتب شيئاً فإن عملاها كتبت سينية واحدة"

قال فنزلت حتى انتهيت * الى موسى فأخبرته فقال "ارجع الى ربك
فاسأله التخفيف" فقال رسول الله "فقلت قد رجعت الى ربى حتى
استحبيت * منه"

balā (ū) put to the test
haṭṭa (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'AL-

1a. plural 'AF'ĀL-

انف/آناف	رب/ارباب	قول/اقوال	نهر/انهار
حي/احياء	زوج/ازواج	قوم/اقوام	يوم/ايات
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	وجه/وجوه	قلب/قلوب	شيخ/شيخوخ
حق/حقوق	كنز/كنوز	عقل/عقول	

1c. plural FI'ĀL-

1d. plural 'AF'UL-

1e. plural FAWĀ'ILU

عبد/عباد	مرة/مرار
----------	----------

شهر/أشهر	نجم/انجم
----------	----------

عين/اعين	نفس/انفس
----------	----------

2. Singular FA'AL- (FA'IL-/FA'UL-/FU'UL-; FĀL- for C_{2w})

2a. plural 'AF'ĀL- ('Ā'ĀL- for C₁)

اجل/آجال	اذن/آذان
احد/آحاد	باب/ابواب

نبأ/انباء	قراء/اقمار	صنم/اصنام	بصر/ابصار
هوى/اهواء	مال/اموال	عام/اعوام	حجر/احجار
ورق/اوراق	مثل/امثال	عدد/اعداد	خبر/اخبار
ولد/اولاد	مرض/امراض	عقب/اعقاب	ذكر/اذكار
		عمل/اعمال	شجر/اشجار
مطر/امطار			

2b. plural FI'AL- ماء/مياه

2c. plural FU'UL- ملك/ملوك

3. Singular FU'L-/FI'L-/FA'L-

3a. plural FU'AL-/FI'AL-

ملة/ملل

قصة/قصص

قرية/قرى

امة/امم

فرقة/فرق

3b. plural 'AF'AL-

قبل/اقبال

دين/اديان

حکم/احکام

جسم/اجسام

حین/احیان

جزء/اجزاء

حزن/احزان

سن/اسنان

دبر/ادبار

دبر/ادبار

3b. plural FU'UL- علم/علوم

برج/بروج

4. Singular FA'IL- (FA'AL-)

4a. plural FU'AL- کافر/کفار

حاکم/حکام

4b. plural FAWĀ'ILU فاکہ/فواک

طاقة/طوانف

آدم/اودام

آخرة/اوآخر

عالی/عوالم

دابة/دواب

4c. plural 'AF'AL- صاحب/اصحاب

4d. plural FU'AT- قاض/قضاة

داعي/دعاه

5. Singular FA'IL-

5a. plural FI'AL- کثیر/کثار

قليل/قلال

صغير/صغر

کبیر/کبار

عظیم/عظم

5b. plural FU'ALĀ'U

بريء/براء	شهيد/شهداء	غريب/غرباء	بريء/براء
شريك/شركاء	علماء/علماء	وكيل/ وكلاء	شريك/شركاء
جديد/جدد	سيبل/سبل	مدينة/مدن	جديد/جدد
			5d. plural 'AF'ILĀ'U ('AFILLĀ'U for doubled roots)

2b. plural FI'AL- رجل/رجال

2c. plural FU'UL- ملوك

بريء/بريء	عزيز/اعزاء	قوى/اقوياء	بريء/بريء
تفيق/اتقياء	نبي/انبياء	غنى/اغنياء	تفيق/اتقياء
شديد/اشداء	ولي/وليات	قليل/اقلاء	شديد/اشداء
			5e. plural FA'Ā'ILU (for singular FA'ILAT-)

حديقة/حدائق	صغيرة/خلائق	عظيمة/عطائم	حديقة/حدائق
		مدينة/مدنان	خليقة/خلائق

5f. plural FA'ĀLĀ ميت/موتي

5g. plural FA'ĀLĀ يتيم/يتامي

5h. plural 'AF'ĀL- يمين/ایمان

5i. plural 'AFĀ'ILU حدیث/احادیث

5j. plural 'AFILLAT- ذليل/اذلة

6. Singular FI'ĀL-/FA'ĀL-/FU'ĀL-

6a. plural 'AF'ILAT- سؤال/اسئلة

عداوة/اعذبة

طعام/اطعمة

مكان/امکنة

متاع/امتعة

سلاح/اسلحة

6b. plural FA'Ā'ILU بضاعة/بضائع

كتاب/كتب

6d. plural 'AFĀ'ILU مكان/اماكن

7. Singular FA'ŪL-

7a. plural 'AF'ĀL- عدو/اعداء

رسول/رسل

8. Singular 'AF'ALU (m), FA'LĀ'U (f), pl FU'L- for colors/defects

اعي/عي	اسود/سود	احمر/حمر	ابكم/بكم
صم	اصم	اخضر/خضر	بيض/بيض

9. Singular 'AF'ALU (m), FU'LĀ (f) for all elatives

آخر/آخرون	'AFĀ'ILU and/or 'AF'ALŪNA
اكبر/اكابر اكبرون	
آخرى/اخريات	FU'AL- and/or FU'LAYĀT-
كبيرى/كبير كباريات	

10. Anomalous noun types

10a. apparently biliteral in singular, C ₃ obscured in plural 'AF'Ā'	اسم/اسماء	اب/آباء	ابن/اباء
10b. apparently biliteral in singular, FI'LAT- in plural	اخ/اخرة		
10c. plural FI'LĀN-	نار/نيران	اخ/اخوان	
10d. anomalous feminine plurals in -ĀT-	ام/امهات	اخت/اخوات	بنت/بنات
10e. anomalous plurals in 'AFĀ'IN / FA'ĀLIN	ارض/اراضٍ	اهل/اهالٍ	يد/ايدٍ
	اسم/اسماً	ليلة/ليلٍ	
10f. C ₃ obscured in singular, plural FA'AWĀT-	زكاة/زكوات	صلوة/صلوات	سنة/سنوات

Quadrilateral Types

11. Plural FA'ĀLILU / MAFĀ'ILU, for all quadrilateral singu-lars with *short* vowel between C₃ and C₄.

مولى/موالٍ	فتوى/فتاوٍ	اصبع/اصبابٍ	كوكب/كوكبٍ

ملك (ملأك)/ملائكة، ملائكة

12. Plural FA'ĀLILU / MAFĀ'ILU, for all quadrilateral singu-lars with *long* vowel between C₃ and C₄.

سلطان/سلطانين	مسكين/مساكين قربان/قربان
شيطان/شياطين	

Locator Index for Broken-Plural Types

I. Triptote Types

'AFĀ'IN 10e	افاع
'AFĀ'ILU 6d, 9a	افاعل
'AFĀ'ILU 5i	افاعيل
'AF'ILĀ'U 5d	افلاء
FA'ĀLIN 10e	فعال
FA'ĀLILU 11	فعالل
FA'ĀLILU 12	فعاليل
FA'Ā'ILU 5e, 6b	فعائل
FU'ALĀ'U 5b	فعلاء
FAWĀ'ILU 1e, 4b	فواعل
MAFĀ'ILU 11	مفاعل
MAFĀ'ILU 12	مفاعيل

III. Indeclinable Types

FA'ĀLĀ 5g	فعالي
FA'LĀ 5f	فعل

II. Diptote Types

Appendix B

The Inflection of Weak-lām, Hollow and Geminate Verbs

	Weak-lām	Weak-lām	Weak-lām	Hollow	Geminate
	I	II	III		
Perfect					

Singular	3 m	رَمَى	لَقَى	دَعَا	قَالَ	دَلَّ
	f	رَمَتْ	لَقَيْتَ	دَعَتْ	قَالَتْ	دَلَّتْ
	2 m	رَمِيتَ	لَقِيتَ	دَعَوتَ	قُلْتَ	دَلَّتَ
	f	رَمِيتَ	لَقِيتَ	دَعَوتَ	قُلْتَ	دَلَّتَ
	1 c	رَمِيتَ	لَقِيتَ	دَعَوتَ	قُلْتَ	دَلَّتَ
Dual	3 m	رَمَيَا	لَقَيَا	دَعَوَا	قَالَا	دَلَّا
	f	رَمَتَا	لَقَيْتَا	دَعَتَا	قَالَتَا	دَلَّتَا
	2 c	رَمِيتَمَا	لَقِيتَمَا	دَعَوتَمَا	قُلْتَمَا	دَلَّتَمَا
Plural	3 m	رَمَوْا	لَقَوْا	دَعَوْا	قَالُوا	دَلُّوا
	f	رَمِينَ	لَقِينَ	دَعَونَ	قُلْنَ	دَلَّنَ
	2 m	رَمِيْثُمْ	لَقِيْثُمْ	دَعَوْتُمْ	قُلْشُمْ	دَلَّشُمْ
	f	رَمِيْثُنْ	لَقِيْثُنْ	دَعَوْتُنْ	قُلْشُنْ	دَلَّشُنْ
	1 c	رَمِيْنا	لَقِيْنا	دَعَوْنَا	قُلْنَا	دَلَّنَا

Imperfect Indicative

Singular	3 m	يَرْمِي	يَلْقَى	يَدْعُو	يَقُولُ	يَدْلِلُ
	f	يَرْمِي	يَلْقَى	يَدْعُو	يَقُولُ	يَدْلِلُ
	2 m	يَرْمِي	يَلْقَى	يَدْعُو	يَقُولُ	يَدْلِلُ
	f	يَرْمِيْنِ	يَلْقَيْنِ	يَدْعِينَ	يَقُولِينَ	يَدْلِيْنِ
	1 c	أَرْمِي	أَلْقَى	أَدْعُو	أَقُولُ	أَدْلِلُ
Dual	3 m	يَرْمِيَانِ	يَلْقَيَانِ	يَدْعُوَانِ	يَقُولُانِ	يَدْلِلُانِ
	f	يَرْمِيَانِ	يَلْقَيَانِ	يَدْعُوَانِ	يَقُولُانِ	يَدْلِلُانِ

Plural	2 c	تَرْمِيَانِ	تَلْقَيَانِ	تَدْعُوَانِ	تَقُولُانِ	تَدْلِلُانِ
	3 m	يَرْمُونَ	يَلْقُونَ	يَدْعُونَ	يَقُولُونَ	يَدْلُونَ
	f	يَرْمِينَ	يَلْقِينَ	يَدْعِينَ	يَقُولِينَ	يَدْلِينَ
	2 m	تَرْمُونَ	تَلْقُونَ	تَدْعُونَ	تَقُولُونَ	تَدْلُونَ
	f	تَرْمِينَ	تَلْقِينَ	تَدْعِينَ	تَقُولِينَ	تَدْلِينَ
	1 c	نَرْمِي	نَلْقِي	نَدْعُو	نَقُولُ	نَدْلُ

Subjunctive

Singular	3 m	يَرْمِي	يَلْقَى	يَدْعُو	يَقُولُ	يَدْلِلُ
	f	تَرْمِي	تَلْقَى	تَدْعُو	تَقُولَ	تَدْلُ
	2 m	تَرْمِي	تَلْقَى	تَدْعُو	تَقُولَ	تَدْلُ
	f	تَرْمِي	تَلْقَى	تَدْعِي	تَقُولِي	تَدْلِي
	1 c	أَرْمِي	أَلْقِي	أَدْعُو	أَقُولُ	أَدْلِلُ
Dual	3 m	يَرْمِيَانِ	يَلْقَيَانِ	يَدْعُوَانِ	يَقُولُانِ	يَدْلِلُانِ
	f	تَرْمِيَانِ	تَلْقَيَانِ	تَدْعُوَانِ	تَقُولُانِ	تَدْلِلُانِ
	2 c	تَرْمِيَانِ	تَلْقَيَانِ	تَدْعُوَانِ	تَقُولُانِ	تَدْلِلُانِ
Plural	3 m	يَرْمُوا	يَلْقُوا	يَدْعُوا	يَقُولُوا	يَدْلُوا
	f	يَرْمِينَ	يَلْقِينَ	يَدْعِينَ	يَقُولِينَ	يَدْلِينَ
	2 m	تَرْمُوا	تَلْقُوا	تَدْعُوا	تَقُولُوا	تَدْلُوا
	f	تَرْمِينَ	تَلْقِينَ	تَدْعِينَ	تَقُولِينَ	تَدْلِينَ
	1 c	نَرْمِي	نَلْقِي	نَدْعُو	نَقُولُ	نَدْلُ

Jussive

Singular	3 m	يَرْمِم	يَلْقَم	يَدْعُم	يَقُولُم	يَدْلِلم
	f	تَرْمِم	تَلْقَم	تَدْعُم	تَقُولُم	تَدْلِلم
	2 m	تَرْمِم	تَلْقَم	تَدْعُم	تَقُولُم	تَدْلِلم
	f	تَرْمِم	تَلْقَم	تَدْعِي	تَقُولِيم	تَدْلِيل
	1 c	أَرْمِم	أَلْقَم	أَدْعُم	أَقُولُم	أَدْلِيل
Dual	3 m	يَرْمِيَانِ	يَلْقَيَانِ	يَدْعُوَانِ	يَقُولُانِ	يَدْلِلُانِ
	f	تَرْمِيَانِ	تَلْقَيَانِ	تَدْعُوَانِ	تَقُولُانِ	تَدْلِلُانِ

	2 c	تَرْمِيَا	تَلْقِيَا	تَدْعُوا	تَقُولَا	تَدْلَا						
Plural	3 m	يَرْمَوْا	يَلْقَوْا	يَدْعُوا	يَقُولُوا	يَدْلُوا	masc. dual	مَرْمِيَانِ	مَدْعَوْانِ	مَقْوَلَانِ	مَدْلُولَانِ	مَدْلُولَاتِ
	f	يَرْمِيَنَ	يَلْقِيَنَ	يَدْعُونَ	يَقُلنَ	يَدْلَنَ	fem. dual	مَرْمِيَتَانِ	مَدْعَوْتَانِ	مَقْوَلَتَانِ	مَدْلُولَتَانِ	مَدْلُولَاتَ
	2 m	تَرْمَوْا	تَلْقَيَنَ	تَدْعُوا	تَقُولُوا	تَدْلُوا	masc. pl.	مَرْمِيَنَ	مَدْعَوْنَ	مَقْوَلُونَ	مَدْلُولُونَ	مَدْلُولُونَ
	f	تَرْمِيَنَ	تَلْقِيَنَ	تَدْعُونَ	تَقُلنَ	تَدْلَنَ	fem. pl.	مَرْمِيَاتِ	مَدْعَوْاتِ	مَقْوَلَاتِ	مَدْلُولَاتِ	مَدْلُولَاتِ
	1 c	نَرْم	نَلْقَ	نَدْعَ	نَقْلَ	نَدْلُ / نَدْلَنَ						
Imperative												
Singular	m	أَرْم	الْقَ	أَدْعَ	قُلْ	دُلْ / أَدْلَلْ						
	f	أَرْمِي	الْقِيَ	أَدْعِي	قُولِي	دُلِي						
Dual		أَرْمِيَا	الْقِيَا	أَدْعَا	قُلَا	دُلَا						
Plural	m	أَرْمَوْا	الْقَوْا	أَدْعُوا	قُولُوا	دُلُوا						
	f	أَرْمِيَنَ	الْقِيَنَ	أَدْعُونَ	قُلنَ	أَدْلَنَ						
Passive												
Perfect		رُمِيَ	لُقِيَ	دُعِيَ	قِيلَ	دُلْ (دُلْتَ)						
Imperfect		يُرْمِي	يُلْقِي	يُدْعَى	يُقَالُ	يُدَلُّ						
Active Participles												
Singular masc.		رَام	لَاق	دَاع	قَاتِلٌ	دَالٌ						
Singular fem.		رَامِيَة	لَاقِيَة	دَاعِيَة	قَاتِلَة	دَالَّة						
Dual masc.		رَامِيَانِ	لَاقِيَانِ	دَاعِيَانِ	قَاتِلَانِ	دَالَّانِ						
Dual fem.		رَامِيَتَانِ	لَاقِيَتَانِ	دَاعِيَتَانِ	قَاتِلَتَانِ	دَالَّاتَانِ						
Plural masc.		رَامُونَ	لَاقِونَ	دَاعُونَ	قَاتِلُونَ	دَالُونَ						
Plural fem.		رَامِيَاتِ	لَاقِيَاتِ	دَاعِيَاتِ	قَاتِلَاتِ	دَالَّاتِ						
Passive Participles												
masc. sing.		مَرْمِي	مَلْقِي	مَدْعُو	مَقْوَلُ	مَدْلُولُ						
fem. sing.		مَرْمِيَة	مَلْقِيَة	مَدْعُوَة	مَقْوَلَة	مَدْلُولَة						

Appendix C: Synopses of the Increased Forms

ROOT TYPE	FORM I	FORM II	FORM III	FORM IV	FORM V	FORM VI	FORM VII	FORM VIII	FORM IX	FORM X
1. Sound Trilateral										
perf. act.	يُقْتَلُ	يُقْتَلَ	يُقْتَلَ	يُقْتَلَ						
perf. pass.	يُقْتَلُ	يُقْتَلَ	يُقْتَلَ	يُقْتَلَ						
impf. act.	يُقْتَلُ	يُقْتَلَ	يُقْتَلَ	يُقْتَلَ						
impf. pass.	يُقْتَلُ	يُقْتَلَ	يُقْتَلَ	يُقْتَلَ						
subj. act.	يُقْتَلَ	يُقْتَلَ	يُقْتَلَ							
juss. act.	يُقْتَلَ	يُقْتَلَ	يُقْتَلَ							
impt.	يُقْتَلَ	يُقْتَلَ	يُقْتَلَ							
act. part.	يُقْتَلَ	يُقْتَلَ	يُقْتَلَ							

pass. part.	مُقْتَلٌ									
2. Initial <i>hamza</i>										
perf. act.	أَنْسٌ									
impf. act.	يَأْنِسٌ									
impt.	أَنْسٌ									
act. part.	مَأْنِسٌ									
noun	إِنْسٌ									
3. Initial <i>wâw</i> (C1^w)										
perf. act.	أَرْوَاقٌ									
impf. act.	يَأْرِوْقٌ									

impr.		استَقْرِفْ		—
act. part.	مستَقْرِفْ	—	استَقْرِفْ	—
noun	مُسْتَقْرِفْ	—	استَقْرِفْ	—
impr.		اسْتَقْرِفْ		—
act. part.	مُسْتَقْرِفْ	—	اسْتَقْرِفْ	—
noun	مُسْتَقْرِفْ	—	اسْتَقْرِفْ	—

4. Medial wāw (C_{2w})

perf. act.	أَقَامَ	أَقَامَ	أَقَامَ	أَقَامَ
impf. act.	يَقَامُ	يَقَامُ	يَقَامُ	يَقَامُ
juss. act.	يَقِيمُ	يَقِيمُ	يَقِيمُ	يَقِيمُ
impt.	يُقِيمُ	يُقِيمُ	يُقِيمُ	يُقِيمُ
act. part.	مُقَامٌ	مُقَامٌ	مُقَامٌ	مُقَامٌ
pass. part.	مُقَادِمٌ	مُقَادِمٌ	مُقَادِمٌ	مُقَادِمٌ
noun	مُقاوِمٌ	مُقاوِمٌ	مُقاوِمٌ	مُقاوِمٌ

5. Medial $yāy$ (C_{2y})

perf. act.	تَقَوَّمَ	تَقَوَّمَ	تَقَوَّمَ	تَقَوَّمَ
perf. pass.	يَقُومُ	يَقُومُ	يَقُومُ	يَقُومُ
impf. act.	يَقُولُ	يَقُولُ	يَقُولُ	يَقُولُ
impf. pass.	يَقُولُ	يَقُولُ	يَقُولُ	يَقُولُ
juss. act.	يَقُولُ	يَقُولُ	يَقُولُ	يَقُولُ
act. part.	مُقَوِّمٌ	مُقَوِّمٌ	مُقَوِّمٌ	مُقَوِّمٌ
pass. part.	مُقَادِيْمٌ	مُقَادِيْمٌ	مُقَادِيْمٌ	مُقَادِيْمٌ
noun	مُقاوِمٌ	مُقاوِمٌ	مُقاوِمٌ	مُقاوِمٌ

6. Final Weakness ($C_{3w/y}$)

perf. act.	الْقَى	الْقَى	الْقَى	الْقَى
	الْقَى	الْقَى	الْقَى	الْقَى
	الْقَى	الْقَى	الْقَى	الْقَى

impf. act.		يَسْتَلْقِي	—
juss. act.		يَسْتَلْقِنَّ	—
impt.		يَلْقَى	يَلْقَى
act. part.		يَلْقَانِي	يَلْقَانِي
pass. part.		يَلْقَانِي	يَلْقَانِي
noun		يَلْقَانِي	يَلْقَانِي
7. Geminate roots			
perf. act.	سَبَبَ	اسْبَبَ	إِسْبَبَ
impf. act.	يَسْبِبُ	يَسْبِبُ	يَسْبِبُ
juss. act.	يَسْبِبَ	يَسْبِبَ	يَسْبِبَ

impt.	يَسْتَشِيبَ	يَسْتَشِيبَ	يَسْتَشِيبَ	يَسْتَشِيبَ
act. part.	اسْتَشِيبَ	اسْتَشِيبَ	اسْتَشِيبَ	اسْتَشِيبَ
pass. part.	مُسْتَشِيبَ	مُسْتَشِيبَ	مُسْتَشِيبَ	مُسْتَشِيبَ
noun	سَبَابَ	سَبَابَ	سَبَابَ	سَبَابَ
8. Quadrilateral roots				
perf. act.	سَلَطَنَ	سَلَطَنَ	سَلَطَنَ	سَلَطَنَ
impf. act.	يَسْلَطَنَ	يَسْلَطَنَ	يَسْلَطَنَ	يَسْلَطَنَ
act. part.	يَسْلَطَنِي	يَسْلَطَنِي	يَسْلَطَنِي	يَسْلَطَنِي
noun	(unpredictable)	(unpredictable)	(unpredictable)	(unpredictable)

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 *i* 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 كِتَاب) early Koranic orthography has كـ, reflecting the Aramaeo-Syriac prototype כתבא (*kətābā*).

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 يسأـل and finally normalized as سـأـل. *Su'āl-* and *bari'*- would have been pronounced *suʷāl-* and *bari-* 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 سـأـل and بـرـىء. 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 سـوـيـك (“he made you”), reflecting a Meccan pronunciation of *sawwēka*. This dialectal variant is preserved in one phrase, لـبـكـ *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 رـقـىءـ آذـنـهـمـ for normalized رـقـىـ آذـنـهـمـ.

(3) Final *-i*, especially the first-person singular objective enclitic *-ni*, is often written defectively, e.g. رَبِّ for normalized فَارْسِلُونِي رَبِّي, and فَارْسِلُونِي for normalized فَارْسِلُونِي.

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
<i>-t d-</i>	<i>-d d-</i>	أَجِبَتْ دَعْوَتُكُمَا <i>'ujibad da'watukumā</i>
<i>-n b-</i>	<i>-m b-</i>	مِنْ بَعْدِ <i>mim ba'di</i> عَدُوٌّ بِئْسَ <i>'adūwum bi'sa</i> زَكِيَّةً بِغَيْرِ <i>zakiyatam bi-ğayri</i> ءَاءِيَّاتٍ بَيْنَاتٍ <i>'ayātim bayyinātin</i>
<i>-n l-</i>	<i>-l l-</i>	شَفَاءُ لِلنَّاسِ <i>šifā'ul lin-nāsi</i>
<i>-n m-</i>	<i>-m m-</i>	صِرَاطٌ مُسْتَقِيمٌ <i>sirāṭim mustaqīmin</i>
<i>-n r-</i>	<i>-r r-</i>	غَفُورًا رَحِيمًا <i>ğafūrar rahīmā</i>
<i>-n w-</i>	<i>-w w-</i>	أَبَدًا وَلَنْ <i>'abadaw wa-lan</i> مَنْ وَعَدَنِي <i>maw wa'adani</i>
<i>-n y-</i>	<i>-y y-</i>	أَنْ يُعْذِبُهُمْ <i>'ay yu'aḍḍibahum</i>

The internal assimilation of *-d-* to *-t-* is similarly indicated:

-dt- *-tt-* *wa'attum* وَعَدْتُمْ

The 3rd-person masculine singular enclitic pronoun, *-hu/-hi*, is read with short *u* and *i* 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 *fi-hī*, but *bīhi* is scanned *bi-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 والموتى
ببعثهم الله Only those who hear respond—and the dead, God will resurrect them.

This prevents the non-sensical reading

- انما يستجيب الذين يسمعون والموتى -
ببعثهم الله Only those who hear and the dead respond—God will resurrect them.

(2) لا pause: what follows the mark belongs syntactically to what precedes, e.g.

الذين توفيهم الملائكة طيبين لا يقولون
سلام 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 نباهم بالحق ح إنهم فتيه
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) صلي pause permissible but no pause preferable.

(5) قل 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 لَمْ الظَّالِمِينَ
read as: 'innaka 'iðān la-mina ȝ-zālimīn:

فَقَدْ ظَلَمَ نَفْسَهُ
read as: fa-qad ȝalama nafsah:

(2) the indefinite endings *-un* and *-in* are quiesced:

وَابُونَا شِيْخٌ 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*:

وَامْطَرْنَا عَلَيْهِمْ مَطْرًا
read as: wa-'amṭarnā 'alayhim maṭarā:

(4) the inflectional ending and the *-t-* of the *tā' marbūṭa* are quiesced, giving an ending in *-a*:

وَآتَيْنَا لَهُمُ الْأَرْضَ الْبَيْتَةَ
read as: wa-'āyatun lahumu l-'arḍu 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 اَمْرٌ 'amr- and اَنْسٌ 'uns-

When the vowel of the *hamza* is *-i-*, the *hamza* is commonly written beneath the *alif*, as in اِنْسٌ 'ins- and اِيمَانٌ 'imān-.

When the vowel of the *hamza* is *-ā-*, the *alif* carries *madda*, as in اَيَّةٌ 'āyat- and اَمَانٌ '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 رَاسٌ rā's-, مَسَاجِدٌ mas'ālat- and سَالٌ sa'ala;

- Madda* for *'ā-*, as in قَرْآنٌ qur'ān- and تَأْمِرٌ ta'āmara;

- Dotless *yā'* for *-i'-*, *-i-* and *-i'i-*, as in اَسْنَةٌ 'as'nāt- and قَارِئٌ qāri'ihi;

- Wāw* for *-u'-*, *-u-* and *-u'u-*, as in سُولٌ su'l-, مَسْؤُلٌ mas'ūl- and تَكَافِعٌ takāfu'uḥu.

(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*.

- سُنْلَى *su'ila* (*i* takes precedence over *u*), قَارِئٌ *qāri' uhu* (*i* takes precedence over *u*), ذَاتٌ *ði' āb-* (*i* takes precedence over *a*), رَئِيسٌ *ra'is-* (*i* takes precedence over *a*)
بُنْسٌ *ba'usa* (*u* takes precedence over *a*), رَفُوفٌ *ra'ūf-*¹ (*u* takes precedence over *a*), سُوَالٌ *su'āl-* (*u* takes precedence over *a*), مُزْرِخٌ *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 اَبْنَاءُ *abnā' ahu*, شَيْءٌ *šay' an*,² خَطِيبٌ *xatī' at-*,³ مَرْوِعَةٌ *daw' ahu*, and مَرْوِعَةٌ *murū' at-*.
- (b) followed by *-i-*, the seat is *yā'*, as in اَبْنَاءِ *abnā' ihi*, بَرِيْتَهُ *bari' ihi*, and سُوْنَلٌ *sū'ila*.
- (c) followed by *-u-*, the seat is *wāw*, as in اَبْنَاءُ *abnā' uhu* and بَرِيْتَهُ *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 بَا *naba'*.⁴
 - (b) dotless *yā'* for *-i'*, as in قَارِيٌ *qāri'-*.
 - (c) *wāw* for *-u'*, as in تَكَافِعٌ *takāfu'-*.

¹The combination *-a'ū-* is also written with the *hamza* on the line (رَعُوفٌ).

²With 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'* (شَيْءًا), especially in type.

³The combination *-i'a-* is also normalized with the *hamza* on a dotless *yā'* (خَطِيبَةٌ), especially in type.

⁴The indefinite accusative *alif* is not added to words ending in *-a'* or *-ā'*, such as بَا *naba'an* and اَبْنَاءُ *abnā'an*.

(2) If preceded by a long vowel, diphthong or *sukūn*, the *hamza* is on the line (no seat), as in اَبْنَاءُ *'abnā'*, جَرِيٌ *jari'*, مَقْرُوْعٌ *maqrū'*, ضَوْءٌ *daw'*, شَيْءٌ *šay'*, and جَزْءٌ *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).

<i>nīsānu</i>	April	نيسان	تشرين الاول	<i>tišrīnu l-'awwalu</i>	October
<i>'ayyāru</i>	May	ايار	تشرين الثاني	<i>tišrīnu θ-θānī</i>	November
<i>hazīrānu</i>	June	حزيران	كانون الاول	<i>kānūnu l-'awwalu</i>	December
<i>tammūzu</i>	July	تموز	كانون الثاني	<i>kānūnu θ-θānī</i>	January
<i>'ābu</i>	August	آب	شباط	<i>šubāṭu</i>	February
<i>'aylūlu</i>	September	ايلول	آذار	<i>'ādāru</i>	March

Days of the week:

يوم الاحد	<i>yawmu l-'ahadi</i>	Sunday
يوم الاثنين	<i>yawmu l-iθnayni</i>	Monday
يوم الثلاثاء	<i>yawmu θ-θulāθā'i</i>	Tuesday
يوم الاربعاء	<i>yawmu l-'arba'a'i</i>	Wednesday
يوم الخميس	<i>yawmu l-xamisi</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>darabtuhu</i> | I hit him. |
| 2. Past definite | <i>qad darabtuhu</i> | I did hit him. |
| 3. Negative perfect (+ <i>mā</i>) | <i>mā darabtuhu</i> | I haven't hit him. |
| 4. Future perfective | <i>kāna l-yawmu qaribān</i> | The day will be soon. |
| 5. Contrafactual conditionals | <i>law darabāni, la-māta</i> | If he had hit me, he would have died / If he were to hit me he would die. |
| 6. Gnomic (atemporal) | <i>kāna llāhu 'alīman</i> | God is omniscient. |

Imperfect Indicative

- | | | |
|--|----------------------------|--------------------------|
| 1. Present habitual / present progressive | <i>yadribuni</i> | He hits / is hitting me. |
| 2. Future ¹ | <i>(sawfa/sa)yadribuni</i> | He will hit me. |
| 3. Past habitual / progressive (+ perfect of <i>kāna</i>) | <i>kāna yadribuni</i> | He used to hit me. |
| 4. + <i>qad</i> for "may, might" | <i>qad yadribuni</i> | He might hit me. |

Subjunctive

- | | | |
|------------------------------------|-----------------------------|----------------------|
| 1. after ' <i>an</i> | <i>'axāfu 'an yadribāni</i> | I fear he'll hit me. |
| 2. with <i>li-</i> for purpose | <i>'atā li-yadribāni</i> | He came to hit me. |
| 3. with <i>lan</i> for neg. future | <i>lan yadribāni</i> | He will not hit me. |

¹Affirmative explicit with *sawfa* or *sa-*.

4. with *fa-* after prohibition, wishes, requests, &c. *lā yağdab fa-yaḍribanī* Let him not get angry
lest he hit me.

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>	If he hits me, he'll die.
	<i>man yaḍribnī yamut</i>	Whoever hits me will die
	<i>idribnī tamut</i>	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).

- *-awa/ → -ā/ (*qawala → qāla §18, *irtaḍawa → irtaḍā §60.2)
- awaC/ → -uC/ (*qawalta → qualta §18)
- *-awi/ → -ā- (*mawita → māta §18)
- *-awiC/ → -iC/ (*mawitta → mitta §18)
- *-aya/ → -ā/ (*sayara → sāra §18, *imtayaza → imtāza §60.1)
- *-ayi/ → -ay/ (*talqayīna → talqayna §39.1)
- *-ayu/ → -ā/ (*yalqayu → yalqā §39.1)
- *-ayū/ → -aw/ (*yalqayūna → yalqawna §39.1)
- *-iyi/ → -i/ (*hādiyi → hādi §27.1)
- *-iyiC/ → -iC/ (*hādiyin → hādin §27.1)
- *-iyi/ → -ī/ (*hādiyīna → hādīna §27.2, *tarmiyīna → tarmīna §39.2)
- *-iyu/ → -ū/ (*hādiyu → hādī §27.2, *yarmiyū → yarmī §39.2)
- *-iyū/ → -ū/ (*hādiyūna → hādūna §27.2, *yarmiyūna → yarmūna §39.2)
- *-iyuC/ → -iC/ (*hādiyun → hādin §27.2)
- *-iw- → -ī-/iy- (*biwād- → bid §36, *radiwa → radiya §20.3, *du'iwa → du'iya §53.2)
- *-uwi/ → -ī/ (*quwila → qila §53.2)
- *-uwi/ → -i/ (*tad'uwinā → tad'īna §39.3)
- *-uwū/ → -ū/ (*yad'uwinā → yad'ūna §39.3)

- *-C/wa- → -Cā-¹ (*yuqwalu → yuqālu §55.3, 'amwata → 'amāta §76.2)
- *-C/wu- → -Cū- (*yaqwulu → yaqūlu §37)
- *-C/wuC/ → -uC/- (*yaqwulna → yaqulna §37)
- *-C/yi- → -Ci- (*yasyiru → yasiru §37)
- *'v'/C- → *'v/C- (*'u'minu → 'ūminu §75.4, *'a'kulu → 'ākulu §30.6, *'a'mana → 'āmana §75.4, *'i'ti → 'iti §49)

English-Arabic Vocabulary

مازال	abide	تصدق
قدر	able, be	من، بين
منكر	abomination	ملک
غاب	absent, be	بشر
تقبل	accept	أحد
انكر	acknowledge, refuse to	شيء
آدم	Adam	رسول
اتخذ	adopt	بدا
زنی	adultery, commit	خلف
أتبل	advance	قرب
نصح	advise	ارise
اصاب	afflict	سلاح
بعد أن (conj.)	after (conj.)	كما
بعد (prep.)	after (prep.)	اماً
من بعد	afterwards (adv.)	ask
على	against	ابتغي
سن	age	ضل
حي	alive	avail
كل	all	دري
قاد	almost	ولي
زكاة	alms	ارتد

¹Except in the elative 'AF'ALU pattern, as *tayyib-* > *'atayabu*, and *qawim-* > *'aqwamu*.

back, send/bring رد	اتي ب bring	content, be رضى	جَنَّ djinn
band طانفة	نزل ب bring down	corruption, work افسد	فَعْلٌ، عمل
bar منع	انكسر، تكسر broken, be/get	create خلق	نَزَلَ down, come/go
be كان	brother اخ brother	curse لعن	اَدَبَرَ draw back
beast دابة	buildبني	darkness ظلمة	اقْرَبَ ، تَقْرَبَ draw near
beautiful جميل ، حسن beautiful	ولكن ، الا but	daughter بنت	شَرَبَ drink
become أصبح	call out to نادى	day يوم	سَقَى drink, give to
before (adv.) من قبل (adv.)	call upon دعا	dead ميت	وَفَى due, give full
before (conj.) قبل ان before (conj.) قبل ان	calm, be اطمأن calm	deaf اصم deaf	ابْكَمَ dumb
before (prep.) قبل before (prep.) قبل	capable of, be قادر على capable of, be	death موت death	تَرَابٌ ، تَرِبة dust
beget ولد	care of, take نصح care of, take	deceive غَرَّ deceive	سُكُنَ dwell
behind وراء	cast رمى	decide قضى	بعض...بعض each other
behold ابصر	cause of, in the في سبيل cause of, in the	deed عمل	أَذْنَ ear
believe in آمن ب believe in	certainty يقين certainty	deity إله deity	أَرْضَ earth
believer مؤمن	charge, put in ولـ charge, put in	delude غَرَّ delude	أَكَلَ eat
beneath تحت	child ولـ child	deny نكر deny	شِيَخَ elder
benefit, be of نفع benefit, be of	choose اختار choose	depart سار ، انطلق depart	حَرَضَ encourage
better خير	city مدينة city	descend نزل descend	آخِرَ ، عَقْبَى end
between بين	clay طين clay	despair of ينس من despair of	جَاهَدَ endeavor
beware انتقى	clear مبين ، بين clear	devil شيطان devil	عَدُوَ enemy
big كبير	come اتي come	devoted مخلص devoted	تَمَتَّعَ enjoy
bird طير	come to pass جرى come to pass	devout صالح devout	دَخَلَ enter
black اسود	command امر command	die مات die	وَكَلَ entrust
blame لام	community امة community	differ خالف ، اختلاف differ	سَوْىَ ، اسْتَوْى equal, be
bless بارك	companion صاحب companion	disbelieve in كفر disbelieve in	خَالِدَ eternal
blessing بركة	conceal خفي ، اخفى conceal	disease مرض disease	كُلَّ every
blind اعمى	concluded, be تم concluded, be	disengage oneself فارق disengage oneself	بَيْنَةَ evidence
book كتاب	conspire كاد conspire	disobey عصى disobey	شَرَّ evil
bow down to سجد	consume اكل consume	distant بعيد distant	مَفْسَدَ evildoer
break كسر	contain وسع contain	division فرقه division	ضَرَبَ مثلاً example, give as

except إلا	forbidden, be حرم	goodness خير	house بيت
exclusion of من دون	forceful شديد	goods متع	how? كيف
exculpate برأ	forget نسى	Gospel الانجيل	however إنما
eye عين	forgive غفر لـ	great كبير	humankind بشر
face وجه	forgiveness, ask استغفر	green اخضر	humble, be تواضع
face (v.i.) توجّه	form هيئة	group طائفة	hypocrite منافق
faith ايمان	forward, come/go قبل	guard, be on اتقى	Iblis ابليس
fall down سجد	free بريء	guide دلـ	idol صنم
far from بعيد عن/من	friend ولـ	guided, be اهتدى	if اذا ، إن ، لو if
fast (v.i.) صام	friendly, be انس	half نصف	ignorant, be جهل
fast, be سرع	from من	hand يد	ill, fall مرض
father اب	fruit فاكهة	hand over سلم ، اسلم	in في
fear خاف	garden حديقة	happen جرى	increase ، ازداد (v.i.) زاد ، ازداد
feed اطعم	gate باب	harm ضرـ	indicate اشار
female اشي	genii جنـي	hasten عجل ، استعجل	infidel كافر
few قليل	girl بنت	haughty, grow تكبرـ، استكـبر	infidelity كفر
fightقاتل	give وهب ، آتـي	he who من	inform نـبـأ
fill ملا	go ذهب	hear سـمع	inhabit سـكـن
filled, be امتلا	go back ارـتـدـ	heart قـلـب	inhabitants اـهـلـ
find وجد	go down نـزلـ	heaven سـمـوـاتـ	inherit وـرـثـ
finger اصبع	go out خـرـجـ	heel عـقـبـ	injustice ظـلـمـ
finished, be تمـ	go out against خـرـجـ على	heir to, be وـرـثـ	innocent بـريـءـ
fire نـارـ	God الله	hell جـهـنـمـ	inspire اوـحـيـ
first اولـ	god, deity إـلـهـ	help نـصـرـ	invite دـعـاـ
flee فـرـ	God-fearing تـقـيـ	helper ولـ	itinerant سـيـارـ
flow جـرـىـ	good حـسـنـ	here هنا	judge قـاضـ
follow اـتـيـ	good deed حـسـنةـ	high, be عـلـاـ	judgment, day of يوم الـدـيـنـ
foolish, be جـهـلـ	good news بشـرـىـ	hinder منـعـ	judgment, pass حـكـمـ
for لـ	good thing خـيـرـ	hit the mark أـصـابـ	kill قـتـلـ
forbid منـعـ ، نـهـيـ	good works صالحـاتـ	hope, give up يـنـسـ	

king ملك	love أحب
kingdom مملكة	lust هوى
know علم ، عرف ، درى ، خبر	male ذكر
knowledge علم	man رجل ، بشر ، انسان
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 بلغ أشدَه
laugh ضحك	meaning معنى
lead دل ، هدى	Mecca مكَّة
leaf ورق	memorize حفظ
learned men علماء	mention ذكر
leave خرج ، ترك	merciful رحيم
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 أخطأ
life, this الدنيا	mistaken, be خطئ
light نور	month شهر
like (prep.) كـ	moon قمر
likeness مثل	morning صباح
little قليل ، صغير	mother أم
live حي ، عاش	motion, set in سير
look نظر	mountain جبل
lord رب	name اسم
loss, suffer خسر	name (v.t.) سمي
lost, be/get ضل	

narrate قص	order أمر
near to اقترب	orphan يتيم
near, draw قريب من	other آخر
necessary, be انبغي	other than غير
neglect غفل	over (prep.) على
never ابداً	over, turn قلب
new جديد	overturned, be انقلب ، تقلب
news بنا ، خبر	paradise جنة
night ليل ، ليلة	pardon عفا
noble كريم	parents والدان
nobody لاحد	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) توفي
number عدد	pass by مر من
O يا ، يا إلينا	pass over مر على
obedience اطاعة	patient, be صبر
obey اطاع	peace سلام
observe closely اطلع	people اهل
occur وقع	perform (prayer) اقام
old manشيخ	perhaps لعل ، عسى أن
on على	perish هلك ، خسر
one (adj.) واحد	permit اذن
one (pron.) أحد	pilgrimage, make a حج
one-eyed اعور	pious صالح ، تقي
opinion (legal) فتوى	place مقام ، مكان
opinion, give an افتى	pleasant, be طاب
oppress ظلم	pleased, be رضي
or يا ، او	plot كاد

poor فقير	ready, get (v.t.) هيأ	safe, be/feel أمن	spend إنفاق
possession of, in the عند	reality حق	safe, keep حفظ	spirit روح
possessions مال	reason عقل	sake of, for the لأجل	spread بسط
possessor of ذو، صاحب	recite قرا	say قال	spring عين
possible, not ما كان لا أن	reckon حسب	scare خوف، أخاف	star نجم، كوكب
power سلطان، عزة	recognize عرف	see رأى	steal سرق
powerful قوى	refuge, take آوى	seize أخذ	stone حجر
pray for صلَّى على	refuse to acknowledge انكر	send بعث، أرسل	strength قوَّة
prayer (invocation) دعاء	relate تقص	send forth بعث	strike ضرب
prayer (ritual) صلاة	religion دين	separate فرق	strive جاهد
prepare هيأ	repel دفع	servant عبد	strive for ابتغى
prescribe for كتب على	repent تاب	sick مريض	strong قوى
presence of, in the عند	requite جزى	sign آية	subjugate سخر
preserve حفظ	resurrection قيامة	sin جناح، خطيئة	submit اسلم
prevent منع	retrace one's steps انتلب على عقبه	sin (v.i.) خطئ	summon دعا
prison سجن	return رجع، عاد	sincere مخلص	sun شمس
prophetنبي	reward جزى	sister اخت	surround أحاط
prostrate oneself سجد	rich غنى	slave عبد	sustenance رزق
protect وقى	right (hand) يمين	sleep نام	take أخذ
protection, seek عاذ	rise طلخ	small صغير	tame انس
punish جزى	rise up قام	smash كسر	taste ذاق
purify طهُر	river نهر	so that حتى	teach علم
put جعل	rock حجر	so-and-so فلان	term أجل
put down وضع	rule ملك، سلطان	some بعض	testify شهد
question (v.t.) سال	rule (v.t.) ملك	someone أحد	that (adj., pron.) ذلك
quick, be سرع	astir (v.i.) استعجل	something شيء	that (conj.) أن
rain مطر	sabbath سبت	son ابن	the الذي
rather بل	sacrifice (n.) قربان	sorrow حزن	that (rel. pron.) ما، الذي
reach بلغ	sacrifice (v.t.) قرب	soul نفس	then ف، ثم، إذا
	sad, be حزن	speak to كلام	there ثم، هناك

thing شيء	use of, make اتفع من	will شاء (v.i.)	الآخرة الآخِرَة
this هذا		wisdom حكمة	world, this الدُّنْيَا
though, as كانَ	vanquish غلب	wish وَدَ، تمنَى	worse شَرٌّ
throw رمي، القى	verse آية	with بِـ، مع	worship عَبْد
thus كذلك	village قرية	witness شاهد	write كَتَبَ
time حين ، مَرَّة	violent شَدِيدٌ	woman امرأة	year سَنٌّ، عَامٌ
to إلى ، لـ	visit the sick عاد	word كلمة	young صَغِيرٌ
today اليوم	walk مشي	words قول	
tonight الليلة	want أراد	world عالم	
tooth سن	wares مَتَاعٌ		
Torah التوراة	watch out for حافظ على		
torment عذاب	water ماء		
touch مس	water, ask for استسقى		
travel سار	water, give سقى		
tree شجر	way سبيل		
tribe قوم	weep بكى		
triumph نصر	what? ما		
truth حق	when (conj.) إذا ، لـما		
truth, tell the صدق	when? متى		
turn (v.t.) وجَهَ	whenever كلما		
turn away from ولـ، أَدْبَرَ عن	where? أين		
turn towards (v.i.) اتجه إلى	wherever أينما		
two اثنان	which (rel. pron.) الذي		
tyranny ظلم	which? أي		
unbeliever كافر	white أبيض		
unfortunate مسْكِينٌ	who (rel. pron.) الذي		
ungrateful for, be كفَرَ بِـ	who? من		
universe العالمون ، العالم	whole كل ، حَمِيعٌ		
unlawful, make حرم	why? لـم ، لـلـا		
unmindful of, be غفل عن	wife امرأة ، زوجة		

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 'ab (A10a) father	آخر 'āxir- (SMP/SFP/A4b) last, final; al-'āxirat- the next world, life to come; 'āxaru (A9) other; II 'axxara reprieve, put off, delay; V ta'axxara come after, be delayed, be late
ابد 'abādan (+ neg.) never	ادم 'ādamu Adam; ibnu 'ādama pl banū 'ādama human being
ابن ibn- (A10a, <i>banūna</i>) son	اذ 'ið when
اتى 'atā (i) 'ityān- come to, bring s.o. (<i>bi-</i> s.th.); IV give to	اذا 'iðā when, if; 'iðan then, therefore
اجر 'ajr- reward	اذن 'ādīna (a) 'iðn- permit; IV 'ādāna bi- declare; 'uðun- (A2a) ear; 'iðan then, therefore
اجل 'ajal- (A2a) term, appointed time, instant of death; <i>li-</i> 'ajli- for the sake of	اذى 'ādiya (a) suffer harm; IV 'āðā annoy, harm; 'āðan annoyance
احد 'ahad- (m) (A2a), 'ihdā (f) one, someone, anyone; yawmu l-'ahadi Sunday	ارض 'ard- (f) (A10e) earth, land
اخ 'ax- (A10b/c) brother; 'uxt- (A10d) sister	
اخذ 'axāða (u) 'axð- take, seize, take hold (<i>bi-</i> of); III 'āxāða take to task (<i>bi-</i> for); VIII ittaxāða adopt	

اسم ism- (A10a/e) name; see also √SMY	ان 'in if; not; 'inna sentence-head particle followed by acc.; 'anna (+ acc.) that; 'an (+ subj.) that
اسي 'asiya (ā) grieve	انث 'unθā female
اصبع 'iṣba'- (A11) finger	انس 'anisa (a) /'anusa (u) 'un- be friendly, on intimate terms (<i>bi-</i> with), perceive; II 'annasa put at ease, tame; III 'ānasa be friendly with, cordial to; IV 'ānasa keep company, observe; X ista'nasa be sociable, on familiar terms with; 'ins- humanity; 'insān- human, person
افرج 'ifranj- Franks, Europeans; 'ifranjiyy- Frank, European	
فف 'uffin li- fie on	
أكل 'akala (u) 'akl- eat, consume	
لا 'illā (+ acc.) except for; but, only, except, just; (+ neg., see §33); 'allā = 'an lā that ...not; 'a-lā 'innā is it not a fact that	
الذى allāði who, he who (§21.1)	
الله allāhu God	انف 'anf- (A1a/b) nose
اله 'ilāh- (A6a) god, deity	انا 'innamā however, rather; specifically
الم 'alim- painful	اني 'annā how?; 'ānā'a (+ gen.) throughout, during; 'ina'- pl 'āniyat-/awānin vessel
الى 'ilā (+ gen.) ('ilay-) to	أهل 'ahl- (SMP/A10e) people, inhabitants, family
ام 'am or; see also √MM	او 'aw(i) or
اما 'ammā as for (followed by <i>fa-</i>); 'immā either, or	اول 'awwalu (m), 'ulā (f) (SMP/SFP/'awd' ilu) first
امر 'amara (u) 'amr- order, command (<i>bi-</i>); 'amr- (A1b) affair, matter; (A1e) order, command; min/bi- 'amri at the order of	اوي 'awā (i) ma'wan take refuge, shelter; IV 'āwā give shelter to, take refuge
امراة imra'at- see √MR'	ايه 'ayy- (+ construct) which?, whichever?, what kind of?
امراز imru'- see √MR'	ايمان 'imān- see √MN IV
ام 'umm- (A10d) mother; 'ummāt- (A3a) community	اين 'ayna where?; 'aynamā wherever
من 'amina (a) 'amn-/amānat- be safe, secure, trust ('alā with); IV 'āmana bi- believe in	آيات 'āyat- (SFP) sign, token, verse of the Koran

أع اَيْهَا	'ayyuḥā (m), 'ayyatuḥā (f) O, vocative particle	بعض بِعْدًا	biḍā'at- (A6b) wares, merchandise
بـ بِـ	+ gen.) in, by, with, through; bi-mā 'anna inas- much as, for as much as بـ بِـ	بطل بُطْلًا	IV 'abṭala talk idly
ـ بـ بِـ	in, by, with, through; bi-mā 'anna inas- much as, for as much as ـ بـ بِـ	بعث بَعْثًا	ba'aθa (a) ba'θ- send ('ilā for), send forth, resurrect
ـ بـ بِـ	much as, for as much as bada'a (a) bad'- begin, start (bi- with)	بعد بَعْدًا	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)
ـ بـ بِـ	bada (ū) budūw- appear; IV 'abdā cause to appear	بعض بَعْضًا	ba'd- some; ba'duhum... ba'dan/in each other
بره بَرْهَةً	bari'- (A5b/d) free, innocent (min of); II barra'a excul- pate, make free; IV 'abra'a heal	بغل بَغْلًا	bağl- (A1b/c) mule
برج بَرْجًا	burj- (A3c) constellation	بني بَنِي	VII imbağā be proper, seem- ly (li- for), be necessary (li- 'alā for); VIII ibtagā strive for, aspire to
برد بَرْدًا	bard- cold, coolness	باقي بَاقِيًّا	baqiya (ā) baqā' - remain
برص بَرْصًا	'abraṣu leprous	بكم بَكْمًا	'abkamu (A8) mute, dumb
برق بَرْقًا	al-burāqu Buraq, mythical animal on which the Prophet ascended into heaven	بكى بَكَّى	bakā (i) bukā' - cry, weep ('alā over); IV 'abkā make weep
برك بَرْكًا	III bāraka 'alāifi bless; VI tabāraka be blessed; barā- kat- (SFP) blessing	بل بَلْ	bal(i) nay rather
بسط بَسْطًا	basāṭa (u) basṭ- spread, stretch out	بلغ بَلَغَ	balāga (u) bulūg- reach, at- tain; IV 'ablağa make reach, announce, inform, deliver; balāga 'ašuddahu he reached maturity
بشر بَشَرًا	II bašara announce good news to (bi- of); bušrā good news; bašar- hu- mankind	بلو بَلَوْ	balā (ū) balā' - put to the test
بصر بَصَرًا	başara (i) başar- look, see, understand; II başsara make see, enlighten; IV 'absara see, behold; V tabaşsara bi- reflect on; X istabaşsara be able to see; basar- (A2a) vision, in- sight	بنت بَنِي	bint- (A10d) girl, daughter
		بني بَنِي	banā (i) binā' -/bunyān- build
		ـ بـ بِـ	buhita (pass.) be flabber- gasted
		بوب بَابًا	bāb- (A2a) gate, door

بيت بَيْتًا	bayt- (A1b) house, dwelling	جبل جَبَلًا	jabal- (A2b) mountain
بيض بَيْضًا	'abyaḍu (A8) white	جسم جَسْمًا	jaθama (u/i) lie prone
بين بَيْنَ	bayna (+ gen.) between, among; bayyinat- (SFP) indisputable evidence; IV 'abāna make clear, obvi- ous	جثو جَثَوَ	jaθā (ū) bend the knee
		جسم جَسْمًا	jahim- hellfire
		جدد جَدِيدًا	jadid- (A5c) new
		جذذ جَذَذَ	juðāð- (coll.) small frag- ments
		جرا جَرَّا	jari'- bold, courageous
		جرم جَرْمًا	IV 'ajrama commit a crime; mujrim- (SMP) criminal
		جري جَرَّا	jarā (i) jarayān- flow, blow, happen, come to pass; IV 'ajrā make flow, make happen, execute
		جزء جَزْءًا	juz'- (A3b) part, section
		جزي جَزِيًّا	jazā (i) jazā' - requisite, rec- ompense, reward, punish (bi-, 'alā for); III jāzā = G
		جسم جَسْمًا	jism- (A3b) body
		جعل جَعَلَ	ja'ala (a) ja'l- put, make
		جلد جَلْدًا	jalada (i) jald- flog; jaldat- lash
		جل جَلَّ	jalla (i) jalāl- be great, ex- alted
		جمع جَمْعًا	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 gath- ered ('alā for); jamī'- all, whole, entire; 'ajma'iña altogether
		جمل جَمِيلًا	jamīl- beautiful, handsome
		جنح جَنْحًا	junāḥ- sin, crime ('alā for) ('an to)

جن	<i>jinn-</i> (coll.), <i>jinniy-</i> (sing), pl <i>jānn-</i> djinn, genie; <i>jan-nat-</i> (SFP) garden, paradise	حجر	<i>hajar-</i> (A2a, <i>hijārat-</i>) stone, rock
جهد	III <i>jāhada</i> endeavor, strive; VIII <i>ijtahada</i> work hard, be industrious; <i>jihād-</i> "holy war"	حدث	<i>hadiθ-</i> (A5i) event, report, transmitted narration; II <i>haddaθa</i> transmit a narrative account to ('an on the authority of)
جهر	<i>jahara</i> (a) <i>jahr-</i> raise the voice	حدد	<i>hadd-</i> (A1b) border, limit
جهل	<i>jahila</i> (a) <i>jahl-</i> be ignorant, not know	حديق	<i>hadīqat-</i> (A5e) garden
جوب	X <i>istajāba</i> respond	حرر	II <i>harrara</i> set free
جود	<i>jawād-</i> generous	حرص	<i>hariṣ-</i> 'alā greedy for
جع	<i>jā'a (ū) jaw'</i> - be hungry	حرق	II <i>harrada</i> encourage
جور	<i>jaww-</i> air, atmosphere	حرم	II <i>harraqa</i> burn
جيء	<i>jā'a (i) majī'</i> - come to, bring s.o. (<i>bi-</i> s.th.)	حزن	<i>haruma</i> (u) be forbidden; II <i>harrama</i> make unlawful, proscribe ('alā for); <i>hu-rum-</i> (pl) sacred things
جب	II <i>habbaba</i> make beloved; IV <i>'ahabba</i> love, like, want (noun: <i>hubb-/maḥabbat-</i>); X <i>istahabba</i> consider desirable, preferable ('alā over); <i>habib-</i> (A5d) loved one; <i>maḥbūb-</i> beloved; <i>habbat-</i> seed, grain	حسب	<i>hazina</i> (a) <i>huzn-</i> be sad, grieve; <i>huzn-</i> (A3b) grief
جر	<i>hibr-</i> (A3b) Jewish title of learning	حسنة	<i>hasiba</i> (a) <i>hisbān-</i> reckon, consider; <i>hasaba</i> (u) <i>hi-sāb-</i> make an account, figure; III <i>hāsaba</i> call to account
حبس	<i>habasa</i> (i) <i>habs-</i> confine, imprison, keep back	حسن	<i>hasan-</i> beautiful, good; <i>ha-sanat-</i> (SFP) good deed; <i>husn-</i> beauty, kindness, favor; II <i>hassana</i> improve, make good; IV <i>'ahsana</i> do good, do well
حبل	<i>hablu l-waridi</i> jugular vein	حشر	<i>hašara</i> (u) <i>hašr-</i> gather together (a herd); <i>hašir-</i> announcer, herald
حتى	<i>hattā</i> (+ subj.) so that, until (with ref. to fut.); (+ gen.) until, up to	حسن	<i>muḥšanat-</i> (SFP) chaste woman
حج	<i>hajja</i> (u) <i>hajj-</i> make the pilgrimage to Mecca; III <i>hājja</i> dispute with	حصى	IV <i>'ahṣā</i> to count, enumerate
		حطط	<i>haṭṭa</i> (u) decrease, reduce

حظ	<i>hazz-</i> (A1b) portion	حي	<i>hayya yaḥayyu/yahyā</i> live, be alive; IV <i>'ahyā</i> bring to life, revivify; X <i>istahyā</i> be ashamed; <i>hayy-</i> (A1a) alive; <i>hayāt-</i> life
حفر	<i>hafara</i> (i) <i>hafr-</i> dig; <i>hāfir-</i> hoof	خبر	<i>xabura</i> (u) <i>xubr-/xibrat-</i> know thoroughly, be fully acquainted (<i>bi-l-hu</i>) with; <i>xabar-</i> (A2a) news, piece of news
حفظ	<i>hafiza</i> (a) <i>hifz-</i> preserve, protect, memorize; III <i>hāfa-za</i> 'alā watch out for, be mindful of; VIII <i>ihtafaza bi-</i> maintain, guard; X <i>istah-faza</i> commit ('alā s.th. to the charge of (acc.))	خرج	<i>xaraja</i> (u) <i>xurūj-</i> min go out of, leave; go out ('alā against); IV <i>'axraja</i> make go out, expel, bring/take out; X <i>istaxraja</i> get out, extract; <i>xarj-</i> tribute
حق	<i>haqq-</i> (A1b) truth, reality; right, due; <i>haqqiq-</i> worthy	خردل	<i>xardal-</i> mustard
حكم	<i>hakama</i> (u) <i>hukm-</i> pass judgment (<i>bi-</i> of, 'alā on); <i>hukm-</i> (A3b) judgment, order, decree; <i>hākim-</i> (A4a) ruler, governor; <i>hikmat-</i> wisdom; <i>hakim-</i> (A5b) wise	خرر	<i>xarra</i> (i) <i>xurūr-</i> fall down prostrate
حلق	<i>halqat-</i> ring, hitching ring	خزن	<i>xazana</i> (u) <i>xazn-</i> to store up, accumulate; <i>xazinat-</i> storehouse, treasury
حلل	IV <i>'ahalla</i> make lawful	خسر	<i>xasira</i> (a) <i>xusrān-</i> suffer loss, go astray, perish
حمد	<i>hamida</i> (a) <i>hamd-</i> praise; II <i>hammada</i> extol	خف	<i>xasifa</i> (a) <i>xasf-</i> to pile on, stick (leaves) onto oneself
حر	'ahmaru (A8) red; <i>himār-</i> pl <i>hamir-</i> donkey, ass	خضر	'axdaru (A8) green, verdant; IX <i>ixdarra</i> turn green, be verdant
خذذ	<i>haniō</i> roasted	خطا	<i>xati'a</i> (a) <i>xata'</i> - be mistaken, make a mistake, sin; IV <i>'axṭa'a</i> err, miss, be off target; <i>xati'at-</i> (A5g) mistake, error, sin
حوج	VIII <i>ihtāja</i> 'ilā be in need of	خطر	<i>xatara</i> (i/u) <i>xuṭūr-</i> 'alā occur to
حوط	IV <i>'ahāta bi-</i> surround; VIII <i>ihtāja</i> be careful, on one's guard	خفت	III <i>xāfata</i> mumble
حول	<i>hawla</i> (+ gen.) around		
حيث	<i>hayθu</i> where, wherever (conj.)		
حين	<i>hīn-</i> (A3b) time; <i>hīna</i> at the time when		

خفف	II <i>xaffafa</i> lighten, reduce	دَبَّ	<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.)	دُبْرٌ	<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 'axlaşa be sincere ('ilā to); <i>muxliş-</i> (SMP) sincere, devoted	درى	<i>darā</i> (i) <i>dirāyat-</i> <i>bi-</i> 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>xālafa</i> differ from, be at variance with; IV 'axlafa <i>l-wa'da</i> go back on a promise; VIII <i>ixtalafa</i> differ ('an from), dispute (<i>fi</i> about)	دع	<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
حمد	<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, (+ min) 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>diyat-</i> bloodmoney
		ذخر	VIII <i>iddaxara</i> store up
		ذرة	<i>ḍarrat-</i> (SFP) atom, small particle; <i>ḍurriyyat-</i> progeny

ذرع	<i>dirā'</i> - cubit; forearm, paw	رجم	<i>rajama</i> (u) <i>rajm-</i> stone, cast a stone; <i>rajama bil-ğayı</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)	ربح	II <i>rahhaba bi-</i> welcome
ذلك	<i>ḍalil-</i> (A5j) abject, lowly, mean; <i>ḍull-</i> baseness	رحل	<i>rahl-</i> (A1c) saddlebag
ذهب	<i>ḍahaba</i> (a) <i>ḍahāb-/maḍhab-</i> go, take away (<i>bi-s.th.</i>); IV 'aḍhaba make go away	رحم	<i>rahima</i> (a) <i>rahmat-/marhamat-</i> have mercy on, be merciful; <i>rahim-</i> merciful; <i>ar-rahmānu</i> The Merciful, epithet of God; <i>rahim-</i> kinship, womb; <i>waṣala r-rahima</i> maintain family ties, take care of those to whom one is tied by family relationship
ذو	<i>ḍū-</i> = possessor/possessed of (§31)	دد	III <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	رم	<i>radm-</i> dam, dike
راف	<i>ra'fat-</i> pity	رذق	<i>razaqa</i> (i) <i>rizq-</i> provide with sustenance; <i>rizq-</i> sustenance
رأي	<i>ra'ā yarā ra'y-/ru'yat-</i> see, consider; IV 'arā make/let see, show; <i>ru'yā</i> vision	رب	VI <i>rabb-</i> (A1a) lord, master; <i>rabbāniyy-</i> (SMP) rabbin, Jewish title of learning
رب	<i>rabb-</i> (A1a) lord, master; <i>rabbāniyy-</i> (SMP) rabbin, Jewish title of learning	ربط	<i>rabaṭa</i> (i) <i>rabṭ-</i> tie
ربما	<i>rubbamā</i> perhaps	ردم	<i>rajbamā</i> perhaps
رجع	<i>raja'a</i> (i) <i>rujū'</i> - come/go back, return; <i>raja'ū ilā 'anfusihim</i> "they conferred apart"; IV 'arja'a make return; <i>marji'</i> - (A11) refuge, retreat	رذق	<i>razaqa</i> (i) <i>rizq-</i> provide with sustenance; <i>rizq-</i> sustenance
رجف	<i>rajfat-</i> tremor	رسل	VI <i>rasūl-</i> (A7b) messenger, apostle; <i>risālat-</i> (A6b) message; IV 'arsala send forth
رجل	<i>rajul-</i> (A2b) man	رشد	IV 'ardā'a suckle
		رضع	

رضو رعد رفع رقب ركب رفع رقب ركب رفع دمي روح رود روم ذكر ذنج زنى ذوج ذول زيد	<i>raḍiya</i> (ā) <i>riḍwān-</i> 'an be content with, pleased with, find acceptable; IV <i>'ardā</i> make content <i>ra'</i> d- thunder, awe <i>rafa'a</i> (a) <i>raf-</i> raise, erect <i>raqabat-</i> slave <i>rakiba</i> (a) <i>rukūb-</i> mount, ride; <i>rukbat-</i> knee <i>rak'at-</i> kneeling, prostration <i>ramā</i> (i) <i>ramy-</i> <i>bi-</i> pelt with, cast; accuse IV <i>'arāha</i> relieve; <i>rūh-</i> (A3b) spirit III <i>rāwada</i> entice; IV <i>'arāda</i> want <i>ar-rūm-</i> Byzantium, Byzantines, Greeks, Anatolians; <i>rūmiyy-</i> Byzantine, Greek, Anatolian <i>zakāt-</i> (A10f) alms <i>zanj-</i> (A1b) Blacks, Ethiopians; <i>zanjiyy-</i> Black, Negro <i>zanā</i> (i) <i>zinā'</i> - / <i>zinan</i> commit adultery, fornicate <i>zawj-</i> (A1a) mate, spouse <i>zāla</i> (<i>zul-</i>) (ā) <i>zawāl-</i> pass away; (neg.) continue, abide eternally; IV <i>'azāla</i> cause to pass away, take away <i>zāda</i> (i) <i>ziyādat-</i> be more ('alā than), increase; IV <i>'azāda</i> increase (trs.); VIII <i>izdāda</i> increase (int.)	نيل زين سا ل سب سبت سبح سبل ستر سجد سجن سحر سخر سخط سدد سدر سرب سرع	<i>mā zāla</i> (zil-) (<i>lā yazālu</i>) (neg. + imperf. ind.) keep on, be still (doing s.th.) II <i>zayyana</i> adorn, embellish <i>sa-</i> (proclitic + imperf. ind.) affirmative future explicit particle <i>sa'ala</i> (a) <i>su'āl-</i> ask; VI <i>tasā'ala</i> ask one another; <i>su'āl-</i> (A6a) question <i>sabab-</i> road, way; <i>'atba'a</i> <i>sababan</i> take one's way <i>sabt-</i> Sabbath; <i>yawmu s-sabti</i> Saturday <i>subḥāna</i> (+ construct) glory be to <i>sabil-</i> (m & f) (A5c) path, way <i>sitr-</i> covering, shelter <i>sajada</i> (u) <i>sujūd-</i> fall prostrate, bow down (<i>li-</i> before); <i>masjid-</i> (A11) mosque <i>sijn-</i> prison <i>sahara</i> (a) <i>siḥr-</i> enchant; <i>sāḥir-</i> sorcerer; <i>siḥr-</i> magic II <i>saxxara</i> subjugate <i>saxīṭa</i> (a) be angry <i>sadd-</i> mountain, barrier <i>sidrat-</i> lotus-tree; <i>as-sidratu l-muntahā</i> the heavenly lotus-tree <i>sarāb-</i> mirage <i>saru'a</i> (u) <i>sur'at-</i> be quick, fast; <i>sari'</i> - quick
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سرف سرق سعر سقط سقى سكن سلح سلط سلم شبر شبع شجر شدد شرور شرق	IV <i>'asrafa</i> be extravagant, waste, squander <i>saraqa</i> (i) <i>sariqat-</i> steal, rob; VII <i>insaraqa</i> get stolen; VIII <i>istaraqa</i> filch, pilfer; <i>istaraqa s-sam'a</i> eavesdrop V <i>tasa''ara</i> be kindled, lit <i>saqata</i> (u) <i>suqūt-</i> fall, drop off <i>saqā</i> (i) <i>saqy-</i> give to drink, water; IV <i>'asqā</i> = G; X <i>istasqā</i> ask for water <i>sakana</i> (u) <i>suknā/sakan-</i> inhabit, dwell; IV <i>'askana</i> make dwell; <i>sakinat-</i> tranquility <i>silāh-</i> (A6a) arms, weapons <i>sultān-</i> (A12) power, authority <i>salima</i> (a) <i>salāmat-</i> be safe and sound, intact; II <i>salāma</i> keep from harm, hand over intact, + <i>'alā</i> greet; III <i>sālāma</i> make peace with; IV <i>'aslāma</i> submit, surrender; <i>salām-</i> greetings, peace <i>sami'a</i> (a) <i>sam'-/samā'</i> - hear; IV <i>'asma'a</i> make hear; VIII <i>istama'a li-/ilā</i> listen to <i>samā'</i> - (m & f) pl <i>samāwāt-</i> sky, heaven <i>ism-</i> (A10a/e) name; II <i>sammā</i> name, stipulate IV <i>'asnada</i> lean <i>sinn-</i> (A3b) tooth, age	سنة سود سوف سوق سوء سوى شبر شبع شجر شدد شرور شرق	<i>sanat-</i> (SMP <i>sinūna</i> , A10f) year 'aswadu (A8) black; IX <i>is-wadda</i> turn black, be blackened <i>sawfa</i> (+ imperf. ind.) future explicit particle <i>sāqa</i> (ū) <i>sawq-</i> to drive <i>sā'a</i> (ū) <i>saw'</i> - be evil, bad; <i>sū'</i> - evil, ill (noun); <i>sayyi'</i> - evil, bad (adj.); <i>sayyi' at-</i> (SFP) evil deed <i>sawiya</i> (ā) <i>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 <i>sāra</i> (i) <i>sayr-</i> set out, travel, depart; II <i>sayyara</i> make go <i>šibr-</i> (A3b) span, handspan <i>šabi'a</i> (a) <i>šab'</i> - be satisfied, full, satiated <i>šajar-</i> (A2a), <i>šajarat-</i> (SFP) tree <i>šadid-</i> (A5a/d) forceful, violent; <i>šiddat-</i> might, violence; VIII <i>ištadda</i> be harsh <i>šarr-</i> evil; (+ <i>min</i>) worse than; (+ construct) worst <i>mašriq-</i> east, orient, rising point of the sun
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شرك	<i>šarik-</i> (A5b) partner; III <i>šāraka</i> go into partnership with; IV <i>'ašraka bi-</i> ascribe a partner to; <i>širk-</i> portion; <i>mušrik-</i> polytheist, heathen	صبح	<i>subh-/šabāh-</i> dawn, morning; IV <i>'asbaha</i> become (in the morning), get up, wake up	ضحك	<i>daħika (a)</i> <i>daħk-</i> laugh	طبع	IV <i>'atā'a</i> obey; X <i>istaħā'a</i> have the endurance, capability for, be able to, capable of
شري	VIII <i>iħtarā</i> to buy, purchase s.th. (<i>bi-</i> at the price of)	صبر	<i>šabara (i)</i> <i>šabr-</i> be patient	ضرب	<i>daraba (i)</i> <i>darb-</i> strike, smite, hit; <i>daraba maðalan</i> give as an example; VIII <i>iðħaraba</i> clash, be upset	طوف	<i>iħġi ifat-</i> (A4b) group, band, party
شطر	<i>šaħtr-</i> half	صحاب	<i>šahib-</i> (A4c) companion, master; VIII <i>iħħabha</i> accompany	ضرد	<i>darra (u)</i> <i>darr-</i> harm, hurt; III <i>ħarrā</i> = G; VIII <i>iħħarra</i> force, compel; <i>darrat-</i> wife (relationship of multiple wives one to the other)	طوق	IV <i>'atāqa</i> bear, endure
شفع	<i>šafa'</i> (a) <i>šafā'at-</i> intercede (<i>li-</i> on someone's behalf); X <i>istaħfa'</i> <i>'ilā</i> seek intercession with	صخر	<i>saxr-</i> (A1b) rock; <i>saxrat-</i> rock	ضعف	X <i>istad'afa</i> despise, belittle	طول	<i>tawil-</i> (A5a) long
شقق	<i>šaqqa (u)</i> <i>šaqq-</i> cleave, split; VII <i>inšaqqa</i> be split apart, cloven asunder; <i>šaqq-</i> harsh	صدق	<i>šadaqa (u)</i> <i>ṣidq-</i> speak the truth, be truthful; II <i>ṣad-daqā</i> declare as true, affirm; <i>šadaqat-</i> (SFP) alms; V <i>taṣaddaqā</i> give alms, be charitable ('alā to)	ضلل	<i>dalla (i)</i> <i>dalāl(at)-</i> go astray, get lost; IV <i>'adalla</i> cause to go astray	طيب	<i>tāba (i)</i> <i>ṭibat-</i> be good, pleasant; <i>ṭayyib-</i> good, pleasant; <i>ṭib-</i> perfume; <i>ṭubā li-</i> blessed be
شمس	<i>šams-</i> (f) (A1b) sun	صرخ	IV <i>'aṣrāxa</i> help	طعم	<i>ta'ām-</i> (A6a) food, victuals; IV <i>'at'ama</i> feed; X <i>istaħ- 'ama</i> ask for food	ظلم	<i>żalama (i)</i> <i>żulm-</i> wrong, oppress, treat unjustly; VIII <i>izzalama</i> be unjust; <i>żulm-</i> injustice, tyranny; <i>żulmat-</i> (SFP) darkness
شمال	<i>šimāl-</i> north; (f) left hand	صراط	<i>širāt-</i> path, road	طغت	<i>tāġüt-</i> false gods	ظما	<i>zam'ānu</i> thirsty
شهر	<i>šihāb-</i> (A6c) shooting star	صغر	<i>šaġir-</i> (A5a/e) small, young; II <i>šaġġara</i> make small, belittle	طفن	<i>tafiqa (a)</i> (<i>tafaq-</i>) (+ imperf. ind.) to begin to, start	ظهر	<i>żahr-</i> back; <i>zuhūr-</i> loins
شهد	<i>šahida (a)</i> <i>šuhūd-/šahādat-</i> witness, testify ('alā against); III <i>šāħada</i> witness; IV <i>'ašħada</i> cause to witness; X <i>istaħħada</i> produce as witness; <i>šahādat-</i> testimony, testimonial (of faith); <i>šahid-</i> (A5b) witness	صفو	VIII <i>iħtafā</i> choose, select	طلع	<i>taħla'a (u)</i> <i>tuħu'-</i> rise (sun); IV <i>'atħla'a</i> cause to rise; VIII <i>iħħala'a</i> 'alā be informed of, observe closely; <i>maħla-</i> (A11) rising place of the sun or heavenly body	عبد	<i>'abada (u)</i> <i>'ibādat-</i> worship; <i>'abd-</i> (A1c) servant, slave
شهر	<i>šahr-</i> (A1b/d) month	صلو	<i>salāt-</i> (A10f) prayer, ritual prayer; II <i>ṣallā</i> 'alā pray for	طلاق	<i>talāq-</i> divorce; II <i>taħlaqa</i> divorce; IV <i>'atħlaqa</i> set free; VII <i>inħalaqa</i> depart, proceed, move freely	عتو	'atā (ū) <i>'utūw-</i> 'an be insolent toward
شور	IV <i>'ašāra</i> make a sign, indicate ('ilā)	صم	'asammu (A8) deaf	طمأن	QIV <i>iħma'</i> <i>anna</i> be calm, assured, secure, at peace, tranquil	عجب	'ajiba (a) wonder, marvel
شيء	<i>šā'a (ši'-)</i> (<i>ā</i>) <i>mašī'at-</i> will, want; <i>šay'</i> - (A1a) thing, something, anything	صنم	<i>šanam-</i> (A2a) idol	ظهور	<i>taħura (u)</i> <i>taħħarat-</i> be pure, clean; II <i>taħħara</i> purify; V <i>tataħħara</i> cleanse oneself, perform ablutions	عجل	'ajila (a) <i>'ajal(at)-</i> hurry, hasten; II <i>'ajjala</i> hurry (trs.); V <i>ta'ajjala</i> hurry, be ahead of, precede; X <i>istaħ-jala</i> be in a hurry, rush; <i>'ijl-</i> (A3b)/ <i>'ijalat-</i> calf
شيخ	<i>šayx-</i> (A1b) elder, old man, leader, chief	صوم	IV <i>'aśāba</i> hit the mark; <i>'ušiba</i> (pass.) be stricken, afflicted				
شيطن	<i>šayṭān-</i> (A12) devil, demon	صوم	<i>sāma (ū)</i> <i>siyām-/šawm-</i> fast				

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	غفران	ğafara (i) <i>mağfirat-/ğufrān-li-</i> forgive; X <i>istağfara</i> seek forgiveness; ğafür- forgiving
عدد	'adda (u) 'add- count; II 'addada number; IV 'a'ad-da prepare; 'adad- (A2a) number; 'iddat- number	غير	'aqara (i) 'aqr- wound, hamstring	عي	'a'mā (A8) blind	غفل	ğafala (u) <i>ğaflat-</i> 'an neglect, ignore; VI <i>tagħafala</i> 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	ğalaba (i) <i>ħalabat-</i> subdue, vanquish; VIII <i>iġtalaba</i> 'alā vanquish, gain dominion over
عدو	'adūw- (A7a) enemy; III 'ādā be inimical to, aggress upon	عکف	'akafa (u/i) 'ukūf- be attached, devoted	عاد	'āda (ū) 'iyādat- visit the sick; 'āda (ū) 'awd-/ma-'ād- return	غنى	IV 'aġnā 'an enable someone (d.o.) do without; X <i>istaġnā</i> 'an dispense with, do without; ğaniy- (A5d) rich
عذب	'aðāb- (A6a) torment; II 'aððaba torture, torment	علم	'alima (a) 'ilm- have knowledge (<i>bi-</i> of), know, realize, learn; II 'allama teach; V <i>ta'allama</i> learn; X <i>ista'lama</i> seek information; 'ilm- (A3b) knowledge, learning; 'alim- (A5b) learned, knowing; 'ālam- (A4b/SMP) world, (pl) universe	عوذ	'āða (ū) <i>ma'āð-</i> seek protection (<i>bi-</i> with); II 'awaða <i>bi-</i> place under the protection of; X <i>ista'āða</i> = G	غيب	ğāba (i) <i>ħayb-</i> be absent, vanish; ğayb- (A1b) that which is invisible, supernatural
عرب	'arab- (A2a) Arabs; 'arabiyy- Arab; <i>al-</i> 'arabiyyat- Arabic (language)	ارش	'araja (u) rise, ascend; <i>ma'raj-</i> (A11) height	عوم	'ām- (A2a) year	غير	V <i>taġayyara</i> change (int.); <i>ħayru</i> (+ construct) other than, non-, un-
عرج	'arşa- (A1b) throne	عرف	'arafa (i) <i>ma'rifat-</i> know, recognize; VIII <i>i'tarafa</i> confess; <i>ma'rūf-</i> act of favor, kindness	عن	IV 'a'āna help	ف	fa- and, and then (sequential particle); (+ subj.) lest (hypothetical consequence)
عرش	'arš- (A1b) throne	علو	'ariya (ā) 'ury- be naked	عيش	'āša (i) 'ayš- live; <i>ma'išat-</i> living, livelihood	فتح	fataħha (a) <i>fath-</i> open; X <i>istaftaħha</i> ask for something to be opened, request admittance
عزى	'azza (i) 'izz- be strong, powerful; 'aziz- (A5d/j) potent, powerful; 'izzat- (SFP) power; VIII <i>i'tazza</i> be powerful	علو	'alā (ū) 'alā- be high; VI <i>ta'ālā</i> be exalted, (imperative) come on; X <i>ista'lā</i> rise, tower ('alā over), master; 'aliy- high; <i>ma'lān</i> (A11) high place; 'alā ('alay-) + gen. on, over, against, to; 'alā 'an on condition that	عين	'ayn- (A1b/d) eye; (A1b) spring	فتور	IV 'aftā give a (legal) opinion, give counsel to; X <i>istaftā</i> seek counsel from; <i>fatwā</i> (f) (A11) legal opinion; <i>fatan</i> pl <i>fitiyān-/fitiyat-</i> youth, lad
عصى	'asā 'an perhaps	عمر	'amara (u) cause to prosper; <i>al-baytu l-ma'mūrū</i> prototype of the Ka'ba	غرب	ğaraba (u) <i>ħurūb-</i> set (sun); ğarib- (A5b) foreign, foreigner, strange; <i>mağrib-</i> west, setting point of the sun	فجر	VII <i>infajara</i> gush forth, explode
عصبي	'asā (i) 'isyān- disobey; <i>ma'siyat-</i> disobedience			غرد	ğarra (u) <i>ħurūr-</i> delude, deceive; VIII <i>iġtarra</i> be deceived		
عظم	'azīm- (A5a/e) great, huge, magnificent			غشى	ğašiya (ā) cover		
غزو	'afā (ū) 'afw- 'an pardon						

فرد	<i>fard-</i> (A1a) individual	في	<i>fi</i> (+ gen.) in
فرار	<i>farrā</i> (i) <i>firār-</i> flee	فيل	<i>fil-</i> (coll.) elephants; <i>filat-</i> elephant
فرض	<i>farada</i> (i) <i>fard-</i> ordain, assign		
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>firqat-</i> (A3a) division; <i>mutafarriq-</i> miscellaneous; <i>furqān-</i> epithet of the Koran	قبس	<i>qabas-</i> borrowed
فسد	<i>fasada</i> (u) <i>fasād-</i> rot, decay, be wicked, vain; IV <i>'afsada</i> work corruption, spoil, act wickedly	قبل	<i>qabila</i> (a) <i>qabūl-</i> accept; III <i>qābala</i> confront, meet; IV <i>'aqbala</i> come/go forward, advance ('alā 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
فسق	<i>fasaqa</i> (u/i) <i>fisq-</i> be dissolute	قتل	<i>qatala</i> (u) <i>qatl-</i> kill; III <i>qātala</i> fight with; <i>qatil-</i> (A5f) slain
فطر	<i>fātara</i> (u) <i>fatr-</i> create; V <i>tafaṭṭara</i> be torn; <i>fitrat-</i> innate disposition, natural inclination	قد	<i>qad(i)</i> (+ perf.) perfective particle; (+ imperf.) may, might
فعل	<i>fa'ala</i> (a) <i>fa'l-/fi'l-</i> do	قدر	<i>qadara</i> (i) <i>qadar-</i> be capable ('alā of); II <i>qaddara</i> appoint, determine, predetermine; <i>qadir-</i> powerful, potent; <i>qadr-</i> amount; <i>miqdār-</i> extent, amount
فتر	<i>faqir-</i> (A5b) poor	قدس	II <i>qaddasa</i> bless, make sacred; <i>baytu l-maqdisi</i> Jerusalem
فقه	<i>faqiha</i> (a) <i>fiqh-</i> understand, comprehend	قدم	V <i>taqaddama</i> to precede, go before; <i>qadīm-</i> (A5b) old, ancient
فكه	<i>fākihat-</i> (A4b) fruit	قدرو	VIII <i>iqtadā bi-</i> emulate, follow
فلح	IV <i>'aflaḥa</i> prosper	قرء	<i>qara'a</i> (a) <i>qirā'at-</i> say aloud, recite, read; <i>al-qur'ānu</i> the Koran
فلك	<i>falak-</i> (A1a) celestial sphere; <i>fulk-</i> ark		
فنان	<i>fulān-</i> (m), <i>fulānatū</i> (f) So-and-So		
فم	<i>fam-</i> pl <i>'afwāh-</i> mouth		
فوق	<i>fawqa</i> (+ gen.) above		

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
فرد	<i>qarra</i> (a/i) <i>qarr-</i> be cool; <i>qarrat</i> 'aynuhu he was happy; <i>qurratu l-'ayni</i> delight, joy; <i>mustaqarr-</i> habitation, dwelling place	قتل	<i>qalil-</i> (A5a/d/e) little, few, slight; IV <i>'aqalla</i> make few; <i>qullat-</i> pl <i>qilāl-</i> jug
قرن	<i>qarn-</i> (A1b) horn; <i>ðū l-qarnayni</i> epithet of Alexander the Great	قمر	<i>qamar-</i> (A2a) moon
قرى	IV <i>'aqṣaṭa fi</i> be fair to	قوع	<i>qi'at-</i> desert
قسط	III <i>qāsama</i> to swear to	قول	<i>qāla</i> (ū) <i>qawl-</i> say, uphold, maintain (<i>bi-</i>); <i>qawl-</i> (A1a) words, speech
قسم	<i>qaṣṣa</i> (u) <i>qaṣṣas-</i> narrate, tell ('alā to); <i>qiṣṣat-</i> (A3a) story, tale	قوم	<i>qāma</i> (ū) <i>qiyām-</i> rise up ('ilā for) ('alā against), go ('ilā 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>mustaqim-</i> straight
قضى	<i>qadā</i> (i) <i>qadā'</i> - decide, foreordain; VII <i>inqaḍā</i> be concluded, completed	قطع	<i>qata'a</i> (a) <i>qat'</i> - cut, be decisive; <i>qata'a amran</i> make a final decision; II <i>qata'a</i> cut, hack to shreds; VII <i>inqaṭa'a</i> get cut off
قطع		قدر	<i>qa'ada</i> (u) <i>qu'ūd-</i> sit down; <i>maq'ad-</i> (A11) seat
ـى		ـى	<i>ka-</i> (proclitic + gen.) like (prep.); <i>ka-ðālikā</i> thus, likewise; <i>ka-'anna(mā)</i> as though

كَبْرٌ	<i>kabura</i> (<i>u</i>) <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> (<i>A5a/e</i>) big, large, old
كَتْبٌ	<i>kataba</i> (<i>u</i>) <i>kitābat-</i> write, prescribe ('alā for); III <i>kātaba</i> write to; <i>kitāb-</i> (<i>A6c</i>) book
كَتْمٌ	<i>katama</i> (<i>u</i>) <i>katm-/kitmān-</i> conceal
كَثْرٌ	<i>kaθir-</i> (<i>A5a/e</i> , SFP/SMP) many, much; II <i>kaθara</i> increase, make many; III <i>kāθara</i> outnumber
كَذْبٌ	<i>kaðaba</i> (<i>i</i>) <i>kaðib-</i> lie ('alā to); II <i>kaðaba</i> call a liar, repudiate
كَرْمٌ	<i>karim-</i> (<i>A5a/b</i>) noble, generous; II <i>karrama</i> ennable, revere; IV 'akrama honor
كَسْرٌ	<i>kasara</i> (<i>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
كَسْوَةٌ	<i>kasā</i> (<i>ū</i>) clothe
كَفْرٌ	<i>kafara</i> (<i>u</i>) <i>kufrān-</i> be ungrateful for, disbelieve in; <i>kāfir-</i> (<i>A4a/SMP</i>) unbeliever, infidel
كَفْفٌ	<i>käffat-</i> all
كَلْبٌ	<i>kalb-</i> (<i>A1c</i>) dog
كُلْلٌ	كُلْلٌ all, every; <i>kullamā</i> whenever; <i>kalālat-</i> distant heir; <i>kall-</i> burden

كَلْمَةٌ	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
كَمَا	<i>kamā</i> just as (conj.)
كَمْهُ	' <i>akmahu</i> born blind
كَنْزٌ	<i>kanz-</i> (<i>A1b</i>) treasure
كَهْلٌ	<i>kahl-</i> man of mature age
كَوْدٌ	<i>kāda</i> (<i>kid-</i>) (<i>ā</i>) (+ imperf. ind.) be on the verge of, almost (do s.th.)
كَوْكَبٌ	<i>kawbab-</i> (<i>A11</i>) star, heavenly body
كَوْنٌ	<i>kāna</i> (<i>ū</i>) <i>kawn-</i> be; <i>makān-</i> (<i>A6a/d</i>) place
كَيْدٌ	<i>kāda</i> (<i>i</i>) <i>kayd-</i> <i>li-</i> plot the downfall of, conspire against
كِيفٌ	<i>kayfa</i> how?
لَأْ	لَأْ (<i>la-</i> (proclitic) really (emphatic particle); <i>li-</i> (proclitic + gen.) for, to, because of; (+ subj.) in order that
لَبَنٌ	<i>mal'ak-</i> , <i>malak-</i> (<i>A11</i>) angel
لَعْبٌ	<i>laban-</i> milk
لَعْبٌ	<i>la'iba</i> (<i>a</i>) <i>la'b-</i> play, jest
لَعْلٌ	<i>la'alla</i> (+ acc.) perhaps
لَعْنٌ	<i>la'ana</i> (<i>a</i>) <i>la'n-</i> curse; <i>la'nat-</i> (SFP) curse
لَقْيٌ	<i>laqiya</i> (<i>ā</i>) <i>liqā'</i> - meet, encounter; III <i>lāqā</i> meet with, encounter; IV 'alqā throw, cast; VIII <i>iltaqā</i> <i>bi-</i> meet with
لِمَ	<i>li-ma</i> why, what for?; <i>lam</i> (+ jussive) negative past definite particle
لِمَّا	<i>lamma</i> when (conj.); <i>li-mā</i> why?
لَوْ	<i>law(i)</i> if (contrary to fact); would that, if only (optative particle); <i>law-lā</i> were it not for
لَوْمٌ	<i>lāma</i> (<i>ū</i>) <i>lawm-/lawmat-</i> blame, reproach; VI <i>talāwa-ma</i> blame, scold each other
لَيْسٌ	<i>laysa</i> (<i>las-</i>) (defective) is not
لَيلٌ	<i>layl-</i> (<i>A10e</i>) nighttime; <i>laylat-</i> (SFP) night
مَاءٌ	<i>mā</i> what?; that which, whatever (relative); not; (+ perf.) as long as
مَاءٌ	<i>mā'</i> - (<i>A2b</i>) water
مَادِهٌ	<i>māðā</i> what?
مَعْ	<i>matā'</i> - (<i>A6a</i>) goods, chattel, wares; II <i>matta'a</i> equip, make enjoy (<i>bi-</i>); V <i>ta-matta'a bi-</i> enjoy; X <i>is-tamta'a bi-</i> enjoy, relish
مَكْنَةٌ	<i>matā</i> when?
مَثَلٌ	<i>miθl-</i> (<i>A3b</i>) likeness, similarity; <i>miθla</i> (+ gen.) like (prep.); <i>maθal-</i> (<i>A2a</i>) likeness, parable, simile; <i>tim-θāl-</i> pl <i>tamāθilu</i> image, likeness; II <i>maθθala bi-</i> make like; III <i>māθala</i> resemble; VI <i>tamāθala</i> resemble each other
مَلَءَ	<i>mala'a</i> (<i>a</i>) <i>mal'</i> - fill; VIII <i>imtala'a</i> be filled, full; <i>mala'</i> - council of notables, chiefs
مَلَكٌ	<i>mal'ak-</i> see √ <i>L'K</i>

ملك	<i>malaka</i> (<i>i</i>) <i>mulk-</i> possess, rule, reign ('alā 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 √ <i>L'K</i>	نَبِيٌّ	<i>nabiy-</i> (SMP, A2a) prophet; <i>nabawiyy-</i> of or pertaining to the prophet
مل	<i>millat-</i> (A3a) community, sect	نَجْمٌ	<i>najm-</i> (A2b/d) star
ما	<i>mimmā</i> = <i>min mā</i>	نَخْلٌ	<i>naxil-</i> dates
من	<i>mimman</i> = <i>min man</i>	نَدُوٌّ	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	نَذْرٌ	IV 'anðara warn; <i>naðir-</i> (A5b) warner
منع	<i>mana'a</i> (<i>a</i>) <i>man'</i> - hinder access (<i>min</i> to), prevent (<i>min</i> from); III <i>māna'a</i> put up resistance to	نَزْلٌ	<i>nazala</i> (<i>i</i>) <i>nuzūl-</i> go/come down, bring/ take down (<i>bi-</i>); II <i>nazzala</i> send down; IV 'anzala send / bring / take down; <i>manzil-</i> (A11) station, stopping place
منو	V <i>tamannā</i> wish for, desire, make a wish	نسى	<i>nasiya</i> (<i>ā</i>) <i>nisyān-</i> forget; IV 'ansā make forget; <i>nisā'</i> - (pl) women
مهد	<i>mahd-</i> (A1b) cradle	نصح	<i>naṣaha</i> (<i>a</i>) <i>nuṣḥ-</i> take good care of, advise
مهل	<i>muhl-</i> molten metal	نصر	<i>naṣara</i> (<i>u</i>) <i>naṣr-</i> help, assist ('alā against); VIII <i>intaṣara</i> be victorious, triumph ('alā over), take revenge (<i>min</i> on); X <i>istanṣara</i> ask for assistance; <i>naṣrāniyy-</i> pl <i>naṣrā</i> Christian; II <i>naṣṣara</i> Christianize
موت	<i>māta</i> (<i>mit-</i>) (<i>ū</i>) <i>mawt-</i> die; IV 'amāta cause to die; <i>mawt-</i> (A1a) death; <i>mayyit-</i> (A5f/1a/ SMP) dead	نصف	<i>niṣf-</i> half
مول	<i>māl-</i> (A2a) property, possessions	نطق	<i>naṭqa</i> (<i>i</i>) <i>nuṭq-</i> speak
مؤمن	<i>mu'min-</i> see √ <i>MN</i> IV	نظر	<i>naṣara</i> (<i>u</i>) <i>naṣar-</i> look, regard; III <i>nāṣara</i> argue, debate; IV 'anṣara respite; VIII <i>intaṣara</i> wait, expect; <i>manṣar-</i> (A11) watchtower
ميثاق	<i>miθāq-</i> see √ <i>WθQ</i>	نعت	<i>na'ata</i> (<i>a</i>) describe
ميد	<i>māda</i> (<i>i</i>) sway		
نار	<i>nār-</i> (<i>f</i>) (A10c) fire		
ناس	<i>nās-</i> people, humans		
نبء	<i>naba'</i> - (A2a) news; II <i>nabba'</i> a <i>bi-</i> inform of		

نم	IV 'an'ama 'alā show favor to; <i>ni'mat-</i> favor; <i>na'am</i> yes	هبط	<i>habaṭa</i> (<i>i</i>) <i>hubūt-</i> go down
فتح	<i>nafaxa</i> (<i>u</i>) <i>nafx-</i> blow, puff	هجر	<i>hajara</i> (<i>i</i>) <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> (<i>i</i>) <i>hadd-</i> be decrepit, in ruins
فتح	IV 'anfa'a (<i>a</i>) <i>naf-</i> be of benefit to, avail; III <i>nāfa'a</i> benefit; VIII <i>intafa'a</i> avail oneself (<i>bi-/min</i> of)	هداد	<i>hudhud-</i> hoopoe-bird
تفق	III <i>nāfaqa</i> be hypocritical, dissimulate; IV 'anfaqa expend	هدي	<i>hadā</i> (<i>i</i>) <i>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>nakhaṭa</i> (<i>i</i>) <i>nikāh-</i> marry	هذا	<i>hādā</i> this (demonstrative, §17.1)
نكر	<i>nakira</i> (<i>a</i>) not recognize, not know, deny, disown; IV 'ankara refuse to acknowledge, disavow, disclaim; <i>munkar-</i> (SFP) objectionable act, abomination; <i>nukr-</i> awful	هروبل	<i>harwala</i> (Q1) <i>harwalat-</i> run, walk fast
نكس	<i>nakasa</i> (<i>u</i>) <i>naks-</i> turn over, turn upside down; <i>nukisa</i> 'alā ra'sīhi he was confounded	هل	<i>hal</i> (<i>i</i>) interrogative particle
نهر	IV 'anṣara	هلاك	<i>halaka</i> (<i>i</i>) <i>halāk-</i> perish, die; IV 'ahlaka destroy, ruin; X <i>istahlaka</i> exhaust oneself
نبي	'ilā reach, end up at	هم	<i>hamma</i> (<i>u</i>) <i>bi-</i> intend
نور	<i>nūr-</i> (A3b) light; II <i>nawwara</i> , IV 'anāra make light, illuminate	هنا	<i>hunā</i> here; <i>hunāka</i> there
نوق	<i>nāqat-</i> pl <i>nūq-</i> , <i>niyāq-</i> , <i>nāqāt-</i> she-camel	هود	<i>hāda</i> (<i>ū</i>) <i>hawd-</i> be, become Jewish, practise Judaism; II <i>hawwada</i> make Jewish
نوم	<i>nāma</i> (<i>nim-</i>) (<i>ā</i>) <i>nawm-</i> sleep; <i>manām-</i> dream	هوى	<i>hawan</i> (A2a) lust, passion
		هيء	II <i>hayya'</i> a prepare, make ready; V <i>tahayya'</i> a be prepared, in readiness; <i>hay'at-</i> (SFP) form, shape
		وثق	<i>miθāq-</i> covenant
		وجب	<i>wajaba</i> (<i>i</i>) <i>wujūb-</i> be necessary, incumbent (<i>li-</i> , 'alā for)

وَجْدٌ	<i>wajada</i> (<i>i</i>) <i>wujūd-</i> find, <i>wujida</i> (pass.) exist; IV <i>'awjada</i> bring into existence	وصيٌّ	<i>waṣiyat-</i> (A5g) bequest, legacy, directive, commandment; II <i>wassā</i> , IV <i>'awsā</i> recommend, charge (<i>bi-</i> with), bequeath
وَجْهٌ	<i>wajh-</i> (A1b) face; II <i>wajjaha</i> make face, turn (<i>li-</i> , <i>'ilā</i> toward); VIII <i>ittajaha</i> turn towards, set out (' <i>ilā</i> for); <i>wajh-</i> eminent, illustrious	وضعٌ	<i>wada'a</i> (<i>a</i>) <i>wad'</i> - put down, lay aside; VI <i>tawāḍa'a</i> be humble
وَحدَةٌ	<i>wāhid-</i> one (adj.)	وعدٌ	<i>wa'ada</i> (<i>i</i>) <i>wa'd-</i> promise; <i>wa'd-</i> (A1b) promise
وَحْيٌ	<i>wahy-</i> inspiration; IV <i>'awhā</i> inspire (' <i>ilā</i> someone) (<i>bi-</i> with)	وفدٌ	<i>wafd-</i> (A1b) herd
وَدَدٌ	<i>wadda</i> (<i>wadid-</i>) (<i>a</i>) <i>wudd-</i> / <i>mawaddat-</i> wish	وفيٌّ	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
وَدْعٌ	<i>wada'a</i> (<i>a</i>) let, allow (+ imperf. ind.)	قعٌّ	<i>waqa'a</i> (<i>a</i>) <i>wuqū'</i> - fall, befall, occur
(وَذِرْ)	<i>yaðaru</i> (no perf., imperf. only + imperf. ind.) let	وقىٌّ	<i>waqā</i> (<i>i</i>) <i>wiqāyat-</i> ward off; VIII <i>itraqā</i> beware, be on one's guard, fear (God)
وَراءٌ	<i>warā'a</i> (+ gen.) beyond, behind	كُلٌّ	<i>wakala</i> (<i>i</i>) <i>wakl-/wukūl-</i> entrust (' <i>ilā</i> to); II <i>wakkala</i> authorize, put in charge (<i>bi-</i> of); V <i>tawakkala</i> ' <i>alā</i> rely, depend on; VIII <i>ittakala</i> = V; <i>wakil-</i> (A5b) warden, guardian
وَرثَةٌ	<i>wariθa</i> (<i>i</i>) <i>wirāθat-</i> inherit from, be the heir of; IV <i>'awraθa</i> make heir	لدٌّ	<i>walada</i> (<i>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
وَرَدٌ	<i>warada</i> (<i>i</i>) <i>wurūd-</i> reach (water); <i>wird-</i> thirsty herd	لَكْنٌ	<i>walākinna</i> (+ acc.), <i>walākin</i> (+ vb.) but
وَرْقٌ	<i>waraq-</i> (A2a), <i>waraqat-</i> (SFP) leaf		
وَرِيٌّ	III <i>wārā</i> to conceal, keep secret		
وَسْعٌ	<i>wasi'a</i> (<i>a</i>) <i>sa'at-</i> contain, hold, have the capacity for; II <i>wassa'a</i> expand; <i>wasi'</i> - vast		
وَسُوسٌ	<i>waswasa</i> (Q1) <i>waswās-</i> to whisper		
وَصْدٌ	<i>waṣīd-</i> threshold		

دُلٌّ	<i>walīy-</i> (A5d) friend, helper, supporter; II <i>wallā</i> turn aside (' <i>an, min</i> from), put in charge of; V <i>tawallā</i> turn away; <i>mawlan</i> (A11) master, patron; <i>walāyat-</i> friendship	يَقْنَىٰ	<i>yaqīn-</i> certainty
وَهَبٌ	<i>wahaba</i> (<i>a</i>) <i>wahb-</i> give	يَسْمَىٰ	<i>yamm-</i> sea, river
يَا		يَمِنٌ	<i>yamin-</i> (f) (A5h) right hand, oath
يَاجْرَىٰ		يَهُدٌ	<i>yahūd-, yahūdiyy-</i> Jew, Jewish; see also <i>HWD</i>
يَاسِنٌ		يَوْمٌ	<i>yawm-</i> (A1a) day; <i>al-yawma</i> today; <i>yawma'iðin</i> on that day
يُونَانٌ		يُونَانِيَّ	<i>yūnān-</i> Greeks, Ionians; <i>yūnāniyy-</i> Greek

Index of F‘L Patterns

Arranged in Arabic alphabetical order. For broken-plural patterns see Appendix A.

استفعال	ISTIF‘ĀL-	77	انفعل	INFA‘ALA	58
است فعل	ISTAF‘ALA	77	تفاعل	TAFĀ‘ALA	79;
افاعل	’AFĀ‘ILU	36.1		TAFĀ‘UL-	79
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افعال	IF‘ĀLLA	81.3	فاغ	FĀ‘IN	27.2, 40.2
	’AF‘ALA	75; ’AF‘ALU	فاعل	FĀ‘ALA	78; FĀ‘IL-
	36				23, 27.1, 40.2
افعل	IF‘ALLA	81	قال	FĀLL-	27.3
افلاء	’AF‘ILĀ‘U	10, 40.1(3)	فعال	FA‘‘ĀL-	70; FI‘ĀL-
افعالي	IF‘ILĀL-	81			10, 40.1(2), 78; FU‘ĀLU
افعنيل	IF‘ANLALA	82			94; FU‘‘ĀL-
افعنلى	IF‘ANLĀ	82	فعالة	FA‘ĀLAT-	40.2
افروعل	IF‘AW‘ALA	82	فعاة	FU‘ĀT-	28(5)
افغول	IF‘AWĀLA	82			40.2
افلاء	’AFILLĀ‘U	40.1(4)	فعل	FA‘ALA	13, 28(1–2),
افتعال	INFI‘ĀL-	58			30.1(1); FA‘ILA
					13, 28(1–2), 30.1(2);
					FA‘ULA
					13, 28(1–2),

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فعى	*FA‘AYA 20.2; FU‘IYA 53.5	فم فعل	MUF‘ALL- 81
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