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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 skin languages to reconstructed proto-Semitic and has presumably been spoken in the heartland of the Arabian peninsula from time immemorial—there is no literary evidence of Arabic until well into the Christian era.

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

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

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

The first book written down in Arabic, and the one that has been responsible not only for establishing Arabic as an important written language but also for maintaining the language and isolating it from external impetus to change, was the Koran, which Muslims hold to be the Word of God revealed to the Prophet Muhammad. Islamic tradition holds that the Koran was written fragmentarily during the Prophet’s lifetime (d. 632) and that the recension that exists today was compiled and standardized during the caliphate of ‘Uthmân ibn ‘Affân (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 extraneous features of the old Arabian poetic َكَوْنِ while downplaying other, Koranic usages; yet by and large not only the grammar but even the vocabulary of a modern newspaper article display only slight variation from the established norm of classicized Koranic Arabic.

It is the grammar of that classicized Koranic Arabic that is presented to the student in this book. With very few exceptions (and those in the initial lessons only), all examples and readings have been taken directly from the text of the Koran and the body of hadith, the reports of Muhammad’s sayings, and supplemented with extracts from other classical sources. Every effort has been made to limit the vocabulary to which the student is exposed to common lexical items: obscure and highly idiosyncratic words have been avoided as unsuitable for an elementary grammar. By the end of the forty lessons, which are designed to cover a normal academic year, the student will have an active basic vocabulary of over 450 words and/or productive roots (from which many times that number of individual lexical items can be regularly and predictably formed); and in the course of readings, passive exposure is given to more than 400 additional items of vocabulary. Items intended for active acquisition are intentionally repeated as often as possible in the exercises for reinforcement.

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

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

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

- $b$ as in “bit”
- $s$ as in “sun”
- $n$ as in “noon”
- $t$ as in “ten”
- $z$ as in “zoo”
- $w$ as in “wet”
- $d$ as in “den”
- $j$ as in “judge”
- $y$ as in “yet”
- $k$ as in “kit”
- $h$ as in “hat”
- $f$ as in “fan”
- $m$ 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.”
- $\theta$ the $th$ in “thin”
- $\delta$ the $th$ in “then.” Although these two sounds are spelled alike in English, they are quite distinct.
- $\$ the $sh$ in “ship”

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

- $t$ 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.
- $d$ the voiced counterpart to $t$. This is the $d$-sound produced in the same manner as $t$.
- $s$ 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.
- $z$ this is pronounced either (1) as the voiced counterpart to $s$ or (2) as the velarized counterpart to $\delta$. 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.
- $\ddot{g}$ 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.
- $h$ 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 allâh- (‘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 ($h$, $x$, $q$, $g$, ‘), short $a$ is more like the $o$ in “cop.”

$â$ (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.”

$î$ (long $i$) similar to the $ea$ of “bead”; in velarized environments the quality is significantly “clouded”—rather like the $ea$ of “peal.”

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
$ba‘āthun > ba‘a-θa-ni$ he sent me
$nabiyyun > na-bi-yu-nâ$ our prophet
$yaktabunahâ > yak-tu-bû-na-hâ$ they write it
$walâsinnahunna > wa-lâ-kin-na-hun-na$ but they (fem.)

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

$bismin lâhi > bis-mîl-lâ-hi$ in the name of God
$li-mra‘atîn > lim-ra‘-a-tin$ for a woman
$mina l‘ardî > mi-nal‘-ar-di$ from the earth
$fi l‘ardî > fil‘-ar-di$ 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 consonant are also long but are said to be closed. Closed syllables with long vowels are rare in Arabic.

3 Stress. There are two simple rules for determining the placement of stress (accent) in Arabic:
(1) The final syllable (ultima) never receives stress.

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

\[
\begin{align*}
\ddot{d}arabatnā & \rightarrow \dot{d}a-ra\,'bat-nā (\text{-}bat- \text{ is closed}) \\
yaqulanakā & \rightarrow \dot{y}aq-tu\,'lan-na-ka (\text{-}lan- \text{ is closed}) \\
yaqulānī & \rightarrow \dot{y}aq-tu\,'lā-\ddot{nī} (\text{-}lā- \text{ is long}) \\
madinatī & \rightarrow m\acute{a}\,'dī-na-tī (\text{-}dī- \text{ is long})
\end{align*}
\]

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.

\[
\begin{align*}
\ddot{d}arabahum & \rightarrow \dot{d}a-ra\,'ba-hum \\
yaqultunī & \rightarrow \dot{y}aq-tu\,'lu-nī \\
madinatuhum & \rightarrow m\acute{a}\,'dī-na-tu-hum
\end{align*}
\]

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

\[
\begin{align*}
\ddot{d}arabahum & \rightarrow \dot{d}a-ra\,'ba-hum \\
yaqultunī & \rightarrow \dot{y}aq-tu\,'lu-nī \\
madinatuhum & \rightarrow m\acute{a}\,'dī-na-tu-hum
\end{align*}
\]

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.

<table>
<thead>
<tr>
<th>NAME OF LETTER</th>
<th>ALONE FORM</th>
<th>FINAL FORM</th>
<th>MEDIAL FORM</th>
<th>INITIAL FORM</th>
<th>TRANSCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>*'alīf</td>
<td>ʾ</td>
<td>ʾ</td>
<td>ʾ</td>
<td>ʾ</td>
<td>_</td>
</tr>
<tr>
<td>bā'</td>
<td>b</td>
<td>b</td>
<td>b</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>tā'</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>ḏā'</td>
<td>ḏ</td>
<td>ḏ</td>
<td>ḏ</td>
<td>ḏ</td>
<td>ḏ</td>
</tr>
<tr>
<td>ḥā'</td>
<td>ḥ</td>
<td>ḥ</td>
<td>ḥ</td>
<td>ḥ</td>
<td>ḥ</td>
</tr>
<tr>
<td>xā'</td>
<td>ฐ</td>
<td>ฐ</td>
<td>ฐ</td>
<td>ฐ</td>
<td>ฐ</td>
</tr>
<tr>
<td>*dāl</td>
<td>د</td>
<td>د</td>
<td>د</td>
<td>د</td>
<td>d</td>
</tr>
<tr>
<td>*ḏāl</td>
<td>ฏ</td>
<td>ฏ</td>
<td>ฏ</td>
<td>ฏ</td>
<td>ū</td>
</tr>
<tr>
<td>*rā'</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>r</td>
</tr>
<tr>
<td>*zāy</td>
<td>ز</td>
<td>ز</td>
<td>ز</td>
<td>ز</td>
<td>z</td>
</tr>
</tbody>
</table>
Numerals. Compound numerals are written, like English, from left to right (365 = ۳۶۵).

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 kataba and xaraja.

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

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

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

6.2 The long vowel signs are as follows:

(1) ā is indicated by *fathā* plus *alif*, as in kātabā and qāma. Note that ā is often, especially in the Koran, written defectively as “dagger *alif*” above the consonant, as in allahu and ibrāhimu.

(2) i is indicated by *kasra* plus *ya‘*, as in kabir- and din-.

(3) ū is indicated by *damma* plus wāw, as in rūsul- and thūm-.

6.3 The diphthong signs are a combination of the short vowel a and consonant:
INTRODUCTION TO KORANIC ARABIC

(1) ay is indicated by fatha plus yā‘, as in اَيْنُ 'ayna

(2) aw is indicated by fatha plus wāw, as in دُوُرُ dawr.

6.4 Omit alif. In certain conjugational forms an alif is appended to a lengthening wāw, as in كَتَبَ 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-sūratī l-yā‘ (alif masquerading as yā‘), occurs word-finally only. Written like a yā‘, it is pronounced exactly like a lengthening alif, as in المَعْنِي ma‘nā and رَمَاهُ ramā-hu. When any enclitic suffix is added to alif bi-sūratī l-yā‘ it becomes “tall” alif, as in مَعْنَاهُ ma‘nā-hu and رَمَاهُ 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 اَرْدُ ‘ardu and اَنُ ‘an.

But when the vowel is i, the hamza is commonly written beneath the alif, as in اَنُ ‘in.

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

(1) alif, as in سَلَّمَ salla
(2) wāw, as in سَلَّمَ su‘āla
(3) yā‘ without dots, as in رَأَيَّس ra‘is-
(4) nothing, as in نَسَى nisā‘-

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

7.2 Wāla. A small initial sād, 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 wāla sign is placed over the alif. E.g., when sentence initial, اَلْ-‘اَرْدُ al-‘ardu, but في اَلْأَرْدِ fi l-‘ardī.

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

7.3 Shadda, 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.

<table>
<thead>
<tr>
<th>مَكْتَابَةَ</th>
<th>مَكْتَبَةَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَنَّةَ</td>
<td>مَكَاتِبَ</td>
</tr>
<tr>
<td>سَيِّدٌ</td>
<td>نَبِيّ</td>
</tr>
<tr>
<td>رَدَّ</td>
<td>نَبِيّ</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>أَمْنُ</th>
<th>أَمْنُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلَى</td>
<td>عَلَى</td>
</tr>
<tr>
<td>مَكَّ</td>
<td>مَكَّ</td>
</tr>
</tbody>
</table>

7.5 Tā‘ marbūta 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‘ marbūta is generally a sign of feminization, although not all words that end in it are feminine by any means. Since tā‘ marbūta occurs word-finally only, when any suffix is added to it the tā‘ marbūta is written as an ordinary tā‘. Thus:

<table>
<thead>
<tr>
<th>مَدِينَةِ</th>
<th>حَيَاةِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَدِينَةِ</td>
<td>حَيَاةِ</td>
</tr>
</tbody>
</table>

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) ṣadda, 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 ʾ-

rajulun
madinatun
bayun
imrāʾatun

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

rajulin
madinatin
bayin
imrāʾatin

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

rajulan
madinatan
baytan
maʾnān

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.

al-maʾnā (definite) maʾnān (indefinite)

dunyā (all cases, all states) ʿulyā (all cases, all states)

A few of these show state like the previous class:

al-ʾaṣā (definite) ʿaṣān (indefinite)
The Grammar of Koranic and Classical Arabic
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 sahda over the initial consonant of the word, as shown by the first two examples.

<table>
<thead>
<tr>
<th>NON-ASSIMILATING CONSONANTS</th>
<th>ASSIMILATING CONSONANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>'  العربية al-arḍu</td>
<td>t  التربة at-tābūtu</td>
</tr>
<tr>
<td>b  البقعة al-baytu</td>
<td>θ  الرحم aθ-thāmanu</td>
</tr>
<tr>
<td>j  الجنة al-jannatu</td>
<td>d  الذئبة ad-dunya</td>
</tr>
<tr>
<td>h  الحليم al-hallimu</td>
<td>s  الذكر aθ-bikru</td>
</tr>
<tr>
<td>x  الخبر al-xabarū</td>
<td>r  الرجل ar-rajušu</td>
</tr>
</tbody>
</table>

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

LESSON ONE

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

<table>
<thead>
<tr>
<th>CASE</th>
<th>INDEFINITE ENDING EXAMPLE</th>
<th>DEFINITE ENDING EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-u انبیاء 'anbiyā'u</td>
<td>-u انبیاء al-'anbiyā'u</td>
</tr>
<tr>
<td>gen.</td>
<td>-a انبیاء 'anbiyā'a</td>
<td>-i انبیاء al-'anbiyā'i</td>
</tr>
<tr>
<td>acc.</td>
<td>-a انبیاء 'anbiyā'a</td>
<td>-a انبیاء al-'anbiyā'a</td>
</tr>
</tbody>
</table>

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

من دخل رجل daxala rajulun
God created.

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

من مؤمن من مؤمن min mu'min min
in the city

(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.

من دخل الجنة daxala l-jannatā
He entered the garden.

For the alif termination, see Preliminary Matters §8.3.
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(2) following the sentence-head particle 'inna.

\[
\text{inna muhammadan rasulun} \\
\text{inna r-rajula mu'minun}
\]

Muhammad is an apostle. 
The man is a believer.

(3) for adverbial expressions of time.

\[
\text{al-yawma} \quad \text{today} \\
\text{al-laylata} \quad \text{tonight} \\
\text{laylan} \quad \text{at night, by night}
\]

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

\[
\text{xaraja} \quad \text{he went out (min of), he left (min someplace)} \\
\text{xalaqa} \quad \text{he created} \\
\text{daxala} \quad \text{he entered} \\
\text{kana} \quad \text{he was (takes complement in the accusative)}
\]

NOUNS

\[
\text{allah} \quad \text{God (declined with definite case endings)} \\
\text{’ard} \quad \text{(-fem.) earth} \\
\text{jannat} \quad \text{garden; paradise} \\
\text{rajul} \quad \text{man, male human being} \\
\text{rasul} \quad \text{messenger, apostle} \\
\text{madinat} \quad \text{city, town} \\
\text{mu’min} \quad \text{believer (in the religious sense)} \\
\text{nabi} \quad \text{prophet}
\]

EXERCISES

(a) Vocalize, then read and translate:

\[
\begin{align*}
1 \quad \text{دخل الرجل المدينة} & \quad \text{6} \quad \text{ان الرجل في المدينة} \\
2 \quad \text{خرج النبي من المدينة} & \quad \text{7} \quad \text{ان كان أحد} \\
3 \quad \text{الرسول في الجنة} & \quad \text{8} \quad \text{الرسول في الجنة} \\
4 \quad \text{كان الرجل نبياً} & \quad \text{9} \quad \text{ان محمد في الجنة} \\
5 \quad \text{الرسول يبيغ} & \quad \text{10} \quad \text{الرسول يبيغ}
\end{align*}
\]

(b) Give the Arabic for the following:

\[\text{1} \quad \text{The prosthetic vowel that consonant-final words acquire when followed by an edible alif will be so indicated in the vocabularies.} \\
\text{2} \quad \text{When fi is followed by an edible alif, it is pronounced with a short vowel, fi.} \\
\text{3} \quad \text{Note that proper names may be diptote (’ahmadu), triptote (muhammadun) or invariable (musa). Triptote proper names, like muhammadun, behave grammatically like indefinite nouns; semantically, however, they are definite.}\]
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,' 'udn- 'ear,' yad- 'hand,' etc.
(4) most, but not all, singular nouns ending in s, like madnāt- 'city,' laylar- '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 sams- '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.

مَالِكٌ كَبِيرٌ malikun kabirun a great king

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

الْمَلِكُ الكَبِيرُ al-maliku l-kabiru the great king
منْ الْمَلِكِ الكَبِيرِ mina l-maliki l-kabiri from the great king

4.2 Feminine singular adjectives are formed by adding التَّاء marbūta (-at-) to the masculine base (the word without its inflectional endings).

مَدِينَةٌ كُبْرَى madinatun kabiratun a great city
المَدِينَةِ الكُبْرَى al-madinatu l-kabiratu the great city
في المَدِينَةِ الصَّغِيرةَ fi l-madinatin saqiratin in a small city
في المَدِينَةِ الصَّغِيرةِ fi l-madinati š-saqirati 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.

الْمَلِكُ الكَبِيرُ al-maliku l-kabiru The king is great.
الْمَدِينَةِ الكُبْرَى al-madinatu l-kabiratu The city is large.
كان الملك كبيراً kana l-maliku kabirun 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.

فِي المَدِينَةِ رَجُلَ fi l-madinati 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.

أَنْ فِي المَدِينَةِ نَبِيٌّ كَبِيرٌ ‘inna fi l-madinati nabiyan kabirun There is a great prophet in the city.
أَنْ فِي الْبَيْتِ امَّةَ كَبِيرَةٌ ‘inna fi l-bayti maa’atan kabiratan There is an old woman in the house.

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

لِرَجُلٍ li-rajulin to/for a man

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

لِإِمَامَةٍ li-mra’atin to/for a woman

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

لِلْبَيْنِ lil-binti to/for the girl

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

لِلْيَلَّةِ (الْيَلَّةِ) li-laylatin for a night
لِلْيَلَّةِ (الْيَلَّةِ) lil-laylati for the night

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

اللَّهِ li-llahi 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

The earth is God’s.

ان الحديقة للمرأة

The garden belongs to the woman.

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

লِ الرَّجَل بنت

The man has a daughter.

إن للمرأة ولداً

The woman has a child.

Vocabulary

**NOUNS**

امرأة (المرأة) *imra’at*- woman; wife (with the definite article this word becomes ***المرأة al-mar’at***)

بنت *bint*- (f.) girl; daughter

حدائق *hadqaṭ*- garden

عين *‘ayn*- (f.) eye; spring

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

ولد *walad*- boy, child

يد *yad*- (f.) hand, arm

**ADJECTIVES**

صغر *sagır*- small, little; young

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

كبير *kabır*- big, large; old; great

OTHERS

* huna (invariable) here

* l- (proclitic + genitive) to, for

Exercises

(a) Give the Arabic for the following:

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

(b) Vocalize, then read and translate:

١ العين الكبيرة قريبة من المدينة.

٦ البحث الكبيرة في المدينة.

١٠ البلد الكبير في المدينة.

٢ البلد الصغير قريب من المرأة.

٧ أن الأرض كبيرة.

٣ خرج الولد الصغير من المدينة اليوم.

٨ المرأة في المدينة الليلة.

٤ أن الحديقة الصغيرة قريبة من هنا.

٩ الجنة للمؤمن.

٥ أن في الحديقة الكبيرة عيناً صغيرة.

١٠ للرجل الكبير بين صغير.

(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.
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 المرأة  baytu mra’satin  a woman’s house

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

كتاب الرسول  kitābu r-rasūli  the book of the apostle / the apostle’s book
بيت المرأة  baytu l-mar’atī  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 šağirun  The man’s house is small.
دخل بيت الرجل  daxala baytu r-rajuli  He entered the man’s house.
خرج من بيت الرجل  xaraja min baytī r-rajuli  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 šayxi l-madina  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.

الملك الكبير  baytu l-malikī l-kabīry  the king’s great house
الملك الكبير  baytu l-malikī l-kabīry  the great king’s house
ملك كبير  baytu malikīn kabīrin  a great king’s house
مدينة الرسول الكبيرة  madingtu r-rasūli l-kabīratī  the apostle’s great city

1Another, but rare, possibility for reading this string is baytu malikīn kabīrin, where baytu malikīn is taken as an indefinite construct forming a "compound noun" meaning 'king-house, royal residence' and modified by the indefinite adjective kabīrin. Such "compound nouns" are exceedingly rare in Arabic.
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If the first member is in the genitive case and both members are of the same gender, ambiguity can arise. Context and/or sense, however, should indicate which noun the adjective is modifying.

في بيت الملك الكبير
in the king’s great
house or in the great
king’s house

Vocabulary

VERBS

ذهب  he went
wajada  he found

NOUNS

ابن  son
اسم  name (the alif of ism- is dropped in the phrase
بسم الله  ‘in the name of God’; elsewhere
the alif is retained)
بيت  house, dwelling
رب  lord, master
شيخ  old man, elder, chief
كتاب  book
ملك  king
مكة  Mecca
يوم  day; al-yawma today

ADJECTIVES

جميل  handsome, beautiful
عظيم  ‘azīm- great, huge, magnificent

OTHERS

‘ilā (genitive) to (generally implies motion or direction
toward)

LESSON THREE

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

Exercises

(a) Read and translate:

1. بيت ملك
2. ملك الأرض
3. ولد امرأة
4. شيخ المدينة
5. كتاب ميت
6. ابن الرجل

(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:

1. خرج الشيخ المدينة الكبيرة من بيت المرأة الجميلة.
2. ذهب ابن الرجل إلى حديقة الملك العظيمة اليوم.
3. كان كتاب الرسول في بيت الملك.
4. وجد الشيخ الكبير كتاب الولد الصغير في البيت.
5. كان اسم ابن الرجل الفايز محمداً.
6. دخل الرجل ابن الملك.
7. ذهب إلى بيت المرأة الجميلة.
8. ان كتاب الرسول للمؤمن.
9. 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

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

<table>
<thead>
<tr>
<th>Nominal Case</th>
<th>Dual Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOMINATIVE</td>
<td>-āni</td>
</tr>
<tr>
<td>OBLIQUE</td>
<td>-ayni</td>
</tr>
</tbody>
</table>

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

-  رجل > rajulānī  two men (nom.)
-  المرأة > mar‘atānī  the two women (nom.)

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

-  من رجلين  min rajulaynī  from two men
-  وجد امرأتين  wajada mra‘ataynī  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 prothetic -i usually occurs with the oblique before an elidable alif.

- امرأة الملك  imrâ‘atā l-malikī  the king’s two wives (nom.)
- لامرأة أحمد  li-mra‘atay ‘ahmada  for Ahmad’s two wives
- لامرأة الملك  li-mra‘atay l-malikī  for the king’s two wives
8.3 Adjectival agreement with the dual is formed completely according to the rule for adjectives.

rajulānī kabtrānī two great men (nom.)

min rajulaynī kabtraynī from two great men

wajada mra' ataynī jamalataynī 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.

<table>
<thead>
<tr>
<th>CASE</th>
<th>SUFFIX</th>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-ānā</td>
<td>muʿminānā</td>
<td>al-muʿminānā</td>
</tr>
<tr>
<td>obl.</td>
<td>-īnā</td>
<td>muʿminānā</td>
<td>al-muʿminānā</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>muʿminā makkata</td>
<td>the believers of Mecca</td>
</tr>
<tr>
<td>muʿminu l-madnati</td>
<td>the believers of the city</td>
</tr>
<tr>
<td>li-muʿmin makkata</td>
<td>for the believers of Mecca</td>
</tr>
<tr>
<td>li-muʿmin l-madnati</td>
<td>for the believers of the city</td>
</tr>
</tbody>
</table>

9.3 The sound feminine plural is formed by dropping the -ar-ending of words that end in tāʾ marbūta and adding the plural suffix. For nouns that do not end in -ar, 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.

<table>
<thead>
<tr>
<th>STATE</th>
<th>CASE</th>
<th>SUFFIX</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>indefinite</td>
<td>nominative</td>
<td>-ātun</td>
<td>جَنَاتُ jannātun</td>
</tr>
<tr>
<td></td>
<td>oblique</td>
<td>-ātun</td>
<td>جَنَاتُ jannātun</td>
</tr>
<tr>
<td>definite</td>
<td>nominative</td>
<td>-ātu</td>
<td>الجَنَاتُ al-jannātū</td>
</tr>
<tr>
<td></td>
<td>oblique</td>
<td>-ātu</td>
<td>الجَنَاتُ al-jannātū</td>
</tr>
</tbody>
</table>

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.

muʿmināt l-madnātī the faithful women of the city
fi jannātī l-ʿardī in the gardens of the earth

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>rajul-</td>
<td>rījāl-</td>
</tr>
<tr>
<td>rasūl-</td>
<td>rusul-</td>
</tr>
<tr>
<td>madnāt-</td>
<td>mudn-</td>
</tr>
<tr>
<td>kitāb-</td>
<td>kutub-</td>
</tr>
<tr>
<td>ʿayn-</td>
<td>ʿiyān-</td>
</tr>
<tr>
<td>rabb-</td>
<td>ʿarbāb-</td>
</tr>
<tr>
<td>malik-</td>
<td>mulāk-</td>
</tr>
<tr>
<td>šayx-</td>
<td>šuyūx-</td>
</tr>
<tr>
<td>kabīr-</td>
<td>kibār-</td>
</tr>
<tr>
<td>walad-</td>
<td>awlād-</td>
</tr>
</tbody>
</table>

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

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

The vocalic pattern of malikun can then be said to be a short a after the first radical consonant and a short i after the second radical consonant, with the case ending (tripotte) 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, malkun is said to be on the pattern FA’ilUN, and its plural malikun on the pattern FU’ULUN.

The four plural patterns introduced in this lesson are (1) F’TlUN, (2) FU’ULUN, (3) FU’ULUN, and (4) ’AF’ALUN. The tripotte ending of these four tells us that any and all plurals on these patterns are tripotte. The plural of nabiyun, ’anbiyâ’u, is on the pattern ’AF’ILA’U, a dipotote pattern; this means that all plurals on this pattern are diptote, as waliyun ‘friend’ with its plural ’awliyâ’u.

LESSON FOUR

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ابن (bânûn)</td>
<td>ﺛُمَامَٰٰ (thâmâm)</td>
</tr>
<tr>
<td>بَنَاءٌ (bânâ‘)</td>
<td>عَظَمْ (‘ażâm)</td>
</tr>
<tr>
<td>اَرْضِ (arâdûn)</td>
<td>ﻋُيُنٍ (‘uyûn)</td>
</tr>
<tr>
<td>أَسْمَ (asâmûn)</td>
<td>كَبَر (kibrûn)</td>
</tr>
<tr>
<td>نِسَ (nisâ‘)</td>
<td>لِيَل (laylûn)</td>
</tr>
<tr>
<td>بَنَاتٍ (banâ‘ûn)</td>
<td>مِلْك (mulkûn)</td>
</tr>
<tr>
<td>بِوت (buyût)</td>
<td>مَلْك (mulkûn)</td>
</tr>
<tr>
<td>جَنَ (jannâtûn)</td>
<td>مُؤْثَمَ (mu’minûn)</td>
</tr>
<tr>
<td>حَدِيقَةٌ (hadâ‘iqu)</td>
<td>أَنْبِيَءٌ (‘anbiyâ’ûn)</td>
</tr>
<tr>
<td>رَبٍ (rabûn)</td>
<td>أَوَلَدٌ (‘awlûd)</td>
</tr>
<tr>
<td>رَجَالٍ (râjâlûn)</td>
<td>أَيَدٍ (‘ayyûd)</td>
</tr>
<tr>
<td>رَسُولٍ (rusûlûn)</td>
<td>نَبِيٍّ (‘nabîyyûn)</td>
</tr>
<tr>
<td>شَيْخُ (shûyûxûn)</td>
<td>أَوُمٍ (‘awûm)</td>
</tr>
<tr>
<td>صَفَرٍ (sîgûrûn)</td>
<td>خَيْرٍ (kîyûr)</td>
</tr>
</tbody>
</table>

Vocabulary

‘ آيةٍ (‘âyàt) pl ‘ آيات (‘âyât) sign, token; verse of the Koran
‘ ذَلَك (dâlîka) (invariable) that (masc. sing. demonstrative)
‘ حَيْرٍ (kîyûr) good, a good thing

---

1 Nouns with more than one connotation usually have different plurals for the different meanings, as is the case with the plurals of ibn-: bânûn is used almost exclusively for the names of tribes and clans, and abnâ‘ serves all other uses of ‘sons.’
2 This form falls into a pattern not yet introduced, as do the plurals of ism-, laylat- and yad- that end in -in.
3 Note that the combination -mb- is pronounced “-mb” wherever it occurs; nabiyy also forms a sound masculine plural, nabîyyûn.
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اء/سماوات samā' (masc. and fem.) pl samāwāt- sky, heaven (usually occurs in the def. pl.)

عبد/عبيد 'abd- pl 'ibād- slave, servant (of God)

مخالس mukālis- 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:

(c) Vocalize, read and translate:

(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
  - rajulun muqlišun a sincere man
- امرأة مخلصة
  - i'mra'atun muqlišatan a sincere woman

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

- رجال مخلصان
  - rajulāni muqlišāni two sincere men
- امرأتان مخلصنات
  - i'mra'atāni muqlišatānī two sincere women

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

- رجال مخلصون
  - rajālu n muqlišūn sincere men
- نساء مخلصات
  - nisā' un muqlišātun sincere women

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

- شيوخ كبار
  - šuyūxun kibārun great elders
- شيوخ مخلصون
  - šuyūxun muqlišūna sincere elders

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
  - mudunun kabiratun large cities
- بيوت صغيرة
  - buyūtun šāqiratun small houses

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

<table>
<thead>
<tr>
<th>NOUN</th>
<th>ADJECTIVE</th>
<th>AGREEMENT</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>FOR PERSONS</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| masc. sing. | masc. sing. | strict | rajulun kibīr
| dual | masc. dual | strict | rajulāni kibīrān
| sound masc. pl | sound masc. pl | strict² | mu'mīnān muqlišīnā
| " | broken pl. | by sense | mu'mīnān kibārun³
| broken pl. | sound masc. pl.⁴ | strict | rijālu n kibārun
| " | broken pl. | by sense | rijālu n muqlišūna

¹A broken plural adjective or a feminine plural adjective may also be found with a broken plural noun, i.e., mudunun kibārun and mudunun kabiratun 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'mīnā would be preferred.

⁴Only where a broken plural of the adjective does not exist.
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fem. sing. | fem. sing. | strict | امرأة كبيرةātun kabirātun
fem. dual | fem. dual | strict | امرأة كبيرةātun kabirātān
sound fem. pl. | fem. pl. | strict | بنات كبرياتātun kabirātun

FOR THINGS
masc. sing. | masc. sing. | strict | بيت كبيرātun kabirān
masc. dual | masc. dual | strict | بيت كثيرātun kabirān
fem. sing. | fem. sing. | strict | مدينة كبيرةātun kabirātun
fem. dual | fem. dual | strict | مدينة كثيرātun kabirātān
broken pl. | fem. sing. | deflected | بيوت كبيرةātun kabirātun
broken pl. | fem. pl. (rare) | deflected | بيوت كثيرātun kabirātun
broken pl. | broken pl. (rare) | strict | بيوت كثيرātun kabirārān
sound fem. pl. | fem. sing. | deflected | جنت كبرياتātun kabirātun
sound fem. pl. | fem. pl. | strict | جنت كبرياتātun kabirātān

LESSON FIVE

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

12.1 The independent pronouns are:⁴

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>huwa</td>
<td>humā</td>
</tr>
<tr>
<td>f</td>
<td>hiya</td>
<td>huwā</td>
</tr>
<tr>
<td>2 m</td>
<td>'anta</td>
<td>'antumā</td>
</tr>
<tr>
<td>f</td>
<td>'anti</td>
<td>'antumā</td>
</tr>
<tr>
<td>1 c⁵</td>
<td>'ana⁶</td>
<td>(lacking)</td>
</tr>
</tbody>
</table>

Notes:
1. Note that for things the gender of the singular has no relevance to how the plural is construed.
2. There are many nouns that are masculine in the singular but take the sound feminine plural.
3. Rare outside of Koranic Arabic.
4. For those who have studied Indo-European languages, this paradigm will appear upside-down. In Semitic languages, however, it is convenient to begin paradigms with the 3rd masc. sing. form, the reason for which will become apparent when the verbal structure is presented.
5. The first person is of common gender.
6. The final alif of 'ana is otiose, i.e., it is merely a spelling device and does not indicate a long vowel.

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

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

ان شيخ المدينة 'ana šayxu l-madināti I am the city elder.
هو ولد صغيرة huwa wālāধu saḡīr
هم من المدينة hum mina l-madināti 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 الخلاص 'inna 'abda llāhī huwa l-muxlisu
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 llāhī l-muxlisā (‘the devoted servant of God’), where l-muxlisā would be an attributive adjective agreeing with 'abda llāhī.

Vocabulary

VERBS
sajada he prostrated himself, fell/bowed down (li- before)
nazala he came/went down, descended, stopped; he brought (bi- something)

NOUNS
‘isba- (masc. and fem., usually fem.) pl. ‘asābi‘u finger
‘amr (pl ‘awāmiru order, command; bi- ‘amri (+ construct) at the order of
‘insān- (no plural) human being, person, man
ar-rahmān- The Merciful (attribute of God)
ṭīn- mud, clay
‘adāw- pl ‘a‘dā- enemy
PREPOSITIONS

bilin (+ gen.) between, among (note the construction
bil bayna X wa-bayna Y 'between X and Y')

'ala (+ gen.) on, onto; against; over

EXERCISES

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

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

(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.
Lesson Six

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

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

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

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

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>-a</td>
<td>-ā</td>
</tr>
<tr>
<td>f</td>
<td>-at</td>
<td>-atā</td>
</tr>
<tr>
<td>2 m</td>
<td>-ta</td>
<td>-tumā</td>
</tr>
<tr>
<td>f</td>
<td>-ti</td>
<td>-tumā</td>
</tr>
</tbody>
</table>

REMARKS:

(1) The 3rd masc. pl. ending -ū is spelled with otiotic alif, which is purely an orthographic device and is dropped when any enclitic ending is added.

(2) The only endings that are consonant-final and thus require prosthetic vowels before elidable alif are the 3rd fem. sing. and 2nd masc. pl., as in daxalatī l-bayta “she entered the house” and daxaltumū 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 (pl) entered it” (see §15).

(4) The 2nd dual is of common gender; there is no 1st dual—the plural is used instead.
13.2 The negative perfect is made by prefacing the negative particle 
mā. Although translational values are conditioned to a large extent by context, it is helpful to think of the Arabic negative perfect as equivalent to the English negative present perfect.\footnote{The negative past definite is expressed differently, to be introduced in §46.}

ما سمع

mā samī‘a

He has not heard.

dataxanā

ما دخنا

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 preceeded by qad is exclusively past perfective (past definite) in meaning.

قد دخل البيت

qad daxalā l-baytā

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

لقد ذهب

la-qad dāhaba

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.

ذبح الرجل

dāhaba r-rājulū

The man went.

ذبح الرجل

dāhaba r-rījālū

The men went.

خرجت المرأة

xarajātī l-mar‘atu

The woman went out.

خرجت النساء

xarajātī 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.

قد كان لكم آية

qad kāna lakum

‘āyātun

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.

قاتل الإمراب

qālatī l-‘a’rābī

The bedouins said.

آمنت به بنو إسرائيل

‘īmanat bihi banū ‘īsra‘īl

The Children of Israel believed in him.

كذبت رسول من قبلك

kūdbīt rasūlūn min qabīla

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

‘īna r-rājul dāhaba

The man went.

ان الرجلين ذهبوا

‘īna r-rājulaynīn

The two men went.

ان الرجلين ذهبوا

‘īna r-rījālān dāhabūn

The men went.

ان المرأة ذهبت

‘īna l-mar‘a ataynī

The woman went.

ان المرأة ذهبت

‘īna l-mar‘a ataynī

The two women went.

ان النساء ذهبن

‘īna n-nisā‘ān
dāhabnā

The women went.

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

ان الحدائق كانت قريبة

‘īna l-hāda‘īqā kānāt

qaribātān min hūnā

The gardens were near here.

Vocabulary

VERBS
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xaraja ‘alā go out against, appear to
daxala ‘alā go into (the presence of)
sami‘a hear
qala say (followed by ‘inna “that…””)
man‘a hinder access (min to); prevent (acc., someone) (min from); forbid

NOUNS AND ADJECTIVES

آخر ‘aṣir- 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/أدیان din- pl ‘adāyan- religion; yawmu d-dini day of judgment, doomsday
صالح sa‘lih- pl -āna pious
غني/اغناية ganty- pl ‘a‘ğniyā‘u rich
فقر/فقراء faqr- pl fiqārā‘u poor
قُول/قُرائة qawl- pl ‘aqwāl- voice, words, speech
كافر kāfīr- pl -īnākuṣfār- unbeliever, infidel

OTHERS

‘iṣ when (conjunction + perfect verb)
fa- (proclitic) and then, and so (sequential conjunction)
qad(li) a particle that emphasizes the perfective aspect of a perfect verb (not usually translated)

PROPER NAMES

جبريل jibrīlu Gabriel
لوط lūf- 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:

1. خرج البلاد 6. دخل الجن
2. ذهب الرجلان 7. صار الرجل
3. كان الرجالان 8. قال الشيوخ
4. كان المؤمنون 9. سمعت السائحين
5. سمعت السائحين 10. دخل الرجل

(c) Vocalize, read and translate:

1. منعمت المباد الصالحين من يبي الله
2. خرجت المرأة على رجال المدينة فقالا قد خرجت من دين الله
3. قد سمع الله قول الكافر فهم قالوا أن الله فائر ولحن أغنياء
4. اتمنى منعمت آيات الله
5. هم مؤمنون بالله والملائكة والرسول
6. كان أبليس قد عدوا الله والملائكة والرسول ولجعيل فان الله عدو للكافرين
7. نزل أمر الله على قوم بني آدم
8. ان امرأة نوح وأمارة لوط كانتا لعبيد الله الصالحين
9. 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 the صاحب الصالحين من عبيد 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.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>-hu/-hi</td>
<td>-humā/-himā</td>
</tr>
<tr>
<td>f.</td>
<td>-hā</td>
<td>-humā/-himā</td>
</tr>
<tr>
<td>2 m.</td>
<td>-ka</td>
<td>-kumā</td>
</tr>
<tr>
<td>f.</td>
<td>-ki</td>
<td>-kumā</td>
</tr>
<tr>
<td>1 c.</td>
<td>-l-/iyal/-ya</td>
<td>—</td>
</tr>
</tbody>
</table>

Uses of the enclitic pronouns:

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

- kitābu-hu  his book
- kitābu-hā  her book
- kitābu-ka  your (m s) book
- kitābu-ki  your (f s) book
- kitāb-l    my book
- kitābu-humā their (dual) book
- kitābu-kumā your (dual) book
- kitābu-hum  their (m pl) book
- kitābu-hunna their (f pl) book
- kitābu-kum  your (m pl) book
INTRODUCTION TO KORANIC ARABIC

kitābu-kuṇna your (f pl) book
kitābu-nā 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.

kitābu-hu his book (nom.)
kitābu-hu his book (acc.)
kitābihi his book (gen.)
kitābāhu his two books (nom.)
kitābayhi his two books (obl.)

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

baytuhumu l-kabiru their big house
baytukum l-kabiru your big house

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

kitābā-ya my two books (nom.)
kitābay-ya my two books (obl.)

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

baytī kabirun My house is large.
baytiya (or baytī) l-kabiru 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, اتني

LESSON SEVEN

‘innil and اتني ‘innani. Similarly, when the 1st-person plural enclitic -nā follows ‘inna, it gives اتني ‘innā and اتني ‘innanā. All others are predictably formed.

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

امرئي ‘amara-nl he ordered me
امرئي ‘amarū-ka they ordered you
امرأئي ‘amartu-ki I ordered you (f)
امرأئي ‘amarnā-hu 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 -tumā- before any pronominal enclitic, as

امرأئئي ‘amartumānt you (pl) ordered me

Remember that the otiose alif of the 3rd masc. pl. verb is dropped before the addition of any enclitics ( ‘امرأئئي > امرأئئي ‘amarū > امرأئئي ‘amarū).

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

مني minī ‘انني ‘anno ‘في minī ‘ب bi
مینکا minka ‘انکا ‘فیka bika
منه minhā ‘انه ‘فیhī bihī

Prepositions ending in alif maqsūra, like ‘الا and ‘يل, recover the y inherent in the base before adding the enclitics. The preposition li-changes to ila- when followed by any enclitic other than the 1st sing., which is regularly formed.

على ‘الا ‘layya ل li, liya
 عليك ‘الا ‘layka ل laka
 عليه ‘الا ‘layhi ل lahu
عليها ‘الا ‘layhā ل lāhā
INTRODUCTION TO KORANIC ARABIC

16 Kull- The noun kull- (‘totality, whole’) functions as “every” and “all.” When followed by an indefinite singular noun in construct, it means “every.”

كل نفس kullu nafs
من كل مدينة min kulli madinat

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

كل المدينة kullu l-madinati
كل الولد li-kulli l-awlad

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

سجد كل الملائكة sajada kull l-malā‘ ikati or sajada l-malā‘ ikatu kulluhum
وجد كل الفقراء wajada kull l-fuqarā‘i or wajada l-fuqarā‘a kulluhum

All the angels fell prostrate.

He found all the poor people.

Vocabulary

VERBS

أمر ‘amara order, command (acc., someone; bi- to do something)
جعل ja‘ala make, put
كتب kataba write; prescribe (acc. something; ‘alā for someone)
كنف kafara be ungrateful; disbelieve (bi- in), perform an act of infidelity
لعن la‘ana curse (acc., someone; bi-lli- for something)

NOUNS

اذن/آذان ‘ud(u)n- (f) pl ‘ādān- ear
أنف/أنف ‘anf- pl ‘ānāf- ‘anāf- nose

LESSON SEVEN

روح/أرواح rūh- (m & f) pl ‘arwāh- spirit
زوج/زواج zawj- pl ‘azwāj- mate, spouse
سن/سن سن pl ‘asnān- tooth; age
شيء/أشياء šay‘- pl ‘ašyā‘u (diptote!) thing
كل kull- all, every, whole
لمنة/لمنات la‘nat- pl la‘anāt- curse
نار/نيران nār- (f) pl nīrān- fire
نفس/نفس نفس pl ‘anfus- soul
واحد wāhid- one (adj.)

OTHERS

ل lāmmā 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:

1 في ناره 4 عدوكم 7 الزواج من 10 صالحوكم
2 اغتيروا 5 بنفسي 8 من خليصتنا
3 من أمره 6 لفقارتنا 12 وجد أرهم ربه

(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‘ā ‘anfusahum “they heard themselves” (cf. sami‘ahu “he heard him,” i.e., someone else). The enclitics do sometimes occur as reflexives as prepositional complements.
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:

<table>
<thead>
<tr>
<th>Form</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>hāda</td>
<td>hādani</td>
<td>hādayni</td>
</tr>
<tr>
<td>obl.</td>
<td>hadd</td>
<td>hadd</td>
<td>hadd</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>hābihi</td>
<td>hātāni</td>
<td>hātayni</td>
</tr>
<tr>
<td>obl.</td>
<td>hābi</td>
<td>hāti</td>
<td>hāti</td>
</tr>
</tbody>
</table>

The far demonstratives are:

<table>
<thead>
<tr>
<th>Form</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>dālika</td>
<td>dānika</td>
<td>dāyana</td>
</tr>
<tr>
<td>obl.</td>
<td>dāli</td>
<td>dān</td>
<td>dān</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>tilka</td>
<td>tānika</td>
<td>taynika</td>
</tr>
<tr>
<td>obl.</td>
<td>til</td>
<td>tān</td>
<td>tayn</td>
</tr>
</tbody>
</table>

REMARKS:

1. Only the dual forms are subject to inflection; all others are indeclinable.
2. The wāw in 'ulâ'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.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>qāma</td>
<td>qāmāt</td>
</tr>
<tr>
<td>3f</td>
<td>qamta</td>
<td>qamata</td>
</tr>
</tbody>
</table>

and from \(\sqrt{SYR}\):

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>sāra</td>
<td>sārā</td>
</tr>
<tr>
<td>3f</td>
<td>sārat</td>
<td>sāratā</td>
</tr>
</tbody>
</table>

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 \(kāna\)/\(kun\)-):

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3f</td>
<td>qamna</td>
<td>qamnāt</td>
</tr>
<tr>
<td>2m</td>
<td>qumta</td>
<td>qumtum</td>
</tr>
<tr>
<td>2f</td>
<td>qumti</td>
<td>qumtunna</td>
</tr>
<tr>
<td>1c</td>
<td>quntu</td>
<td>qunnān</td>
</tr>
</tbody>
</table>

And from \(\sqrt{SYR}\):

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3f</td>
<td>sirna</td>
<td>sirtum</td>
</tr>
<tr>
<td>2m</td>
<td>sirta</td>
<td>sirtum</td>
</tr>
<tr>
<td>2f</td>
<td>sirti</td>
<td>sirtum</td>
</tr>
<tr>
<td>1c</td>
<td>sirtu</td>
<td>sirtum</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>madinatu hā’ulā’i r-rijāli</td>
<td>the city of these men</td>
</tr>
<tr>
<td>3f</td>
<td>hā’ulā’i r-rijāli</td>
<td>this day</td>
</tr>
<tr>
<td>2m</td>
<td>fi hābihi l-madinati</td>
<td>in this city</td>
</tr>
<tr>
<td>2f</td>
<td>hābihi</td>
<td>those signs</td>
</tr>
<tr>
<td>1c</td>
<td>li-hā’ulā’i l-r-rijāli</td>
<td>for these men</td>
</tr>
</tbody>
</table>

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.

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.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>fi madinati n-nabliy</td>
<td>in this city of the prophet</td>
</tr>
<tr>
<td>3f</td>
<td>fi hābihi</td>
<td>in this city of our</td>
</tr>
</tbody>
</table>

18 The “Hollow” Verb: Perfect Inflection. Verbs whose second radical consonant is \(w\) or \(y\) (C2w/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 \(\sqrt{QWM}\):

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>qāma</td>
<td>qāmāt</td>
</tr>
<tr>
<td>3f</td>
<td>qamta</td>
<td>qamata</td>
</tr>
</tbody>
</table>

There are a few exceptional base formations, notably \(\sqrt{NWM}\) (\(nāma\) “to sleep”), \(\sqrt{MWT}\) (\(mātā\) “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 nīm-, mit- and xīf-.

The common verb \(jā’ā\) (“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.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>jā’ā</td>
<td>jā’āt</td>
</tr>
<tr>
<td>3f</td>
<td>jā’at</td>
<td>jī’na</td>
</tr>
<tr>
<td>2m</td>
<td>jī’ta</td>
<td>jī’tum</td>
</tr>
<tr>
<td>2f</td>
<td>jī’t</td>
<td>jī’tum</td>
</tr>
<tr>
<td>1c</td>
<td>jī’tam</td>
<td>jī’tunna</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

1 c جنت then جنتa

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 

mitu (“I died”), كن kunna (“they [f] were”), and كنa kunnaa (“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 laysa ليسم laysâ
f ليست laysat ليسا laysata
2 m است lasta استا lastum
f استا lasta استا lastumna
1 c است lastu استا lastnà

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.

الله الرب ورک 'a-layṣa llâhu ri-rab-bikum Is not God your lord?

Vocabulary

VERBS

جاء jâ‘a (ji‘-) come, come to (+ acc., someone, some place); to bring (bi- something) to someone (acc.)
قال qâla (qu-) say
قم qâma (qum-) rise up, arise ('ilâ for; 'alâ against); go ('ilâ to); undertake (bi- something); qâma l-layla stay up at night (all night)

LESSON EIGHT

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

NOUNS AND ADJECTIVES

الآخرة al-‘âxorat- the next world, the life to come
أولئك 'ulâ‘ika those (pl.)
تلك tilka that (fem. sing.)
حياة hayât- life
الدنيا ad-dunyâ (f., noun and adj., indeclinable) this world, this life; al-hayâtu d-dunyâ this-worldly life, the life of this world
ذلك dâlîka that (masc. sing.)
صلوات salât- pl. salâwât- prayer, ritual prayer
قليل qâlîl- little (bit); slight, few
كثير kahtir- many, much
مأمونات maqâmât- pl. amî’at- goods, wares, chattel
هؤلاء hâ’ulâ‘i these (pl.)

Exercises

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

1 الروح 6 الحياة 12 البوت 17 الكتب
2 الكتاب 6 الدنيا 10 الشيخين 15 النار
3 الموك 7 العظمة 11 الأذان 18 الأعمال
4 الزواج 8 الروحان 12 الزوجين 20 الكبر

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

قال (أتم) 2 جاء (أنت) 3 قام (أنا)
Lesson Nine

20 The "Weak-lām" Verb (C₃/w/y): Perfect Inflection. Verbs whose third radical is w or y are known as "weak-lām" verbs. They exhibit the following peculiarities in the perfect inflection:

20.1 Verbs with an underlying *fa'awa base (1) change 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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>da'ā</td>
<td>da'āwā</td>
</tr>
<tr>
<td>3 f</td>
<td>da'at</td>
<td>da'atā</td>
</tr>
<tr>
<td>2 m</td>
<td>da'awta</td>
<td>da'awtum</td>
</tr>
<tr>
<td>2 f</td>
<td>da'awti</td>
<td>da'awtum</td>
</tr>
<tr>
<td>1 c</td>
<td>da'awtu</td>
<td>—</td>
</tr>
</tbody>
</table>

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 \(\sqrt{RMY}\), with underlying perfect *ramaya:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>ramā</td>
<td>ramayā</td>
</tr>
<tr>
<td>3 f</td>
<td>ramat</td>
<td>ramatā</td>
</tr>
<tr>
<td>2 m</td>
<td>ramayta</td>
<td>ramaytum</td>
</tr>
</tbody>
</table>
20.3 Verbs with an underlying base *fa’iwa (as from √RDW, perfect *radiwa) 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 √LQY, base laqiya:

<table>
<thead>
<tr>
<th></th>
<th>3 m</th>
<th></th>
<th>3 f</th>
<th></th>
<th>2 m</th>
<th></th>
<th>2 f</th>
<th></th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>laqiya</td>
<td>قن</td>
<td>laqiya</td>
<td>لق</td>
<td>laqiya</td>
<td>لق</td>
<td>laqiya</td>
<td>لق</td>
<td>laqiya</td>
</tr>
<tr>
<td></td>
<td>laqiyat</td>
<td>لق</td>
<td>laqiyatā</td>
<td>لق</td>
<td>laqiya</td>
<td>لق</td>
<td>laqiyatūnā</td>
<td>لق</td>
<td>laqiyanā</td>
</tr>
</tbody>
</table>

For purposes of pronunciation, -iy = -i (laqiya = laqita).

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

<table>
<thead>
<tr>
<th>SING</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>اذ</td>
<td>لد</td>
</tr>
<tr>
<td>oblique</td>
<td>لد</td>
<td>لد</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>اذ</td>
<td>لد</td>
</tr>
<tr>
<td>oblique</td>
<td>لد</td>
<td>لد</td>
</tr>
</tbody>
</table>

---

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: لد لد and لد لد.

**LESSON NINE**

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.

Where is the man who was here?
She is the woman who came today.
They are the men who heard our words.
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.

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”).

The women to whom you went
What are these things which they have brought?
the place in which he was

---

1Lit., “things with which they came.”
INTRODUCTION TO KORANIC ARABIC

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

سجد الذّى سع الامَّ He who (the one who) heard the command bowed down.

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.

قارئ رسول رسل الله There came from among you apostles who summoned us to God.

للد اسمه موسى I have a child whose name is Musa.

في المدينة حديقة فيها There is a garden in the city in which there is a spring.

Vocabulary

VERBS

ات ت (atā) come (+ acc., to someone or someplace); bring

دا دا (da‘a) call, call upon, call out to, summon ('ilā to)

رام رام (ramā) pelt (someone, acc., bi- with something); cast

را را (ra‘a) see, consider

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

LESSON NINE

NOUN

قوم/أقامت qawm- pl 'aqwām- people, nation, tribe

OTHERS

الله allatt fem. sing. relative pronoun

الذّى allaḏt masc. sing. relative pronoun

الذين allaḏina masc. pl. relative pronoun

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

ka-dālika thus, likewise

ما mā (invariable) what? (interrogative pronoun)

كالكن 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 nunciation, as yā rasūlū “O apostle”; followed by accusative if in construct, as yā rasūlā llāhi “O Apostle of God”)

PROPER NAMES

عيسى 'tsā (invariable) Jesus

مريم maryamu Mary, Miriam

Exercises

(a) Give the Arabic:

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

(b) Vocalize, read and translate:

لاقد فعا الله عن ذلك
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"):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>dalla</td>
<td>dalla</td>
</tr>
<tr>
<td>3 f</td>
<td>dallat</td>
<td>dallat</td>
</tr>
<tr>
<td>2 m</td>
<td>dalaltna</td>
<td>dalaltnum</td>
</tr>
<tr>
<td>2 f</td>
<td>dalalti</td>
<td>dalaltum</td>
</tr>
<tr>
<td>1 c</td>
<td>dalaltu</td>
<td>dalaltna</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>daxilun</td>
<td>daxilani</td>
</tr>
<tr>
<td>fem.</td>
<td>daxilatun</td>
<td>daxilatatani</td>
</tr>
</tbody>
</table>
The active participle often functions, like the English present active participle in "-ing," as a verbal adjective for on-going action, or the durative aspect.

هو ساجد ح - he is bowing down to God.

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

كان ساجداً - He was bowing down to God.

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

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

كان أحد كتابياً - Ahmad was writing or Ahmad was a scribe.

الله خالق كل شيء - God is the creator of everything.

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

الله خالق بشأ - God is going to create a human being.

اني باعت من بعدك نبي - 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'UL-. Feminines, duals and plurals are formed like regular adjectives, as for wajada ("to find"): SINGULAR  DUAL  PLURAL

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mawjūdan</td>
<td>mawjūdān</td>
<td>mawjūdatun</td>
<td>mawjūdatān</td>
</tr>
<tr>
<td>mawjūd</td>
<td>mawjūdān</td>
<td>mawjūdatun</td>
<td>mawjūdatān</td>
</tr>
<tr>
<td>mawjūdun</td>
<td>mawjūdān</td>
<td>mawjūdatun</td>
<td>mawjūdatān</td>
</tr>
</tbody>
</table>

The passive participle is used in the following ways:

1. purely adjectivally, like the English past passive participle:

شئ مخلوق - a created thing

الرجل ملؤمن - The man is cursed.

لكتاب مکتوب - The book was written.

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

شي مذكور - a thing worth mentioning / a mentionable thing

قول مسموع - words that are/ought to be heard

3. substantively:

الملونون - those who are cursed, accursed ones

المذكور من قبل - that which has been mentioned before

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

قال قال - Somebody has said...

قال قال - Some people have said...
The definite cognate subject necessarily refers to a subject already introduced.

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.

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).

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

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.
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.

mā (negative particle) not, takes its complement in the nominative or, like laysa, with bi-

PROPER NAMES

الإنجيل al-'infīlū the Gospel, the Evangel
التوراة at-tawrātu the Torah, the Pentateuch

Exercises

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

1. انخلقت
2. انخُلقت
3. انخلقت
4. انخلقت
5. انخلقت
6. انخلقت
7. انخلقت
8. انخلقت
9. انخلقت
10. انخلقت
11. انخلقت
12. انخلقت
13. انخلقت
14. انخلقت
15. انخلقت
16. انخلقت

(b) Vocalize, read and translate:

1. دخلوا النار بامر الله وما هم بخارجين منها
2. قال النبي أي كنت نبياً وأدم بين الماء والطين
3. وكان أمر الله مفعولاً
4. والذين كفر بعد ذلك بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضل
5. هذا هو الرسول النبي الذي وجدوه مكتوباً عندهم في التوراة والإنجيل
6. قال يرك لملائكة النبي خالق بشرأ من طين
7. ان الله في قلب عبادة الخلفين
8. ان ذهب الى ربي
9. والما كان المائة مائتين لأدم قال ابيس اخلقتني لهذا أي له لمدر
10. المؤمنين كرجل واحد
11. كان الرجل نازل الي العدو فاتاه رسول بأمر الشيخ
12. ليس هذا مذكوراً في الكتب التي رايتها
13. بعه على القدر فهذا
14. اولئك هم الرجال الذين هددونا الى الماء، ونحن قد ضلنا
15. 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 with his finger over his heart, and that was for me like the king’s command.
8. You saw all my children except for Muhammad, who was not near our house on (fit) that day.

1. Use circumstantial wa-
2. Because proper names are semantically definite, they require the relative pronoun.
Lesson Eleven

27 Active and Passive Participles (cont.).

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

قائم < قائم qāma (٩QWM) > qā’im-
سار < جزائر sāra (٩SYR) > sā’ir-

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 NHDY:

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>هادٍ</td>
<td>الهادي al-hādı</td>
</tr>
<tr>
<td>هادٍ</td>
<td>الهادي al-hādiya</td>
</tr>
</tbody>
</table>

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: *hādiyin → 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 hādiyät-.

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

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 اسم pl ارض ism- pl 'arādīn, اسم pl ارض ism- pl 'asāmin, and اسم pl ارض ism- pl 'ayādīn.

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

دالَ > *دالٍ > دالَ ِ > دالَ ِ

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

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

قُلَ > *قُلِ > قول maqūl-
لَمَا > *لمَّا > لمول malūm-

The patterns MAFL- and MAFYUL- (regular) are attested for most C2y roots.

باع bā’ā (‘sell’) (٩BY’ > سبّاع mabyyā’-/mabît-
مكيل makyūl- /makīl-
كِالā (‘measure’) (٩KYL > ٩KAL-

(2a) Weak-lām roots: C3w produces a regular passive participle on the pattern MAFL-

معْعِر > دما maddīw-

(2b) C3y roots give a passive participle on the pattern MAFYUL-

یمَهُد > مهدي mahdiy-

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

دَالَ > مدلُوَ دَالَ ِ maddīl-

١The indefinite accusative of ‘arādīn, ‘asāmin, and ‘ayādīn are without nuna-

tion: ‘arādiya, ‘asāmiya and ‘ayādiya (see Appendix A §10e). The indefinite accu-

sative of ‘aydīn has nuna: ‘aydīyan (see Appendix A §1d).
28 Verbal Nouns. Every verb in Arabic has at least one verbal noun, known as a *maṣdar*-, the usage of which is roughly equivalent to the English infinitive or gerund in ‘-ing.’ Many verbal nouns have a concrete meaning as a noun as well as the verbal sense, as *xalq* (≤ *xalaq*), 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’IL**-, the most common pattern for verbal nouns, generally for transitive verbs of the *fa’ala* and *fa’ila* types.

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'amr-</td>
<td>Order</td>
</tr>
<tr>
<td>ba’θ-</td>
<td>Command</td>
</tr>
<tr>
<td>ja’l-</td>
<td>Accomplish</td>
</tr>
<tr>
<td>xalq-</td>
<td>Create</td>
</tr>
<tr>
<td>ra’y-¹</td>
<td>See</td>
</tr>
<tr>
<td>qawl-</td>
<td>Say</td>
</tr>
<tr>
<td>ramy-</td>
<td>Mean</td>
</tr>
<tr>
<td>‘afw-</td>
<td>Mean</td>
</tr>
<tr>
<td>man-</td>
<td>Order</td>
</tr>
<tr>
<td>mawt-</td>
<td>Die</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>xurūj-</td>
<td>Pray</td>
</tr>
<tr>
<td>sujūd-</td>
<td>Prostrate</td>
</tr>
<tr>
<td>duxūl-</td>
<td>Enter</td>
</tr>
<tr>
<td>nuzūl-</td>
<td>Leave</td>
</tr>
</tbody>
</table>

(3) **FI’IL**-

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dīkr-</td>
<td>Remember</td>
</tr>
<tr>
<td>fi’l-</td>
<td>Command</td>
</tr>
</tbody>
</table>

(4) **FU’IL(AT)**-

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ru’yat-</td>
<td>Choose</td>
</tr>
<tr>
<td>kufr-</td>
<td>Deny</td>
</tr>
</tbody>
</table>

(5) **FA’AL(AT)**-

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dāhāb-</td>
<td>Marry</td>
</tr>
<tr>
<td>samā‘-¹</td>
<td>Submit</td>
</tr>
<tr>
<td>dalāl(at)-</td>
<td>Approach</td>
</tr>
</tbody>
</table>

---
¹Of the two senses of *ra’ā*, “to see” and “to consider,” *ra’y*- is the verbal noun for “considering, notion, view” and *ru’yat*- is the verbal noun for “seeing, vision.”

(6) **FI’AL(AT)**-

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>qiyām-</td>
<td>Stand up</td>
</tr>
<tr>
<td>kitābat-</td>
<td>Writing</td>
</tr>
<tr>
<td>hidāyat-</td>
<td>Praise</td>
</tr>
</tbody>
</table>

The verbal noun is extensively used as a verbal complement, especially with verbs that take their complements through prepositions, for example:

- منع من الدخول *mana’ahu.min d-duxūl* (He prevented him from entering)
- دعوّتهم إلى الخروج *da’awnāhum ilā l-xurūj* (They called upon them to leave)
- أمورنا بالسماع *‘amarūnā bis-samā‘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**.

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>xalqu ILLAHI</td>
<td>God’s creating</td>
</tr>
<tr>
<td>duxūl r-rijāl</td>
<td>the men’s entering</td>
</tr>
<tr>
<td>ba’θu l-malīk</td>
<td>the king’s sending</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>xalqu l-’ardā</td>
<td>Creating the earth</td>
</tr>
<tr>
<td>duxūl l-bayt</td>
<td>Entering the house</td>
</tr>
<tr>
<td>ba’θu rasūlin</td>
<td>Sending a messenger</td>
</tr>
</tbody>
</table>

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**.

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>xalqu ILLAHI l-’ardā</td>
<td>God’s creating the earth</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

The men’s entering the house
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.

ذكرى الله ذكرى
They recollected God.¹

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

ذكرى الله ذكرى كثير
They recollected God much/often.

خرج خروج عبد
He went out servilely.²

Vocabulary

VERBS

أخذ 'axaḍa 'axđ take, seize; take hold (bi- of)
سأل sa'ala su'al- ask ('an about)
عبد ‘abada 'ibādat- worship

NOUNS/ADJECTIVES

اثنان/اثنتان iðnānī (m), iðnatānī (f) two; yawmu l-iðnayni Monday
آخر/آخرة(other)
أحد/أحدي ‘aḥad- (m), ‘iḥdā (f) one (pronoun, used either with partitive min or with construct, e.g., 'aḥadun min-hum or 'aḥaduhum 'one of them'); (+ neg.) no one, nobody; yawmu l-'aḥadī Sunday

LESSON ELEVEN

turbat- and turāb- dust, earth, ground
jalab- pl jibāl- mountain
jadid- pl judud- new
xalq- creation, created beings, people
rahmat- mercy
rahīm- merciful, compassionate
sabt- Sabbath; yawmu s-sabit Saturday¹
yahud- (collective) Jews; yahūdiyy- (sing.)² Jew, Jewish

OTHERS

ما mā that which, what (relative); kullu mā everything that, all that which
من man(i) who? (interrogative pronoun); he who, whoever (relative pronoun); kullu man everyone who, all who
من minmā = min + mā
من minman = min + man

Exercises

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

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

(c) Read and translate:

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 -iyy- to the collective, e.g., 'ifranj- 'Franks, Europeans,' rūm- 'Greek Orthodox, Byzantines,' Loans, yazaj- 'Ethiopians,' ajam- 'Persians,' arab- 'Arabs,' piroman- 'Greeks, Hellenes.'
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) -\textit{f}’\textit{al}-, (2) -\textit{f}’\textit{ul}-, or (3) -\textit{f}’\textit{il}-. Whereas the vowel of \textit{C} 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 \textit{fa’ala} type generally have an imperfect base in -\textit{f}’\textit{ul} - or -\textit{f}’\textit{il} -, except verbs whose second or third radical is guttural (‘, ‘, ‘, h, b, x, g), which tends to produce -\textit{a} - in the imperfect base, as \textit{l}a’ \textit{ana} gives an imperfect base of -\textit{l}’\textit{an} - and \textit{bahaba} gives an imperfect base of -\textit{bhab} -.

(2) Verbs of the \textit{fa’ila} type—with very few exceptions—have imperfect bases in -\textit{f}’\textit{al} -, as \textit{fahima} (“understand”) gives an imperfect of -\textit{fham} -.

(3) Verbs of the \textit{fa’ula} type, all of which are stative or qualitative in meaning, have imperfect bases in -\textit{f}’\textit{ul} -, as \textit{kabura} (“to be/get big”) has an imperfect of -\textit{kbur} -.

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

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 (\textit{k}â\textit{na}) 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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>ya-CCvC-u</td>
<td>ya-CCvC-ānī</td>
</tr>
<tr>
<td>f</td>
<td>ta-CCvC-u</td>
<td>ta-CCvC-ānī</td>
</tr>
<tr>
<td>2 m</td>
<td>ta-CCvC-u</td>
<td>ta-CCvC-ānī</td>
</tr>
<tr>
<td>f</td>
<td>ta-CCvC-īnā</td>
<td>ta-CCvC-ānī</td>
</tr>
<tr>
<td>1 c</td>
<td>’a-CCvC-ū</td>
<td>na-CCvC-ū</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>3 m</th>
<th>يكتبان</th>
<th>يكتبون</th>
<th>يكتبون</th>
</tr>
</thead>
<tbody>
<tr>
<td>f</td>
<td>تكتب</td>
<td>تكتب</td>
<td>يكتبون</td>
</tr>
<tr>
<td>2 m</td>
<td>تكتبان</td>
<td>تكتبان</td>
<td>يكتبان</td>
</tr>
<tr>
<td>f</td>
<td>تكتب</td>
<td>تكتبان</td>
<td>يكتبان</td>
</tr>
<tr>
<td>1 c</td>
<td>كتب</td>
<td>كتب</td>
<td>كتب</td>
</tr>
</tbody>
</table>

30.3 The negative particle for the imperfect is generally lá prefixed to the verb: lá yaktubu, lá tktubu, &c.

30.4 Independent uses of the imperfect indicative:

1. **general present:** yādulu “he enters/does enter/is entering.”
2. **durative (no specific tense):** yāḥabu “he was/is/will be going”
3. **habitual (no specific tense):** yā’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:**
   - jā’a ’ahlu l-madīnati yas’ālānu
   - dāhāba yattaḥbūku

2. **as complement to the object:**
   - ḍāḥīthum y designed 3lu lāhu
   - wajadduḥum ya’budīna lāhu

3. **as circumstantial, usually with wa- + pronoun:**
   - rā’aythu wa-huwa
   - ra’aythu wa-huwa

30.6 Imperfect of C1’ verbs. Verbs whose first radical is ʿ/ / 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.

<table>
<thead>
<tr>
<th>a’xāda &gt; *a’xudu &gt; āxudu</th>
</tr>
</thead>
<tbody>
<tr>
<td>*akala &gt; *a’kulu &gt; ākulu</td>
</tr>
</tbody>
</table>

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

1. **imperfect in -u-:**
   - yāxuṣqa ṣathū l-māṣ ṣaḍqū ʿyadīnū
   - yāxuṣqa ṣathū l-māṣ ṣaḍqū ʿyadīnū
   
2. **imperfect in -a-:**
   - yamāxuṣqa ṣathū l-māṣ ṣaḍqū ʿyadīnū
   - yamāxuṣqa ṣathū l-māṣ ṣaḍqū ʿyadīnū

3. **imperfect in -i-:**
   - y’alīxuṣqa ṣathū l-māṣ ṣaḍqū ʿyadīnū
   - y’alīxuṣqa ṣathū l-māṣ ṣaḍqū ʿyadīnū
VOCABULARY

VERBS

akâla (u)1 'akl- eat, consume

shâhd (a) shâhâdât- bear witness, testify ('alâ against); followed by 'inna to introduce direct quotation; followed by 'anna to introduce indirect quotation

sadâqa (u) šidq- tell the truth to (+ acc.), be truthful

'âlim (a) 'îlm- know, learn (bi- about); realize

'âlâm (a) 'âlâm- (bi- about); realize

šarâra (u) šûrûr- delude, deceive

kâdaba (i) kîdhâb-/kâdibe- lie, tell a lie (acc. or 'alâ, to someone)

nâzara (u) nâzâr- look, regard

NOUNS/ADJECTIVES

ahl/âhâl- 'ahl- pl 'ahâlin' ahlûnâ people; family; 'ahlû

madînatin the people, inhabitants of a city; 'ahlû l-kîdâbi Christians and Jews, people possessed of scripture

šams- (f) sun

'îlm- pl 'ulûm- knowledge (bi- of), learning

fâkîhât- pl fawâkîhus fruit

kârim- pl kîrâm-/kûrâmâ'u noble, generous, honorable

naba'- pl 'amba'- news

yaqtûn- certainty; 'îlmu l-yaqînî certain knowledge

OTHERS

'anna (+ acc.) that (subordinating conjunction, follows verbs of perception; like 'inna, must be followed by noun in the accusative or enclitic pronoun)

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

sawfa (+ imperfect) particle for the future explicit

li-mallî/mâllî-mâdâ why?

mâdâ what?

PROPER NAMES

sâba'- Sheba

sulaymân Solomon

Exercises

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

1 خرجوا 9 بهت 6 دخأ 12 سأتم 17 عبدها

2 كفرت 7 نزتم 10 اخذت 16 جملت 18 ذكرت

3 سجدت 8 فلت 11 شعوا 15 أمرا 16 خلتت

4 ذهبت 8 سمتها 12 كتب 16 نعها 20 علم

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

1 اخذوه 2 متعتاني 5 لعتهم 7 عبدها 6 فلتها

2 سعتهم 4 سلاها 6 ذكره 8 دخلت 10 خلقت

(c) Read and translate:

1 وله الله يشهد ائمة الكاذبين

2 يا أهل الكتاب لم تكفرن بآيات الله واتم تشهدون

3 أولئك الذين يكتبون على ريشهم فقههم في النار

4 فقال ابي لأصدق ولست من الكاذبين واتي أغلم ما لا تعلمنون

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

Solomon and Sheba

قَالَ الْهَدِيَاءُ لِلَّهِمَاهُ جَنُّتَكَ بَيْنَ يَنِينٍ (٢٢)
إِنِّي وَجَدْتُ امْرَأَةً تَكْنَّكَمُّ ٣ وَلَهَا عَرْشٌ مَّعْنَى١ (٢٣)
وُجِدتُّهَا وَفَتْنَهَا يُسِجَّدُونُ لِلنَّبِيِّ مِنْ دُونِ اللَّهِ (٢٤)
لَا يُسِجَّدُونَ اللَّهُ الَّذِينَ يَكْبَرُونَ ٥ لِلَّهِ كَنَّا ٦ (٢٥)
قَالَ (سُلَيْمَانَ) سَنَنُظُرُ أَصْدَقَآ أَمَّ كَنَّا مِنَ الْكَاذِبِينَ (٢٦)
ذِهِبْ ٨ كَبَاتِي هَذَا ٩ فَانظِرْ ١٠ مَا (يَفْلُوْنَ) (٢٧)
قَالَتْ آيَةٌ ١١ مَثَلًا إِنِّي آتِيْنَاهَا كِتَابًا كَريِّمٍ (٢٨)
إِنِّي مِنْ سُلَيْمَانَ وَإِنِّي بِاللهِ الرَّحْمَنِ الرَّحِيمِ (٢٩)

(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.

---

1ْحُدْحُدُ (the hoopoe-bird, Solomon's scout).
2ْأَرَسُ (throne).
3ْمَلَأُ (i) to rule.
4ْمِنْ دُنْيَا to the exclusion of.
5ْأَمَّ (or in an interrogative).
6ْفَأْنَزُرُ (imperative) and see!
7ْلَهُبُ (imperative) go!
8ْمَلَأُ (council of chieftains).
9ْيَا أَيَّعُهَا (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, ḍū (‘possessed of/possessing’), occurs only as first member of a construct and has no indefinite form at all. The fifth, fam- (‘mouth’), is a regular noun when not in construct but becomes fū- (nom.) when in construct. The double hyphen (=) indicates forms that occur only as first member of a construct:

<table>
<thead>
<tr>
<th>NOMINATIVE</th>
<th>GENITIVE</th>
<th>ACCUSATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ab-</td>
<td>abū =</td>
<td>'abū =</td>
</tr>
<tr>
<td>ax-</td>
<td>axū =</td>
<td>'axū =</td>
</tr>
<tr>
<td>ham-</td>
<td>hamū =</td>
<td>'hamū =</td>
</tr>
<tr>
<td>ḍū</td>
<td>ḍū =</td>
<td>ḍū =</td>
</tr>
<tr>
<td>fam-</td>
<td>fū =</td>
<td>fū =</td>
</tr>
</tbody>
</table>

The addition of the 1st-sing. possessive enclitic to the first three nouns results in regular forms based on the indefinite: 'abī “my father,” 'axī “my brother,” &c. With other pronominal enclitics the construct forms given above are used: 'abūhuʼ 'abīhiʼ 'abāhu “his father,” &c. Fīya serves as “my mouth” for all cases. The word ḍū does not take pronominal enclitics. With pronominals both fam- and the construct forms are used: famuhufamīhiʼ famahu, fihi, fihi and  fāhū.

32 Imruʼun. The noun imru'- (‘man, male human being’), like its feminine counterpart imraʼat-, begins with elided alif. The declensional peculiarity of this noun lies in the fact that the vowel after the ṭ harmonizes with the declensional vowel in all three cases. This is turn affects the bearer of the hamza (see Appendix G).

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOM.</td>
<td>amrūʼun</td>
</tr>
<tr>
<td>GEN.</td>
<td>amrīʼin</td>
</tr>
<tr>
<td>ACC.</td>
<td>amrāʼan</td>
</tr>
</tbody>
</table>

33 Exception. The common particle of exception is 'iłā. 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 'iłā were removed.

ما جاء الأولد

mā jāʼa 'iłā l-waladu

No one came but the boy (only the boy came).

ما نزل الكتاب إلا ذكرا

mā nazala l-kitābu  'iłā bikran lakum

The book descended only as a reminder to you.

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

ما أمرهم الا بعباده

mā 'amaruhum 'iłā bi-iḥādati  ilāhī

He did not order them (to do anything) except to worship God.1

In affirmative sentences, 'illac takes the accusative.

قام القوم إلا رجلاً واحداً

qāma l-qawmu 'illac rajulan wāhidan

The people stood up—all but one man.

---

1 Or, “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).

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

There are no men in the city.

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

There is no god but God (the only god there is is God).

Vocabulary

VERB

Wahaba give

NOUNS

'ab- pl 'ābā' (construct nom. 'abī) father, progenitor; dual 'abawāni parents

'abāt (anomalous form) “my dear father”

'ax- pl 'ixwat-'ixwān- (construct nom. 'axā) brother

'axawāni) brother

'uxt- pl 'axwāt- sister

'īlhā- pl 'ālhā- (full form) god, deity

Ay al-āmār (nom.); 'ult 'al-āmr (obl.) those in authority

imrū'- (no plural) man, male (with the definite article, the male al-mar’-)

LESSON THIRTEEN

 ذو dū=¹ possessor of, owner of

Snam- pl 'asnăm- idol

OTHERS

'an 'in not (invariable negative particle)

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

al 'allā = 'an + lā that...not, that...no

aw(i) or

ball(i) on the contrary, but rather

hali(i) interrogative particle

PROPER NAMES

Haron hārūnu Aaron

Pharaoh fir'awnu Pharaoh

Egypt mishru (f) Egypt

Exercises

(a) Read and translate:

مات الله ولا ولد له فاكل اخوته كل ما كان عنه

لا أحد يرون ويدعون الأصحام هم وابنؤهم واليهؤهم وابنؤهم

يا اخى هرون ما كان أبوك أمرا سوء

¹All forms given here for reference; note especially the suppletion forms for the masc. pl., 'ulā= 'ulī=, the waw of which is otiose.

<table>
<thead>
<tr>
<th>NOMINATIVE</th>
<th>GENITIVE</th>
<th>ACCUSATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sing.</td>
<td>dū=</td>
<td>dā=</td>
</tr>
<tr>
<td>fem. sing.</td>
<td>dātu</td>
<td>dāti</td>
</tr>
<tr>
<td>masc. dual</td>
<td>dawā=</td>
<td>dawāy=</td>
</tr>
<tr>
<td>fem. dual</td>
<td>dawātu</td>
<td>dawātay=</td>
</tr>
<tr>
<td>masc. pl.</td>
<td>'ulā=</td>
<td>'ulī=</td>
</tr>
<tr>
<td>fem. pl.</td>
<td>'ullā=</td>
<td>'ullā=</td>
</tr>
</tbody>
</table>

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

²Saw'- evil (noun, not adjectival).
Lesson Fourteen

35 Doubled Verbs: Imperfect Indicative. Doubled verbs in the imperfect inflection combine $C_2$ and $C_3$, throwing the vowel of $C_2$ back onto $C_1$ in all persons except the feminine plural forms, the only imperfect suffixes that begin with consonants. Example: *dalla* “to guide” > *yadullu → yadullu*.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yadullu</td>
<td>yadullâni</td>
</tr>
<tr>
<td>f</td>
<td>tadullu</td>
<td>tadullâni</td>
</tr>
<tr>
<td>2 m</td>
<td>tadullu</td>
<td>tadullâni</td>
</tr>
<tr>
<td>f</td>
<td>tadullâni</td>
<td>tadullâni</td>
</tr>
<tr>
<td>1 c</td>
<td>‘adullu</td>
<td>—</td>
</tr>
</tbody>
</table>

36 Elative Pattern: ‘AF’ALU.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>‘af’alu</td>
<td>‘af’alâni</td>
</tr>
<tr>
<td></td>
<td>افعل</td>
<td>افعلان</td>
</tr>
<tr>
<td>fem.</td>
<td>fu’lå</td>
<td>fu’layâni</td>
</tr>
<tr>
<td></td>
<td>فعل</td>
<td>فعلان</td>
</tr>
</tbody>
</table>

From an adjective like *kabîr*-, the elatives are:
36.2 Patterns for weak radicals.

(1) C2y roots become full the feminine singular fu’lā pattern:
    طييب  تأويب  توب more pleasant

All other C2y forms are regular. All C2w forms are perfectly regular.

(2) C3w/y roots become 'AF‘A with alif maṣūra in the 'AF‘ALU pattern.

    علي  > 'a’lā higher

The feminine singular FU’LĀ pattern becomes FU’YĀ, with y for C3.

    علي  > ʿulyā higher
    دنيا  > دنيا dunyā lower

Note that FU’YĀ is spelled with tall alif, not alif maṣūra. The formative principle is that alif maṣūra may not follow the letter ya’.

(3) The broken plural patterns 'AF‘ALU and FU’AL- become 'AF‘ÁN and FU’Á with collapse of C3. Thus, علي  > ʿa’lā, املأ  > ʿa’ālin (a diptote pattern, see §27.2, note 1 for declension), and علي  > ʿulyā.

(4) Doubled roots geminate C2 and C3 and throw the vowel back onto C1 in the 'AF‘ALU pattern as 'AFALLU (i.e., ‘aflalu → ‘afallu).

    جديد  > ʿajaddu 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.

    ان اعلم منك  'ana ʾa’lamu minka I am more learned than you.
    هي اكرم منه hiyaʾakramu minhu She is more generous than he.
    هم اقوى منا hum ’aqwā minnā They are stronger than we.

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

    الله أكبر allāhuʾ akbaru God is greatest/very great.
    الله اعلم allāhuʾ 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.

    ان رككم الأمه  'ana rabbukmu l-ʾa’lā I am your highest lord.
    لقد رأى من آيات ربه la-qad ra’ā min ’ayāti akbari He saw some of his lord’s greatest signs.
    خلق الأراضي والسماوات xalaqa l-ʾarḍa was-samāwāti l-ʾulā He created the earth and the highest heavens.
    كلمة الله هي الغلابة kalimatu llahi hiya l-ʾulyā God’s word is the highest.
    هم الأكرومون humu l-ʾakramūna They are the noblest.
The elative, generally the masculine singular form, 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.

\[
\begin{align*}
\text{اءوأرأجأر} & \quad \text{the strongest of the} \\
\text{اعقام النسأ} & \quad \text{the noblest of women} \\
\text{اكنأرأعاع} & \quad \text{the eldest of them} \\
\text{اكبارع إلأده} & \quad \text{the eldest of his children}
\end{align*}
\]

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

\[
\begin{align*}
\text{اقرإر رأيإته} & \quad \text{the strongest man} \\
\text{اقرإم أرإة} & \quad \text{the noblest woman} \\
\text{اكنأرإ ودإ ل} & \quad \text{his eldest child (the eldest child of his)}
\end{align*}
\]

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.

\[
\begin{align*}
\text{اقرإر رأيإته} & \quad \text{the strongest man I} \\
\text{رايإىأزإى} & \quad \text{(ever) saw}
\end{align*}
\]

36.5 Two suppletion forms should be mentioned here: \text{xyyr-} “good” and \text{ṣarr-} “evil.” These two are nouns, not adjectives, and hence do not agree adjectivally. When followed by \text{min} they are used for “better” and “worse.”

\[
\begin{align*}
\text{انا خير مه} & \quad \text{I am better than he is.} \\
\text{هم شر متكم} & \quad \text{They are worse than you.}
\end{align*}
\]

When followed in construct by the indefinite singular or the definite plural, \text{xyyr-} and \text{ṣarr-} are superlative in meaning.

\[
\begin{align*}
\text{kuntum xyra qawmin} & \quad \text{You were the best nation.} \\
\text{هو شر الكافين} & \quad \text{He is the worst unbeliever.}
\end{align*}
\]

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 \text{ašaddu} (“stronger”), \text{aḵdaru} (“more”), and \text{aqallu} (“less”) for the comparative and superlative of words that either cannot or idiomatically do not occur in the elative pattern.

\[
\begin{align*}
\text{kānā ašadda minkum quwwatān} & \quad \text{They were mightier (“stronger in might”) than you were.} \\
\text{انا أكثر مناك مالاً} & \quad \text{I have more wealth (“more with respect to wealth”) than you.} \\
\text{هي أكثرهم علماً} & \quad \text{She is the most knowledgeable (“most in knowledge”) of them.} \\
\text{هو أقل منا صدقاً} & \quad \text{He is less truthful (“less with respect to truth”) than she.}
\end{align*}
\]

Vocabulary

**VERBS**

- \text{farra (i) firār-} fleece
- \text{marra (u) murūr-} pass (‘alā over), (bi-) by
- \text{dalla (i) dalāl(at)-} go astray, get lost

**NOUNS**

- \text{taqiy-} pl ‘atqiyyā’u devout, God-fearing
- \text{ṣadīd-} pl ‘aṣiddā’u forceful, violent
INTRODUCTION TO KORANIC ARABIC

Exercise:

(a) Read and translate:

1. أصغر الافقين
2. إلههم قوة
3. أكبرنا الكبرى
4. المرأة العليا مقاتلا
5. الأكثرون مالا
6. الافقين

(b) Give the Arabic:

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

(c) Read and translate:

1. أن اكركم عند الله اتقاكم
2. كانوا أشد منكم قوة وأكثر أموالا وإLAGA
3. لا قوة إلا بالله
4. إن العدد اقل من عدد
5. خلق السماوات والأرض أكبر من خلق الناس ولكن أكثر الناس لا يعلمن
6. أيوبم ذر مال كثير رأيت أكرم قومه وأصح لهم
7. قد رأينا من آيات الله العظيمة فدعونا الناس ولكنهم شر قوم
8. قال الله لقد خلقنا الإنسان ونحن أقرب إليه من حلب الوريد

(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-wardi jugular vein.
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 -i- for y. Example: √QWM > *yaqwumu → yaqūmu.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يقوم</td>
<td>يقومون yaqūmānī</td>
</tr>
<tr>
<td>f</td>
<td>تقوم</td>
<td>تقومون taqūmānī</td>
</tr>
<tr>
<td>2 m</td>
<td>تقوم</td>
<td>تقومون taqūmānī</td>
</tr>
<tr>
<td>f</td>
<td>تقوم</td>
<td>تقومون taqūmīnā</td>
</tr>
<tr>
<td>1 c</td>
<td>يقوم</td>
<td>تقوم 'aqāmūn</td>
</tr>
</tbody>
</table>

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 → yaqūmna).

37.1 A few C₂w verbs, such as nāma ‘to sleep’ and xāfa ‘to fear,’ with underlying imperfects in *yayfalu have -ā- as the vowel of the imperfect, shortened to -ā- in the feminine plurals.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>ينام</td>
<td>ينامون yanāmānī</td>
</tr>
<tr>
<td>f</td>
<td>تنام</td>
<td>تنامون tanāmānī</td>
</tr>
</tbody>
</table>

&c.

37.2 Almost all C₂y verbs show -i- as the vowel of the imperfect, with shortening to -i- in the feminine plurals, as √SYR sāra:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يسير</td>
<td>يسيران yasirānī</td>
</tr>
</tbody>
</table>

f تسير yasirna تسيرan yasirān

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

<table>
<thead>
<tr>
<th>One</th>
<th>Two</th>
<th>Seven</th>
</tr>
</thead>
<tbody>
<tr>
<td>wāhid-</td>
<td>ibnāni</td>
<td>sab'-</td>
</tr>
<tr>
<td>واحِد</td>
<td>أثناين</td>
<td>سبع</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>ثالث</td>
<td>ثالث</td>
<td>ثامن</td>
</tr>
<tr>
<td>ثانٍ</td>
<td>ثانٍ</td>
<td>ثامن</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>اربع</td>
<td>اربع</td>
<td>تسع</td>
</tr>
<tr>
<td>خمس</td>
<td>خمس</td>
<td>تسع</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>خمس</td>
<td>خمس</td>
<td>تسع</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>عشر</td>
<td>عشر</td>
<td>عشر</td>
</tr>
</tbody>
</table>

Remarks:

1. The number ‘one,’ wāhid(at)-, functions as a regular adjective:

<table>
<thead>
<tr>
<th>One Child</th>
<th>One Girl</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَلَد وَاحِد</td>
<td>بَنَّة وَاحِدَة</td>
</tr>
<tr>
<td>one child</td>
<td>one girl</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Two Children (Nom.)</th>
<th>Two Children (Obl.)</th>
<th>Two Girls (Nom.)</th>
<th>Two Girls (Obl.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ولَد اثنان</td>
<td>وَلَدَانَين</td>
<td>بَنِيتان</td>
<td>بَنتَانَين</td>
</tr>
</tbody>
</table>

3. The number ‘eight,’ šamānin, 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 marbūta; if the singular is feminine, the number appears masculine with no tā marbūta. The numbers from three through ten form constructs with the genitive plural of the noun counted.

<table>
<thead>
<tr>
<th>Three Houses</th>
</tr>
</thead>
<tbody>
<tr>
<td>ثَلَاثٍ بيوت</td>
</tr>
</tbody>
</table>

The singular of буът-, байт-, is masculine, hence a feminine-appearing number with the plural.
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The singular of mudun-, madinat-, is feminine, hence a masculine-apparing 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.

<table>
<thead>
<tr>
<th>SINGULAR MASCULINE</th>
<th>SINGULAR FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ولد واحد walad- wāhid-</td>
<td>بنت واحدة bint- wāhidat-</td>
</tr>
<tr>
<td>ولدان اثنان waladānīn ṣānānī (nom)</td>
<td>بنتان اثنان bintānīn ṣānānī</td>
</tr>
<tr>
<td>ثلاث بنات thalātā bintān</td>
<td>ثلاث بنات thalātā bintātun</td>
</tr>
<tr>
<td>اربع بنات arbaʿatu bintāda</td>
<td>اربع بنات arbaʿu banātun</td>
</tr>
<tr>
<td>خمس بنات xamsatu bintād</td>
<td>خمس بنات xamsu banātun</td>
</tr>
<tr>
<td>ست بنات sittatu bintād</td>
<td>ست بنات sittu banātun</td>
</tr>
<tr>
<td>سبع بنات sabʿu bintātun</td>
<td>سبع بنات sabʿu banātun</td>
</tr>
<tr>
<td>ثمانی بنات thamāniyatu bintād</td>
<td>ثمانی بنات thamāni banātun</td>
</tr>
<tr>
<td>تسع بنات tisʿatu bintād</td>
<td>تسع بنات tisʿu banātun</td>
</tr>
<tr>
<td>عشرة بنات `ašaratu bintād</td>
<td>عشرة بنات `ašru banātun</td>
</tr>
</tbody>
</table>

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 chiasmic agreement, or (2) the article may be put on the noun, or (3) the article may be on both the noun and the number.

الدَّنَسَمْ السَّتَّ al-mudunun s-sittu
ست الدَّنَسْ السَّتَّ sittu l-mudun
السَّتَّ السَّمْ as-sittu l-mudun

Vocabulary

VERBS

خاف xāfa (xīf-) (ā) xawf- fear, be afraid (+ acc. or mīn of), (`ālā for, on behalf of)

LESSON FIFTEEN

سار sāra (i) sayr- travel, set out, depart
ظلم zulama (i) zulm- wrong, treat unjustly, oppress
عمل `amila (a) `amal- do, perform
ثام nāma (nim-) (ā) nawm- sleep

NOUNS

صالحات sāliḥāt- good works, good deeds
ظلم zulm- injustice, tyranny
عالم عالم pl. `awālimul-ina world, pl. universe
عذبة اعدية `aḍāb- pl. `aḍībat- torment
عمل اعمال `amal- pl. `amaf- deed, job, chore, work
مثل امثال miṭl- pl. amṭāl- likeness, similarity; miṭla (+ gen.) like (preposition)

CONJUNCTION

يوم yawnma (+ 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 أن النوم أخو الموت ولا يموت أهل الجنة
٢ يوم تسير الجبال سيراً ليخافون كلهم
٣ إن نساء قومنا لا يخفين من العدر شيئاً
٤ بعثنا اليكم اثنين يقومان ببرمهم من النظم
٥ لا يبينا أربع بنات ولا ثلاث بنات ولت كذلك أخوان وأخوات واحدة
٦ نسوا للسير لي اهل ولا اخوان من أحد وهم معي
٧ اكم لنقولن قولاً عظيماً
Lesson Sixteen

39 Imperfect Indicative Inflection: \(C_3w/y\) Verbs. Weakness (\(w\) or \(y\)) in the third radical consonant (\(C_3\)) appears in the imperfect indicative as (1) -\(d\), (2) -\(t\), or (3) -\(a\). In no case does the normal -\(u\) ending of the indicative show up.

39.1 Imperfect in -\(d\). Example \(laqiya\) (\(\mathcal{L}QY\)) > imperfect \(yalqā\):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m Ḍāliqī (yalqā)</td>
<td>Ḍāliqī Ḍāliqī (yalqayānī)</td>
<td>Ḍāliqī Ḍāliqī Ḍāliqī (yalqawna)</td>
</tr>
<tr>
<td>f Ṭalqī (talqā)</td>
<td>Ṭalqī Ṭalqī (talqayānī)</td>
<td>Ṭalqī Ṭalqī Ṭalqī (talqawna)</td>
</tr>
<tr>
<td>2 m Ḍāliqī (talqā)</td>
<td>Ṭalqī Ṭalqī (talqayānī)</td>
<td>Ṭalqī Ṭalqī Ṭalqī (talqawna)</td>
</tr>
<tr>
<td>f Ṭalqī (talqayna)</td>
<td>Ṭalqī Ṭalqī (talqayānī)</td>
<td>Ṭalqī Ṭalqī Ṭalqī (talqawna)</td>
</tr>
<tr>
<td>1 c Ṭalqī (’alqā)</td>
<td>Ṭalqī</td>
<td>Ṭalqī (nalqā)</td>
</tr>
</tbody>
</table>

REMARKS:

(1) The alif maṣūra becomes consonantal -\(y\)- in the dual and feminine plurals.

(2) The masc. pl. ending -\(ūna\) becomes -\(wna\) to form a diphthong (\( -* ayūnā \[= ayuwna\] → -awna, with loss of weak -\(yu\)-).

(3) The 2nd fem. sing. undergoes a similar diphthongization (\( -* ayīnā \[= ayīyna\] → -awna, with loss of weak -\(yi\)-).

(4) The -\(a\)- vowel of \(C_2\) remains stable throughout.

39.2 Imperfect in -\(t\). Example \(ramā\) (\(\mathcal{R}MY\)) > imperfect \(yarmī\):
3 m ضریم yarmí یارمی یارمیان yarmi'yáni یارمیان یارمینa yarmúna
f ضریم tarmí ترمی ترمیان tarmi'yáni ترمیان ترمینa yarmína
2 m ضریم tarmí ترمی ترمیان tarmi'yáni ترمیان ترمینa tarmúna
f ضریم tarmína ترمیان ترمیان tarmi'yáni ترمیان ترمینa tarmína
1 c ضریم 'ارمی 'ارمی یارمی tarmína ترمیان ترمیان tarmi'yáni ترمیان ترمینa narmí

REMARKS:
(1) The vowel -i- splits into its component parts as -iy- with the dual endings.
(2) The 2nd fem. sing. *-iyína becomes -ina with internal collapse (*-iyína [= -iyyína] → -inya, -ina).
(3) Masc. pl. forms in *-iyínaa suffer a familiar collapse to -ína (see §27.2).

Inflected like ramá are 'atá/ya'í and hadá/yahdí.

39.3 Imperfect in -á. Example da'á (ΔgW) > imperfect yadá:'

3 m ضریم yadá' یادا' یادوان yadá'uwa'ni یادوان یادوانa yadá'una
f ضریم tadá' تدا' تداوان tadá'uwa'ni تداوان تداوانa yadá'una
2 m ضریم tadá' تدا' تداوان tadá'uwa'ni تداوان تداوانa tadá'una
f ضریم tadá'na تداوان tadá'uwa'ni تداوان تداوانa tadá'una
1 c ضریم 'adá' یاد و 'ادوان نادا' نادا

REMARKS:
(1) The vowel -á- splits into -uw- with the dual endings.
(2) The 2nd fem. sing. *-uwína collapses to -ína.
(3) The masc. pl. *-uwínaa collapses to -ína.

Inflected like da'á is 'afá/yá'í.

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 FA'IL-patterns.

40.1 The FA'IL-pattern:

(1) FA'IL- as a noun pattern (not adjectival) generally produces a diptote plural pattern FU'ÁL-'UA:

شريك > Šartk- > Suraká'u partner
علیم > 'Alm- > 'Ulámá'u learned (person)
فقر > Faqír- > Fuqará'u poor (person)
کرم > Karím- > Kurámá'u noble (person)

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

کبیر > kábír- big, great
کرم > Karím- > Kirám- noble
صغير > Saqír- > Siqár- small

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

نبي > Nabíy- > 'Ambíyá'u prophet
غني > 'Agniyá'du rich
قوي > Qawiy- > 'Aqwiydá'u strong

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

شدید > Shaydá'du mighty
حبيب > 'Abábá'du beloved

40.2 FA'IL- as a concrete noun—not with participial force—commonly gives a plural on the pattern FU'ÁL-, 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
káتاب 'scribe' > kátab- كتابة dkátab-
حکم 'ruler' > hákim- حکام hakamat-
ظالم 'tyrant' > zálím- ظلمة zalamat-
کافر 'infidel' > káfír- كفرة kafarat-
حکام 'ruler' > hákim- حکام hakamat-
ظالم 'tyrant' > zálím- ظلمة zalamat-
کافر 'infidel' > káfír- كفرة kafarat-
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‘AT.

- RMY: rāmin pl archer, bowman
- D'W: dā‘in pl summoner
- QDY: gādin pl judge

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

**Vocabulary**

**VERBS**

- بنى banā (t) binā-ibunyān- build
- دري darā (t) dirāyat- know, comprehend something (acc.);
  be aware (bi- of)
- رضي radda (a) ṭidān-ridān (‘RDW) find something (acc.) acceptable; be pleased/content (‘an with)
- شاء/شاء ša‘ā (š‘-) (a) maš‘at will, want
- ضر darra (u) darar- injure, harm
- عصي ‘asā (t) mas‘iyat-līsyyān- disobey
- لقي laqiyā (a) liqā- meet, encounter
- نسي nasiyā (a) nisyyān-nasy- forget

**NOUNS**

- إبان ‘imān- faith, believing (bi- in)
- زكاة zakāt- alms, almsgiving
- نور/نوار nūr- pl ‘anwār- light

**OTHERS**

- 'ida (+ perfect verb) when
- إن 'in if
- أي 'ay- (+ construct with indef. sing. or def. pl.) which?,
  what kind of?

---

**PROPER NAMES**

- إسرائيل ‘isrā‘īl Israel
- اسماعيل ‘ismā‘īl Ishmael

**Exercises**

(a) Vocalize, read and translate:

1. أدرى 4 ينون 7 بيثون
2. يرضون 5 تائتون 8 ترمين
3. يعينون 6 يدعون 14 تهديرون

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

1. أتت 7 يت
2. رضي 8 اتى 11 رضيتم
3. علم 6 درمت 12 دررت

(c) Read and translate:

1. إن اسماعيل مذكور في الكتاب وكان رسوأ نباً وكان يرغب أمه بالصلاة
2. ما كنت تدرى ما الكتاب ولا الإيمان ولما جاءنا نوراً نهدي به من نشاء
3. وما تدرى نفس بأي أرض تموت
4. الدنيا والآخرة ضرتان 3 تقدر ما3 ترضى احداهما تسخط 1 الأخرى
5. إن سالم من خلق السواطير والأرض ليطولون خلوفن الله
6. تنام عينان ولا ينام قلي
7. ولقد جاءهم رسول منهم فكذبوا4 فأخذهم العذاب وهم ظالون
8. وأذ جعل السامرى عجل5 لبني إسرائيل قال هذا الهكم والموسي فعبدو
9. ورسنا الله

---

1. Saxia (a) be angry.
2. *Bi-qadri mā “to the extent that.”
3. Ḑarrat- wife (the relationship wives in a polygamous relationship have one to the other).
4. Kaddaba call (acc., someone) a liar.
5. Sāmīryy- Samaritan; *iyl- calf.
INTRODUCTION TO KORANIC ARABIC

1. If you come to Moses, say, ‘You made me follow you, but you have not followed my guidance.’

2. Then You led them to the path of him, whom You hate, and You took the wealthy as a guarantee.

3. Then they made a covenant and, behold, You killed them, but You gave them (as a doom) a great (and final) doom.

(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, 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‘ārā’ (26): 70–78

Abraham and the Idols

اذ قال إبراهيم لأبيه وقومه ما تعبدون (70)
قالوا نعبد اصنااماً (71)
قال هل يسمعونك إذ تدعون (72)
أو ينفعونك أو يضرون (73)
قالوا بل وجدنا آباءنا كذلك يفعلون (74)
قال أفرايم ما كنت تعبدون (75)

1 Allā του τελευταίου "from following me."
2 Generic sense. Use definite article.
3 Nafa’a (a) profit.

1 Aqdamu (< qadim- ancient, fore-).
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 (\textit{NWJD}) > imperfect yajidu:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يجد</td>
<td>يجدان</td>
</tr>
<tr>
<td>f</td>
<td>تجد</td>
<td>تجدان</td>
</tr>
</tbody>
</table>

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 (\textit{NWQY}), imperfect yaqī ‘ward off’ combines the predictable loss of the initial w-radical common to C₁w verbs and the inflectional patterns of a C₃y verb:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يقي</td>
<td>يقين</td>
</tr>
<tr>
<td>f</td>
<td>تقي</td>
<td>تقين</td>
</tr>
</tbody>
</table>

41.1 The so-called doubly weak verbs, i.e., whose second radical is w and third y (as \textit{NYRWY}), 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 (\textit{NYRW}) > yarwt “to relate, tell.”

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يروى</td>
<td>يروين</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يرون</td>
<td>يروين</td>
</tr>
<tr>
<td>f</td>
<td>ترى</td>
<td>ترين</td>
</tr>
</tbody>
</table>

43 The Optative with Wadda. The verb wadda/yawadda “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).

او الرووت I wish he would die.

Those who disbelieved wish they had been Muslims.

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

And he wants her so much.

Vocabulary

VERBS

\textit{radda (u) radd-} make...again; send/bring/take back; reply (‘ald to)

\textit{sabar (i) sabr-} be patient, have patience

\textit{wajada (i) wujad-} find

\textit{wadda (*wadda) (a) wudd-/mawaddat-} wish

\textit{warišt (i) ‘iršt-/wiršt-} inherit from (acc.), be the heir of (acc.)

\textit{wasir (a) sa’at-} contain, hold, have the capacity for (acc.)
INTRODUCTION TO KORANIC ARABIC

وعد wa’ada (i) wa’d- promise someone (acc.) something (acc. or bi-); threaten someone (acc.) with (bi-)
ولد walada (i) wilādat- give birth to, beget
وهب wahaba (a) wahl- give, bestow

NOUNS
بعض ba’d- (+ construct) some of; bā’du (+ noun/pronoun in construct)… ba’d-an/-in (indef., appropriate case) each other, as in ra’aw bā’duhum ba’dan “they saw each other”
بيئة bayyinat- pl.-át- indisputable evidence, proof
والد wālid- pl.-ūna father, progenitor; wālidat- pl.-at- mother; wālidānī (dual) parents

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

Exercises

(a) Read and translate:

1. قال الله لا يسنى سبئتي ولا أرضي ورسبني قبلي عبدي المؤمن
2. سبئي الله علما ورسولا وبرى الذين ظلوا، إذ برون العذاب، أن
القرة الله
3. ود كثير من أهل الكتاب لم يردوكم من بعد ايمانكم كفارا
4. انا دحن نرث الأرض ومن عليها وقال الله أن الأرض يرثها عبدي الساحرون
5. أرايت شركاءك الذين تدعون من دون الله؟ ماذا خلقوا من الأرض؟ لم لهم
شراك في السوات؟ ام اتاه كتاب… بل إن بعد الطالون بعضهم
بعضا الا غربوا
6. ويبسطون 2 الكيم ايديهم ويودون لى تكرون
7. فلتبى قال الذين كفرنا من قومنا ما ترك الا بشرا مثلنا
8. قال سنجديني أن شاء الله صابرآ ولا أعصي الله امرآ

LESSON SEVENTEEN

11 آتمنون الناس بالخير ونسن انفسكم
10 أذا سالوه عن الروح قال ان الروح من امر ربي
9 جمل نوح في فلكا 1 من كل زوجين اثنين
8 10 أذا سالوه عن الروح قال ان الروح من امر ربي

(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.

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

1Fulk- 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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يدخل adsulq</td>
<td>يدخلوم adsulm</td>
</tr>
<tr>
<td>f</td>
<td>تدخل tadsulq</td>
<td>تدخلوم tadsulm</td>
</tr>
<tr>
<td>2 m</td>
<td>تدخل tadsulq</td>
<td>تدخلوم tadsulm</td>
</tr>
<tr>
<td>f</td>
<td>تدخل tadsulq</td>
<td>تدخلوم tadsulm</td>
</tr>
<tr>
<td>1 c</td>
<td>أدخل  'adsula</td>
<td>أدخلوم  'adsulm</td>
</tr>
</tbody>
</table>

REMARKS:

1. The short -u termination of the indicative is changed to -a wherever it occurs.

2. The -nāl-nī termination of indicative forms are dropped: the 2nd fem. sing. thus ends in -ī; the 3rd and 2nd masc. plurals end in -ā, 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, ːlī-, ʾkalī-, ʾlī-kalī, or ʾhātā, which have no marked distinction in meaning among them.

قالوا أجننتنا لندع الله ːlī-na ʾbula ʾlāhā

They said, “Have you come to us that we should worship God?”

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

إن ʾيدخل للجنة ʾan ʾyadsula ʾašey ʾl-jannata

He will not enter paradise.

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

َاذ أنت ʾيدخلها حتى يخرجو منها ʾhātā yaxrujū minhā

We shall not enter it until they leave.

(4) after complementary constructions with ʾan (‘that’) or any of its variants (li-an ‘in order that,’ ʾallā [for ʾan ʾlā] ‘that...not,’ and liʾallā ‘in order that...not’).

نخاف أن يفر ʾnaxāfu ʾan yafira

We fear that he may flee.

أمرونا لا تقول شتاءً ʾamarāna ʾallā taqūla šayʾan

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).

نهائني عن ذلك فاكون ʾnāhāni ʾan fa-kān fa- ʾkāna fa-zilmān

He forbade me that lest I be unjust.

لا تفعل دينكما ʾla taʃal 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.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يتمية</td>
<td>يتمية</td>
</tr>
<tr>
<td>f</td>
<td>تمية</td>
<td>تمية</td>
</tr>
<tr>
<td>2 m</td>
<td>تمية</td>
<td>تمية</td>
</tr>
<tr>
<td>f</td>
<td>تمية</td>
<td>تمية</td>
</tr>
<tr>
<td>1 c</td>
<td>يتمية</td>
<td>يتمية</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يرمية</td>
<td>يرمية</td>
</tr>
<tr>
<td>f</td>
<td>ترمية</td>
<td>ترمية</td>
</tr>
<tr>
<td>2 m</td>
<td>ترمية</td>
<td>ترمية</td>
</tr>
<tr>
<td>f</td>
<td>ترمية</td>
<td>ترمية</td>
</tr>
<tr>
<td>1 c</td>
<td>ترمية</td>
<td>ترمية</td>
</tr>
</tbody>
</table>

3 m يدعو | يدعوا | يدعوا | يدعوا | يدعوا | يدعوا & c.c.
3 m يدعون | تدعوا | تدعوا | تدعوا | تدعوا | تدعوا & c.c.

Vocabulary

VERBS
qariba (a) qurb- draw near to, approach
nahā (ā) nahy- forbid someone (acc.) ('an something)

NOUNS
iḏn- permission
šajar- (collective) pl ašjār- šajarat- (unit) pl -ā- tree
šayṭān- pl šayṭānu demon, devil

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>يأتي</td>
<td>11</td>
<td>يجدون</td>
<td>16</td>
</tr>
<tr>
<td>2</td>
<td>يخلقون</td>
<td>7</td>
<td>يذكرون</td>
<td>12</td>
</tr>
<tr>
<td>3</td>
<td>يسر</td>
<td>8</td>
<td>يتكون</td>
<td>13</td>
</tr>
<tr>
<td>4</td>
<td>يأخذ</td>
<td>2</td>
<td>يجملون</td>
<td>14</td>
</tr>
<tr>
<td>5</td>
<td>يدخلن</td>
<td>10</td>
<td>يتذبائن</td>
<td>15</td>
</tr>
<tr>
<td>6</td>
<td>يسكن</td>
<td>4</td>
<td>يتعمى</td>
<td>25</td>
</tr>
</tbody>
</table>

(b) Read and translate:

1 قال له النبي محمد: "بيقمنه أن تقوم من مقامك.
2 ما كان لنفس أن يتوب إلا بآذان الله.
3 فقال الملك له: إن رسل ربك لأهل ذلك ولداً.
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:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yadxl</td>
<td>yadxlā</td>
<td>yadxlā</td>
</tr>
<tr>
<td>f</td>
<td>tādxl</td>
<td>tādxlā</td>
<td>tādxlā</td>
</tr>
<tr>
<td>2 m</td>
<td>tādxl</td>
<td>tādxlā</td>
<td>tādxlā</td>
</tr>
<tr>
<td>f</td>
<td>tādxlā</td>
<td>tādxlā</td>
<td>tādxlā</td>
</tr>
<tr>
<td>1 c</td>
<td>'adxl</td>
<td>—</td>
<td>nādxl</td>
</tr>
</tbody>
</table>

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 -nāl-nī drop that termination, resulting in forms identical to those of the subjunctive.

(3) When the jussive forms that end in an unvocalized consonant are followed by elidable alif, they are given a prosthetic vowel -i (*yadxl l-bayta → yadxlī l-bayta).

46.2 Uses of the jussive:

---

1 Naxil- dates; 'a'nāb- grapes.
2 Ta'am- food.
3 The 'anna clause will be in construct with the noun, bi-bayn ināzi 'anni...
(1) following proclitic li- in the 1st and 3rd persons as a cohortative/hortatory ("let me/us/ him/her/them"):  

لا خذها
لی -یا حد ابیم

li-na’xudhā
li-ya’ashad ‘adābahum  

Let’s take it.
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-.

فنا خذها
ولی -یا حد ابیم

fa-l-na’xudhā
wa-l-ya’ashad ‘adābahum  

So let’s take it.
And let him witness their torment.

(2) with lâ as negative imperative in all persons:

لا تکفرا
لا اظهم
لا يخرج

lâ takfurâ
lâ ‘azlimhum
lâ yaxrj

Be not ungrateful!
May I not oppress them!
May he not go out. /  

Let him not go out.

(3) preceded by lam to indicate negative past definite.

لم ادخل
ال تامرني

lam ‘adxl
’a-lam ta’murni  

I did not enter
Didn’t you command me?

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

ان يدخل يجدني

‘in yadxl, yajidnt  

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.

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>JUSSIVE</th>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>taktubu &gt;</td>
<td>taktub &gt;</td>
<td>-ktub &gt; uktub</td>
</tr>
<tr>
<td>tadbahu &gt;</td>
<td>tadhab &gt;</td>
<td>-dhab &gt; idhab</td>
</tr>
<tr>
<td>tanzilu &gt;</td>
<td>tanzil &gt;</td>
<td>-nzil &gt; inzil</td>
</tr>
</tbody>
</table>

The imperative occurs in all the second persons; the endings are like those of the jussive.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m ادخل</td>
<td>udxul</td>
<td>ادخل udxulα</td>
</tr>
<tr>
<td>f ادخل</td>
<td>udxuli</td>
<td>ادخل udxulna</td>
</tr>
</tbody>
</table>

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 *yajfil (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, yajfil. 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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m يدلا</td>
<td>yadulla(i)</td>
<td>يدلا</td>
</tr>
<tr>
<td></td>
<td>yadull</td>
<td>يدلا yadullα</td>
</tr>
<tr>
<td>3 f تدل</td>
<td>taddulla(i)</td>
<td>تدل</td>
</tr>
<tr>
<td></td>
<td>taddull</td>
<td>تدل taddullα</td>
</tr>
<tr>
<td>2 m تدل</td>
<td>taddulla(i)</td>
<td>تدل</td>
</tr>
<tr>
<td></td>
<td>taddull</td>
<td>تدل taddullα</td>
</tr>
<tr>
<td>2 f تدل</td>
<td>taddulli</td>
<td>تدل</td>
</tr>
<tr>
<td></td>
<td>tadduln</td>
<td>تدل taddulna</td>
</tr>
<tr>
<td>1 c ادل</td>
<td>‘adulla(i)</td>
<td>ادل</td>
</tr>
<tr>
<td></td>
<td>‘adull</td>
<td>ادل ‘adullα</td>
</tr>
</tbody>
</table>

1 Not “let him” in the sense of “allow him,” but in the sense of “may he.”
The only form affected in the imperative is the masc. sing., which is formed on the same principles:

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 m</td>
<td>دل (dulla)</td>
</tr>
<tr>
<td>2 f</td>
<td>دل (dullu)</td>
</tr>
</tbody>
</table>

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

- اخذ > خذ: 'axāda > xuđ: Take!
- اكل > كل: 'akala > kul: Eat!
- امر > مر: 'amara > mur: Command!

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

- اذهب وأمرهم: iḥhab wa-‘murhum: Go and command them!
- خذ وكلوا: xudā wa-kulā: Take and eat!

Other C₁ imperatives are regularly formed.

- اذن > اذن: 'adina > i’dan: Permit!
- اتي > ات به: '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

- فا-تي بيا: fa-‘ti bihā: ...so bring it!
- رأذن لهم: wa-‘dan lahun: ...and permit them!

50 The Vocative. Direct address is indicated by the use of the vocative particles yā and yā ‘ayyuhā.

50.1 Yā is never followed by the definite article. When the noun following yā is not in construct, it takes the nominative case without nunation, regardless of whether the noun is diphtote or triptote.

- ياه: yā muḥammadu: O Muhammad!
- ي رسول: yā rasūlu: O apostle!

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

- ي رسول الله: yā rasūlu llāhi: O Apostle of God!
- ي اهل العراق: yā ‘ahl l-‘irāqi: O people of Iraq!
- ي الهنا: yā ’ilāhānā: O our God!

In the construction yā rabbi “O my lord,” the i is usually written defectively (يا ربي).

50.2 The other vocative particle, yā ‘ayyuhā (optional feminine yā ‘ayyatuḥā) must be followed by the definite article, and the noun is in the nominative case.

- يا ايلي الرسول: yā ‘ayyuhā r-rasūlu: O Apostle!
- يا ايلي الناس: yā ‘ayyuhā n-nāsu: O people!
- يا ايناها المرأة: yā ayy(ah)ta himā l-mar’atu: O woman!

Vocabulary

VERBS

- دل (dalla) dalālat- lead, guide, show (‘ilā / ‘alā to)
- رحم (rahima) rahmat-/marḥamah- be merciful toward, have mercy on (acc.)
- سكن (sakana) sakan-/sukna- inhabit, dwell in
- غفر (gafara) mağfirat-/iğfrān- forgive (li- somebody) something (acc.)
- نصح (nasaha) nush- /nasāhat- advise, give good advice to; take good care of
Nouns and Adjectives

- Hayˁa: time; hitn (+ imperfect) at the time when, (+ gen.) at the time of
- Qurayt: pl. qur’an village
- Mubin: clear, obvious
- Waraq: (collective) pl. awrāq; waraqat: (unit) pl. -dt: leaf (of a tree), folio, sheet (of paper)

Others

- Haybi: where, wherever (conjunction commonly followed by perf. or imperf. ind.)
- Lam: (+ jussive) negative past definite particle

Proper Names

- Zuleika: Zulayxā Zuleikha, wife of the Biblical Potiphar, Pharaoh’s officer who bought Joseph from the Ishmaelites
- Yāsus: Joseph

Exercises

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

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(b) Give the imperatives of the following verbs:

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(c) Read and translate:

1. وقالنا لهم آسكونا هذه القرية وكلنا منها حيث شنتم

(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 Naḍr: warner.
2 Saqata (a) 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.

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All C2w/y verbs behave in a similar fashion.

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 prothetic vowel and alif of the imperative of sound verbs are not necessary.

| m | يتم qum | يتم qum | يتم qum |
| f | يتم qum | يتم qum | يتم qum |

52.2 Weak-lām verbs form the imperative quite regularly from the jussive.

| m | يتم ilqa | يتم ilqa | يتم ilqa |
| f | يتم ilqa | يتم ilqa | يتم ilqa |
| m | يتم irmi | يتم irmi | يتم irmi |
| f | يتم irmi | يتم irmi | يتم irmi |
| m | يتم ud’u | يتم ud’u | يتم ud’u |
| f | يتم ud’u | يتم ud’u | يتم ud’u |
Vocabulary

VERBS

بدا badā (ū) budāw- seem, appear
خسر xasīra (a) xasār/-xusrān- lose, suffer loss, forfeit; go astray, perish
خلد xalada (u) xulād- last forever, be immortal
ذاق ḍāqa (diq-) (a) ārawq- taste
قص qaṣṣa (u) qaṣṣas- narrate, tell (ʾalā to)
هبط habaṭa (i) hubāt- go down, descend, collapse

NOUNS

عَمَّام ummat- pl. umam- community (usually in the sense of a religious community, community of the faithful)
حديث/حاديث hadīth- pl. ahādīth- talk, conversation; report, account; حديث نبوى hadīth- nabawī- narrative relating an utterance of the Prophet Muhammad; حديث قديم hadīth- qudsī- a narrative in which God speaks in the first person
خلد xulād- eternity, immortality
عذارة ‘adāwat- pl. -āt- enmity, hostility
قِيامة qiyaṭa- pl. -āt- resurrection
نَبِيَّ نَبوِي nabawī- (adj) prophetic, relating to a prophet

OTHERS

انا ‘innamā (conj) only, specifically; (after a negative clause) however, rather
كان ka- anna (+ acc. or pron. encl.) as though
كيف kayfa how?
 فوق fawqā above, over

PROPER NAME

يعقوب yaʿqūb- Jacob

Exercises

(a) Vocalize, read and translate:

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

(c) Read and translate:

1. قال ابنهم يا آدم هلي ادرك على شجرة الخلد
2. فلقم من مقامه وليدع الطلائع لينصحوه
3. آمدا اللهم كائد تراه
4. يا أبيتي أتي قد جانيه من العلم ما لم ياتك
5. حلت أمي مرحومة ليس عليها في الآخرة عذاب انا عذابها في الدنيا
   (حديث نبوي)
6. فلم يأتهم نبا الذين من قبلهم من قوم نوح
7. يا ربي أهد قومي فأنعم علىهم
8. فلم يدعهم ولدتهم أي كأنهم قد ظلوا
9. فلما جاءه وقص عليه القصص قال لا تخف
10. فلم تنطق من الذين خسروا من معان الدنيا
11. فكرنا بك وبدا بيننا وبيتم المداورة
12. فقال يعقوب ليوسف قال يا أبني لا تقتسم رؤيتك 1 على اخوتته
13. إنتم كيف فعل ربك وذلك القوم
14. فلم يسيروا في الأرض فنظروا كيف كان عاقبة الذين من قبلهم وكأنوا
   أهدت منهم قرة
15. لا تدع مع الله أنها آخر فتكون من الكافرين
16. إن نظروا إلى النساء فوقعهم كيف بينها 2

1 Ruʾyā vision.
2 Aqibat- end.
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 dálá ‘go astray’ and kābūra ‘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., wujīda “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., wajada “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.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>xuliqa</td>
<td>xuliqa</td>
<td>xuliqa</td>
</tr>
<tr>
<td>f</td>
<td>xuliqat</td>
<td>xuliqat</td>
<td>xuliqat</td>
</tr>
</tbody>
</table>

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

'āmā tīl lākum  '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 -yu- by the preceding -i-. The inflection follows the model of laqīya (§20.3).

دا > دعي  
da’ā > du’iya  
he was summoned/called

نها > nhuja  
nahā > nhujiya  
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.

دل  
dalla > dulla  
he was guided

دلت  
dalalt > dalulta  
you were guided

53.5 Verbs that are doubly transitive, or that take a complement in the accusative in addition to a direct object, retain the accusative second object or complement in the passive voice.

جعل الله الأرض مسكتأ  
ja’ala llāhu l-’ardqa  
God made the earth a habitation for Adam.

لاطم  
maskanan li-’adama  
The earth was made a habitation for Adam.

جعلت الأرض مسكتأ لآتم  
ju’ilati l-’ardu  
The earth was made a habitation for Adam.

الناس  
maskanan li-’adama  
The earth was made a habitation for Adam.

يا رأوا الملك طالما لقومه  
ra’aw l-malika  
They considered the king a tyrant of his people.

زَاْيمان  
žāliman li-qawmihi  
The king was considered a tyrant of his people.

يا رأوا الملك طالما لقومه  
ru’iya l-malika  
They considered the king a tyrant of his people.

زَاْيمان  
žāliman li-qawmihi  
The king was considered a tyrant of his people.

54 Conditional Sentences. Arabic conditionals are divided into (1) real and (2) impossible conditionals.

54.1 Real conditionals, or those that are fulfillable, are introduced in the protasis (the “if” clause) by ’in. The verb of an affirmative protasis introduced by ’in may be either perfect or jussive; lam + jussive is almost always used for the negative. If there was ever a meaningful distinction between the perfect and the jussive in the conditional, it was ob-

1Note the change in hamza-seat for the passive vocalic pattern.

54.2 Real conditionals are also introduced in the protasis by ’iđa, which may mean ‘if’ or ‘when.’ (This is the conditional, hypothetical ‘if and when,’ not the temporal ‘when’ of lamām and ’idh.) The verb of an affirmative protasis introduced by ’iđa 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.

’iđa mīnna wa-kunna  
’iđa mīnna wa-kunna  
When we are dead and dust and bones, are we really going to be resurrected?

turāban wa-’izāman  
’i’dāna la-  
If/when they saw them, they said, “These are gone astray.”

a’-innā la-  
’iđa ra’awhum, qālū  
If/when a worshipper says, “Praise God,” his light fills the earth.

l-mab’ūdūnā  
’iđa ra’awhum, qālū  
When a human being dies, his labor is finished.

لا تؤلوا إن هؤلاء  
’iđa qālā l-abdu l-  
If/when water amounts to two jugfuls, it does not carry filth.

hamdul illāhi,  
’iđa māta bnu  
When a human being dies, his labor is finished.

ملا نورُهُي الأرض  
’iđa māta bnu  
If/when water amounts to two jugfuls, it does not carry filth.

لا تؤلوا إن هؤلاء  
’iđa qālā l-abdu l-  
When a human being dies, his labor is finished.

لا تؤلوا إن هؤلاء  
’iđa qālā l-abdu l-  
When a human being dies, his labor is finished.

لا تؤلوا إن هؤلاء  
’iđa qālā l-abdu l-  
When a human being dies, his labor is finished.

لا تؤلوا إن هؤلاء  
’iđa qālā l-abdu l-  
When a human being dies, his labor is finished.

لا تؤلوا إن هؤلاء  
’iđa qālā l-abdu l-  
When a human being dies, his labor is finished.

لا تؤلوا إن هؤلاء  
’iđa qālā l-abdu l-  
When a human being dies, his labor is finished.
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.

\[
\text{ارحم ترحم} \quad \text{irham, turham} \quad \text{Have mercy, and you will be shown mercy.} \\
\text{اذكروني اذكركم} \quad \text{udkurünî, 'abdkurkum} \\
\text{(If you) remember me, I will remember you.}
\]

54.4 The apodosis is introduced by \textit{fa-} under the following conditions:

(1) when the apodosis is a nominal sentence:

\[
\text{ان فعلت ذلك فالتظلم} \quad \text{'in fa'alta 'balika, fa-}
\text{ًanta zālimun} \\
\text{If you do that, you are unjust.}
\]

(2) when the apodosis is imperative or hortatory:

\[
\text{أن فعلت ذلك فاختر من المدينة} \quad \text{'in taf'al 'balika, fa-}
\text{xurj mina l-madinati} \\
\text{If you do / have done that, then leave the city.}
\]

\[
\text{أن فعلت ذلك فليخرج من المدينة} \quad \text{'in yaf'al 'balika, fa-}
\text{lyaxurj mina l-madinati} \\
\text{If he does / has done that, then let him leave the city.}
\]

(3) when an initial verb in the apodosis is preceded by \textit{sa-, sawfa, qad}, or any negative particle other than \textit{lam} and \textit{mā}. Verbs preceded by \textit{sa-, sawfa} and \textit{lan} of course have explicitly future signification, and verbs preceded by \textit{qad} have explicitly past signification.

\[
\text{لا كفرتكم فاستثكلكم النار} \quad \text{'in takfurā, fa-sa-}
\text{ta' kulukumu n-nāru} \\
\text{If you disbelieve, hellfire will consume you.}
\]

\[
\text{أن فعلت ذلك فلن يغفر الله لك} \quad \text{'in taf'al 'balika, fa-lan}
\text{yağfira llāhu laka} \\
\text{If you do that, God will never forgive you.}
\]

\[
\text{لا يمكن صلاحاً فقد كان أبوه طالماً من قبله} \quad \text{'in lam yakun 'sālihan,}
\text{fa-qad kāna 'abūhu zāliman min qablihi} \\
\text{If he is not pious, (it is because) his father was a tyrant before him.}
\]

54.5 The verbs in sentences with \textit{man} (‘whoever, anyone who\textsuperscript{1}’) follow all the principles of the conditional, though the perfect tends to predominate in affirmative clauses and \textit{lam + jussive} in negative clauses.

\[
\text{من كان الله كله} \quad \text{man kāna li-llāhi,}
\text{kāna llāhu lahu} \\
\text{Whoever is for God, God is for him.}
\]

\textsuperscript{1}This use of \textit{man} contrasts with the non-conditional use as ‘he who, the one who’ with no special verb tense or mood.
٥٤.٦ الهلالي أو غير المثير أو التعارف الشرقية ينطبق بشكل مثير على النص الأصلي. إذا كان النص الأصلي مثيرًا، فإن النص المترجم سيكون مثيرًا أيضاً.

If they had done / were to do that, they would have been / would be unjust.

If our Lord had so willed, he would not have created us. If we had listened, we wouldn't be like this.

Vocabulary

بكي: bekā (t) bukā - cry, weep ('alla over
حكم: hakama (u) hukm- pass judgment (bi- of) ('alla on

Exercises

(a) Give the passive (e.g., katabahā “he wrote it (f)” > kutibat “it (f) was written”)

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


Adam and Eve

يا آدم أسكن انت وزوجك الجنة، فكان من حيث شئت ولا تقربا هذه
الشجرة فتكونا من الظالمين» (11)

فوسوس لهما الشيطان ليُبْدِي ليهما ما وَوَّرَى عنهما من سوءاتها
وقال: "ما نهاكم ربكنا عن هذه الشجرة إلا أن تكونا مُلْكِين
 او تكونا من الخالدين» (12)

وقاسهما «إِنِّي لَا كُنِّي الناصحين» (13)

فدلّاه بغيره فلما ذاقا الشجرة بدث لهما سواء منها وَقَفُّوا
يُحَضُّان عليهما من ورق الجنة ومناداهما ربهم: "لم أنكوا عن تلك3
الشجرة وآفلل لِكَما إن الشيطان لكم عدَّ مَيْمِين؟» (14)
قالا: "ربنا ظلمنا أنفسنا وإن لم تعلم لنا وترحمنا لنكون من
الخالدين» (15)

قال: "اهبطوا بعضكم لبعض عدد ولكم في الأرض مستقر ومتاع

(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 say (so)?
6. If you fall ill I will visit you.

1Wāsawā, whisper; lī-yaw’diya “in order that he reveal; wāriya “was kept
   secret”; saw’ā- shame, private parts
2Qāsana swear to.
3The pronouns dālika and tīlka are sometimes attracted into a curious accord
   with the 2nd persons addressed: fem. sing. dālika & tīlki; dual dālikumā & tīlkumā;
   plural dālikum/dālikunna & timikum/timikunna. I.e., the -ka ending of dālika and tīlka
   are construed as the 2nd-person masculine enclitic.
4Lāllā lead on; tāfiq yaxṣafānī “they began to pile on”; nādā call out to.
5Nakūnna “we shall surely be.”
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.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td><strong>INDICATIVE</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m f</td>
<td>yuqtal</td>
<td>yuqtalâni</td>
<td>yuqtalâna</td>
</tr>
<tr>
<td>3 f f</td>
<td>tuqal</td>
<td>tuqalâni</td>
<td>tuqalâna</td>
</tr>
</tbody>
</table>

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<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SUBJUNCTIVE</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m f</td>
<td>yuqtala</td>
<td>yuqtalâ</td>
<td>yuqtalâ</td>
</tr>
<tr>
<td>3 f f</td>
<td>tuqala</td>
<td>tuqalâ</td>
<td>tuqalâ</td>
</tr>
</tbody>
</table>

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<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>JUSSIVE</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m f</td>
<td>yuqtal</td>
<td>yuqtalâ</td>
<td>yuqtalâ</td>
</tr>
<tr>
<td>3 f f</td>
<td>tuqal</td>
<td>tuqalâ</td>
<td>tuqalâ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>PERFECT</th>
<th>IMPERF. ACTIVE</th>
<th>IMPERF. PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 f f</td>
<td>wajada</td>
<td>yjadu</td>
<td>yajdu</td>
</tr>
<tr>
<td>3 f f</td>
<td>walada</td>
<td>yaladu</td>
<td>yaladu</td>
</tr>
</tbody>
</table>

1 Mustaqarr: habit, resting-place.
2 Takwawna "you will live"; tuwrajâna "you will be taken out."
55.3 In hollow verbs the middle radical appears as long alif in all cases (YUfALU).

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>IMPERF. ACTIVE</th>
<th>IMPERF. PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>قال qàla</td>
<td>يقول yaqūlu</td>
<td>يقال yuqūlu</td>
</tr>
<tr>
<td>بع bāʿa</td>
<td>يبيع yabiʿu</td>
<td>يبيع yubāʿu</td>
</tr>
</tbody>
</table>

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: YUfʿA). The inflection is identical to that of yalqā (see §39.1 for the indicative, §45.1 for the subjunctive, §51.2 for the jussive).

| ramā | يرمي yarmā | يرمي yurμā |
| نحā | ينحت yanhā | ينحت yunhā |
| دعا | يدع yadʿu | يدع yudʿa |

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

| sabbā | يصبه yasḥbu | يصبه yuṣḥbu |

The jussive passive is yuṣhabba, yuṣhabi or yuṣhab.

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.”

أجمنا من دون الرحم َا-jaʿalnā min dānī r-rahmāni َālihān yuʿbadīnā

لا يقال ذلك lā yuqūlu dālika

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.

**LESSON TWENTY-TWO**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يقتلن yaqūlanna</td>
<td>يقتلن yaqūlān</td>
</tr>
<tr>
<td>f</td>
<td>تقتلن taqūlanna</td>
<td>تقتلن taqūlān</td>
</tr>
<tr>
<td>2 m</td>
<td>تقتلن taqūlanna</td>
<td>تقتلن taqūlān</td>
</tr>
<tr>
<td>f</td>
<td>تقتلن taqūlinna</td>
<td>تقتلن taqūlān</td>
</tr>
<tr>
<td>1 c</td>
<td>أقتلن ʿaqūlanna</td>
<td>أقتلن ʿaqūlān</td>
</tr>
</tbody>
</table>

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

لا-إقتلن la-ʾaqūlennaka I shall kill you!!

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

لا يفركُكم السِّيَّطان lā yafūrīkum s-sayṭān 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 | يقتل يقتلن yaqūl | يقتل يقتلن yaqūlun |
| f | تقتل تقتلن taqūl | تقتل تقتلن taqūlun |
| 2 m | تقتل تقتلن taqūl | تقتل تقتلن taqūlun |
| f | تقتل تقتلن taqūlin | تقتل تقتلن taqūlān |
| 1 c | أقتل أقتلن ʿaqūl | أقتل أقتلن ʿaqūlun |

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

لَكَونَا كُذَا la-yākānān ka-ʾālīka It will surely be thus.

**Vocabulary**

<table>
<thead>
<tr>
<th>بدأ badaʿ (a) badʿ</th>
<th>- begin (bi- with)</th>
</tr>
</thead>
<tbody>
<tr>
<td>خفى xafā (l) xafāʾ</td>
<td>- hide, conceal ('alā from)</td>
</tr>
<tr>
<td>عاش ʿāša (l) ʿayš</td>
<td>- live</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

NOUNS AND ADJECTIVES

باب/ابواب bāb- pl 'abwāb- gate, door
بعد ba‘id- far, distant
 سبيل/ سبيل sabīl- (masc. & fem.) pl subul- way, path; ft sabīli llāhi in God’s cause
كنز/كنوز kanz- pl kunūz- treasure
مثل/مثال mašal- pl 'amādāl- likeness, parable, simile; mašālu X ka-mašāli Y “X is like Y”
مطر/مطاز mātur- pl 'amātār- rain
موت/موتی mayyīt- pl -ānāl/ -amwāt- -mawāt dead

OTHER

على ما... عليه ‘alā mā... ‘alayhi according to how

Exercises

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

1. يأخذ 6 تدلين 16 تقال
2. ينسبان 7 يخفون 17 يقلن
3. يخلقون 8 يقول 18 تأتم
4. يكتبون 9 يجدون 19 يعضون
5. يرون 10 يعنون 20 يحكم

(b) Read and translate:

1. يبعث كل عبد على ما مات عليه.
2. يأتي اقوم اباب الجنة فيقولون "لا يعدنا رينا ان نرد النار؟ فقيل 3

LESSON TWENTY-TWO

مرتم عليها وهي خامدةً.
3 مثال من أدلى بالمطر لا يُدرى أولئك خير أم آخرون.
4 كذا تعيشون فذلك سوتوت فذلك تُحرشون.
5 قال كذلك اختذ أياذتاق فسنتها وكذلك اليوم تنسي.
6 كنت كتبت مخفيةً وأتيتً أن أعرف فلخلت الخلق لم أعرف (حديث قدسي).
7 من أعرف نفسه فقد عرف ربه.
8 لا تقولوا لن يقتل في سبيل الله موات.
9 إن أدرى أقرب أم نبعد ما هو تعودون.
10 فلا تفرحكم الحياة الدنيا ولا يفرحكم الله الغفور.
11 إن الملكة لا يعتصم الله ما امرهم ويغفلون ما يؤمنون.
12 من فعل ذلك فقد ظلم نفسه.
13 بني الإسلام على خمس.
14 وكان رسول الله إذا ذكر أحداً بدعاه بدءه.

(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 (‘awwal ‘aman) 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) bašr- resurrect.
3Abbabu “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 √F'A'I; 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  فا'الا  VI  فعل  تافا'الا
II  فعل  فا'الا  VII  فعل  انفلم  انتفلم  إنفلم  إنفلم  IF'ALLA
III  فعل  فا'الا  VIII  فعل  إنفلم  إنفلم  INFA'AL
IV  فعل  'افا'الا  IX  فعل  استعمل  استعمل  استعمل  ISTAF'AL
V  فعل  تافا'الا  X  فعل  استعمل  إنفلم  إنفلم  إنفلم  INFA'AL

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'AL.

58.1 Synopsis of Form VII, with example from √Q'T:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>imperfect</th>
<th>Subjunctive</th>
<th>Jussive</th>
<th>Participle</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>انفعال  infa'ala</td>
<td>ينفعال  yanfa'ila</td>
<td>ينفعل  yanfa'il</td>
<td>ينفعل  yanfa'il</td>
<td>مفعل  munfa'il</td>
<td>انفعال  infi'äl</td>
</tr>
<tr>
<td>انفعال  inqata'a</td>
<td>ينفع  yanqati'u</td>
<td>ينفع  yanqati'a</td>
<td>ينفع  yanqati'</td>
<td>منفع  munqati'</td>
<td>انفعال  inqat'a</td>
</tr>
</tbody>
</table>

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'I/ 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

قَطَعَ رَاسَهُ  qat'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

انقَطَعَ رَاسَهُ  inqat'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
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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’sa 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

yuksara 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).

LESSON TWENTY-THREE

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, hazmuḥu (< hazama 'to rout, defeat') can mean either “his defeat (of someone else)” or “his defeat (by someone else);” the Form VII verbal noun, inbihazmuḥu 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 √ṣqq ‘to split’:

<table>
<thead>
<tr>
<th>INFLECTION</th>
<th>PERFECT</th>
<th>IMPERFECT</th>
<th>SUBJUNCTIVE</th>
<th>JUSSIVE</th>
<th>PARTICIPLE</th>
<th>VERBAL NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>infallā</td>
<td>yannfallu</td>
<td>yannfalla</td>
<td>yannfallalī</td>
<td>yannfallil</td>
<td>munfall-</td>
</tr>
<tr>
<td></td>
<td>انشقاق inšaqqa</td>
<td>يشقاق yanšaqqa</td>
<td>يشقاق yanšaqqa</td>
<td>يشقاق yanšaqqa</td>
<td>يشقاق yanšaqqa</td>
<td>منشقاق munšaqqa-</td>
</tr>
<tr>
<td></td>
<td>اشقتاق inšiqqa</td>
<td>انشقاق inšaqqa</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Vocabulary

طلق VII inšalaqa depart, go on, proceed on one’s way, move freely
شق šaqqa (u) šaqq- split, cleave; VII inšaqqa be split apart, cloven asunder
غل الغافلا (u) ţafila- neglect, be unmindful ('an of)
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NOUNS

\( qata\'a (a) qat\) - cut; VII \( inqata\'a \) get cut off
\( qalab\) (i) \( qalb\) - turn around, turn upside down; VII \( inqalab\) return, turn back, be changed
\( wada\'a (a) wad\) - put down, lay aside

\( junuh\) - a sin (\( al\) for someone (\( an\) + subj.) to do something
\( hidhr\) - precaution; \( axada hidrahu\) take one's precaution
\( silah\) - pl. \( aslihat\) - arms, weapon
\( ta\'fat\) - pl. \( saw\) - party, group, band, party
\( aqib\) - pl. \( a\'aqib\) - heel
\( mak\) - pl. \( amkin\) - place

OTHERS

\( la\'alla\) (+ noun in the acc. or encl. pron.) perhaps
\( war\) - and \( min\) \( war\) i (+ gen.) behind, beyond, the other (far) side of

IDIOM

\( inqalab\) \( al\) \( aqibayhi\) he turned back on his heels, retraced his steps, went back to where he came from

Exercises

(a) Give the perfect and imperfect (3rd masc. sing.), participle and verbal noun of Form VII for the following roots. Also give the meaning of each.

1. قطع - 'cut'
   4. دفع - 'push'
   7. مقد - 'tie up'
2. كسر - 'break'
   5. شق - 'split'
   8. بسط - 'spread'
3. فرا - 'uproot'
   6. حت - 'lower'
   9. فجر - 'burst'

(b) Read and translate:

1. وما محمد إلا رسول قد مات من قبله الرسل. أفن مات أو قتل اتقن الله؟

2. وأما كنت في الكافرين قمت إلى الصلاة فلتقدم طائفة من المؤمنين معد

(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.

\( ^1\)\( Al\)\( dan\) annoyance.
\( ^2\)\( Rib\)\( d\)\( at\) saddlebags.
\( ^3\)\( Bi\)\( d\)\( al\)\( at\) merchandise.
\( ^4\)\( Mi\)\( b\)\( y\)\( d\)\( a\)\( d\)\( arr\)\( at\) in 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 ıFTA’AL.

Form VIII is properly the reflexive medio-passive of the G-form. In this case the reflexive consonant t, which will be met in other reflexive forms, is infixed between C₁ and C₂. Examples of the normal connotive range of this form are: mala’a ‘fill’ (transitive) > intama’at ‘fill (middle, intransitive), get filled up’; nafa’a ‘avail’ (transitive) > intafa’at ‘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’at li-l’ilā ‘hear (for oneself), listen to’; qariba ‘approach’ > iqtaraba’at 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 naẓara ‘look’ > intazara ‘expect’ and ‘axada ‘take’ > intaxada ‘take unto oneself, adopt.’

59.1 Synopsis of Form VIII.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>افتام لَا</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ينفتم لَا</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ينفتم لَا</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ينفتم لَا</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ينفتم لَا</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مفتتم لَا</td>
</tr>
</tbody>
</table>

Example from ıNZA:

PERFECT ıntarza ıntarza
IMPERFECT ıntarza ıntarza
SUBJUNCTIVE ıntarza ıntarza
JUSSIVE ıntarza ıntarza
PARTICIPLE ıntarza ıntarza
VERBAL NOUN افتام لَا افتام لَا

Note that all initial alifs produced in this form are elidable.

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. C₁t is quite regular in its formation, but the resulting doubled -tt-is written with šadda:
   
   |
   | تم < اتج | ıTıb > ıtiba’at
   |

2. C₁w assimilates to the t-infix, giving -tt- in all patterns of the form:
   
   |
   | وح < اتح | ıWHD > ıtahada (for *ıwahada)
   |

3. C₁t, C₁d and C₁z all assimilate the t-infix to themselves:
   |
   | طغ < اطغ | ıTL > ıtala’at (for *ıttala’at)
   | دغو < أدغ | ıDW > idda’at (for *ıdda’at)
   | ظلم < أظلم | ıZLM > ızzalama (for *ızzalama)
   |

4. C₁dh is changed to īd, which then assimilates the t-infix:
   |
   | ذكر < اذكر | ıDKR > iddakara (for *ıddakara)
   | ذخر < اذخر | ıDXR > iddxara (for *ıddaxara)
   |

5. C₁s and d velarize the t-infix to t:
   |
   | صح < اصطف | ıSBH > ıstahaba (for *ıstahaba)
   | ضر < اضطر | ıDRR > ıdsarara (for *ıdsarara)
   |

6. C₁z voices the t-infix to d:
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59.3 A few C₁’ roots behave as though they were C₁w in the production of Form VIII, notably

\[ \sqrt{ZHR > izdahara} \text{ (for } \sqrt{iztahara}) \]

\[ \sqrt{X\delta > ittaxada} \text{ (for } \sqrt{i'taxada}) \]

Most C₁’ roots give quite regular forms, as

\[ \sqrt{M'R > i'tamara} \]

\[ \sqrt{L'F > i'talafa} \]

**Vocabulary**

- VIII ittaxaḍa adopt
- tabi‘a (a) taba‘-/taba‘at- follow; VIII ittaba‘a follow, heed, pursue
- taraka (u) tark- leave, abandon
- Qurʾān VIII iqtaraba draw near (‘ilā to)
- maṣā (l) mašy- walk, go on foot
- malā‘a (a) mal‘- fill; VIII intala‘a be filled, full (min or bi- of)
- nafa‘a (a) naf‘- be of benefit to (acc.), avail; VIII intafa‘a make use, avail oneself (min or bi- of)

**Nouns**

- jami‘- total, whole, entirety
- salām- peace, well-being
- ‘ijl- pl ‘ujul- ‘ijalat- calf
- mala‘- pl ‘amlā‘- crowd, assembly, council of notables
- nahār- day (as contrasted to night)

**Others**

- ‘iḍan then, therefore
- ‘asā ‘an (+ subj.) perhaps

**Proper Name**

- jahannamu (fem) Gehenna, Hell

**Exercises**

(a) Produce the forms requested for Form VIII:

<table>
<thead>
<tr>
<th>Root</th>
<th>Form VIII</th>
<th>Meaning</th>
<th>Form to Produce</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذكر</td>
<td>'remember'</td>
<td>verbal noun</td>
<td></td>
</tr>
<tr>
<td>عرف</td>
<td>'confess'</td>
<td>act. part.</td>
<td></td>
</tr>
<tr>
<td>نظر</td>
<td>'expect'</td>
<td>3 masc. pl. imperf. act.</td>
<td></td>
</tr>
<tr>
<td>وسع</td>
<td>'expand'</td>
<td>2 masc. sing. juss. act.</td>
<td></td>
</tr>
<tr>
<td>اخذ</td>
<td>'adopt'</td>
<td>pass. part.</td>
<td></td>
</tr>
<tr>
<td>ضر</td>
<td>'compel'</td>
<td>1 sing. perf. pass.</td>
<td></td>
</tr>
<tr>
<td>تع</td>
<td>'follow'</td>
<td>act. part.</td>
<td></td>
</tr>
<tr>
<td>جمع</td>
<td>'be gathered'</td>
<td>verbal noun</td>
<td></td>
</tr>
<tr>
<td>قرب</td>
<td>'draw near'</td>
<td>3 fem. sing. perf. act.</td>
<td></td>
</tr>
<tr>
<td>سمع</td>
<td>'listen'</td>
<td>3 masc. sing. imperfect act.</td>
<td></td>
</tr>
<tr>
<td>نفع</td>
<td>'make use'</td>
<td>verbal noun</td>
<td></td>
</tr>
<tr>
<td>منع</td>
<td>'refrain'</td>
<td>1 pl. perf. act.</td>
<td></td>
</tr>
<tr>
<td>صحب</td>
<td>'accompany'</td>
<td>masc. pl. imperative</td>
<td></td>
</tr>
<tr>
<td>امر</td>
<td>'conspire'</td>
<td>act. part.</td>
<td></td>
</tr>
<tr>
<td>زحم</td>
<td>'be crowded'</td>
<td>verbal noun</td>
<td></td>
</tr>
</tbody>
</table>

(b) Read and translate:

1 أتا مع عبدي حين يذكرني فان ذكرني في نفسه ذكره في نفسى وإن ذكرني في مال ذكره في مالهم خير منهم وإن اقترب الى شبرَا اقتربت إليه ذراعاً

2 وان اقترب الى درعاً اقتربت إليه بما فان اثنان يسبي ما هي مرةً

---

1 For the seat of the hamsa see Appendix G.
2 Sībr- span; bd‘- cubit; bd‘- fathom; harwala‘t- running.
LESSON TWENTY-FOUR

(e) 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.”

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

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

4. **Kulla-mā** whenever.
Lesson Twenty-Five

60 Forms VII and VIII: Hollow and Weak-Lâm Verbs. In Forms VII and VIII of both hollow and weak-lâm verbs the distinction between w and y in the root is obscured in that the two weak letters behave in exactly the same manner. This is the case in almost all increased forms; the few exceptions will be duly noted.

60.1 Synopsis of the hollow verb (C$_{2w/y}$), Form VII, example √swq:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>infāla</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yafālū</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yafāla</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yafal</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>infāl</td>
</tr>
</tbody>
</table>

60.2 Synopsis of the hollow verb (C$_{2w/y}$), Form VIII:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>iftāla</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yafālū</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yafāla</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yafal</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>iftal</td>
</tr>
</tbody>
</table>

60.3 Synopsis of the weak-lâm verb, Form VII, example √BGY:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>infa‘ā</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yafā‘i</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yafā‘iya</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yafā‘i’ya</td>
</tr>
</tbody>
</table>

Example from √xyr:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ilitating</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yaxtār</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yaxtāra</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yaxtar</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ixtār</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mxxtār-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td></td>
</tr>
</tbody>
</table>

REMARKS:

1. In both the perfect and imperfect of hollow verbs, weakness results in compensatory lengthening to -a- wherever possible. Inflection follows the model of namā (see §18 for the perfect, §37.1 for the imperfect). Note that the perfect stem for C-ends in 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 (*muwfiyil→ muftāl-; *muwfiyal→ 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 *ifswāl-→ ifswāl-; VIII *ifiwāl-→ ifiwāl-).
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IMPERATIVE

infa‘i

inbaği

PARTICIPLE

munfa‘in

munbağin

VERBAL NOUN

infi‘a-

imbiğa-

60.4 Synopsis of the weak-ğm verb, Form VIII:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ifta‘a</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yafa‘i</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yafa‘iya</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yafa‘i</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ifta‘i</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mufia‘in</td>
</tr>
</tbody>
</table>
| VERBAL NOUN | infi‘a-

Example from بقی:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ibtağā</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yabtaği</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yabtağiya</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yabtaği</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ibtaği</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mubtağin</td>
</tr>
</tbody>
</table>
| VERBAL NOUN | inbiğa-

REMARKS:

(1) The inflection of VII and VIII weak-ğm 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 hādin (see §27.2).

(3) The passive participles are inflected as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASCULINE</td>
<td>mufia‘an</td>
<td>mufia‘ayānī</td>
</tr>
</tbody>
</table>

LESSON TWENTY-FIVE

definite

oblique

mufia‘ā

mufia‘ayynī

mufia‘ayna

FEMININE

mufia‘āt-

mufia‘atānī

mufia‘ayat-

(4) In the verbal noun the weakness of the third radical shows up as glottal stop (hamza); otherwise formation is regular.

(5) The passive inflection, both perfect and imperfect, follows the model of laqiya (see Appendix B).

Vocabulary

بَيْتَ VII imbağā be proper, seemly (li- for), be necessary (li-l‘alā for); VIII ibtağā (+ acc.) strive for, aspire to, desire

جَهْلَةُ (a) jahl- be ignorant, not know, be foolish

خَيْرَ VIII istārā choose, select (something, acc., ‘alā over something else)

هِدَأَ VIII ihدادā be rightly guided, be shown the right way

وُقَّاهُ (yaqūl) wiqāyat- ward off, protect, guard something (acc.) from someone/hing (acc.); VIII it-taqaq beware, be on one’s guard, fear (God)

NOUNS

صاحب/أصحاب ṣāhib- pl ’ashāb- companion, friend; master

نَجِّي/نَجَّوْنَ

نجوم nujām- star

هَوَى/هَوَاءَ hawan pl ‘ahwā‘- lust, passion

OTHERS

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

غير gayr- (+ construct) other than, non-, un-

PROPER NAMES

كَانَاتِ كَانِنَاتُ the Kinana tribe, which, together with Tamim and Qays, formed Mudar, one of the two great divisions of the northern Arabs
LESSON TWENTY-FIVE

Exercise

(a) Produce the forms requested for Forms VII or VIII:

<table>
<thead>
<tr>
<th>ROOT</th>
<th>FORM</th>
<th>MEANING</th>
<th>FORM TO PRODUCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>دعو</td>
<td>VIII</td>
<td>‘claim’</td>
<td>act. part.</td>
</tr>
<tr>
<td>شوق</td>
<td>VIII</td>
<td>‘yearn’</td>
<td>act. part.</td>
</tr>
<tr>
<td>نهي</td>
<td>VIII</td>
<td>‘be finished’</td>
<td>pass. part.</td>
</tr>
<tr>
<td>قدراً</td>
<td>VIII</td>
<td>‘emulate’</td>
<td>verbal noun</td>
</tr>
<tr>
<td>ميز</td>
<td>VIII</td>
<td>‘excel’</td>
<td>act. part.</td>
</tr>
<tr>
<td>شري</td>
<td>VIII</td>
<td>‘buy’</td>
<td>1st sing. subj.</td>
</tr>
<tr>
<td>قصي</td>
<td>VII</td>
<td>‘cease’</td>
<td>3 masc. pl. juss.</td>
</tr>
<tr>
<td>صفراً</td>
<td>VIII</td>
<td>‘choose’</td>
<td>pass. part.</td>
</tr>
<tr>
<td>عود</td>
<td>VIII</td>
<td>‘be accustomed’</td>
<td>3 masc. sing. juss.</td>
</tr>
<tr>
<td>خفيف</td>
<td>VIII</td>
<td>‘vanish’</td>
<td>masc. sing. imperative</td>
</tr>
<tr>
<td>حني</td>
<td>VII</td>
<td>‘be bent’</td>
<td>act. part.</td>
</tr>
<tr>
<td>رضى</td>
<td>VIII</td>
<td>‘be pleased with’</td>
<td>pass. part.</td>
</tr>
<tr>
<td>وجي</td>
<td>VIII</td>
<td>‘be devout’</td>
<td>act. part.</td>
</tr>
<tr>
<td>سوق</td>
<td>VII</td>
<td>‘be driven’</td>
<td>1 pl. perfect</td>
</tr>
</tbody>
</table>

(b) Read and translate:

1. اصحابك كالجوم فلأيهم اَقتديتم انفديم (محدث نبوي).
2. إن الله اصطفى من ولدٍ وأبرهيم واصطفى من ولدًا إبرهيم اسمعيل واصطفى من ولد اسمعيل بنى كنانة واصطفى من بنى كنانة قرْشًا واصطفى من قريش بنى هاشم واصطفائي بنى بنى هاشم (محدث نبوي).

(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.


Doomsday

يوم نحشر المتقين الى الرحمن وفداً
ونسوق الجرمين الى جهنم ورداً

1 Subḥāna glory be to.
2 Ḥašara (عليه السلام) herd.
3 Sāqa (عليه السلام) drive; mujrim- criminal; wārđ- thirsty herd.
لا يمكلون الشفاعة الا من اتخاذ عند الرحمن عهداً (87)
 وقالوا اتخاذ الرحمن ولداً (88)
 وقد جئتم شيئاً اداً (89)
 تكاد السماوات يتغطرن منه وتتشق الأرض وتخر الجبال هداً (90)
 ان دعوا لل الرحمن ولداً (91)
 وما ينبغي لل الرحمن ان يتخذ ولداً (92)
 إن كل من في السماوات والأرض الا النبي الرحمن عبداً (93)
 لقد أحصام وعدهم عدا (94)
 وكلهم آتى يوم القيام قدراً (95)
 إن الذين آمنوا وعملوا الصالحات سيجعل لهم الرحمن ردآ (96)

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 -nī) 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.

لتينى كنت طيراً فأطير layant kuntu ṣayran fa-‘atra
I wish I were a bird so that I could fly.

يا ليت ربه لم يخلقه yā layta rabbahu lam yaxluquhu
Would that his Lord had not created him!

62 Diminutive Pattern: FU‘AYL-. The diminutive pattern to which every triliteral noun is theoretically susceptible is FU‘AYL-. Feminine nouns add the feminine ending (FU‘AYLAT-) even when the base noun does not have the -ar- ending. The diminutive pattern is used for endearment as well as for denigration.

جبل جبيل jabal- > jubayl- little mountain, hillock
عبد عبد ‘abd- > ‘ubayd- little / dear servant
قيل قبيل qabla > qubayla a little before (prep.)

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

ابن > بنين ibn- > bunayy- dear / little son
اب > اب ‘ab- > ‘ubayy- dear father

With the addition of the first-person singular enclitic, these words become bunayya and ‘ubayya; otherwise they are regular (‘ubayyuka, bunayyuhu, &c.).
Other, less common diminutive patterns are fu'ayil- 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.

<table>
<thead>
<tr>
<th>SINGULAR MASCULINE</th>
<th>SINGULAR FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ابتدأ 'اشراران بثنا</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (nom.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (obl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (abl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (abl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (abl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (abl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (abl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (abl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (abl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (abl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (abl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
<tr>
<td>ابتدأ 'اشراران بثنا (abl.)</td>
<td>ابتدأ 'اشراران بثنا</td>
</tr>
</tbody>
</table>

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

الابتدأ عشر بثنا

or (2) the indeclinable number follows the plural.

الاولاد العشر عشر

Vocabulary

جرى jāri (i) jary-; flow (water), blow (wind);

 спорт daraba (i) darb-; strike, hit, smite; VIII ʾidharaba; clash, be upset

EXERCISES

(a) Give the Arabic:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 11 stars</td>
<td>4. 15 sick women</td>
</tr>
<tr>
<td>2. 16 other mountains</td>
<td>5. 18 new houses</td>
</tr>
<tr>
<td>3. 19 rich (men)</td>
<td>6. 14 worshipped idols</td>
</tr>
</tbody>
</table>

(b) Give the Arabic:

1. would that we had heard
2. I wish I hadn't said that
3. would that he had chosen me
4. would that she had protected me
5. would that he hadn't forgotten
6. would that they (f pl) had not prevented us

(c) Read and translate:
(c) Read and translate:

1. If you say to Joseph, "Have you a son?" He said, "Yes, I have a son." I have lost my other sons.
2. "Will you make the Uhud bloodshed a precedent for you?"
3. We have taken a people in lead, and they are twisting the words of God.
4. And they have been of those who were drowned, and those who are burning in fire.
5. Allah is the best of those who forgives. He is the best of those who forgive.
6. The people of the city called upon the pious (men) to pass judgment between them and the unbelievers.
7. Oh, would that we had not been foolish and struck our friend with a stone!
8. God was pleased with the alms of the poor.
9. Whoever disobeys will see his deeds on the day of judgment.
10. It came to pass just as they had said.

(d) Translate into Arabic:

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.

---

1. Injura gush forth.
2. Sagg- harsh.
3. Xina (it) betray.
**Lesson Twenty-Seven**

64 Factitive Verbs: Form II. Characteristic of the factitive Form II is the doubling of the second radical consonant. The base pattern is FA‘ALA.

64.1 The normal connotive range of meaning of Form II falls into three broad categories:

1. The increase of a stative or intransitive G-form into Form II gives the verb a factitive sense, as kabura ‘to get big / great’ > II kabbara ‘to make great, magnify; nazala ‘to go down’ > II nazzala ‘to make (someone / something) go down, send / bring / take down.’

2. For G-form verbs that are transitive, Form II makes factitive, intensifies, or specializes the meaning, as ḍakara ‘to recall’ > II ḍakkara ‘to make (someone) recall, remind; kāḍaba ‘to lie’ > II kāḍāba ‘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 ‘āḏāb- ‘torment’ > II ‘āḏḏaba ‘to torment’ and nūr- ‘light’ > II nawwara ‘to make light, illuminate.’ Other denominatives have G-forms, but Form II has a different signification, as qiṭ‘at- ‘piece, fragment’ > II qaṭṭa‘a ‘to cut to pieces, hack off / up’ (cf. G-form qaṭṭa‘a ‘to cut’).

64.2 Synopsis of Form II:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>fa‘ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yuṣ‘ila</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yuṣ‘ila</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yuṣ‘il</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>fa‘il</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muṣ‘il-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>(1) taf‘il-</td>
</tr>
</tbody>
</table>

Example from \(\sqrt{KBR}:\)

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>kabbara</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yikībīru</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yikībīra</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yikībir</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>kabbir</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mukabbir-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>takbir-</td>
</tr>
</tbody>
</table>

**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-lähm ( Hawth liyot-, §65) and C3 verbs (B'r bar'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-lähm 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 Ws > II was'a > yuwas'su, Wxf > xawafa / xuwufu, Wsr > sayyara / yusayyiru.

64.4 Here follows a selective list of verbs / roots already introduced that commonly produce a factitive Form II verb:

- بَلَبَّ make whole, exculpate
- كَذَبَ call a liar, consider false
- سَمَّى greet (läh)
- كَرَّ increase
- مَنْسَبَ accept / declare as true
- طَلَقَ divorce
- مَلَأَ teach
- تَورَأَ torment, punish
- قَرَّ allow near, bring / take near
- قَلَبَ turn over (trs.)
- قَلَبَةَ cause to fear, scare
- مَكَّنَ magnify
- سَرَفَ set in motion, make go
- كَرَمَ ennable
- مُنْسَبَةَ inform (bi- of / about)
- مَسْتَرَأَ send / bring / take down
- مَسْعَةَ illuminate, make light
- مُسَكَّنَ touch

Vocabulary

VERBS

- أَذَنَ 'adın (a)  'idn- permit (li-) someone (bi-) to do something; II 'a'ddana give the call to prayer
- سَخَّرَ II saxara subjugate
- قَرَأَ qara'a (a) qir'at- recite, read aloud (läh)
- مَسَّ massa (*masisa) (a) mass-/mast- touch

NOUNS

- ِحَسَنَ- good, beautiful
- ِحَسَنَات حسنات
- ِحَمَدَ ham'd- praise; al-ğamdu lillâhi praise (be to) God
- ِالْقُرآن القرآن
- ِسَرَكَ šark- pl šurak' u partner
- ِوَلَاءَ waliy- pl 'awliyâ' u friend, helper, supporter
- مَجِيُّسُ majis- (collective), majisyy- (sing.) Magian, adherent of Mazdaism
- ِناَسِرَيْنَ majisyy- pl nasårâ' Christian, follower of the Nazarene

Exercises

(a) Vocalize, read and translate:

1. اللَّهُ أَقْرَبُ إِلَىَّ إِبْرَاهِيمَ ْمَدِينَةُ ْمَدِينَةُ النَّور ْكُرُّ الأَرْض ْكُرُّ الْمَسْلِكَات ْكُرُّ السَّمَاء ْكُرُّ الْأَرْضَ ْكُرُّ الْمَلَائِكَةَ ْكُرُّ النَّارِ ْكُرُّ النَّارِ ْكُرُّ النَّارِ ْكُرُّ النَّارِ ْكُرُّ النَّارِ ْكُرُّ النَّارِ ْكُرُّ النَّارِ ْكُرُّ النَّارِ

(b) Read and translate:

1. ولتَن سَلَاحَتِهِم مِن خَلَقِ السَّوَاتِ وَالْأَرْضِ وَسْتَرُّ الشَّمسِ وَالْقُمْرِ لِيَكُونَ

1 Jawn- 'air; yumsiku "he holds."

2 Ma "so long as."

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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.

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>fa‘ā</td>
<td>fa‘iyya</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yufa‘i</td>
<td>yufa‘ā</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yufa‘iyya</td>
<td>yufa‘ā</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yufa‘i</td>
<td>yufa‘a</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>fa‘i</td>
<td></td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mufa‘in</td>
<td>mufa‘an</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تفعيلة</td>
<td>taf‘iyat</td>
</tr>
</tbody>
</table>

Example from \(\text{wyl}y\):

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>wllā</td>
<td>wulliya</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yuwallīt</td>
<td>yuwallā</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yuwallilīa</td>
<td>yuwallā</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yuwallīt</td>
<td>yuwalla</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>wllī</td>
<td></td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muwallin</td>
<td>muwallan</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تولية</td>
<td>tawliyat</td>
</tr>
</tbody>
</table>

(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-ma “whichever” (acc.); lā tajhar “don’t raise your voice”; lā tūsafī “don’t mumble”; ṣull- baseness.

2: Yāmnīn-/aymn- right hand; “what their right hands possess” refers to slaves.

3: Fīrat- “innate disposition,” interpreted as an innate disposition to Islam.
REMARKS:
(1) The perfect active is inflected like ramā; the perfect passive is inflected like laqiya (see Appendix B).
(2) The imperfect active is inflected on the model of 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 Certain verbs, such as “to give” and “to teach,” take two objects (in English they are called direct and indirect objects, but in Arabic the distinction is not relevant). In Koranic Arabic, when the two objects are different persons and pronominal, both pronominal enclitic objects may be added to the verb, in which case the first-person pronoun precedes the second, which precedes the third. For example:

\[
\begin{align*}
\text{'allama-\text{ka}-hu} & \quad \text{he taught it to you} \\
\text{ansā-ni-hā} & \quad \text{he made me forget it}
\end{align*}
\]

In post-Koranic Arabic the use of the double-enclitic object was replaced by and large with the pronominal carrier āyā 'iyyā-, a particle that supports the second of two pronominal enclitic objects, e.g.

\[
\begin{align*}
\text{'allamaka 'iyyā-hu} & \quad \text{he taught it to you} \\
\text{ansānī 'iyyā-hā} & \quad \text{he made me forget it}
\end{align*}
\]

66.2 'Iyyā- occurs in Koranic Arabic primarily as a pronominal carrier for pronouns that have been separated from the verb for rhetorical force.

\[
\begin{align*}
\text{'iyyāka na'budu} & \quad \text{Thee do we worship.}
\end{align*}
\]

LESSON TWENTY-EIGHT

\[
\begin{align*}
\text{fa-} & \quad \text{You, then—I shall} \\
\text{'iyyāka la-} & \quad \text{certainly slay you!} \\
\text{'aqulannaka} & \quad \text{'illā 'iyyāhu} \\
\end{align*}
\]

'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:

\[
\begin{align*}
\text{All those whom you invoke besides Him are lost.}
\end{align*}
\]

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

\[
\begin{align*}
\text{You and I are supporters of each other.}
\end{align*}
\]

Vocabulary

VERBS

\[
\begin{align*}
\text{basātā (u) bast-} & \quad \text{spread, stretch out (trs)} \\
\text{raja'a (i) rujā'-} & \quad \text{return} \\
\text{zānā (i) zinān/zinā'-} & \quad \text{fornicate, commit adultery} \\
\text{ṣami} & \quad \text{II samā name, stipulate (denominative from ism-)} \\
\text{ṣalā} & \quad \text{II ṣallā pray ('alā for), perform the ritual prayer} \\
\text{ṭalā'a (u) tula'-} & \quad \text{rise (sun, moon, &c.); VIII īṭala'a be informed ('alā of), observe ('alā) something closely} \\
\text{rajē} & \quad \text{II wajjaha make someone/thing (acc.) face/turn (li/-i̯ālā toward); VIII ittajaha turn towards, set out ('i̯ālā for)} \\
\text{wol} & \quad \text{II walā turn aside/away (min'ān from)\textsuperscript{1}; put someone (acc.) in charge of (acc.)}
\end{align*}
\]

NOUNS

\[
\begin{align*}
\text{'ajal- pl 'ājāl-} & \quad \text{term, appointed time, instant of death}
\end{align*}
\]

\textsuperscript{1} Note that this usage of walā is intransitive, a rare occurrence in Form II.
INTRODUCTION TO KORANIC ARABIC

الإسلام

النام

حق/حقوق

رآس/رؤوس

شمال

غرب/غرباء

وجه/وجه

يمن/يمن

OTHERS

اينما

اثمانا

اثمма

ثم

ثم

طوبی ل

تَعَابُ لی

blessed be

Exercises

(a) Produce the following forms for Form II.

1. لاَسِمَّ (1) masc. sing. act. part. (3) sing. juss.
   (2) verbal noun (4) masc. pl. pass. part.

2. لاَوَلَ (1) fem. sing. pass. part. (3) masc. pl. act. part.
   (2) 3 fem. pl. imperf. (4) 3 masc. pl. pass. subj.

3. لاَسْلَمة (1) masc. sing. imperative (3) fem. sing. act. part.
   (2) fem. pl. pass. part. (4) fem. sing. perf.

(b) Read and translate:

١ سخر الشمس والقمر كل يجري إلى أجل مسٍّ. كذلك سخرها لكم

لكبروا الله على ما هداكم.

٢ وتقَلّبهم ذات اليمين وذات الشمال وكلبهم باسط ذراعيه بالوصيد. لو اطلقتم

 عليهم لوليت منهم فرارا وللتح ومنهم رعباً. ١

٣ والله الشرق والمغرب فانيا توارا فتم وجه الله.

LESSON TWENTY-EIGHT

٤ أن الله ولملكته يصلون على النبي، يا أيها المؤمنون صلوا عليه وسلموا

تسلباً.

٥ ما تعبد من دونه إلا أتَّ samoَتكم أتَّ كُلاكم.

٦ ويقول الله للململكة آهوان، يا أباكم كونوا يعبدون ٣

٧ يا عادى، أن أرضي واسها فأي سبوعدين.

٨ انطلقوا إلى المدينة وإن كنتم فلا تدخلوا حتى يؤذين لكم.

٩ لو ذئب النقران على بعض الأفعايين، فينطلق عليهم ما كانوا به مؤمنين.

١٠ ترق لعاصي يقولوا أيها هي الحسن.

١١ أي وجدت وجهي الذي يملك الله كله لا شريك له.

١٢ وليشهد عذاب الرزين وزانية طائفة من المؤمنين

١٣ حكموا عليه بالموت فاعتقل رأسه.

١٤ أن الإسلام بدأ غريبا وسماود غريبًا فطوفي للغيرة.

(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: سورة الأنبياء (21):51–70.

Abraham Overturms His People’s Idols

ولقد أتى ابنهم يريهم رُشدًا من قبل، وكنا به عالمين (٥١)

إذ قال لاهب وقومه ما هذه التماثيل التي أتمن لها عاكرão؟ (٥٢)

١A’jamu non-Arab, usually applied specifically to Persians.

٢The meaning of this dictum is obscure; however, the grammar and literal meaning should be clear.

٣Aṭaynā “we gave”; rušd- guidance.

٤Tilmāl- pl tamālīn image; ‘akafa li- be devoted to.
قالوا: "وجدنا أباؤنا بها عابدين" (٥٢).
قال: "لقد كنت أتمتع وأتباعكم في ضلال مبين" (٥٤).
قالوا: "أجنأنا بالحق، لمكن من اللاعبين" (٥٥).
قال: "بل ركمن رب السماوات والارض الذي فطرن، ونا عل ذلك من الشاهدين" (٥٦).
وتأول الله لابدين اناماكن بعد أن تزروا مدربين" (٥٧).
فجعلهم جذداً إلا كبيراً لهم لعلهم يرجعون (٥٨).
قالوا: "من فعل هذا بالهنان؟ إنه لمن الطالعين" (٥٩).
قالوا: "سمعنا فتي يذكرون يقال له ابراهيم" (٦٠).
قالوا: "نأتي به على اعيان الناس لعلهم يكبدون" (٦١).
قالوا: "آتت فعله هذا بالهنان يا ابراهيم؟" (٦٢).
قال: "بل فعله كبير هم هذا فاسلوهم إن كنا ينطقون" (٦٣).
فرجعوا إلى أنفسهم فقالوا: "إنكم اتمن الطالعون" (٦٤).
ثم نكسوا على رؤوسهم، "لقد علمنا ما هوء لنطقون" (٦٥).
قال: "أنت تبدون من دون الله ما لا تفعكم ولا يضركم?" (٦٦).

---

1. *La'iba* (a) jest.
2. *Fatara* (a) create; *dālikum* see p. 103, note 3.
3. *Ta-Ilahi* "by God"; *mudbir* turning away.
4. *Jubadh* fragments.
5. *Fatan* youth, lad.
7. *Najaja* (i) speak.
8. *Raja'a ilā anfasihim* "they conferred apart."
9. *Nuksa* 'alā ru' āshīhim "they were confounded."

---

1. *Uffin lī* fee on; *'aqāla* (i) be reasonable, have sense.
2. *Tarraga* burn (trs); *nasara* (a) support
3. *Barad* coolness.
4. *Arada* 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 \( t-a \) (rather than the infix met in Form VIII). The base form is TAFA’ALUL.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>تَفَعَّلْ tafa‘ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يتَفَعَّلْ yatafa‘alu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يتَفَعَّلْ yatafa‘ala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يتَفَعَّلْ yatafa‘al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>تَفَعَّلْ tafa‘al</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مَتَفَعَّلْ mutafa‘il-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تَفَعَّلْ tafa‘ul-</td>
</tr>
</tbody>
</table>

Example from √LM:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>تَلَّمُ t'allama</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يَتَلَّمُ yata‘allamu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يَتَلَّمُ yata‘allama</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يَتَلَّمُ yata‘allam</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>يَتَلَّمُ t'allam</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مَتَلَّمُ muta‘allim-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تَلَّمُ t'allum-</td>
</tr>
</tbody>
</table>

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 nazza‘ala ‘to send / bring / take down’ > V tanazza‘ala ‘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 \( t- \) is not uncommon, as in یَتَيَأَبَّ (for tayyara) ‘augur ill,’ اَنْصَدُق (for sadaqa) ‘give alms,’ iθ-θqala (for taθqala) ‘be sluggish,’ and iθdakkara (for taθakara) ‘remember.’ The assimilation may affect any word within the form, e.g., مَتَفَقَح (for mutafa‘hir-) ‘purified’

67.4 Occasional contractions of imperfect forms in ta-. Imperfect forms in ta-, such as tafa‘alu, may contract to tafa‘alu, as in مَتَلَّمُ (for mutafa‘hir-)

If the initial radical is also \( t- \), the contraction is almost certain to take place, as in مَتَلَّمُ (for mutafa‘hir-)

174 175
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.

xo‘iya ‘be hidden’ > xo‘iya ‘hidden’
rahim ‘be merciful’ > rahim ‘merciful’
sawiy ‘be equal’ > sawiy ‘equal’
qadir ‘be powerful’ > qadir ‘potent’
qaruba ‘be near’ > qaruba ‘near’
mari‘a fall ill’ > mari‘a ‘sick, ill’
wasi‘a ‘be vast’ > wasi‘a ‘vast’

Although there are many important exceptions, such as rahim- and qadir-, 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.:

sam‘a > samt‘- ‘(all-)hearing’
‘alima > ‘alim- ‘(all-)knowing’
‘amira > ‘amir- ‘commander’

Generally, however, FA‘IL- words from transitive G-forms have a passive-participial sense, as in Aramaic-Syriac ܦܫ;

Qatal > qatt‘- ‘slain’
‘axd‘a > ‘axd- ‘taken, held (captive)’

Vocabulary

VERBS

talä (á) til‘awat- read, recite (out loud)

LESSON TWENTY-NINE

sawiy (á) siwan/saw‘- be level, equal, equivalent; II saw‘a equalize, put on the same level (bi- with); make / shape properly; VIII istaw‘ be even, on a par; stand upright; sit down (‘al‘a on); be done (food), be mature, be ripe (fruit)
qadar (i) qadar/qud‘rat- be capable (‘al‘a of); II qaddara appoint, determine, foreordain
qarrabba sacrifice (denominative from qurbân-, see below); allow near (‘il‘a to), let approach; V taqarraba approach, get near (min‘i‘id‘a to)
kallama speak to, address; V takallama speak (ma‘a with)
y‘a‘a prepare, make ready; V tahay‘a‘a be prepared, in readiness, get ready
Hay‘a turn, face (intransitive) (‘il‘a‘i- toward)

NOUNS
qiblat- direction of prayer, direction toward Mecca
qurbân- pl qarrabina sacrifice
kalima- collective, kalimat- unit pl -át- word
mawlat pl mawla‘a master, patron
Hay‘a pl -át- form, shape

Exercises

(a) Read and translate:

1. تَمَلَّمُوا ١٠ تَثْبَتُ ٢١ التَّكَبَّرُ ٨ أَيَّامَات ٥٠ تَتَأَمَّلُونَ
2. لَا تَتَقْبَرُوا ١٢ تَهَيَّأُ ١١ تُوَجَّهُمُ ٣٠ تَ أَتُّلَّمُونَ

(b) Read and translate:

1. اللَّهُمَّ يَهْلِكُوا ۱۴۰۱ تَأْمَلُونَ ۱۱ تَأْمَلُونَ ۱۰ تَأْمَلُونَ
2. وَضَرِبَ اللَّهُ مِثْلًا رَجُلَينَ أَحَدَاهُمَا أَبُوُّهُمَا لَا يَقُدُّونَ عَلَى شَيْءٍ وَهُوَ كُلُّ مَلَأٍ عَلَى مَلَأٍ
Lesson Thirty

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

69.1 Synopsis of Form V weak-ْلَم verbs, example from √W/m/:

<table>
<thead>
<tr>
<th>ACTION</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>تَوَافَّانِي</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يَا تَوَافَّانِي</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>تَوَافَّانِي</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يَا تَوَافَّانِي</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>تَوَافَّانِي</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مَتَوَافِفٍ</td>
</tr>
<tr>
<td>VERBAL NOMIN</td>
<td>تَوَافْنِي</td>
</tr>
</tbody>
</table>

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-ْلَم (see §60.2).
INTRODUCTION TO KORANIC ARABIC

(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‘AL-. The noun/adjective pattern FA‘AL- 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.

\[
\begin{align*}
\text{akal} &\rightarrow 'akkal- \text{ 'glutton'} \\
\text{amār} &\rightarrow 'ammar- \text{ 'imperious'} \\
\text{bakā} &\rightarrow bakā‘ \text{ 'weeper'} \\
\text{dallāl} &\rightarrow dallāl- \text{ 'guide'} \\
\text{sārā} &\rightarrow sayyār- \text{ 'wanderer, planet'} \\
\text{gaffār} &\rightarrow gaffār- \text{ 'prone to forgive'} \\
\text{kaddā} &\rightarrow kaddāb- \text{ 'inveterate liar'}
\end{align*}
\]

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

\[
\begin{align*}
\text{bab} &\rightarrow bawwāb- \text{ 'gatekeeper'} \\
\text{waraq} &\rightarrow warrāq- \text{ 'manuscript copier'} \\
\text{xabāza} &\rightarrow xabbāz- \text{ 'baker'} \\
\text{tabaxa} &\rightarrow tābbāx- \text{ 'cook'}
\end{align*}
\]

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 tripotate 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-.

\[
\begin{align*}
\text{muhamnadu bnu} \ 'abdi } \text{ lāhi} &\quad \text{Muhammad son of Abdullah} \\
\text{aliyu bnu} \ 'abi } \text{ talibin} &\quad \text{Ali son of Abu-Talib}
\end{align*}
\]

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

\[
\begin{align*}
\text{ja’faru bnu muhammad} &\quad \text{Ja’far b. Muhammad} \\
\text{bni ‘alyyi bni hasani} &\quad \text{bni ‘alyyin} \\
\text{fatimatu bintu (bnatu) muhammadin} &\quad \text{Fatima daughter of Muhammad}
\end{align*}
\]

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

71.2 To the given name and patronymic may be added the “filio-

nomic” (kunyat-), the name of a man’s eldest son, with ’abā. The filio-
nomic usually precedes the given name.

\[
\begin{align*}
\text{’abu l-hasanu ‘alyyu bnu} &\quad \text{Abu’l-Hasan Ali b.} \\
\text{’abt } \text{talibin} &\quad \text{Abu-Talib}
\end{align*}
\]

71.3 To the given name, patronymic and filioynomic may be added the agnomen (laqab-), an honorific or nickname. It may also be an occupational name.

\[
\begin{align*}
\text{’abu naṣriu bnu l-haṇī} &\rightarrow \text{Abu-Nasr Bisher b. al-Harith “the Barefoot”} \\
\text{’abu bakrini } \text{ṣ-ṣiddīqu} &\rightarrow \text{Abu-Bakr “the Righteous”} \\
\text{’abu l-muṣārī bnu l-husaynu } &\rightarrow \text{Abu’l-Mughith al-Husayn b. Mansur “the Cotton-} \\
\text{manṣūrin } \text{l-ballāju} &\rightarrow \text{carder}
\end{align*}
\]

Agnomens may also be nicknames with ’abā.

\[
\begin{align*}
\text{’abu } \text{hurayrata} &\rightarrow \text{Abu-Hurayra “father of a little cat”} \\
\text{’abu l-faraji} &\rightarrow \text{Abu’l-Faraj “father of joy”}
\end{align*}
\]

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

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LESSON THIRTY

181
71.4 The final part of the name, the attributive (nisbat-) in -iyy- may indicate (1) tribal or dynastic affiliation

ابُو الزيّر بن بكار
Abu Ali al-Zubayr
b. Bakkar al-Qurashi ("of Quraysh")

or (2) place of origin.

ابُو جُفَر محمد بن جرير
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,

ابُو الفرج محمد بن أبي
Abu l-Faraj Muhammad b. Abu-Ya'qūb
Ya'qūb b. Ishaq
al-Nadim al-Warrāq al-Baghdādi

GIVEN NAME: Muḥammad
FATHER'S NAME: Abu-Ya'qūb
GRANDFATHER'S NAME: Ishaq
AGNOMEN: Abu l-Faraj

Either his father or grandfather (likely the former) was a nādim-, 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 Iḥb al-Nadim.

Vocabulary

VERBS

بَشَرَ II baṣṣara announce (bi- something) as good news to (acc.)
حَرَمَ karruma (u) harām- be forbidden; II karrama make unlawful, proscribe (‘alā for)
خَبَرَ xabura (u) xibr-/xibrat- know thoroughly, be fully acquainted (bi-/hu with)
رزق razqa (i) rizq- provide with sustenance, means of subsistence
قَدَّرَ qadā (i) qadā'- decide, foreordain; VII inqadā be completed, concluded
تَمَانَى V tamannā wish for, desire; make a wish for
فَعِلَ V waffā give (-hu someone) full due; give a full share of; V tawaffā take / get one's full share of, receive fully; V passive twuffiya die, pass on (euphemistic)

NOUNS

أم/أميات 'umm- pl 'ummāhāt- mother
بشرى buṣṭā (fem.) good news
خُبر/خبار xabar- pl 'axbār- news, piece of information
سوء sūr- evil, ill

OTHERS

آية 'a'nā how? (Koranic)
كلما kullamā whenever (+ conditional type)
نعم na'am(i) yes

PROPER NAMES

ًاصحاح 'ishāqu Isaac
زكريا(zakariyyā'‘u) Zacharias
messih- Messiah

Exercises

(a) Read and translate:
وقال رسول الله ﷺ أديني معداً أحدكم من الجنّة، إن هٰنئذًا، إن يقال له: "فقم"، فيقول النبي ﷺ: "هنأذًا، إن يقال له: "فقم".

كما ما قُلّت وفعل ممّا

2. الذي خلق السماوات والأرض وما بينهما في ستة أيام ثم استوى على

العرش؟ الرحمن فاسال به خيراً.

3. ما برمت خطي. إن النفس لأمارة بالسوء إلا ما رحم ربٍ.

4. ولقد جاءت رسلنا أبراهيم بالبشرى وقالوا "سّلامًا". قال "سّلام". فجا بهجل

حتى 3 فلا فهم لـ مـ لـ لا يّاكم نـ خـاف. فـ قـوا لا تحـ فـ إنـ يـ نـ رـ سـ الـ لـ قـ ونـ لـ وـ وارمّات قاّة فضحـ كـ. فيـ ضـ نـ هـ اـ نـ باـ سـ حـ وـ من وراكب اسـ حـ و. يعقوب.

5. لا تحتّل الناس الذين حرم الله ﻻ يّالحـ.

6. لما ولدت مريم قالت أمها: "ربّي اني سمّيّتها مريم وانتها لك، فتنبئلي فيها بقبول

حسن. فكلما دخل عليها زكياً يُجبرها وتربّى. فدّ يّا مريم أني لك.

7. هذا؟ قالت: "هٰوٰن من عند الله ﷺ. إن الله يرزق من يشاء.

8. وقضى ركماً لا تُبعدوا إلا ايّاه.

9. من يتخذ السياطين ولاًٰ من دون الله ﷺ فقد خسر حُسَناً تكسلاً.

10. كل نفس ذات البعد، ثم الـ يـ تـ رـ جـ وـ نـ.

11. او ان قرآناً سّيـت به الجبال أو قطعت به الأرض أو كـ لـ بـه الموتى بل

الله الأمر جميعاً.

12. تبارك الذي نزل القرآن على عبده ليكون للعالمين نذيراً - الذي له ملك

السماوات والأرض لم يتخذ ولداً ولم يكن له شريك في الملك وخلق كل

شيء، فقدّرنا تقديرنا - واتخذوا من دونه آلهة لا يخلقون شيئاً وهم يخلقون

ولا يملكون لأنفسهم ضرناً ولا نفعاً ولا يملكون موتاً ولا حيّة.

13. إن الله ﷺ يحج له من في السماوات ومن في الأرض والشمس والقمر

والنجوم والجبال والشجر والدرواب 5 ركّّي من الناس.

1 انـ درـ ماقّاد "the lowest seat."

2 Arš- throne.

3 Ḥi- hanîd- roasted calf.

4 Tabârâka "blessed be"; furgân- the meaning of this word is not fully under

stood; it is often equated with the Koran and may possibly be borrowed from the

Aramaic fiqîr- "chapter, division (of a book)"); nabîr- warner.

5 Dâbbat- pl dawâbbu beast.

The Annunciation

اذ قالت الملائكة: «يا مريم إن الله يبشرك بكلمة منه اسمه المسيح عيسى ابن مريم ونبي في الدنيا والآخرة ومن القرينين (45)

ويكلُّ الناس في المهد وكهلاً ومن الصالحين (46)

قالت: «ربى أنت الذي يكون لي ولد لم يمسني بشيء» قال: «فذلك الله يخلق ما يشاء: إذا قضي امرأة فإنها يقول له كن فيكون» (47)

وعلمه الكتاب والحكمة والتراب والإنجيل (48)

ورسلنا إلى بني إسرائيل أبيت قد جنتكم بآية من ريم، أي أخلق لكم من الطين كهيئة الطير فافغ في فوكان طيراً فذبذ النّعيم وأبرهيم الأكبه والأبرهيم واحي الموتى بإذن الله

واتبعتكم بما تأكلون وما تدخرون في بيوتكم. إن ف في ذلك لآية لكم إن كنتم مؤمنين (49)

ومصدقاً لما بين يدي من التوراة ولأحل لكم بعض الذي حرم عليكم.

وجنتكم بآية من ريم فاقتوا الله وأطيعون (50)

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1 Wajih- eminent, illustrious.
2 Mahd- cradle; kahl- man of mature age.
3 Hikmat- wisdom.
4 Assume an elided verb, “and he will make him…”
5 Anni introduces direct quotation, translate as “saying”; nafaxa (u) blow; 'akmahu born blind; 'abraṣu leprous; 'ubyl “I will bring to life”; iḍḍaxara store up.
6 A subjective complement for ji’ atakum in verse 49.
7 Li- ubilla “in order that I make lawful”; ‘att‘a “obey” (pl. imperative).

1 Ṣirāt- mustaqīm- straight path.
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.

رَجُل حُسن الوجه rajulun hasan u-l-wajhi a man handsome of/in face

امرأة طاهرة القلب imra’atun tâhiratu l-qalbi 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 ar-rajulu l-hasanu l-wajhi the man handsome of face

المرأة الطاهرة القلب al-mar’atu t-tâhiratu l-qalbi the woman pure of heart

الملوك البزرط المال al-mulûku t-kâbiru l-mâli the kings with much wealth

The construction may be summarized by the following scheme:

رجُل كريم النفس rajulun karimu n-nafsi a man of noble soul

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.

للمرأة القتول إبها lil-mar’atî l-maqtablî ’abûhâ for the woman whose father is / was killed from the prophet

من النبى السموحة كلماته mina n-nabîyi l-masmû’ati kalimatu-hu whose words are / were heard

The adjective agrees in case, number, and gender only with the preceding noun in case only. If the preceding noun is masculine, then the adjective is also masculine; if the preceding noun is feminine, then the adjective is also feminine. The adjective always agrees with the preceding noun in case only. In the relative clause, the adjective is the relative pronoun. The construction may be summarized by the following scheme:

NOUN I NOUN II

<table>
<thead>
<tr>
<th>NOUN</th>
<th>ADJECTIVE</th>
<th>NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>l-mar’atî</td>
<td>l-maqtablî</td>
<td>’abûhâ</td>
</tr>
<tr>
<td>n-nabîyi</td>
<td>l-masmû’ati</td>
<td>kalimatu-hu</td>
</tr>
</tbody>
</table>

73 Uses of Mâ.

73.1 The particle mâ followed by the affirmative perfect gives the equivalent of the English “as / so long as.” Followed by lam + jussive, mâ means “so long as...not” or “until.”

го

1 In this construction the definite article on the adjective is equivalent to the relative pronoun; the two examples are equivalent to the phrases للمرأة التي مقتل إبها and من النبى الذي سموحة كلماته ابها.
73.2 The enlitic particle -mā combines with the interrogatives to give the indefinite relatives 'ayna-mā ‘wherever,’ 'idā-mā ‘whenever,’ mithla-mā ‘however,’ kullā-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.

- mā ‘asaytani u‘addībuka
- mā naxāfu mā kun tum ma‘anā
- lā junāha ‘alaykum ‘in tāllaqtumu n-nisd‘a mā lam tamassū-hunna

As long as you disobey 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.

73.3 A similar -mā may be added to any indefinite noun to heighten the sense of indefiniteness or nonspecificity.

- yawman-mā xarajnā
- 'ayna-mā takānā yud-rūkkumu l-mawtu
- kullā-mā daxaltu, wajadāhum yatakallāmun mahmā ta‘tinā bihi min ‘ayatin fa-mā nahnu laka bi-mu‘minin

We went out one day.
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.

74 Auxiliary Verbs. Arabic has very few verbs that can be classed as auxiliary, but the following three are worth noting:

- kāda / yakādu, followed by the imperfect indicative, gives the sense of ‘almost, scarcely’ to the following verb.
- 'inna l-qawma kādī yaqūlūnu
- wajdā qawman lā yakādūna yaqahāna 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.

- hum lā yazalun nayāūm kādūlka

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

(3) ja‘ala (and in post-Koranic 'axāda) + imperfect indicative means ‘to begin to.’

- jumlat al-‘arḍ tamdi‘

The earth began to sway.

Vocabulary

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

5 فتول عنهم وفأنت بظلم.
6 وانما قام عبد الله يدعو به كاد القوم يتولون عنه.
7 قال الله  أنت عين الذكرى قلوبهم من أجل.
8 أن المرأة الطاهرة القلب لست تفسها على مرض ابنها.
9 فكذبوا نزول عن ابنه لولا أن جاء مبشر بيصرنا.
10 من عمل سيئة فلا يجزي إلا مثلا وعمل صالح وهو مؤمن فارتقاك.
11 أني أمرت أن أكن أول من حكم يمثل 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.

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1 Sarab- mirage; qi’at- desert; tarm’anu thirsty.
Dhu’l-Qarnayn

ويسلونك عن ذي القرنين. قل سأثول عليكم منه ذكرأااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااa

إنآ مككننا له في الأرض وآتيناه من كل شيء سببأااااااااااااااااااااااااااااااااااااااااa

فاتب سببأاااااااااااااااااااااa

حتى إذا بلغ مغرب الشمس وجدها تغرب في عين حفصة ووجد

عندها قومآاااااااااااااااااa

قالاً يا ذا القرنين إن ياجوج ومغ vão فسدنون في الأرض

فهل نجعل لك خرجاً على أن تجعل بيننا وبينهم سداً؟

قالاً ما مكننا فيه ربي خير من خرجكم. فأعينون بقوة، أجعل

بينكم وبينهم ردماً

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‘Abā’a sabāban take one’s way.
5Balağa reach; mağrib- setting place (of the sun); ġaraba (u) set (sun); ẓamī- muddy; ‘inmā...’ inmā either...or; ḥusn- favor, kindness.
6Nukr- awful.
7‘Āmana believe; jaza’ an “as a reward”; yusr- ease.
8Ma‘lā’ rising place (of the sun); min dānihā “beneath it (the sun)”; si‘r-covering, shelter.

1Sadd- mountain; faqiha (a) understand.
2Yāṣīju wa-māṣīju Gog and Magog; muṣfīd- corrupting; xarj- tribute; ‘alā ‘an on condition that; sadd- barrier.
3Makkani for makkanani see note 3 above; ‘a’īnā 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.

\[
\text{نزل} \rightarrow IV \text{'anzala} \ 'cause \ someone \ (acc.) \ to \ go / come \ down'
\]

\[
\text{خرج} \rightarrow IV \text{'axraja} \ 'cause \ someone \ (acc.) \ to \ go \ out, \ expel'\]

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

\[
\text{sami'a} \rightarrow IV \text{'asma'a} \ 'cause \ someone \ (acc.) \ to \ hear \ something \ (acc.)'
\]

\[
\text{ورث} \rightarrow IV \text{'awraha} \ 'make \ someone \ (acc.) \ heir \ to \ something \ (acc.)'\]

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

\[
\text{kabur}< \rightarrow IV \text{'akbara} \ 'make \ important, \ praise'\]

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 'ahsana generally means 'to do a good deed, to
do (something) well.' G-form karuna 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 denotative 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 'adhaba 'to make go away' is derived from dhaba 'to go (away),' while II dakhaba is derived from the noun dhab- 'gold' and means 'to
gold.'

75.2 Synopsis of Form IV:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>انفل 'af'ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يفمل yuf'ila</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يفمل yuf'ila</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يفمل yuf'il</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>انفل 'af'il</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مفعل muf'il-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>انفل 'af'ala</td>
</tr>
</tbody>
</table>

Example from √NZL:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>انزل 'anzala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ينزل yunzila</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ينزل yunzila</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ينزل yunzil</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>انزل 'anzil</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>منزل munzil-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>انزل 'inzal-</td>
</tr>
</tbody>
</table>

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 ِVTMM:

PERFECT ًتامماَ ًتامما
IMPERFECT يِتَيَّمَهَ ْيِتَيَّمَهَ يِتَيَّمَهَ يِتَيَّمَهَ
SUBJUNCTIVE يِتَيَّمَهَ يِتَيَّمَهَ يِتَيَّمَهَ يِتَيَّمَهَ
JUSSIVE يِتَيَّمَهَ يِتَيَّمَهَ يِتَيَّمَهَ يِتَيَّمَهَ
IMPERATIVE يِتَيَّمَهَ يِتَيَّمَهَ يِتَيَّمَهَ يِتَيَّمَهَ
PARTICIPLE يِتَيَّمَهَ يِتَيَّمَهَ يِتَيَّمَهَ يِتَيَّمَهَ

VERBAL NOUN ًتامَهَ ًتامَهَ ًتامَهَ ًتامَهَ

75.4 Synopsis of Form IV C1' Verbs. Example from ِVTMN:

PERFECT ًتَمَنَ ًتَمَنَ ًتَمَنَ ًتَمَنَ
IMPERFECT يِمَنِيَ يِمَنِيَ يِمَنِيَ يِمَنِيَ
SUBJUNCTIVE يِمَنِيَ يِمَنِيَ يِمَنِيَ يِمَنِيَ
JUSSIVE يِمَنِيَ يِمَنِيَ يِمَنِيَ يِمَنِيَ
IMPERATIVE يِمَنِيَ يِمَنِيَ يِمَنِيَ يِمَنِيَ
PARTICIPLE يِمَنِيَ يِمَنِيَ يِمَنِيَ يِمَنِيَ

VERBAL NOUN ًتمَنَ ًتمَنَ ًتمَنَ ًتمَنَ

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, *ٌتَمَنَ → تَمَنَ. The same compensatory lengthening is seen in the imperative: *ٌتَمَنَ → تَمَنَ.
INTRODUCTION TO KORANIC ARABIC

Vocabulary

VERBS

انَّمْ (الم 들어) ان • amma (a) amn-• aman- • be / feel safe, trust (‘alā with); IV ‘amana believe (bi- in)

حب
IV ‘ahbabba love, like, want (hubb- and mahabbat- are used as verbal nouns, not the predictable formation from the pattern)

دير
IV ‘adbara turn one’s back (‘ani‘alā on), go back, flee, run away

سلم
salima (a) salāmat- • be safe and sound, intact; II sallama keep from harm, hand over intact; IV ‘aslama submit, surrender

عقل
‘aqala (i) ‘aqal- • be reasonable, be endowed with reason; II ‘aqala make reasonable, bring to reason

قبل
IV ‘aqbala come / go forward, advance (‘alā on / to)

NOUNS

ذكر/ادوار
dub(u)r- pl ‘adbār- the back / rear side of anything

سلطان
sulṭān- pl salṭānu‘ power, authority

عقل
‘aql- pl ‘uqāl- • reason, rationality; intellect, mind

قبل/ذكاء
qub(u)r- pl ‘aqbāl- the fore / front side of anything

OTHER

و
wa- (+ gen.) by (used in oaths, as wa-lāhi “by God”)

IDIOM

ول دبه
wallā dub(u)rahu “he turned and ran away”

LESSON THIRTY-TWO

Exercises

(a) Read and translate:

1. أنَّمْ (الم 들어) ان • amma (a) amn-• aman- • be / feel safe, trust (‘alā with); IV ‘amana believe (bi- in)
2. حب
IV ‘ahbabba love, like, want (hubb- and mahabbat- are used as verbal nouns, not the predictable formation from the pattern)
3. دير
IV ‘adbara turn one’s back (‘ani‘alā on), go back, flee, run away
4. سلم
salima (a) salāmat- • be safe and sound, intact; II sallama keep from harm, hand over intact; IV ‘aslama submit, surrender
5. عقل
‘aqala (i) ‘aqal- • be reasonable, be endowed with reason; II ‘aqala make reasonable, bring to reason
6. قبل
IV ‘aqbala come / go forward, advance (‘alā on / to)

(b) Read and translate:

1. و قال الشيطان لما قضى الأمر إن الله وحكم ووعدحكم فاستجبتم
2. إن قررتا بإشركتم من قبل، إن الظالمين لهم عذاب أليم.
3. وكيف أخف ما أشركت ولا تخافون أكنه أشركت والله ما لى نزل به علما
4. سلطان؟
5. ثم أورثنا الكتاب الذين أسلموتنا من عبادنا.
6. إن أنتم أسلمتم غداً هل هم حوا مسلي?
7. وإن أرسلنا من الساماء ما فاسكتم في الأرض رأوا على ذهاب به للقادرون.
8. وبالحق أرسلنا وبالحق نزل وما أرسلنا إلا شاهداً مباشراً.
9. يقولون • ‘هنا أنتم لنورا واغفر لنا إنك عل شياً قديرًا.
10. هو الذي أرسل السكينة في قلوب المؤمنين ليزدادوا إيماناً مع إيمانهم ليدخل المؤمنين والمؤمنات جنّتين تجري من تحتها الآلهة خالدين فيها.
11. ومن يشرك بالله فقد خذ ضلالاً بعيداً.
12. إن أهديتم من أصل الله، و من يطلب الله فإن تجد له سبيلًا، وذو ما تكفرون كنا كفروا فتكونون سواء. فلان تتخذوا منهن أولم الشيطان، حتى يهاجمون، ففي سبيل الله فإن تؤذى نفسكم وانتهجون ما أنتهجون، وتخذوا منهن ولا يتخذوا منهن ولياً.
13. في فيه رجال يحسون أن يظهروا والله يحب الموهبين.
14. كان الناس أمة واحدة فبعث الله النبيين مبشرين وأنزل معهم الكتاب.

1. َاتبَعْتُ ”you responded”
2. َأَرْضَعْتُ “help”
3. َأَلِينَ "painful"
4. َتَسْكِينِ "tranquility; َتَسْكِينِ "increase (int.)
5. َهَجََرْتُ "migrate."
Translation of 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-‘rāf (7):73–79.

The Prophet Salih and the Tribe of Thamud

والى قوم أرسلنا أخاه صالح. قال: "يا قوم اعبدوا الله: ما لكم من أنفوسكم؟ فذكروا تأكل في أرض الله ولا تسبوها بسوء، فإنما فائدكم عذاب اليمين..." (٧٣)

قال الملائكة الذين استكبروا من قومهم للذين استضعفهم لآنهم أيامهم وأنزلنكم أن صالح مرسل من ربه. قالوا: "إنا هما أرسلنا به مؤمنون" (٧٥)

قال الذين استكبروا: "إنا بالذي آمنت به كافرون". (٧٦)

---

1 Thamūd - Thamud, a north Arabian tribe; Ṣāliḥ - Salih, prophet to Thamud; nāgāt - she-camel; ẓarūhā (+ imperf. ind.) “let her.”
2 Istakbara be scornful; ustud’īfū “they were despised.”
Lesson Thirty-Three

76 Form IV: Weak Verbs.

76.1 Synopsis of Form IV weak-lām verbs. Example from لقُي: مام:

<table>
<thead>
<tr>
<th>Verbal Form</th>
<th>Root</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>'alq</td>
<td>'ulqiya</td>
</tr>
<tr>
<td>Imperfect</td>
<td>yulq</td>
<td>yulqā</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>yulqiya</td>
<td>yulqā</td>
</tr>
<tr>
<td>Jussive</td>
<td>yulq</td>
<td>yulqā</td>
</tr>
<tr>
<td>Imperative</td>
<td>'alq</td>
<td>—</td>
</tr>
<tr>
<td>Participle</td>
<td>mulqin</td>
<td>mulqan</td>
</tr>
</tbody>
</table>

VERBAL NOUN 

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 ملعن:

<table>
<thead>
<tr>
<th>Verbal Form</th>
<th>Root</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>'amā</td>
<td>'umita</td>
</tr>
<tr>
<td>Imperfect</td>
<td>yurtu</td>
<td>yumātu</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>yumita</td>
<td>yumāta</td>
</tr>
<tr>
<td>Jussive</td>
<td>yumit</td>
<td>yumat</td>
</tr>
<tr>
<td>Imperative</td>
<td>'amit</td>
<td>—</td>
</tr>
</tbody>
</table>

PARTICIPLE مأر مموم

VERBAL NOUN ميم "imāt-

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' marbūta in compensation for the loss of C₂.

76.3 Here follows a list of Form IV verbs from radicals already introduced:

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>آتي</td>
<td>give (&quot;make come to&quot;)</td>
</tr>
<tr>
<td>أدئ</td>
<td>make know</td>
</tr>
<tr>
<td>أدئ</td>
<td>make apparent</td>
</tr>
<tr>
<td>أدئ</td>
<td>make taste</td>
</tr>
<tr>
<td>أدئ</td>
<td>make cry</td>
</tr>
<tr>
<td>أدئ</td>
<td>make satisfied</td>
</tr>
<tr>
<td>أدئ</td>
<td>make clear</td>
</tr>
<tr>
<td>أدئ</td>
<td>make pass away</td>
</tr>
<tr>
<td>أدئ</td>
<td>make flow</td>
</tr>
<tr>
<td>أدئ</td>
<td>perform</td>
</tr>
<tr>
<td>أدئ</td>
<td>make fear</td>
</tr>
<tr>
<td>أدئ</td>
<td>cast, throw</td>
</tr>
<tr>
<td>أدئ</td>
<td>make die</td>
</tr>
</tbody>
</table>

76.4 Form IV of raʿā, 'arā 'to cause to see, to show.' As in the G-form imperfect, raʿā 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.

<table>
<thead>
<tr>
<th>Verbal Form</th>
<th>Root</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>'arā</td>
<td>'uriya</td>
</tr>
<tr>
<td>Imperfect</td>
<td>yurt</td>
<td>yurā</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>yuriya</td>
<td>yurā</td>
</tr>
<tr>
<td>Jussive</td>
<td>yurt</td>
<td>yura</td>
</tr>
<tr>
<td>Imperative</td>
<td>'ari</td>
<td>—</td>
</tr>
<tr>
<td>Participle</td>
<td>murin</td>
<td>muran</td>
</tr>
</tbody>
</table>

VERBAL NOUN ممأر "irā'at-"
Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بدلاً</td>
<td>substitute something (acc.) (bi- for something else); <em>tabdala</em> change, exchange (bi-something) for something else (acc.)</td>
</tr>
<tr>
<td>بلغ</td>
<td><em>balaga</em> (u) <em>bulab</em> - reach, attain, amount to; <em>‘abila</em> make someone / thing (acc.) reach; announce, inform</td>
</tr>
<tr>
<td>حياً / يحيى</td>
<td><em>ayha</em> / <em>yahya</em> and <em>yayyuu</em> live, be alive; <em>ayha</em> / <em>yahyiy</em> (note spelling) bring to life, revivify</td>
</tr>
<tr>
<td>خاطأ / خطأ</td>
<td><em>xa'ta</em> (a) <em>xata</em> - be mistaken, make a mistake, sin; <em>‘axta</em> a, err, miss, be off target</td>
</tr>
</tbody>
</table>

Nouns

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hayy-</td>
<td>pl <em>'ayya</em> - alive</td>
</tr>
<tr>
<td>Zulmat-</td>
<td>pl <em>zulumat</em> - darkness</td>
</tr>
</tbody>
</table>

Others

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ابداً</td>
<td><em>abadan</em> ever; (+ negative) never</td>
</tr>
<tr>
<td>على ان</td>
<td><em>‘ala</em> an (+ subjunctive) on condition that</td>
</tr>
</tbody>
</table>

Idiom

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بلغ اذده</td>
<td><em>balaga</em> <em>‘asuddah</em> - &quot;he reached maturity&quot;</td>
</tr>
</tbody>
</table>

Exercises

(a) Read and translate orally:

1. امر مطاع 5 سجراً له اطاعة 9 ملاج مصب 12 مقوم السلاة
2. رام مخفي 4 أحاد ملأة 10 محي الدين 15 مثبتت الاحياء
3. إحياء اللوتي 7 مرئ مطاع 11 موجب الاله 16 مثبتت الناس
4. أصاب مرضا 8 مطيعو الأورى 12 إخاء الوجه 16 ملبات

(b) Read and translate:

١. أن الله خلق علده في ظلمة فاتح في علهم من فنوره، فعلى أصابه من ذلك النور
اهدى ومن أخذه ضل.
٢. أذن الدنيا كما تريها شابهاً.
٣. قل أي شيء أكبر شهادة؟ قل الله شهيد بني وبيوتكم وأيهم إلى هذا القبر أنذركم! وَمَن يَبْلُغُ مِثْلَ ذَلِكَ يَعْلَمُ مِثْلَ ذَلِكَ عَلَى اللَّهِ وَمَا يَسْتَبِيعُهُ مِثْلَ ذَلِكَ. قل لا
أشهد. قل أنا هو الواحد والواحد، وما مشركون.
٤. وقال موسى: يا فرعون اسقل من رم الملائين حقين، على أن لا أقول
على الله إلا الحق. قد جئت ببيئة من رم فارسل معي بني إسرائيل.
قال: "أن كنت جئت بآية فات بها إن كنت من الصادقين،" فألق عصمه فإذا
هي ثعبان ٤ مينين. فقال للاء من قوم فرعون: إن هذا لسارح ٣ على يزيد
أن يخرجكم من أرضكم. فقالوا: "جراء! إخاء وأرسل في
المدائين حارين،" ياترك بكل ساحر علهم. ووجه السحرة فرعون أن لا
لأخرى! إن كنت تحقن الملائين، فإن قوم لا ينتوبن عن الملائين. قالوا: "يا
موسي إن كنت تلقوا وأنا تولحي نحن نحقن الملل،" قال: "ألاقوا، فلما القوا
سحروا أيام الناس وأنا بسحر عظيم.
٥. يوم تقلب رجوعهم في النار يقولون: يا ليتنا أطعمنا الله وأطعموا الرسل.
٦. إن لم تعلم أن الله له السماوات والارض وما لكم من دون الله من ولاي؟ أم
ترضون أن تسألوا رسولكم كما سئل موسى من قبل؟ ومن يسبر
الذكر بالابلاج قد فض سوء السبيل.
٧. كيف فتكرون بالله وكنتم امتكنا فأحيامكم ثم يميزكم ثم يحذركم?
٨. وما جاء موسى الجبل وكلمه ربي قال: "رب أرني انظر اليك." قال: "٠
LESSON THIRTY-THREE

1. When you have reached the 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‘īda (5):20–25

Moses and the Israelites at the Holy Land

واذ قال موسى لقومه ًاذكرى نعمة الله عليهكم إذ جعل فيكم إنباء وجعلكم ملكا وآتاكما ما لم يؤت أحدا من العالمين (٢٢) قالوا ًيا موسى ان فيها قوما جبارين رأنا لن ندخلها

2. An‘ama ‘alā show favor to; qa‘aba (i) vanquish; tawakkala ‘alā rely on.
3. Dāma (a) remain; qātalayuqūtūlhu fight; hāhunā right here; qa‘ada (u) sit.
4. Faraqa (u) distinguish; fasqa (w) be dissolve; ‘arba‘ina sanātan “for forty years”; tāha (l) wander; ‘asiya (d) grieve.

1. ‘Ni‘mat- favor.
2. ‘Muqaddas- sacred; irtāddā turn back.
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 Aramaean-Syriac shaph'el (شاپل) pattern, as șa'bed (شا بد) 'to enslave' and its reflexive/medio-passive șa'badal (شا بدل). Causatives in șa- 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 'axrajā 'to make (someone / something) go / come out' > X istaxrajā 'to get (something) out for oneself, extract.'

2. From stative G-forms, Form X denotes thinking that a thing has the quality of the G-form, sometimes with reference to oneself, as hasuna 'to be good' > X istahsana 'to think / consider (something) good, to approve,' and kabura 'to be big, great' > X istakbara 'to consider (someone / something or oneself) great, important.'

3. Form X quite commonly denotes seeking or asking for what is meant by the G-form, as 'alima 'to know' > X ista'lama 'to seek to know, inquire,' and ta'am- 'food' > X istat'ama 'to ask for food.'

77.2 Synopsis of Form X:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>استعمل</th>
<th>استعمل</th>
<th>استعمل</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
<td>يستعمل</td>
<td>يستعمل</td>
<td>يستعمل</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>يستعمل</td>
<td>يستعمل</td>
<td>يستعمل</td>
</tr>
</tbody>
</table>

77.3 Form X of the doubled verb. Example from لذل:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>استدل</th>
<th>استدل</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
<td>يستدل</td>
<td>يستدل</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>يستدل</td>
<td>يستدل</td>
</tr>
<tr>
<td>Jussive</td>
<td>يستدل</td>
<td>يستدل</td>
</tr>
<tr>
<td>Imperative</td>
<td>استدل</td>
<td>استدل</td>
</tr>
</tbody>
</table>

77.4 Form X of قـyw/y verbs. The only patterns affected are the verbal noun, which becomes ISTF'IL-, and the perfect passive, which is USTU'ILA. All other forms retain the w or y as a sound consonant. Example from يتنون:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>استتنون</th>
<th>استتنون</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
<td>يستتنون</td>
<td>يستتنون</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>يستتنون</td>
<td>يستتنون</td>
</tr>
<tr>
<td>Jussive</td>
<td>يستتنون</td>
<td>يستتنون</td>
</tr>
<tr>
<td>Imperative</td>
<td>استتنون</td>
<td>استتنون</td>
</tr>
</tbody>
</table>

77.5 Form X of weak-lām verbs. Example from شـq:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>استنثا</th>
<th>استنثا</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
<td>يستنثا</td>
<td>يستنثا</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>يستنثا</td>
<td>يستنثا</td>
</tr>
</tbody>
</table>

77.6 Form X of صـyw/y with a preceding lām. Example from نـq:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>استنثا</th>
<th>استنثا</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
<td>يستنثا</td>
<td>يستنثا</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>يستنثا</td>
<td>يستنثا</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

LESSON THIRTY-FOUR

Vocabulary

saqā (l) saqy- give water to, give to drink; IV 'asqā = G; X istasqā ask for water

mustaqāmmī' -

x istat'a have the endurance / capability for, be able / capable of

IV 'a't'ama feed; X istat'ama ask for food

ajl  'ajal(at)- hurry, hasten (intr.); II 'ajjala hasten (tr.); V ta'ajjala = G, be ahead of, precede; X ista'jala be in a hurry, rush

matta'a enable someone (acc.) to enjoy (bi-) something; equip; V tamatta'a enjoy (bi-) something; X istamta'a enjoy, relish (bi-) something

nuṣara (u) naṣr- help, assist ('alā again); VIII intasara be victorious, triumph ('alā over), take revenge (min on); X istanṣara ask for assistance

NOUNS

hadīd- iron

rhīḥ pl. riyāḥ- l'aryāḥ- wind

ta'am- pl. 'at'imāt- food, victuals

yatīm- pl. 'aytām-'yatāmā orphan

OTHERS

matā when?

ba'da-mā after (conj.)

Exercises

(a) Read and translate:

7 لم يَسْتَعُم

8 يَسْتَحْبِب

9 أَبْتَلِيَ مَسْتَعْتِمُودَةَ

10 أَسْتَعْتَمُوا

11 أَسْتَدْعَتْنِي فِي النَّخْرَ

12 لَا تَسْتَكِبْرُوا فِي الْأَرْضِ

13 أَسْتَطَعْنَا فَاطُمْناهَا
(b) Read and translate:

1. يا أبا آدم مستمتعت فلم تعطني، قال يا رب كيف امتك وانت ربك العليم؟ قالت اما علمت أنه مستمتعت، فلما تعطى؟

2. اما على الله ليست لوجه ذلك عندى ؟ يا أبا آدم مستمتعت، فلم تعطى، قال يا رب كيف استني كتابي وانت ربك العليم؟ قالت استنقاك، اما على الله ليست لوجه ذلك عندى ؟

3. لا تخذوا ياكم واخواتكم أولى إن أتموا التلف.

4. اراد ربك ان يبلغ النسيان اهدها ويستخرجا كنزها.

5. أنظر كيف ضربوا لك الايام فضلوا فلا يستطيعون سبيلها.

6. أما الهكيم لله واحده فاستقموه، وعستعيروه.

7. إذا استذنوك للخروج فقل لن تخرجوا معى ابداً.

8. لا تحسبوا الذين قتلى في سبيل الله اموات يلقون على عينهم ريزعون.

9. والله برثاؤهم يكلمهم في النور، والذين كفروا أولى لهم الطاغوت.

10. يخرجهم من النور إلى ظلامهم.

(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?

---

1. تاغت - false gods.
2. خالق - lot.

1. مادة (l) sway; ‘ايجبة (a) wonder, be astonished; سيد - might.
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 ḥasuna ‘to be good’ > III ḥāsana ‘to treat (someone) kindly, well.’

(2) When the G-form denotes an act, the receiver of which is indicated through a preposition, Form III takes the receiver of the action as a direct object, sometimes with reciprocal overtones, as qāma ‘ilā ‘to rise up against’ > III qāwama ‘to resist, oppose’; šarika ‘to participate’ > III šāraka ‘to enter into partnership with’; xalaqa ‘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 qutala ‘to kill’ > III qūtala ‘to attempt to kill, fight with’; šara’a ‘to throw down’ > III šāra’a ‘to wrestle with.’

78.2 Synopsis of Form III.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>Fā’ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>Yufā’ila</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>Yufā’ala</td>
</tr>
</tbody>
</table>

Example from ʿĪSHAD:

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>ʿāhada</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERFECT</td>
<td>Yusāhida</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>Yusāhada</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>Yusāhid</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ʿāhād</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>Musāhid</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>Musāhadat-</td>
</tr>
</tbody>
</table>

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 FĪ’AL- tends to be slightly more nominalized, as from NQTL, muqāatalat- ‘fighting, doing battle’ and qīṭāl- ‘battle, combat.’

78.3 Synopsis of Form III doubled verbs. Example from ʿĪDRR:

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>Dārra</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERFECT</td>
<td>Yudārru</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>Yudārra</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

JUSSIVE

yudārali

PARTICIPLE

yudār

VERBAL NOUN

muḍarrat-

REMARDS:

(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 phoneti-

cally.

(2) The vocalic structure of the perfect passive overrides the
tendency of the two like consonants to coalesce, hence
dārira. 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 ʿNDW:

PERFECT

nādā

IMPERFECT

yunādī

SUBJUNCTIVE

yunādiya

JUSSIVE

yunādī

IMPERATIVE

nādī

PARTICIPLE

munādīn

VERBAL NOUN

munādā-

By this time these forms should not need explanation. Note especially
that C₃wll > glottal stop after -ā- in the second noun.

79 Reciprocal Verbs: Form VI. Characteristic of the reflexive pat-
tern 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 TAFĀʿALA.

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

LESSON THIRTY-FIVE

Form III. Being mutual, or reciprocal, Form VI of necessity involves
more than one person, and there is commonly no passive. Examples:
raḍīya ‘to be satisfied’ > III raḍā ‘to try to please, conciliate’ > VI
tarāḍā ‘to come to mutually satisfactory terms’; III xālaʃa ‘to differ
with’ > VI taxālaʃa ‘to be at odds one with another.’

A second—and fairly common—connotation of Form VI is the pre-
tence of a quality, as jahila ‘not to know’ > VI tajāhala ‘to feign ignorance’;
mariḍa ‘to be ill’ > VI tamāradha ‘to feign illness’; nasiya ‘to
forget’ > VI tanāsā ‘to pretend to forget.’

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE (rare)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>tafāʾala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yutafāʾal</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yutafāʾala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yutafāʾal</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>tafāʾal</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mutafāʾil-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>tafāʾal-</td>
</tr>
</tbody>
</table>

See remarks (1) and (4) for Form V (§67.1).

79.3 Synopsis of Form VI for weak-lām verbs. Example from ʿNSY:

PERFECT

tanasā

IMPERFECT

yatanasā

SUBJUNCTIVE

yatanasā

JUSSIVE

yatanasā

IMPERATIVE

tanasā

PARTICIPLE

mutanāsīn

VERBAL NOUN

tanasīn

See remarks on Form V weak-lām verbs (§69.1).

79.4 A selective list of familiar roots in Forms III and VI:
LESSON THIRTY-FIVE

FORM III FORM VI

 أحمد أحمد take to task (bi- for)
 رأود كأ samen be reconciled
 شاهد كأ trade, do business with
 عامل كأ confront, stand opposite
 قاتل كأ be face to face, get together
 قانون كأ outnumber
 كاثر كأ band together
 كأ blame each other
 مائل كأ resemble each other, be alike
 مانع كأ pretend to be sick
 ناظر كأ argue, debate

Vocabulary

'anisa (a) / 'anusa (u) 'uns- be friendly, on intimate terms (bi-lilā with); perceive; II 'annasa put at ease, tame; III 'ānasa be friendly, cordial to; IV 'ānasa keep company, observe, esp; X ista'nasa be sociable, on familiar terms with

أرى 'awā (l) seek shelter, refuge; IV 'awā take refuge ('ilā at), give shelter to

براك III bāraka bless (fl) someone/thing; VI tabāraka be blessed

III jähada endeavor, strive; VIII jīhada work hard, be industrious

jā'ā (ū) jaw'- be hungry

'ālā (ū) 'ūlūw- be high, tall, rise ('an above); VI ta'alā be exalted ('an over), be sublime; (VI imperative) ta'alā come on!; X ista'lā rise, tower ('alā over), be master ('alā of)

نذد III nādā call / cry out to, proclaim

قفق III nafṣuq be hypocritical, dissimulate; IV anfaqa spend, expend

هجر (i) hajr-/hijrān- part company with, be separated from; III hajara migrate; VI tahajjara desert each other, break up

Nouns

إنس 'ins- humanity (as opposed to beasts, djinn, &c.)
بركة/بركات barakat- pl āt- blessing
ذنب/ذنوب damb- pl dunūb- sin
قهوة/قور qabr- pl qubūr- grave

Other

سبحان subhān (construct) "glory be to"

Exercises

(a) Read and translate:

1 إنهم يتحابِان 6 لم يؤمنوا
11 قالتا في سبيل الله
2 لباب القابِل
7 الجهاد الأكبر
12 أن الآخرين يتقاتلون
3 تعال
13 مقاومةهم الإدعاء
4 تبارك الله
14 مهاجرون ومهاجرات
5 احتذوا بما علمنا
15 ليسا المرأة
16 تقاتل الطائفتان

(b) Read and translate:

1 يمجاهدون في سبيل الله ولا يخافون لومة لائم.
2 إننا أتينا إلى الذي حاول يهرم في رهبة إن آتاه الله إذ قال ابرهم "ربِي الذي يحيي ومنيت، قال ان أحيي وأملت، قال ابرهم "فإن الله يمنى"
بالنسبة من الشرق تأتي بها من المغرب، فيَّ وَ الَّذِي كَفَرَ وَ لَا يَهْدِ

القوم الطالبين.\\n\\n1. إن الذين آمنوا وهاجروا وجالوا بمؤامتهم وافضمهم في سبيل الله والذين
آروآ ونصروا أولئك بعضهم بعض أياً. والذين آمنوا ولم يهاجروا لمكَّ من
ولاهم من شيء حتى يهاجروا. وإن استنصركم في الدين فعليكم النصر إلا
على قوم يبنين وبنين مبتناً، والله بما تعملون بصير.\\n\\n2. تبارك الذي يهدى الله وهو على كل شيء قدير.
\\n3. إذ قال موسى لىلاه إن أنت تأمرك سأتيك من هنا بخير أو أيك بمجهب
قبس، فلم يأتها تواقي أن يبرك من في النار من حولها، وسبحان الله
رب العلائم. إنه أنا الله المز진 الحكيم.
\\n4. وهذا كتاب أنزلناه مبارك فاتبعوه وأتبعوا لملكي ترحمون.
\\n5. وما أصابكم فإنذى الله وليعلم المؤمنين وليعلم الذين تنافوا وقيل لهم
"تعالوا ناظرو في سبيل الله أو ادغموا". قالوا "نعلم أن لا إله إلا
للكثر يومئذ أقرب منهم لله والي. يقولون بالأوامر ما ليس في قلوبهم.
\\n6. أعلم بها يكذبون.
\\n7. فأتفل بمضهم على بعض يتهمون.
\\n8. قال الله تعالى "يا عبادي أني حرمت الظلم على نفسك وجعلته بينكم
محترماً فلا تظلموا. يا عبادي كلكم ضال آمن هندي فاستهدوني أهلكم. يا
عبادي كلكم جائع آمن هندي فاستطعموني أعوكم. يا عبادي كلكم نار
الا من سكوتي فاستغفروني أكسكم. يا عبادي أيكم تخطين بالليل والنهار
\\n9. وما أغرف الذين جمعناه فأغفر لكم.
\\n10. لا تعارضوا فتعرضوا ولا تحفروا قبوركم فتمروا.
\\
(c) Translate into Arabic.

1. Ḥājjja dispute with; maṣrīq- east; maqrib- west; buḥīta be flabbergasted.
2. Walayyār- friendship; miḥāq- pact.
3. Shābāb- qabas- borrowed flame; kawla around.
4. Law followed by the imperf. ind. gives the sense of "if only."
5. Dafa’ (a) repel; yawma’īdin “on that day”; fām- pl ‘afwāh- mouth; katama
(u) conceal.
6. ‘Arīya be naked; kāsā (a) clothe.
7. Ḥafara (i) dig.
8. See §67.4.
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.
افم al'fu  فم fa'lla'u  فلم vu'l-

The plural of this pattern is used with all plurals, including inanimate things. Examples are:

'green' اخضر axdaru  خضر xadr-
'yellow' اصفر asfaru  صفر suf-
'mute' ابكم abkmu  بكم bkm-

80.2 C2w roots are perfectly regular in formation.

'black' أسود aswdu  سود sdd-
'one-eyed' اعر اعر a'waru  عور awrd-

80.3 The only exception in the formation of C2y roots is the harmonization of the vowel of the plural to the y radical (*uy → i).

'white' أبيض abydu  بض bdy-

80.4 The weakness of C2w/y roots appears as alif ma'sura in the masculine singular and -y- in the feminine and plural.

'blind' أمي a'ma  عمي amyda'u  عمي 'umy-

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' اسم سمصم sammdu  سمصم sum-

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 فرود:

PERFECT  افعل if'alla  افعل iswadda
IMPERFECT  يفعل yaf'alla  يفعل yaswadda
SUBJUNCTIVE  يفعل yaf'alla  يفعل yaswadda
JUSSIVE  يفعل yaf'alla'i  يفعل yaswaddali

PARTICIPLE  كم muf'all-  كسوم muswadd-

VERBAL NOUN  افعال if'ild-  افعال iswadd-

81.2 The verbs of this form are virtually limited to roots of color and physical characteristics, as 'aswudu 'black' > IX iswadda 'to become black, be blackened'; 'asfaru 'yellow' > IX isfarra 'to turn yellow, become jaundiced'; 'a'waru 'crooked' > IX i'wajja 'to be bent, crooked.'

81.3 Form XI (IF'ALLA) 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.

افعأمل ilem
افعألو if'awala
افعألل if'awalla
افعلان bela
افعلان if'ala
افعلان IX if'alanu
افعلان if'analu
افعلان if'annu
افعلان if'anal
افعلان if'ama
افعلان if'ama
افعلان if'anna
افعلان if'anna
افعال if'ala
افعال if'ala
افعال if'ala
Vocabulary

بُصَرٌ (u) / بَصِيرٌ (a) بَشَرٍ - + بِ- look, see, understand; [b] بَشَرَ make see, enlighten; [IV] أَبَشَرَ see, behold; [V] تَبَشَّرَار reflect (bi-ifi; on); [X] يَبْشُرَ be able to see

سَحَّر (u) / سَحْرٌ (a) سَحَرُ - + سِ - become (in the morning); get / wake up in the morning

فَتَر (u) / فَتَرٌ (a) فَتَرُ - separate, part (int.), distinguish (بَيْنَـا between / among); [II] فَتَرَا / فَتَرَتَ part, separate (trs.); [III] فَتَرَاقَ disengage oneself from, part with, quit; [V] تَفَتَّرَا / تَفَتَّرَتَ be separated, divided, scattered; [VIII] يَفَتَّرَ = V

NOUNS AND ADJECTIVES

ابْكَامُ (u) / ابْكَامٌ (a) ابْكَامُ - + اَبْ - mute, dumb
اِبْضَأ (u) / اِبْضَأٌ (a) اِبْضَأُ - + اَبْ - white
اَحْبَرُ (u) / اَحْبَرٌ (a) اَحْبَرُ - + اَحْبَرُ - red
اَخْضَرُ (u) / اَخْضَرٌ (a) اَخْضَرُ - + اَخْضَرُ - green
اَزرَقُ (u) / اَزرَقٌ (a) اَزرَقُ - + اَزرَقُ - blue
اَصْرُ (u) / اَصْرٌ (a) اَصْرُ - + اَصْرُ - black
اَصْرُ (u) / اَصْرٌ (a) اَصْرُ - + اَصْرُ - yellow
اَصْرُ (u) / اَصْرٌ (a) اَصْرُ - + اَصْرُ - deaf
اَمَّا (a) / اَمَّا (u) اَمَّا / اَمَّا - + اَمَّا - main clause introduced by fa-

LESSON THIRTY-SIX

بالا 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
2. black kings
3. a green tree
4. a blind hypocrite
5. a black book
6. yellow houses
7. a one-eyed devil
8. white queens
9. green trees
10. deaf mutes
11. a black calf
12. blue birds

(b) Read and translate:

إِسْتَفَتْ قَلِبِكَ وَإِنْ أَنَّكَ الْمُفْتَنُ.
لا تَسْمَعَ الْمَلَأُ الدِّعَا اذَا وَلَوْ مَدْيِنِينَ.
يَوْمُ تَبْيِينُ وَجْوهُ وَضَوْدُ وَجْوهُ فَآمَا الَّذِينَ اسْوَدُّ وَجُوهَهُمْ أَكْثَرَتْ بِهِمْ
إِبْنِيُنَا كَفَذَوْقُوا المَدَابِبَ بَيْنَا كُنُّوا تَكْفَرُونَ. وَأَمَا الَّذِينَ إِبْنِيُنَا إِبْنُيُنَا وَجُوهَهُمْ
فِي رَحْمَةِ الْحَمِّ إِنَّهَا خَالِدَةً.
إِمَّا تُرَى أنَّ اللَّهَ أَنْزِلَ الْأَرْضَ فَتُصْبِحُ الأَرْضُ مَخْضُورَةً؟
كَلْمَةَ مِنْ نَبِيِّ الَّذِينَ أَتَخَذُّهُمُ اللَّهُ مِنْ دُونِهِ أَوْلَاءَ لا
يَكْبُلُونَ لَأَنفُسَهُمْ نَفَأَ وَلَا ضَرًّا؟ كَلْمَةَ هَلْ يَسْتَوِي الأَمْرَ الْبَيْضُ أمَّ الْحَذْرُ
تَسْتَوِي الْأَفْلَامُ وَالْخَلْقُ امْجَعَّا لِلَّهِ شَرَاءَ خَلْقَهُ كَلَفَهُ؟ كَلْمَةَ اللَّهُ خَالِقُ
كَلِمَةُ خَالِقٍ وَالْحَذْرُ
فَلا تَطِعَ الْكَافِرِينَ وَجَاهِدُوهُمْ جَهَادًا كَبِيرًا.
يَا اِبْنِيُنَا الَّذِينَ أَنْتُمُونَ لا تَدْخُلُوا بَيْوَبَ غَيْرِ بَيْوَبٍ حِينَ تَسْتَأذَا وَتَسْلُبُوا عَلَيْهَا. ذَلِكْ يَعْلَمُنَا اللَّهُ وَلَسْتُنَا مِنَ الْكَافِرِينَ.
إِذَا جَاءَ الْمُناَفِقُونَ قَالُوا شَهِدْ أَنَّكَ لِرَسُولِ اللَّهِ وَلَعَلَّهُ يَسْتَمَعَ إِلَى نِسْيَانَهُ وَلَا إِلَى نِسْيَانَهُ وَلَا إِلَى نِسْيَانَهُ.
يُسْتَهْدِي الْمُناَفِقُونَ كَأَنَّهُ.
قَلْ لَنْنَ اجْتَمَعَ إِلَّا وَذِنَانِ عَلَى اِبْنِيُنَا بِهِذَا الْحَرَاذِ لا يَأْتُونَ بِهِ.
وَلَا أَدْخُلُ رَكَٰٰحَ مِنْ بَيْنِ أَدْمِنَ مِنْ ظَهُورِهِمْ ذَرَّيتِهِمْ وَأَشْهَدُنَّهُمْ عَلَى انفِسْهُ.
أَلْسَنَ بَيْوَبٍ؟ قَالُوا بَيْنَا شَهِدْنا. أَنْ تَقْرُوا بِمَيْلَةً. إِنَّا كَانُونَ هُذَا
غَافِلِينًَ أَوْ تَقْرُوا. إِنَّا أَشْرَكَنا آبَأَنا مِنْ قَبْلٍ وَكُنَا دَرِيَّةً مِنْ بَعْدُهُمْ أَفْتَهْلَكَنا.
Lesson Thirty-Seven

83 The Pattern of the Noun of Place: Maf'il-. The pattern for the place where an activity takes place is Maf'il-.

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 Maf'a'ilu.

Here follows a list of nouns of place derived from familiar roots:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مأمن</td>
<td>safe place</td>
</tr>
<tr>
<td>مأوى</td>
<td>shelter</td>
</tr>
<tr>
<td>مجرى</td>
<td>river/watercourse</td>
</tr>
<tr>
<td>مغرر</td>
<td>quarry</td>
</tr>
<tr>
<td>محكمة</td>
<td>court</td>
</tr>
<tr>
<td>مخرج</td>
<td>exit</td>
</tr>
<tr>
<td>مدخل</td>
<td>entrance</td>
</tr>
<tr>
<td>مذهب</td>
<td>way, route</td>
</tr>
<tr>
<td>مسجد</td>
<td>mosque</td>
</tr>
<tr>
<td>مسكن</td>
<td>dwelling</td>
</tr>
<tr>
<td>مسير</td>
<td>itinerary</td>
</tr>
<tr>
<td>مطافع</td>
<td>point of ascent (sun, star)</td>
</tr>
<tr>
<td>معمل</td>
<td>workshop</td>
</tr>
<tr>
<td>منفرع</td>
<td>junction, intersection</td>
</tr>
<tr>
<td>مقتل</td>
<td>mortal spot</td>
</tr>
<tr>
<td>مقام</td>
<td>place, position</td>
</tr>
<tr>
<td>مكتب</td>
<td>school</td>
</tr>
<tr>
<td>مكان</td>
<td>place</td>
</tr>
<tr>
<td>ملكية</td>
<td>kingdom</td>
</tr>
<tr>
<td>مئار</td>
<td>lighthouse</td>
</tr>
<tr>
<td>منزل</td>
<td>halting-place, stage</td>
</tr>
<tr>
<td>منظر</td>
<td>watchtower</td>
</tr>
<tr>
<td>مهجر</td>
<td>place of emigration</td>
</tr>
<tr>
<td>موضع</td>
<td>position, place</td>
</tr>
</tbody>
</table>

---

1Zuhūr- loins; ẓurrīyyat- progeny; 'an here, "lest"; ahlaka destroy; abtala talk idly.
Note in this list that the third radical of Csw/y roots is replaced by \textit{alif maqsūra}. Since the \textit{alif maqsūra} takes the place of a radical consonant, the indefinite triplicate ending is retained, i.e., they end in -\textit{an} in the indefinite and -\textit{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 -\textit{ār}. Examples of such relatively rare nouns of place are:

- مجمع/مجمعات: meeting-place, communal gathering
- مسك/مسكات: cushion, couch (<\textit{ittika'a} to lean, recline)
- مصلى/مصليات: place of prayer, oratory
- ملتقي/ملتقيات: meeting place, rendezvous, battlefield

84 The Pattern of the Noun of Instrumentality: MIF	extsuperscript{4}AL-. The pattern of nouns indicating implements and instruments is MIF	extsuperscript{4}AL-. The vowel between C	extsubscript{3} and C	extsubscript{4} may be long, giving MIF	extsuperscript{4}AL-. The plural of MIF	extsuperscript{4}AL- is MAFĀ'ILU; the plural of MIF	extsuperscript{4}AL- is MAFĀ'ILU. Examples of these patterns are:

- مكِّن/مكن: implement for eating (<\textit{'akala} to eat)
- مورد/مورد: file (<\textit{barada} to file)
- مثقال/مثقال: mithcal, a unit of weight (<\textit{θaqula} to be heavy)
- مجمور/مجمور: brazier (<\textit{jamur} - embers)
- مرآة/مرآية: mirror (<\textit{ra'ā} to see)
- مصابح/مصباح: lantern, light (<\textit{sabuha} to be radiant)
- مضارع/مضاي: plectrum (<\textit{daraba} to strike)
- مفتاح/مفاتيح: opener, key (<\textit{fataha} 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

\[
\text{ضرَني ضرباً شدیداً} \quad \text{darabant darban sadidan}
\]

the cognate verbal noun may be replaced by the noun of instance:

\[
\text{ضرَني ضربة} \quad \text{darabant darbatan}
\]

He struck me once.

\[
\text{ضرَني ضربتين} \quad \text{darabant darbatayni}
\]

He struck me twice.

The noun of instance may also be modified like any cognate accusative.

\[
\text{ضرَني ضربة شدیدة} \quad \text{darabant darbatan sadidatan}
\]

He gave me a sharp blow.

\[
\text{ضرَني ضربتين شدیدتين} \quad \text{darabant darbatayni sadidatayni}
\]

He gave me two sharp blows.

85.2 The noun of manner, which indicates the manner in which something is done, is on the pattern FI'LAT-, e.g.:

\[
\text{طبة} \rightarrow \text{طحة} \rightarrow \text{شحة} \rightarrow \\
\text{حَلَق} \rightarrow \text{xalaqa} \rightarrow \text{xilqat-} \\
\text{مشت} \rightarrow \text{مشية} \rightarrow \text{ماش} \rightarrow \text{miyat-}
\]

manner of laughing

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 \textit{lā}) is used to assert what is assumed or hoped to be a fact. This occurs in wishes, prayers, curses, etc. Such phrases commonly follow proper names.

\[
\text{النبي محمد صلى الله} \quad \text{an-nabiyu muhamm-} \\
\text{madun sallā llāhu} \quad \text{alayhi wa-sallama}
\]

The Prophet Muhammad—may God pray for him and grant him peace!

\[
\text{أبو بكر الصديق رضي} \quad \text{abū-bakri'ī s-ṣiddiqu} \\
\text{الله عنه} \quad \text{radiya llāhu 'anhu}
\]

Abu-Bakr the Righteous—may God be pleased with him.
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fulānu bnu fulānin rahimahu llâhu

So-and-So son of So-and-So—may God have mercy upon him.

aś-sayxu fulānun karrama llâhu wajhahu

Shaykh So-and-So—may God ennable his countenance.

'Iblis lu ‘anahu llâhu

Iblis—may God curse him!

as-suḥânu fulānun dâma mulkuhu

Sultan So-and-So—may his kingdom endure forever!

The standard phrases tabâraka and ta’âlâ, which follow the name of God, may be translated as optatives, although it should be realized that they are clearly assertory in nature.

 الله تبارك وتعالى allâhu tabâraka wa- ta’âlâ God—blessed and exalted is (be) He!

Vocabulary

VERBS

jazâ (i) jaz' required, reward, punish (bi-‘alâ for); III jâzâ = G

hâfiza (a) hîf- preserve, protect, memorize; III hâfîza watch out (‘alâ for), be mindful (‘alâ of); VIII ihâfîza + bi- guard, maintain; X istahâfîza commit something (acc.) to the charge of (acc.)

‘ahdâta surround (bi-/hu) someone (bi-/hu with); VIII ihâdâta be careful, on one’s guard

saraqa (i) sariq- steal, rob; VII insaraqa be / get stolen; VIII istaraqa filch, pilfer

fasâda (u) fasâd- rot, decay, be wicked, vain; IV 'afasâda spoil, corrupt, act wickedly

nakîra (a) not to know / recognize, deny, disown; IV 'anaka‘a refuse to acknowledge, desist, disclaim

wakala (i) wakl-/wukâl- entrust (‘ilâ to); II wakkala authorize, put in charge (bi- of); V tawakkala ‘alâ rely on, depend upon, put one’s confidence in; VIII ittakala = V

LESSON THIRTY-SEVEN

NOUNS

bida‘at- pl badâ‘i’u wares, merchandise

sihâb- pl sîhâb- flame, shooting star

miqâqal- pl maðâqi‘u small weight

ma‘rûf- act of favor / kindness, good deed (opposite of munkar-)

marji‘- pl marâji‘u refuge, recourse, retreat

munkar- abomination, objectionable act

IDIOM

استرق السع istâraqa s-sam‘a “he eavesdropped”

Exercises

(a) Read and translate:

1. Ya ‘ibn ‘Adm ta’làma ramâl al-mufrud wa-‘ênun al-lâmu wa-‘ênun ma‘âshih. (I am a prisoner who has been cast into a well, and here I am seated.)

2. Ya bâni-‘în yi‘âlum halât min hûna min fi râ’iyât al-amâna la-yâdûn ‘înha min al-mûrîd èlal al-muqaddasa. (O Lord of the heavens, preserve us!)


5. Ya bâni-‘în yi‘âlum halât min hûna min fi râ’iyât al-amâna la-yâdûn ‘înha min al-mûrîd èlal al-muqaddasa.


2. Taku, apocopated form of takun.

3. Habbai- seed; xardal- mustard; saxrat- rock.

4. Aftaka be successful.

5. Burj- pl burâj- constellation; zayyana decorate, embellish.
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 triliteral roots, as dahrāja ‘to roll (trs.)’ from darāja ‘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,’ xaʃxaʃa ‘to rustle,’ and qa’qa’a ‘to clank, clatter.’

The base form of the quadrilaterals and reduplicatives conforms to Form II of the triliteral in vocalic patterning and participial formation. An example is tarjama ‘to translate.’

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>tarjama</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yutarjimu</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>tarjm</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mutarjim</td>
</tr>
</tbody>
</table>

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, TAFÁ‘LÁLÁ, corresponds in both form and meaning to Form V of the triliteral, as tadahraja ‘to roll along (int.)’ and tašayyana ‘to act like a devil’ (<šayyān- ‘devil’).

PERFECT تداهرja tadahraja
IMPERFECT يتدحرja yatazahraju
PARTICIPLE متداهرja mutašarrij-
VERBAL NOUN تداهرja tadahra

87.2 Form III of the quadrilateral—quite rare—corresponds formally to Form VII of the triliteral. The -n- is infixed between C2 and C3, however, rather than prefixed to the radical, IF’ANLÁLÁ. An example is VSLTH islānta ‘to be broad, to be laid down flat.’

87.3 Form IV of the quadrilateral corresponds formally to Form IX of the triliteral. The pattern is IF’ALALÁ. Examples are ḫm‘anha ‘to be calm, assured,’ iqṣā‘arra ‘to be horrified,’ and iṣma‘azza ‘to be disgusted.’

PERFECT ḫm‘anha ḫm‘anna
IMPERFECT يمتى‘ا iqm‘anna
PARTICIPLE متى‘ا iqm‘inn-
VERBAL NOUN ḫm‘anna iqṣā‘ar-

88 Impersonal Passives. Verbs such as ǧadiba ‘alā ‘to be angry with’ and raǧiba fl ‘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 got angry with them.
They suffered wrath.
those who are the object of (someone’s) wrath

Whereas verbs that are wholly intransitive (like ǧadiba ‘to get angry’) or complete transitive in and of themselves (like ‘āsāra ‘to make an indication’) form impersonal passives only, transitive verbs like ba‘aḥa and quasi-transitives like ‘ātā bī- form both personal and impersonal passives. In the personal passive the direct object (or, in the case of quasi-transitives like ‘ātā 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.

They were sent to me.
You were sent to me.
You brought me the book.
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.
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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

wa-mā tunfiqā 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 مسما لها

mā yafahili llāhu lin-nāsi min rahmatin fa-lā mumṣika lahā

no one can withhold the mercy God opens to people.

غفر ما تقدم من ذنبه

gaفارا lahu mā taqaddama min ḍambhi wa-mā ta’axxara

he forgave him his sins past and future.

Vocabulary

VERBS

radda (u) radd- send / bring / take back, ward off, return; reply (‘alá to); V taraddada be reflected, recur; waver, be uncertain, hesitate; VIII irtadda go back, revert, apostasize (‘an from); X istoradda reclaim, get back

حزن hazina (a) huzn- be sad, grieved

طمن IV itma’anna/yatma’innu be tranquil, at peace, assured

LESSON THIRTY-EIGHT

عذ عذ ‘āda (ū) ma‘ād- seek protection (bi- with) (min from); 11 ‘awwadā place someone (acc.) under the protection (bi- of) (min against); X ista‘āda = G

gāba (i) gāyib-/gīyāb- be absent, vanish

ق ر qarrā (ali) qarr- be cool; qarrat ‘aynuhu he was glad, delighted (bi-fi in)

ه ل halaka (i) halāk- perish, die; IV ‘ahlaka destroy, cause to perish; X istahlaka exhaust oneself

ذ و ز ġwār (no perfect) yādaru leave; (+ jussive) let, allow

ييس/يياس ya‘isa (a) ya’s- despair, give up hope (min of); IV ‘ay’asa deprive of hope; X istay’asa = G

NOUNS

ح ح ز/ح ح ز huzn- pl ‘ahzān- sorrow, grief

س س د /س س د sadaqat- pl -āt- alms, charity

ض ض ي/ض ض ي ḡyāb- pl ḡyūb- that which is invisible, the transcendental / supernatural (realm)

ق ق ر qurratu l-‘ayni joy, delight

OTHER

لا...ل لا...wa-lā neither...nor (in such constructions lā functions as an ordinary negative, affecting no case)

Exercises

(a) Read and translate:

1. يا إيها النفس الطائنة ارجعي الى ربك راضية مرضية فadalafil في مبادئ وادخل جنتي.

2. إلا ان اولئك الله لا خروف عليهم ولا هم يحزنون ؟ الذين آمنوا وكانوا يقتون لهم البشري في الحياة الدنيا وفي الآخرة.

3. ولا يزالون يغفلون حتى يردوكم عن دينكم إن استطاعوا ومن يرتدد منكم عن دينه فيسب وهو كافر.

4. انفقوا من ما رزقنكم من قبل أن يأتي أحدكم الموت فيقول رض لولا

¹For a mā...min clause with mahmā, see p. 190, §73.2, last example.
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.

(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...”; ‘a‘xara reprieve, postpone.
2 Rajim- stoned, accursed.
3 Arda‘a a suckle; yamm- sea.
Lesson Thirty-Nine

90 Higher Numbers. The tens of numbers above 19 are formed as masculine plurals of the units—except for 20, which is formed from the root of 10.

20 عشرون ‘išrūna
30 ثلاثون θalāθūna
40 أربعون 'arba‘ūna
50 خمسون xamsūna

As sound masculine plurals, these numbers take genitive and accusative endings in -ina.

Compound numbers are formed from the declined units followed by wa- and the tens:

احد وعشرون aḥad wa-‘išrūna twenty-one (masc. nom.)
اثنين وعشرون iḥnāni wa-‘išrūna twenty-two (masc. nom.)
ثلاثة وعشرون θalāθatun wa-‘išrūna twenty-three, &c.

Note that the ‘one’ in ‘twenty-one’ &c. is aḥad- (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 يوما' θalāθūna yawman thirty days

blesalqat 'arba‘ūna sanatān he attained (the age of) forty years
tīs’atun wa-tīs’ūna sman 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:

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>COUNTED NOUN</th>
<th>CONCORD</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>mi‘at-</td>
<td>500 xamsu-mi‘atān</td>
</tr>
<tr>
<td>200</td>
<td>mi‘atān (nom.)</td>
<td>600 situ-mi‘atān</td>
</tr>
<tr>
<td></td>
<td>mi‘atayni (obl.)</td>
<td>700 sab‘u-mi‘atān</td>
</tr>
<tr>
<td>300</td>
<td>θalāθu-mi‘atān</td>
<td>800 θamāni-mi‘atān</td>
</tr>
<tr>
<td>400</td>
<td>‘arba‘u-mi‘atān</td>
<td>900 tīs‘u-mi‘atān</td>
</tr>
</tbody>
</table>

The hundreds are normally followed in construct by the genitive singular of the thing counted.

مئات سنة mi‘ata sanatin for a hundred years
قبل مائتي سنة qabla mi‘atay sanatin 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 ’ulāf-). It is counted like any regular masculine noun and is followed by the thing counted in the genitive singular in construct or with the partitive-min construction.

الف سنة ’alfu sanatin a thousand years
ثلاثة آلاف من الملائكة θalāθatu ‘ālāfin mina l-malā‘ikati three thousand (of the) angels

90.4 Synopsis of the case and number governance of numbers.
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.

These numbers are indicated in the manuscript tradition by a madda or line placed over the numerical letters, e.g. شـ = 365.

**Vocabulary**

**VERBS**
- تُبَبَ (ū) tawbat- turn away (‘an from), renounce, relent, repent (‘īld towards)
- صَ، (ū) šāma- make a sign, indicate
- صَوِمُ, (ū) šīyām-šawm- fast
- أَضْعَفْ (u) add- count, number
- غَلَابَ (i) ġalabat- subdue, vanquish
- نَكْحَ (i) nikāh- marry
- وَضَعْ (i) tawda‘a- be humble

**NUMERALS AND ADJECTIVES**
- ألف/آلف (f) ‘alif-‘ulif- thousand
- سنين, سنوات, سنات sanat- pl sinūna / sanawāt- year
- أشهر, شهر, شهور sahr- pl šahūr-‘ašshur- month
8 خُلِّتْ بين أن أكون نبياً ملكاً أو أكون نبياً عبداً فأشار إلى جبريل (عليه السلام) أن "توضع" قلت "فليكون نبياً عبداً - اشبع يوما وجوع يوما".

9 ان عدة الشهر عند الله آتنا عشر شهرا في كتاب الله يوم خلق السموات والارض.

10 وما كان مؤمناً إذ خلاً ولم يقتله مومناً خطاً فتحرير رقبة مؤمنة ودية مسلمة إلى الله إلا أن يصدّقوا فإن كان من قوم واحد وهم مومن فتحرير رقبة مؤمنة وإن كان من قوم يبنكم وبينهم ميثاق قدية مسلمة إلى الله وتحرير رقبة مؤمنة فمن لم يجد فساد شهرين متتابعين توبة من الله وكان الله علماً حكماً.

---

Exercises

(a) Read and translate

1 اختقت الله علی واحد وسبعين نفرة وتفرتق المتصرف على اثنتين وسبعين نفرة وستترتق أمتي على ثلاث وسبعين مئة كلها في النار الواحدة. (حديث نبوي)

2 يا أيها النبي حرض المؤمنين على القتال - إن يكن منكم عشرون صابرون يقبلوا ماتين. وإن يكن منكم مائتين يقبلوا ألفاً. وإن يكن منكم ألف يقبلوا الفين بذئن الله والله مع الصابرين.

3 استفغر لهم أو لا تستفغر لهم - إن تستفغر لهم سبعين مرة فإن يرفع الله لهم. ذلك بأنهم كفروا بالله ورسوله والله لا يهدي القوم الفاسقين.

4 فمن لم يستطع ذلك فساد شهرين متتابعين فمن لم يستطع فاطمام ستين مستيناً.

5 الزانية والزانية فاجلدو كل واحد منهما مائتا جدها ولا تأخذوا بهما رأفة في دين الله إن كنت تزمنا بالله واليوم الآخر وليشهد عذابها طائفة من المؤمنين. الزانية لا ينكح الزائرة أو مشروكة والزانية لا ينكحها إلا زائراً أو مشروكاً وحروماً ذلك على المؤمنين. الذين ينمون الحجيات ثم لايتأوا باريئة شهداء فاجلدو ثم مائتان جدها ولا تقبلوا لهم شهادة أبداً ولا تلقوا هم الفاسكون إلا الذين تباوا من بعد ذلك وأصحوا فإن الله غفور رحيم.

6 ان الله خلق الأرواح قبل الإجسام 3 بالغة سنة.

7 إن الله ينظر في كل يوم وليلة ثلاثة وستين نظرة إلى قلب المؤمن.

---

1 Haddada encourage.
2 Jalada (i) flog; jalada- lash; ra'fat- pity; ramd here means “cast aspersions, accuse”; muhsana- chaste woman; 'aslah reform.
3 Jism- pl ajdam- body.

---

1 Xayyara give a choice; sabi'a be satiated, full.
2 Haddara manumit, set free; raqabat- slave; diyat- bloodmoney; tatiba' be consecutive.
92.2 The ordinals from ‘1st’ through ‘10th’ may be (1) the first member of a construct phrase followed by a plural, as

هو رابع الرجال huwa rābi‘u r-rijāli He is the fourth of the men.

هي خامسته hiya xāmisatuhunna She is the fifth of them.

or (2) a regular attributive adjective following the modified noun.

الجزء السابع al-juz‘u s-sābi‘u the seventh section
في جزءين الرابع fi l-juz‘ayn r-rābi‘i in the fourth and fifth
والخامس wal-xāmis the 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 الواحد عشر al-juz‘u r-rābi‘i aţasar the 14th section
في الليلة التاسعة عشر fi l-aylati t-ta‘si‘aţaţa on the 19th night
الجزء الحادي والعشرون al-juz‘u l-hādi wal-
‘išrāna the 21st section
Fi l-juz‘i t-ta‘si‘i wal-
‘išrāna

93 Fractions. From ‘a third’ through ‘a tenth,’ the fractions are formed on the pattern FUT’UL- (exclusively in Koranic Arabic) or FU’L- (more common in post-Koranic). The plural of both is on the pattern ‘AF’AL-. As in most languages, ‘half’ is a suppletion form and has nothing to do with the number ‘two.’

1/2 نصف nisf- the inhabited quarter
3/4 ثلثان arbā‘in of the earth
1/3 ثلث la‘l(u)θāniya the inhabited quarter
5/6 خمسة أسداس xamsatu ‘asdāsin of the earth
2/3 سبعة عشر sab‘atu ‘aššārin
3/4 ثلثان arbā‘in
7/10 ثلثان arbā‘in

and so on.
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Above ‘a tenth,’ fractions must be expressed periphrastically.

وزوا أن جزم القر
جزم من تسعون واثنين
وزوا أن ديز من جزم
الأرض

94 Distributives. The distributive numbers from ‘three by three’ up to ‘ten by ten’ are formed on the diptote pattern FU’ALU. ‘Two by two’ is an exceptional form, ma’dnā.

And they entered two 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
ربيع الأول
ربيع الثاني
جمادي الأول
جمادي الآخرة

rajab-
ramadan
shawwal
du l-qi‘ādī
du l-‘ādiratū

Since the year is lunar, it bears no readily discernable relation to the solar year and falls 111/4 days short of the solar year annually. The formulæ for conversion are:

A.D. = (A.H. × 0.970225) + 621.54
A.H. = (A.D. - 621.54) + 0.970225

LESSON FORTY

For the Syro-Mesopotamian months and the days of the week, see Appendix H.

Vocabulary

VERBS

hajja (u) hajj- make the pilgrimage to Mecca
ada’ (a) ad’- push away, repel
ziyāda (l) ziyādat- be more (‘alā than), increase (int.); II zayyada increase (trs.); VIII izdāda grow, multiply
tāba (l) tībāt- be good, pleasant
waṣṣā & IV ʿawṣā charge (bi- with); bequeath (bi-) something (li- to)
waqa’ (a) wuqāt- befall, occur, fall down

NOUNS

‘ainī female
juz‘- pl. ‘ajzā- part, section
zakar- male
Thāb- good, pleasant, agreeable; Thib- perfume, pleasant aroma
nisf- half
waṣṭyāt- pl wasṭyād bequest, legacy; directive, commandment

Exercises

(a) Read and translate:

1. لقد كفر الذين قالوا إن الله ثالث ثلاثة.
2. قال النبي ﷺ: "من دياكم ثلاثة - الطيب والنساء ولعب حضرتي"
3. وإن ختمنا لا تقطروا في البتاني فأنجزوا ما طاب لكم من النساء مثلث
4. ويستعملون بالذاب لين يخلف الله رمده وإن يوماً عند ريم كالف

1 Aqṣaqa fi be equitable to.
Supplementary Readings from the Hadith Literature

I. The First Three Sent to Hell

"an in a hadith indicates a transmitter
jādā (a) bend the knee
jama’a (a) t-qur’ān memorize the Koran
fīmā = fī mā with regards to that which ‘ānd’a throughout
būka variant of būkā
wada’a (a) let (+ imperf. ind.)
iḥāda’ ilā be in need of
wāsala (i) r-raḥima maintain family ties
jawād- generous
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II. Intercession on Judgment Day

عن آنس (رضي الله عنه) عن النبي (صلى الله عليه وسلم) قال: يجتمع المؤمنون يوم القيامة فقولون "لاو استشفعنا" إلى رأينا، فباتيتون آدم فيقولون "أنت ابن الناس" فخلقت الله بيد واسجدة للكلماته وملكتك أسماء كل شيء فتشعنا لتنا عبد ربك حتى يلبنا من مكاننا هذا فيقول "لست هناكم". وذكروا ذنب فيستحيي فيقول اذنا نوحاً فانه أول رسول بعثه الله في الابن الأرض فباتيت فقول "لست هناكم" أذنا موسي مجد الله كله، الله وأعطاه الخرواء، فيباذِه فيقول "لست هناكم" وذكروا قتل النفس، بغير نفس فيستحيي من يديه فيقول "لست مسيح الله ورسوله وكلمة الله وروحه" فباتيت فيقول "لست هناكم" أذنا محدداً على الله وسلم.

SUPPLEMENTARY READINGS

mā taqaddama min ḍambihi wa-mā ta'aaxara “his sins past and future” (see §89)
waqa‘a (a) fall down
wa‘ada‘ (a) allow
raj‘a (a) raise
sal (alternative imperative of sa‘ala).

The three constructions that follow are conditionals in which the protasis is imperative.

hamida (a) praise; hammada extol
hadda (a) hadd- limit
baqtqa‘ (a) remain
habasa (i) confine, keep back
wajaba (i) ‘alā be incumbent upon

III. The Prophet’s Ascension to Heaven

حدثنا شيخان بن فرح. حدثنا حماد بن سلمة. حدثنا ثابت عن آنس بن مالك أن رسول الله صل الله عليه وسلم قال: أتت بالبراق وهو دابة أبغض طوله، فوق السحر، بدون البغل، يضع حافر عند منتهي طرفه. قال ذركته حتى أتيت.

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
baql- mule
bafir- hoof
yoda‘u bafrahu ‘inda muntahā tarfihi “which in one step could go as far as it could see”
rakiba (a) ride, mount
يبت المقدس، قال فربطت بالحلاقة التي يربط بها الالباب، قال ثم دخلت المسجد فصليت فيه ركعتين، ثم خرجت فاجأني جبريل عليه السلام بإذاعة من خمر وانغاء من لبن فاخترت اللبن فقال جبريل جابت القرطبة.

ثم عرج بي إلى النساء الأولى فاستفتح جبريل فقيل له من أنت؟ قال جبريل، قيل ومن ملك؟ قال محمد، قيل وتأذب اليه؟ قال جبريل، قيل وتأذب اليه فتحت لنا فذا أفان بآدم مرحبا جي ودعا لي بخير.

ثم عرج بي إلى النساء الثانية فاستفتح جبريل عليه السلام فقيل من أنت؟ قال جبريل، قيل ومن ملك؟ قال محمد، قيل وتأذب اليه؟ قال جبريل، قيل وتأذب اليه فتحت لنا أفان بآدم مرحبا جي ودعا لي بخير.

ثم عرج بي إلى النساء الثالثة فاستفتح جبريل عليه السلام فقيل من أنت؟ قال جبريل، قيل ومن ملك؟ قال محمد، قيل وتأذب اليه؟ قال جبريل، قيل وتأذب اليه فتحت لنا أفان بآدم مرحبا جي ودعا لي بخير.

ثم عرج بي إلى النساء الرابعة فاستفتح جبريل عليه السلام فقيل من هذا؟ قال جبريل، قيل ومن ملك؟ قال محمد، قيل وتأذب اليه؟ قال جبريل، قيل وتأذب اليه فتحت لنا أفان بآدم مرحبا جي ودعا لي بخير.

ثم عرج بي إلى النساء الخامسة فاستفتح جبريل عليه السلام قيل من هذا؟ قال جبريل، قيل ومن ملك؟ قال محمد، قيل وتأذب اليه؟ قال جبريل، قيل وتأذب اليه فتحت لنا أفان بآدم مرحبا جي ودعا لي بخير.

ثم عرج بي إلى النساء السادسة فاستفتح جبريل عليه السلام قيل من هذا؟ قال جبريل، قيل ومن ملك؟ قال محمد، قيل وتأذب اليه؟ قال جبريل، قيل وتأذب اليه فتحت لنا أفان بآدم مرحبا جي ودعا لي بخير.

ثم ذهب إلى السدرة المتهيئة، وذا ورقة كاذن الفيلة، فإذا شرها كالفيل، قال فنا غشيما من أمر الله ما غشي تغيرت، فما أحد من خلق الله يستطيع أن يتنبأه من حسنها، فارح الله إلى ما أوجي، ففغر على محسن صلة في كل يوم وليلة، فذرت موسى بن عجلان، قال ما فضله ربك على امتك؟ فلنت خمسين صلة، قال ارجع إلى ربك فاسال التخفيف، فإن امتك لا يطوقون.

---

*azza wa-jalla mighty and glorious is he
*asnaad lean
*azhr- back
al-bayyut l-ma’maru the prototype of the Ka’ba in heaven
as-sidrau l-muntahathe heavenly lotus tree
filat- elephant

*thamar- fruit
qullat- pl qildal- jug
*qataiya (d) cover
tafaqyara change (int.)
*na’a (a) describe
farada (i) ordain, assign
xaffafa lighten, reduce
*atdaa bear, endure
Appendix A

BROKEN PLURAL TYPES

Classed by Singular (See Locator Index, p. 263)

1. Singular FA‘L-

1a. plural ‘AF‘AL-

انف/آنانف
نهار/آنهار
إيام/آيام
أقوام/آقوم
نسمات/آسمات
شرياء/آشرياء
أموات/آموات

balâ (a) put to the test
hatta (a) decrease, reduce
hanumá (a) be- intend

1b. plural FU‘UL-

شمس/شمس
عوين/عوين
غيب/غيب
نسف/نسف
وجه/وجه
وقل/وقل
كنز/كنز
حق/حق

1c. plural FI‘AL-

عبيد/عبيد
مرة/مره

1d. plural ‘AF‘UL-

نجم/نجم
شهر/شهر
عين/عين
في/في

1e. plural FAWÂ‘ILU-

أم/أمة

2. Singular FA‘L- (FA‘AL-/FA‘UL-/FU‘UL-; FÂL- for C2w)

2a. plural ‘AF‘AL- (‘A‘AL- for C1)

اذن/آذان
أجل/آجال
إحد/أحاد

### APPENDIX A: BROKEN-PLURAL TYPES

<table>
<thead>
<tr>
<th>Type</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>5e. plural FU’UL</td>
<td>جديد/جدد, سبيل/ سبيل, مدينه/ مدن</td>
</tr>
<tr>
<td>5d. plural ‘AFILU (‘AFFILA’U for doubled roots)</td>
<td>جديد/ الجديد, قليل/قليل</td>
</tr>
<tr>
<td>3a. plural FU’AL/FI’AL/FA’IL-</td>
<td>فقية/فقي, كريمة/كري</td>
</tr>
<tr>
<td>5c. plural FU’UL</td>
<td>فقية/فقي, كريمة/كري</td>
</tr>
<tr>
<td>2b. plural FI’AL-</td>
<td>ماء/ميا, جبل/جبال</td>
</tr>
<tr>
<td>2c. plural FU’UL-</td>
<td>ملك/ملوك</td>
</tr>
<tr>
<td>3b. plural ‘AF’AL-</td>
<td>قلب/قلب, طب/طب</td>
</tr>
<tr>
<td>3. Singular FU’UL/FI’UL/FA’IL-</td>
<td>عم/علم, نظم/نظم</td>
</tr>
<tr>
<td>3a. plural FU’AL/FI’AL-</td>
<td>قصة/قص، فرق/فرق</td>
</tr>
<tr>
<td>4a. plural FA’IL- (FÄ’IL-)</td>
<td>حاكم/حكم, كافر/كافار</td>
</tr>
<tr>
<td>4b. plural FA’IL-</td>
<td>طائفة/طائف</td>
</tr>
<tr>
<td>4c. plural ‘AF’AL-</td>
<td>داع/داع</td>
</tr>
<tr>
<td>5b. plural FA’IL-</td>
<td>عازف/عازف</td>
</tr>
<tr>
<td>4d. plural FU’AT-</td>
<td>داع/داع</td>
</tr>
<tr>
<td>5a. plural FI’AL-</td>
<td>صغير/صغ، كبير/كبار</td>
</tr>
<tr>
<td>6a. plural ‘AF’ILAT-</td>
<td>سؤال/سؤال</td>
</tr>
<tr>
<td>6b. plural FA’ILU</td>
<td>داع/داع</td>
</tr>
<tr>
<td>5b. plural FA’ALU</td>
<td>عريض/عريض, شديد/شدد</td>
</tr>
<tr>
<td>6c. plural FU’UL-</td>
<td>كتب/كتب</td>
</tr>
<tr>
<td>5. Singular FA’IL-</td>
<td>مكان/ماكن</td>
</tr>
<tr>
<td>6d. plural ‘AF’ILU</td>
<td>مكان/ماكن</td>
</tr>
<tr>
<td>7a. plural ‘AF’AL-</td>
<td>عدو/عدو</td>
</tr>
<tr>
<td>7b. plural FU’UL-</td>
<td>رسول/رسول</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نيا/نياء</td>
<td>نية/نية</td>
</tr>
<tr>
<td>مال/مال</td>
<td>مائ</td>
</tr>
</tbody>
</table>
8. Singular ʼAF'ÂL U (m), FA'LÂ'U (f), pl FU'L- for colors/defects

   ابکک/بک کم احمر/حم سود/سود امی/عوی
   ابيض/بيض اخضر/خضر استم/سم

9. Singular ʼAF'ÂL U (m), FU'LÂ (f) for all elatives

   9a. masc. plural ʼAF'ÂLU and/or ʼAF'ÂLUNA
       آخر/آخرن اكبر/كابر الكبرون
   9b. fem. plural FU'LÂ- and/or FU'LAYÂT-
       اخرى/اعريات كبري/كبر الكبرييات

10. Anomalous noun types

   10a. apparently biliteral in singular, C3 obscured in plural ʼAF'Â-
       اسم/أسماء اب/آباء ابن/ابناء
   10b. apparently biliteral in singular, FI'LÂ- in plural
       اع/احوة تار/ثيران
   10c. plural FI'LÂN-
   10d. anomalous feminine plurals in -ÂT-
       اخت/اختنام ام/امهات بن/بنات
   10e. anomalous plurals in ʼAFÂ'IN / FA'ÂLIN
       ارض/راضي اهل/اهل يد/ياه رد/راد اسم/اسم ليل/ليل
   10f. C3 obscured in singular, plural FA'AWÂT-
       زكاة/زكات صلاة/صلوات سنة/سنوات

Quadrilateral Types

11. Plural FA'ÂLÂLU / MAFA'ÂLU, for all quadrilateral singualrs with short vowel between C3 and C4.

   اخت/اختنام كوكب/كواكب قتأن/قاتن مول/مول

APPENDIX A: BROKEN-PLURAL TYPES

12. Plural FA'ÂLÂLU / MAFA'ÂLU, for all quadrilateral singualrs with long vowel between C3 and C4.

   ملك/ملك ملائكة
   ملك/ملك ملائكة

Locator Index for Broken-Plural Types

I. Triptote Types

   افعل ʼAFÂ'IN 10e
   افعل ʼAFÂ'ILU 6d, 9a
   افعال ʼAFÂ'ILU 5i
   افعال ʼAFÂ'ILÂU 5d
   افعال ʼAFÂ'ILÂ'U 10e
   افعال ʼAFÂ'ILÂLU 12
   افعال ʼAFÂ'ILÂ'U 5b
   افعال ʼAFÂ'ILÂLU 5e, 6b
   افعال ʼAFÂ'ILÂLU 5b
   افعال ʼAFÂ'ILÂLU 11
   افعال ʼAFÂ'ILÂLU 12
   افعال ʼAFÂ'ILÂLU 12
   افعال ʼAFÂ'ILÂLU 12
   افعال ʼAFÂ'ILÂLU 12

II. Diptote Types

   فعل FA'ÂLÂ 5g
   فعل FA'ÂLÂ 5f
# Appendix B: Weak-lām, Hollow and Geminate Verbs

## The Inflection of Weak-lām, Hollow and Geminate Verbs

<table>
<thead>
<tr>
<th></th>
<th>Weak-lām</th>
<th>Weak-lām</th>
<th>Weak-lām</th>
<th>Hollow</th>
<th>Geminate</th>
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<td>II</td>
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### Perfect

#### Singular

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<td>تَقُولُونَ</td>
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<td>تَقُولُونَ</td>
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<td>لَا</td>
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<td>تَقُولُونَ</td>
</tr>
<tr>
<td>Dual</td>
<td>3 m</td>
<td>لَا</td>
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### Subjunctive

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<td>تَقُولُونَ</td>
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<td>3 m</td>
<td>لَا</td>
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<td>تَقُولُونَ</td>
</tr>
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<td>لَا</td>
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<td>تَقُولُونَ</td>
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<tr>
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### Imperfect Indicative

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<td>يَقُولُونَ</td>
<td>تَقْفُونَ</td>
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<td>يَقُولُونَ</td>
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### Jussive

#### Singular

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<th>1 c</th>
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<td>تَقْفُونَ</td>
</tr>
<tr>
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<td>يَقُولُونَ</td>
<td>تَقْفُونَ</td>
</tr>
<tr>
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<td>يَقُولُونَ</td>
<td>يَقُولُونَ</td>
<td>تَقْفُونَ</td>
</tr>
<tr>
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### INTRODUCTION TO KORANIC ARABIC

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<th>مَذْعَوَانُ</th>
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<tr>
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<tr>
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<td>fem.</td>
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### APPENDIX B: WEAK-LAM, HOLLOW AND DOUBLED VERBS

#### Imperative

<table>
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<td>masc.</td>
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<tr>
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<td>masc.</td>
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<td>masc.</td>
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<td>مَذْعَوَانُ</td>
</tr>
<tr>
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<td>masc.</td>
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<td>مَذْعَوَانُ</td>
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#### Passive

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<th>مَذْعَوَانُ</th>
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<tbody>
<tr>
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<td>مَذْعَوَانُ</td>
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<tr>
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<td>masc.</td>
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#### Active Participles

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<th>مَذْعَوَانُ</th>
<th>مَذْعَوَانُ</th>
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<td>masc.</td>
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<td>مَذْعَوَانُ</td>
</tr>
<tr>
<td>f</td>
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<td>masc.</td>
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#### Passive Participles

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<th>مَذْعَوَانُ</th>
<th>مَذْعَوَانُ</th>
</tr>
</thead>
<tbody>
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<td>masc.</td>
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<td>مَذْعَوَانُ</td>
</tr>
<tr>
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<td>masc.</td>
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<td>مَذْعَوَانُ</td>
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</table>
APPENDIX C: SYNOPSES OF THE INCREASED FORMS

Appendix C: Synopses of the Increased Forms

ROOT TYPE
1. Sound Triliteral
   perf. act.
   perf. pass.
   imperf. act.
   imperf. pass.
   subj. act.
   juss. act.
   imper.
   act. part.

FORM II
   pass. part.
   noun

FORM III
   2. Initial hamza
   perf. act.
   imperf. act.
   imper.
   act. part.
   noun

FORM IV
   3. Initial waw (Cw)
   perf. act.
   imperf. act.
4. Medial **wāw** (C₂w)

<table>
<thead>
<tr>
<th>Form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>perf. act.</td>
<td>استَنَفَعَ</td>
</tr>
<tr>
<td>imperf. act.</td>
<td>يُقَامُ</td>
</tr>
<tr>
<td>juss. act.</td>
<td>يَقُومُ</td>
</tr>
<tr>
<td>imperf. pass.</td>
<td>يُقَامُ</td>
</tr>
<tr>
<td>act. part.</td>
<td>مُقَامَ</td>
</tr>
<tr>
<td>pass. part.</td>
<td>مُقَامَ</td>
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</table>

5. Medial **yā’** (C₂y)

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<tbody>
<tr>
<td>perf. act.</td>
<td>إِبْنُ</td>
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<tr>
<td>perf. pass.</td>
<td>تَبْنَى</td>
</tr>
<tr>
<td>imperf. act.</td>
<td>يَبْنُؤُ</td>
</tr>
<tr>
<td>imperf. pass.</td>
<td>يَبْنُؤُ</td>
</tr>
<tr>
<td>juss. act.</td>
<td>يَبْنُؤُ</td>
</tr>
<tr>
<td>act. part.</td>
<td>مَبَنِى</td>
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<tr>
<td>pass. part.</td>
<td>مَبَنِى</td>
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</table>

6. Final Weakness (C₃w/y)

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</thead>
<tbody>
<tr>
<td>perf. act.</td>
<td>إِبْنُ</td>
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</tbody>
</table>

APPENDIX C: SYNOPTES OF THE INCREASED FORMS
7. Geminate roots

perf. act. ιστησμ· ιστησμ· ιστησμ· ιστησμ· ιστησμ· ιστησμ·
impt. ιστησμ· ιστησμ· ιστησμ· ιστησμ· ιστησμ· ιστησμ·

8. Quadrilateral roots

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<th>Quad. II</th>
<th>Quad. III</th>
<th>Quad. IV</th>
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</thead>
<tbody>
<tr>
<td>perf. act.</td>
<td>سلطَن·</td>
<td>سلطَن·</td>
<td>سلطَن·</td>
</tr>
<tr>
<td>impf. act.</td>
<td>يُسَلّطَن·</td>
<td>يُسَلّطَن·</td>
<td>يُسَلّطَن·</td>
</tr>
<tr>
<td>act. part.</td>
<td>مُسَلّطِن·</td>
<td>مُسَلّطِن·</td>
<td>مُسَلّطِن·</td>
</tr>
<tr>
<td>noun</td>
<td>(unpredictable)</td>
<td>سلطَن·</td>
<td>سلطَن·</td>
</tr>
</tbody>
</table>
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 ḍ and Ṣ are consistently indicated by the y and w and final ṣ is indicated by alif, internal ṣ is not normally indicated at all. Thus, for kītbā ( كتاب) early Koranic orthography has کب, reflecting the Aramaic-Syriac prototype کتب (ktāb).

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'āla was pronounced something like saala (with an intervocalic glide) and spelled with alif: yas'āla was pronounced yasala and so written without alif, then standardized as یسألا and finally normalized as یسألا Su'al- and bar'i would have been pronounced su'al- and bar'i- 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 برا. 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-sūrat al-yā' is another remnant of Meccan dialect and indicates what must have been a vowel something like -ē (as mā'ē for ma'nē and waffē for waffā). In Koranic orthography the alif bi-sūrat al-yā' is maintained as a yā' (without dots) even when enclitics are added, as سوينا (‘he made you”), reflecting a Meccan pronunciation of sawwa'ika. This dialectal variant is preserved in one phrase, لببکا ( reflecting Meccan labbēka for normalized labbēka) (“[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 ّ- as in normalized orthography. The glottal stop is indicated by hamza everywhere, as ہنی for normalized هنی.
(3) Final -ت, especially the first-person singular objective enclitic -نى, is often written defectively, e.g. رب for normalized رَبِّي and for normalized رَبُّنِي.

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:

<table>
<thead>
<tr>
<th>WRITTEN</th>
<th>READ AS</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
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<td>-ت</td>
<td>'ujibad da'watukumā</td>
</tr>
<tr>
<td>-ت</td>
<td>-ت</td>
<td>mim ba'di</td>
</tr>
<tr>
<td>-ن</td>
<td>-ن</td>
<td>'adāwum bi'sa</td>
</tr>
<tr>
<td>-ن</td>
<td>-ن</td>
<td>zaktyatam bi-ġayri</td>
</tr>
<tr>
<td>-ن</td>
<td>-ن</td>
<td>'āyātim bayyinātin</td>
</tr>
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<td>-ن</td>
<td>-ن</td>
<td>šifā'ul lin-nāsi</td>
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<td>-ن</td>
<td>sirātim mustaqimīm</td>
</tr>
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<td>-ن</td>
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</tr>
<tr>
<td>-ن</td>
<td>-ن</td>
<td>'abadaw wa- lan</td>
</tr>
<tr>
<td>-ن</td>
<td>-ن</td>
<td>maw wa'adānti</td>
</tr>
<tr>
<td>-ن</td>
<td>-ن</td>
<td>'ay yu'addibahum</td>
</tr>
</tbody>
</table>

The internal assimilation of -ت to -ت is similarly indicated:
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.

إِنَّا مَعَبَّرِينَ اذَٰلِكَ الْقُرْآنَ إِنَّا مَعَبَّرِينَ

Only those who hear respond—and the dead, God will resurrect them.

This prevents the non-sensical reading

إِنَّا مَعَبَّرِينَ اذَٰلِكَ الْقُرْآنَ إِنَّا مَعَبَّرِينَ

Only those who hear and the dead respond—God will resurrect them.

(2) ل no pause: what follows the mark belongs syntactically to what precedes, e.g.

ذُكَّارُ الْجَنَّةِ لَكُمْ وَلَعَظَّتُ الْجَهَنَّمَ.

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.

جَبَرَتُ مَعَبَّرِينَ اذَٰلِكَ الْقُرْآنَ جَبَرَتُ مَعَبَّرِينَ

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) س ل pause permissible but no pause preferable.

(5) ﴿ِّ﴾ pause permissible and preferable; no pause also permissible.

(6) * pause at either place but not both, e.g.

ذَٰلِكَ الْكِتَابَ لَصِرِّ أَبِي، وَلَعَظَّتُ الْجَهَنَّمَ

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):
   أَفَإِذَا لَنِ الطَّائِلِينَ read as: 'innaka 'idan la-mina ẓ-ẓālimīn:
   فَقَدْ ظَلَّ النَّسَبهُ read as: fa-qad zalama nafṣah:

(2) the indefinite endings -un and -in are quiesced:
   وَابْنَا شَيْخَ كِبْرِيَّ read as: wa-`abūnā ʂayxun kābir:
   فَمَا لِهِ مِنْ نُورِ read as: fa-mā lahu min nūr:

(3) the indefinite ending -an is read as -ā:
   وَامْسِرُوا عَلَىْهِمْ مَطْرًا read as: wa-`amṣārān ʿalayhim maṭārā:

(4) the inflectional ending and the -i- of the tā’ marbūta are quiesced, giving an ending in -a:
   وَأَيَاهَا لِلَّهِ الْأَرْضُ الْمُيْتَةَ read as: wa-`ayatun lahumu l'-ardu l-maytā:

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 امْرُ ʿamr- and اَنْسُ an-uns-

When the vowel of the hamza is -i-, the hamza is commonly written beneath the alif, as in إِسْمُ ʾins- and إِيْمَانُ ʾimān-

When the vowel of the hamza is -ā-, the alif carries madda, as in آنُ ʾānāma.

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'-, as in رَأْسُ ra's- and رَاسُ mas'alat-
- مَالُ sa'āla;

- Madda for -a-, as in قَرَانُ qur'ān- and كَأْمَرُ ta'āmarā;

- Dotless yā' for -i'-, -i'- and -i'-, as in ذُبُبُ ḍi'br- and استِلِيَّةُ as'ilat-
- قَارِئُ qāri'ihi;

- Wāw for -u'-, -u'- and -u'-, as in سُؤُلُ su'l- and مَسْؤُلٌ mas'ūl-
- قَانُوِنَ takāfu'uhi,

(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.
(2) If preceded by a long vowel, diphthong or sukūn, the hamza is on the line (no seat), as in ʾabnāʾ, jariʾ, maqrūʾ, dawʾ, shayʾ, and juzʾ.

(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 ʾabnāʾahu, xatit, mutarrīx.

(b) followed by -i-, the seat is yāʾ, as in ʾabnāʾihi, bartihi, and suʿila.

(c) followed by -u-, the seat is wāw, as in ʾabnāʾuhu and bartuhu.

III. Final Hamza. Final hamza (exclusive of inflectional vowels) takes the following seats:

(1) If preceded by a short vowel, the seats are:

(a) alif for -a`, as in نبا nabaʿ.

(b) dotless yāʾ for -i`, as in قاري qariʾ.

(c) wāw for -u`, as in كافئ takafuʿ.

---

The combination -aʿ- is also written with the hamza on the line (رووف).  
With the addition of the alif for the -an termination, hamza is no longer reckoned final. This combination is also commonly written with the dotless ydʿ (شىئ), especially in type. 
The combination -tʿa- is also normalized with the hamza on a dotless ydʿ (شىئ), especially in type. 
The indefinite accusative alif is not added to words ending in -aʿ- or -ʿaʿ-, such as نبا nabaʿan and ʾabnāʾan.
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).


<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>nisānu</td>
<td>April</td>
</tr>
<tr>
<td>'ayyāru</td>
<td>May</td>
</tr>
<tr>
<td>ḥazrānu</td>
<td>June</td>
</tr>
<tr>
<td>tammāzu</td>
<td>July</td>
</tr>
<tr>
<td>'abu August</td>
<td></td>
</tr>
<tr>
<td>'aylālu</td>
<td>September</td>
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</table>

Days of the week:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>yawmu l-‘ahadi</td>
<td>Sunday</td>
</tr>
<tr>
<td>yawmu l-iθnayni</td>
<td>Monday</td>
</tr>
<tr>
<td>yawmu θ-θulāθ‘i</td>
<td>Tuesday</td>
</tr>
<tr>
<td>yawmu l-‘arba‘āri</td>
<td>Wednesday</td>
</tr>
<tr>
<td>yawmu l-xamisi</td>
<td>Thursday</td>
</tr>
<tr>
<td>yawmu l-jum‘āti</td>
<td>Friday</td>
</tr>
<tr>
<td>yawmu s-sabti</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

Appendix I

SUMMARY OF VERBAL SYNTAX

The Perfect

1. Simple past  
   2. Past definite  
   3. Negative perfect (+ mā)  
   4. Future perfective  
   5. Contrapfactual conditionals

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>darabtuhu</td>
<td>I hit him.</td>
</tr>
<tr>
<td>qad darabtuhu</td>
<td>I did hit him.</td>
</tr>
<tr>
<td>mā darabtuhu</td>
<td>I haven’t hit him.</td>
</tr>
<tr>
<td>kāna l-yawmu qariban</td>
<td>The day will be soon.</td>
</tr>
<tr>
<td>law darabant, la-māta</td>
<td>If he was to hit me he would die.</td>
</tr>
<tr>
<td>kāna ilāhu ‘allman</td>
<td>God is omniscient.</td>
</tr>
</tbody>
</table>

Imperfect Indicative

1. Present habitual / present progressive  
2. Future1  
3. Past habitual / progressive (+ perfect of kāna)  
4. + qad for “may, might”

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>yadribun</td>
<td>He hits / is hitting me.</td>
</tr>
<tr>
<td>(sawfa/sa)yadribun</td>
<td>He will hit me.</td>
</tr>
<tr>
<td>kāna yadribun</td>
<td>He used to hit me.</td>
</tr>
<tr>
<td>qad yadribun</td>
<td>He might hit me.</td>
</tr>
</tbody>
</table>

Subjunctive

1. after ‘an  
2. with li- for purpose  
3. with lan for neg. future

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘axāfu ‘an yadriban</td>
<td>I fear he’ll hit me.</td>
</tr>
<tr>
<td>‘atā li-yadriban</td>
<td>He came to hit me.</td>
</tr>
<tr>
<td>lan yadriban</td>
<td>He will not hit me.</td>
</tr>
</tbody>
</table>

1Affirmative explicit with sawfa or sa-.
4. with fa- after prohibition, wishes, requests, &c.

lā yaqḍab fa-yadrībanī
Let him not get angry lest he hit me.

Jussive

1. with lam for neg. past def.
lam yadrībanī
He did not hit me.

2. with li- for hortatory
li-yadrībanī
Let him hit me.

3. with lā for neg. imperative
lā yadrībanī
Let him not hit me.

4. possible conditionals
‘in yadrībanī yamut
If he hits me, he’ll die.

man yadrībanī yamut
Whoever hits me will die

idrībanī tamut
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/ → -a/ (*qawala → qāla
§18, *irτaḍawa → irtaḍā
§60.2)

-awaC/ → -uC/ (*qawalta → qulta §18

*-awi/ → -a- (*mawita → māta
§18)

*-awiC/ → -iC/ (*mawitta → mitta §18)

*-ay/ → -ā/ (*sayara → sāra
§18, *imtayaza → imtāza
§60.1)

*-ayl/ → -ay/ (*taqlaytāna → taqlaytāna §39.1)

*-ayul/ → -āl/ (*yalqayu → yalqā
§39.1)

*-ayūl/ → -aw/ (*yalqayūna → yalqawna §39.1)

*-iy/ → -l/ (*hādiyi → hādī
t
§27.1)

*-iyC/ → -iC/ (*hādiyīna → hādīn
§27.1)
**English-Arabic Vocabulary**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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<tr>
<td>abide</td>
<td>مازال</td>
<td>تصدّق</td>
</tr>
<tr>
<td>able, be</td>
<td>قدر</td>
<td>من، بين</td>
</tr>
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<td>abomination</td>
<td>منكر</td>
<td>أنكر</td>
</tr>
<tr>
<td>absent, be</td>
<td>غاب</td>
<td>أثير</td>
</tr>
<tr>
<td>accept</td>
<td>تقبل</td>
<td>الرسول</td>
</tr>
<tr>
<td>acknowledge, refuse to</td>
<td>انتكر</td>
<td>شئ</td>
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<td>Adam</td>
<td>أدم</td>
<td>بذا</td>
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<td>adopt</td>
<td>اتخاذ</td>
<td>انتكر</td>
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<tr>
<td>adultery, commit</td>
<td>زنى</td>
<td>ملك</td>
</tr>
<tr>
<td>advance</td>
<td>اقبال</td>
<td>بالأنفس ملك</td>
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<td>advise</td>
<td>نصح</td>
<td>الوضع انتكر</td>
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<td>afflict</td>
<td>اصاب</td>
<td>أيما</td>
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<td>after (conj.)</td>
<td>بعد أن</td>
<td>ما</td>
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<tr>
<td>after (prep.)</td>
<td>بعد</td>
<td>بعد</td>
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<tr>
<td>afterwards (adv.)</td>
<td>من بعد</td>
<td>من أنتكر</td>
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<td>against</td>
<td>على</td>
<td>انكر</td>
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<td>أنتكر</td>
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<td>كنّا</td>
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<td>almost</td>
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<td>alms</td>
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<td>كاذ</td>
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<td>alms, give</td>
<td>تصدّق</td>
<td>كاذ</td>
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<td>among</td>
<td>من</td>
<td>كاذ</td>
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<td>ملك</td>
<td>كاذ</td>
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<td>announce</td>
<td>اثر</td>
<td>كاذ</td>
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<td>أحد</td>
<td>كاذ</td>
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<td>anything</td>
<td>شيء</td>
<td>كاذ</td>
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<td>apostle</td>
<td>رسول</td>
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<td>appear</td>
<td>بدا</td>
<td>كاذ</td>
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<td>appoint as successor</td>
<td>خلف</td>
<td>كاذ</td>
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<td>approach</td>
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<td>كاذ</td>
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<td>ask</td>
<td>سأل</td>
<td>كاذ</td>
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<td>aspire to</td>
<td>انتظري</td>
<td>كاذ</td>
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<td>stray, go</td>
<td>ت发展前景</td>
<td>كاذ</td>
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<td>avail</td>
<td>فعّل</td>
<td>كاذ</td>
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<td>aware, be</td>
<td>دري</td>
<td>كاذ</td>
</tr>
<tr>
<td>away, turn</td>
<td>ولي</td>
<td>كاذ</td>
</tr>
<tr>
<td>back, go</td>
<td>ارتدّ</td>
<td>كاذ</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

back, send/bring
band طائفة
bar مع
be كن
beast دابة
beautiful جليل، حسن
become اصبح
before (adv.) من قبل
before (conj.) قبل أن
before (prep.) قبل
beget ولد
behind وراء
believe in آمن ب
believer مؤمن
beneath تحت
benefit, be of نفع
better خير
between بين
beware اتى
big كبير
bird طائر
black أسود
blame لام
bless بارك
blessing بنكهة
blind اعمى
book كتاب
bow down to سجد
break كسر
content, be راضى
create خلق
curse لعن
darkness ظلمة
dead ميت
death موت
deceive غرر
decide قضي
deed عمل
deny نكر
depart سار، انطلق
descent نزل
despair of ينس من
devil شيطان
devoted مخلص
devout صالح
die مات
differ خالف، اختالف
disbelieve in كفر
disease مرض
disengage oneself فارق
disobey عصي
distant بعيد
division فرقة

djinn جن
do فعل، عمل
draw back أدبر
draw near تزرب
drink شرب
drunk، give to سقي
dumb ابكم
dust تراب، تربة
dwell سكن

each other بعض، بعض
ear أذن
earth أرض
eat أكل
elder شيخ
encourage حرض
end آخر، عقي
endeavor جهد
enemy عدو
enjoy تبكي
enter دخل
entrust وكل
equal، be مساو
eternal خالد
every كل
evidence بيئة
evil شر
evil-dealer مفسد
example، give as مثال، ضرب
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<th>English</th>
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<tr>
<td>except</td>
<td>إلا</td>
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<td>شديد</td>
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<td>عين</td>
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<td>وجه</td>
<td>ask</td>
<td>استفسر</td>
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<td>توجهة</td>
<td>form</td>
<td>هيئة</td>
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<td>forward, come/go</td>
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<td>بري</td>
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<td>بعيد عن</td>
<td>guided, be</td>
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<td>يد</td>
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<td>أب</td>
<td>hand over</td>
<td>اسلم، اسلم</td>
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<td>fear</td>
<td>خائف</td>
<td>happen</td>
<td>جرى</td>
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<td>feed</td>
<td>اطعم</td>
<td>harm</td>
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<td>hasten</td>
<td>عجل، استعمل</td>
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<td>قليل</td>
<td>haughty, grow</td>
<td>تكبر، استكبر</td>
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<td>fight</td>
<td>قاتل</td>
<td>he who</td>
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<td>fill (v.t.)</td>
<td>ملا</td>
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<td>filled, be</td>
<td>امتلأ</td>
<td>heart</td>
<td>قلب</td>
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<td>ورد</td>
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<td>ورث</td>
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<td>finished, be</td>
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<td>hell</td>
<td>جهنم</td>
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<td>نصر</td>
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<td>أول</td>
<td>helper</td>
<td>ولل</td>
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<td>flee</td>
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<td>here</td>
<td>هنا</td>
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<td>جري</td>
<td>high, be</td>
<td>علا</td>
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<td>follow</td>
<td>تبع، اختبأ</td>
<td>hinder</td>
<td>من</td>
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<td>foolish, be</td>
<td>جهل</td>
<td>hit the mark</td>
<td>أصاب</td>
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<td>forbid</td>
<td>منع، نهى</td>
<td>hope, give up</td>
<td>ينسى</td>
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<td>wherever</td>
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<td>worship</td>
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<td>write</td>
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<td>year</td>
<td>سنة، عام</td>
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<td>young</td>
<td>صغير</td>
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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
ابن ‘abdan (+ neg.) never
ابن ‘ibn- (A10a, banīna) son
اتي ‘ad (t) ‘ityān- come to, bring s.o. (bi- s.th.); IV give to
اجر ‘ajr- reward
أجل ‘ajal- (A2a) term, appointed time, instant of death; li- ‘ajli- for the sake of
أحد ‘ahad- (m) (A2a), ‘ihdā (f) one, someone, anyone;
yawmu ‘ahadí Sunday
أخ ‘ax- (A10b/c) brother; ’axt- (A10d) sister
أخذ ‘axadā (f) ‘ard- take, seize, take hold (bi- of); III ‘axadā take to task (bi- for); VIII ittadā adopt
أرض ‘ard- (f) (A10e) earth, land
اسم ism- (A10a/e) name; see also √SMY
اسي ‘asīya (ā) (d) grieve
ام ‘isba- (A11) finger
اريخ ‘ifrānj- Franks, Europeans; ‘ifrānjīyy- Frank, European
أنيف ‘uffin li- fie on
أكل ‘akala (u) ‘akl- eat, consume
لا ‘ilā (+ acc.) except for; but, only, except, just; (+ neg., see §33); ‘ilā = ‘an lā that ...not; ‘a-lā ‘innā is not a fact that
الذي allāhī who, he who (§21.1)
الله allāhu God
ال ‘ilāh- (A6a) god, deity
الم ‘ilām- painful
الل ‘ilā (+ gen.) (‘ilay-) to
الم ‘am or; see also √MM
أما ‘ammā as for (followed by fa-); ‘innā either, or
أمر ‘amār (u) ‘amr- order, command (bi-); ‘amr- (A1b) affair, matter; (A1e) order, command; min‘bi- ‘amri at the order of
أمارة imra‘at- see √MR
أمز √imru- see √MR
أم ‘umm- (A10d) mother; ‘ummat- (A3a) community
أمين ‘amina (a) ‘amn-‘i ‘amnāt-be safe, secure, trust (‘alā with); IV ‘āmānā bi- believe in
إن ‘in if; not; ‘inha sentence-head particle followed by acc.; ‘anna (+ acc.) that; ‘an (+ subj.) that
أنية ‘unādā female
اني ‘anisa (a) ‘anusa (u) ‘uns- be friendly, on intimate terms (bi- with), perceive; II ‘annās put at ease, tame; III ‘annās be friendly with, cordial to; IV ‘anās keep company, observe; X ista‘nasa be sociable, on familiar terms with; ‘ins- humanity; ‘insān- human, person
أن ‘anf- (A1a/b) nose
اننا ‘innamā however, rather; specifically
ات ‘annā how?; ‘ānā a (+ gen.) throughout, during; ‘inā- ‘pl ‘ānīyart-‘awānīn vessel
اهل- (SFM/A10e) people, inhabitants, family
أو ‘aw(i) or
أول ‘awālul (m), ‘ālā (f) (SFM/SFP) ‘awā ilu) first
أوى ‘āw (i) ma‘wan take refuge, shelter; IV ‘āwā give shelter to, take refuge
أي ‘aayy- (+ construct) which?, whichever, what kind of?
أيمن ‘imān- see √MN IV
أين ‘ayna where?; ‘aynāmā wherever
أيه ‘ayat- (SFP) sign, token, verse of the Koran
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<td>'ayyuhā (m), 'ayyatuhā (f)</td>
<td>bayt- (A1b) house, dwelling</td>
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<tr>
<td>O, vocative particle</td>
<td>bayt- (A1b) house, dwelling</td>
</tr>
<tr>
<td>bī- (+ gen.) in, by, with</td>
<td>jībal- (A2b) mountain</td>
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<td>through; bī-mā 'anna inasmuch as, for as much as</td>
<td>jabāma (u) lie prone</td>
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<tr>
<td>bāda'a (a) bād' - begin,</td>
<td>jābā (ā) bend the knee</td>
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<tr>
<td>start (bi- with)</td>
<td>jahīm- hellfire</td>
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<td>bāddā (ā) baddūw- appear;</td>
<td>jadal- (A5c) new</td>
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<tr>
<td>'abdā cause to appear</td>
<td>jūdād- (coll.) small fragments</td>
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<tr>
<td>bārit' - (A5b/ā) free, innocent</td>
<td>jarr- (l) bold, courageous</td>
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<td>(min of); II barra'a exculpate, make free; IV</td>
<td>jūr- IV 'ajrma commit a crime;</td>
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<tr>
<td>'abra'a health</td>
<td>mujīrim- (SMP) criminal</td>
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<td>būrj- (A3c) constellation</td>
<td>jūr- (t) jarrā', flow, blow, happen, come to pass; IV</td>
</tr>
<tr>
<td>būrj- (A3c) constellation</td>
<td>'ajrā make flow, make happen, execute</td>
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<td>bard- cold, coolness</td>
<td>juz'- (A3b) part, section</td>
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<tr>
<td>'abraṣu- cold, coolness</td>
<td>jāz- (l) jāzā'- requisite,</td>
</tr>
<tr>
<td>bāṣir- cold, coolness</td>
<td>reconcile, reward, punish</td>
</tr>
<tr>
<td>al-būrāqa Buraq, mythical</td>
<td>(bi-, 'alā for); III jāzā- G</td>
</tr>
<tr>
<td>animal on which the Prophet ascended into heaven</td>
<td>jpgām- (A3b) body</td>
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<td>III bāraka 'alāīf bless;</td>
<td>jā'ala (a) ja'- put, make</td>
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<td>II tābāraka be blessed; baraka- (SFP) blessing</td>
<td>jālada (i) jald- flog, jaldatlash</td>
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<td>bāṣaṭa (u) bāst- spread, stretch out</td>
<td>jālla (l) jalāl- be great, exalted</td>
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<td>Il bāšṣara announce good news to (bi- of); būṣrā good news; bāṣar- humankind</td>
<td>jama‘a (a) jam‘- gather, collect; jama‘a l-qurr‘āna memorize the Koran; IV ‘ajma‘a make a consensus, be of one mind; VIII ijtama‘a assemble, be gathered (‘alā for); jamīl‘ all, whole, entire; ‘ajma‘in altogether</td>
</tr>
<tr>
<td>bāṣāra (i) bāṣar- look, see, understand; Il bāṣṣara make see, enlighten; IV ‘absāra see, behold; V tabāṣṣara bi- reflect on; X istabṣāra be able to see; bāṣar- (A2a) vision, insight</td>
<td>jamlil- beautiful, handsome</td>
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<td>bāl(i) nay rather</td>
<td>junāb- sin, handsome</td>
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<td>balağa (u) balağı- reach, attain; IV ‘ablağa make reach, announce, inform, deliver; balağa ‘asuddah he reached maturity</td>
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</table>
INTRODUCTION TO ARABIC

jinn- (coll.), jinniy- (sing.), pl jānn- djinn, genie; jannat- (SFP) garden, paradise
III jāhada endeavor, strive; VIII ijtahada work hard, be industrious; jīhād- "holy war"

jahara (a) jahr- raise the voice

jahala (a) jahl- be ignorant, not know
X istajāba respond

jawād- generous

jā’ā (ū) jāw- be hungry
jāwār- (A3b) air, atmosphere
jā’ā (i) maj’- come to, bring s.o. (bi- s.th.)

II ḥabbaba make beloved; IV ʾahhabba love, like, want (noun: ḥubb-‘mahhabbat-);
X istahhabba consider desirable, preferable (ʾalā over); ḥabbīf- (A5d) loved one; mahbūb- beloved; ḥabbat- seed, grain

ḥibr- (A3b) Jewish title of learning ḥabasa (i) ḥabs- confine, imprison, keep back

hablu l-wardi jugular vein

hattā (+ subj.) so that, until (with ref. to fut.); (+ gen.) until, up to

haṭṭa (u) haṭṭ- make the pilgrimage to Mecca; III ḥāṭṭa dispute with

ḥāṭṭa (u) decrease, reduce

ḥāṭṭa (A2a, biṭrāt-) stone, rock

ḥattāh- (A5ī) event, report, transmitted narration; II ḥaddāba transmit a narrative account to (ʾan on the authority of)

ḥadd- (A1b) border, limit

ḥaddqat- (A5ē) garden

II ḥarrara set free

ḥarrada encourage

II ḥarrqa burn

ḥaruma (u) be forbidden; II ḥarrama make unlawful, proscribe (ʾalā for); ḥurum- (pl) sacred things

ḥazina (a) ḥuzn- be sad, grieve; ḥuzn- (A3b) grief ḥasiba (u) ḥisbah- reckon, consider; ḥasaba (u) ḥisāb- make an account, figure; III ḥāsaba call to account

ḥasan- beautiful, good; ḥasanat- (SFP) good deed; ḥusn- beauty, kindness, favor; II ḥassana improve, make good; IV ʾahsāna do good, do well

ḥaṣara (u) ḥašr- gather together (a herd); ḥašir- announcer, herald

muhṣanat- (SFP) chaste woman

IV ʾahṣā to count, enumerate

ARABIC-ENGLISH VOCABULARY

ḥazz- (A1b) portion

ḥafara (i) ḥaf- dig; ḥafir- hoof

ḥafṣa (a) hifṣ- preserve, protect, memorize; III ḥafṣa- ʾalā watch out for, be mindful of; VIII ihtafaṣa bi- maintain, guard; X istahfaṣa commit (ʾalā) s.th. to the charge of (acc.)

ḥaqq- (A1b) truth, reality; right, due; ḥaqiq- worthy

ḥakama (u) ḥukm- pass judgment (bi- of, ʾalā on); ḥukm- (A3b) judgment, order, decree; ḥākim- (A4a) ruler, governor; hikmat- wisdom; ḥakim- (A5b) wise

ḥalqat- ring, hitching ring

ḥalq- (A3) thin line, stroke

ḥamida (a) ḥamd- praise; II ḥammada extol

ḥāmaru (A8) red; ḥimār- pl ḥamir- donkey, ass

ḥandi- roasted

ḥawla (i) ḥawr- be in need of

ḥawāl- (A1b) time; hina at the time when

ḥayya yahayyulayyahû live, be alive; IV ʾahyā bring to life, revivify; X istahyâ be ashamed; ḥayy- (A1a) alive; ḥayār- life

xabura (u) xubr- xibrat- know thoroughly, be fully acquainted (bi-ī-hu) with; xabar- (A2a) news, piece of news

xorra (u) xurar- min go out of, leave; go out (ʾalā against); IV ʾaxraja make go out, expel, bring, take out; X istaxraja get out, extract; xarraj- tribute

xardal- mustard

xarrā (i) xurār- fall down prostrate

xazana (u) xazn- to store up, accumulate; xazna- storehouse, treasury

xasira (a) xusrān- suffer loss, go astray, perish

xasifa (a) ʾasf- to pile on, stick (leaves) onto oneself

ʾaxdaru (A8) green, verdant; IX ʾixdarra turn green, be verdant

xatī’ā (a) xatā- be mistaken, make a mistake, sin; IV ʾaxṭā’ā err, miss, be off target; xatī’at- (A5g) mistake, error, sin

xatara (i) xatūr- ʾalā oc- cur to

III ʾixṭara mumble
درب - (A4b) beast, four-legged animal
dub(u)r- (A3b) the back, rear side; IV 'adjara turn one's back ('an, 'alā on), go backward, flee, run away
daxalā (u) duxāl- enter ('alā into the presence of); IV 'adaxala make enter
darā (i) dirayat- bi- know, be aware of, comprehend; IV 'adrā make know
da'ā (u) da'wat- call, call to/upon ('ilā + verbal noun) to do s.th., pray, invoke;
du'ā- (A6a) prayer, invocation
dafā' a (a) daf- push, push away, repel
dallā (u) dallāt- lead, guide ('alā to), show
dillā to dangle, lead on
danī- low; ad-dannā this world, this life
dār- pl dār- , diyār- abode
dāmā (u) remain
dūna, min dūn ( + gen.) below, to the exclusion of, up/down to
din- (A3b) religion; yawmu d-dinī judgment day; dayn-debt
diyāt- bloodmoney

ذرع
barrat- (SPF) atom, small particle; burriyyat- progeny

مجرم
rajama (u) rajm- stone, cast a stone; rajama bil-ğaybi guess; rajim- stoned, accursed
IV 'arjā put off
الرجاء
II raḥhaba bi- welcome
رحايل (A1c) saddlebag
راہم (a) rahmat-merkhat- have mercy on, be merciful; rahim- merciful; ar-rahmānu The Merciful, epithet of God; rahim- kingship, womb; waṣalā r-raḥima maintain family ties, take care of those to whom one is tied by family relationship
ردد
raḍa- (u) radhd- send/bring back, ward off, return; reply ( 'alā to); V taraddada be reflected, recur, waver, be uncertain, hesitate; VIII tirda- go back, revert, apostasize, refrain ('an from); X isteradda reclaim, get back
رابمد- dam, dike
زارا (i) rizq- provide with sustenance; rizq- sustenance
رسول
rasīla- (A7b) messenger, apostle; risālat- (A6b) message; IV 'arsalā send forth
رعش- guidance
رشع
IV 'arjā 'a suckle
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<td>سَفْر</td>
<td>IV 'asrafa be extravagant, waste, squander</td>
</tr>
<tr>
<td>سَوق</td>
<td>saraqa (i) sariqat- steal, rob; VII insaraqa get stolen; VIII istaraqa filch, pilfer; istaraqa s-sam'a eavesdrop</td>
</tr>
<tr>
<td>سَعْف</td>
<td>sawfa (+ imperf. ind.) future explicit particle</td>
</tr>
<tr>
<td>سَم</td>
<td>V tasa' 'ara be kindled, lit</td>
</tr>
<tr>
<td>سَقْط</td>
<td>saqata (u) suqūt- fall, drop off</td>
</tr>
<tr>
<td>سَقْي</td>
<td>saqā (l) saqy- give to drink, water; IV 'asqā = G; X istasqā ask for water</td>
</tr>
<tr>
<td>سَكَن</td>
<td>sakana (u) suknā/sakan- inhabit, dwell; IV 'askana make dwell, sakinat- tranquility</td>
</tr>
<tr>
<td>سَلَح</td>
<td>silāh- (A6a) arms, weapons</td>
</tr>
<tr>
<td>سَلْم</td>
<td>sulṭān- (A12) power, authority</td>
</tr>
<tr>
<td>سَلَمَة</td>
<td>salima (a) salāmat- be safe and sound, intact; II sallama keep from harm, hand over intact, 'alā greet; III sālama make peace with; IV 'aslama submit, surrender; salām- greetings, peace</td>
</tr>
<tr>
<td>سَمَّا</td>
<td>samā' (a) sam'-/samā'- hear; IV 'asma'a make hear; VIII istama'a li'-ilā listen to</td>
</tr>
<tr>
<td>سَمْو</td>
<td>smw- (m &amp; f) pl samāwāt- sky, heaven</td>
</tr>
<tr>
<td>سَمَّى</td>
<td>ism- (A10a/e) name; II samā' name, stipulate</td>
</tr>
<tr>
<td>سَنَد</td>
<td>IV 'asnada lean</td>
</tr>
<tr>
<td>سَنَن</td>
<td>sinn- (A3b) tooth, age</td>
</tr>
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<td>سَنَة</td>
<td>sanat- (SMP sināna, A10f) year</td>
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<td>سُقَة</td>
<td>sāqa (u) sawq- to drive</td>
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<td>sā'a (u) saw'- be evil, bad; sā'- evil, ill (noun); sayyi'- evil, bad (adj.); sayyi-āt- (SFP) evil deed</td>
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<td>sāra (l) sayr- set out, travel, depart; II sayyara make go</td>
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<td>شِيْب</td>
<td>šibr- (A3b) span, handspan</td>
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<td>šabī'ā (a) šab'- be satisfied, full, satiated</td>
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<td>شَجَر</td>
<td>šajar- (A2a), šājarat- (SFP) tree</td>
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<td>شَجَد</td>
<td>šaddā- (A5a/d) forceful, violent; šiddat- might, violence; VII istadda be harsh</td>
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<td>شَرَر</td>
<td>šarr- evil; (+ min) worse than; (+ construct) worst</td>
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<td>شَمْس</td>
<td>mašrit- east, orient, rising point of the sun</td>
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**Arabic-English Vocabulary**

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<td>radiya (ā) ridwān- 'an be content with, pleased with, find acceptable; IV 'ardā make content</td>
</tr>
<tr>
<td>رـَدَـ</td>
<td>ra'd- thunder, awe</td>
</tr>
<tr>
<td>رفع</td>
<td>ra'fā (a) ra'f- raise, erect</td>
</tr>
<tr>
<td>رقـ</td>
<td>raqābat- slave</td>
</tr>
<tr>
<td>ركب</td>
<td>rakiba (a) rukāb- mount, ride; rukbat- knee</td>
</tr>
<tr>
<td>ركع</td>
<td>rak'at- kneeling, prostration</td>
</tr>
<tr>
<td>رمي</td>
<td>ramā (l) ramy- bi- pelt with, cast; accuse</td>
</tr>
<tr>
<td>روج</td>
<td>IV 'arāha relieve; rūh- (A3b) spirit</td>
</tr>
<tr>
<td>رود</td>
<td>III rāwada entice; IV 'arāda want</td>
</tr>
<tr>
<td>روم</td>
<td>ar-rūm- Byzantium, Byzantines, Greeks, Anatolians; rūmīyy- Byzantine, Greek, Anatolian</td>
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<tr>
<td>زكَّـ</td>
<td>zakāt- (A10f) alms</td>
</tr>
<tr>
<td>زـِنِح</td>
<td>zanj- (A1b) Blacks, Ethiopians; zanjyy- Black, Negro</td>
</tr>
<tr>
<td>زَنَّـ</td>
<td>zana (i) zinā/-zinan commit adultery, fornicate</td>
</tr>
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<td>زـوج</td>
<td>zawj- (A1a) mate, spouse</td>
</tr>
<tr>
<td>زَوَلَـ</td>
<td>zāla (zul-) (A) zawāl- pass away; (neg.) continue, abide eternally; IV 'azāla cause to pass away, take away</td>
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<tr>
<td>زيد</td>
<td>zāda (l) ziyādat- be more ('alā than), increase; IV 'azāda increase (trs.); VIII izdāda increase (int.)</td>
</tr>
<tr>
<td>زـيل</td>
<td>mā zāla (zil-)/(lā yazālu) (neg. + imperf. ind.) keep on, be still (doing s.th.)</td>
</tr>
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<td>زـين</td>
<td>il zayyana adorn, embellish</td>
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<tr>
<td>سـَبِب</td>
<td>sa- (proclitic + imperf. ind.) affirmative future explicit particle</td>
</tr>
<tr>
<td>سـَبَت</td>
<td>sa'alā (a) su'āl- ask; VI tasā'ala ask one another; su'āl- (A6a) question</td>
</tr>
<tr>
<td>سـَبَتِ</td>
<td>sabab- road, way; 'atba'a sababan take one's way sabi- Sabbath; yawmu s-sabti Saturday</td>
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<td>سـَبِح</td>
<td>subhāna (+ construct) glory be to</td>
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<td>sabil- (m &amp; f) (A5c) path, way</td>
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<td>سـَـيْر</td>
<td>sīr- covering, shelter</td>
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<td>sajada (u) sujūd- fall prostrate, bow down (li- before); masjid- (A11) mosque</td>
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<td>سـِجْن</td>
<td>sijn- prison</td>
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<td>sahara (a) sihr- enchant; sāhir- sorcerer, sīhr- magic</td>
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<td>سـِرْخ</td>
<td>saxāra subjugate</td>
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<td>سـَخْط</td>
<td>saxita (a) be angry</td>
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<td>سـَد</td>
<td>sadd- mountain, barrier</td>
</tr>
<tr>
<td>سـَدِرَ</td>
<td>sidrāt- lotus-tree; as-sidrāt l-munātāh the heavenly lotus-tree</td>
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<td>سـَرَبِ</td>
<td>sarāb- mirage</td>
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<td>saru'a (u) sur'at- be quick, fast; sart'- quick</td>
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<tr>
<td>8araka go into partnership</td>
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</tr>
<tr>
<td>8raka bi- ascribe</td>
<td>8raka bi- ascribe</td>
</tr>
<tr>
<td>a partner to</td>
<td>a partner to</td>
</tr>
<tr>
<td>8irk- portion</td>
<td>8irk- portion</td>
</tr>
<tr>
<td>mu8rrik- polytheist, heathen</td>
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</tr>
<tr>
<td>VIII 86rārā to buy, purchase</td>
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</tr>
<tr>
<td>S.th. (bi- at the price of)</td>
<td>S.th. (bi- at the price of)</td>
</tr>
<tr>
<td>8atr- half</td>
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</tr>
<tr>
<td>8a' (A1b)</td>
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</tr>
<tr>
<td>8a' seek intercession with</td>
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</tr>
<tr>
<td>8aqq- (u) 8aqq- cleave, split</td>
<td>8aqq- (u) 8aqq- cleave, split</td>
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<tr>
<td>VII 8aqqqa be split apart, cloven asunder</td>
<td>VII 8aqqqa be split apart, cloven asunder</td>
</tr>
<tr>
<td>8aqqa- harsh</td>
<td>8aqqa- harsh</td>
</tr>
<tr>
<td>8ams- (f) (A1b) sun</td>
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</tr>
<tr>
<td>8imāl- north; (f) left hand</td>
<td>8imāl- north; (f) left hand</td>
</tr>
<tr>
<td>8ihāb- (A6c) shooting star</td>
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<tr>
<td>8ahida (a) 8ahūd-/8ahādat- witness, testify (8al against)</td>
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<td>III 8ahāda witness</td>
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<tr>
<td>IV 8ahāda cause to witness</td>
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</tr>
<tr>
<td>VIII 86rārā to produce as witness, 8ahādat-testimony, testimonial (of faith)</td>
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<td>8ahid- (A5b) witness</td>
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</tr>
<tr>
<td>8ārā month</td>
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</tr>
<tr>
<td>8a' make a sign, indicate (8al)</td>
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</tr>
<tr>
<td>8a's- (8i-) (8a) ma8' at- will, want; 8a'- (A1a) thing, something, anything</td>
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<tr>
<td>8ayx- (A1b) elder, old man, leader, chief</td>
<td>8ayx- (A1b) elder, old man, leader, chief</td>
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<tr>
<td>8ayyān- (A12) devil, demon</td>
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<td>8abarā (i) 8abar- strike, smite, hit; 8abarā ma8balan give as an example; VIII 86rārā clash, be upset</td>
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<tr>
<td>8arāb (A4c) companion, master; VIII 8ahāhaba accompany</td>
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<td>8xār- (A1b) rock; 8xrat- rock</td>
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<td>8adāqa (u) 8idq- speak the truth, be truthful; II 8adāqa declare as true, affirm; 8adāqa (SFP) alms; V 8asaddāqa give alms, be charitable (8al to)</td>
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<td>8a' 8a'rxā help</td>
<td>8a' 8a'rxā help</td>
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<tr>
<td>8a' 8atrā path, road</td>
<td>8a' 8atrā path, road</td>
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<tr>
<td>8aqīn- (A5a/e) small, young; 8aqīn 8aghara make small, belittle</td>
<td>8aqīn- (A5a/e) small, young; 8aqīn 8aghara make small, belittle</td>
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<td>VII 86rārā choose, select</td>
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<td>8assa 8atha- (A8) deaf</td>
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<td>8anām- (A2a) idol</td>
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<td>IV 8a8āba hit the mark; 8usība (pass.) be stricken, afflicted</td>
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<td>8āma (u) 8iyām-/8awm- fast</td>
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<td>8a8a' 8a8a' obey; X 8ista8a' have the endurance, capability for, be able to, capable of 8a8ar- (A4b) group, band, party</td>
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<td>8a8qa 8a8qa bear, endure</td>
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<td>8awl- (A5a) long</td>
<td>8awl- (A5a) long</td>
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<td>8a8a 8a8a be good, pleasant; 8ayyib- good, pleasant; 8ib- perfume; 8a8a li- blessed be</td>
<td>8a8a 8a8a be good, pleasant; 8ayyib- good, pleasant; 8ib- perfume; 8a8a li- blessed be</td>
</tr>
<tr>
<td>8ayr- (A1b) bird</td>
<td>8ayr- (A1b) bird</td>
</tr>
<tr>
<td>8in- clay, mud</td>
<td>8in- clay, mud</td>
</tr>
<tr>
<td>8a8ma 8a8ma food, victuals; IV 8a8ma feed; X 8ista8ama ask for food</td>
<td>8a8ma 8a8ma food, victuals; IV 8a8ma feed; X 8ista8ama ask for food</td>
</tr>
<tr>
<td>8a8q- 8a8q- false gods</td>
<td>8a8q- 8a8q- false gods</td>
</tr>
<tr>
<td>8a8qa 8a8qa (8a8q-) (+ imperf. ind.) to begin to, start</td>
<td>8a8qa 8a8qa (8a8q-) (+ imperf. ind.) to begin to, start</td>
</tr>
<tr>
<td>8a8lā 8a8lā rise (sun); IV 8a8la 'a cause to rise; VIII 8ista8lā 'a8lā be informed of, observe closely; 8a8lā- (A11) rising place of the sun or heavenly body</td>
<td>8a8lā 8a8lā rise (sun); IV 8a8la 'a cause to rise; VIII 8ista8lā 'a8lā be informed of, observe closely; 8a8lā- (A11) rising place of the sun or heavenly body</td>
</tr>
<tr>
<td>8a8lāq- divorce; II 8a8lāqqa divorce; IV 8a8lāqa set free; VII 8ista8lāqa depart, proceed, move freely</td>
<td>8a8lāq- divorce; II 8a8lāqqa divorce; IV 8a8lāqa set free; VII 8ista8lāqa depart, proceed, move freely</td>
</tr>
<tr>
<td>8a8lā 8a8lā be calm, assured, secure, at peace, tranquil</td>
<td>8a8lā 8a8lā be calm, assured, secure, at peace, tranquil</td>
</tr>
<tr>
<td>8a8rā 8a8rā- be pure, clean; II 8a8ra8a purify; V 8ista8ra8a cleanse oneself, perform ablutions</td>
<td>8a8rā 8a8rā- be pure, clean; II 8a8ra8a purify; V 8ista8ra8a cleanse oneself, perform ablutions</td>
</tr>
</tbody>
</table>

**Notes:**
- The Arabic vocabulary includes a variety of words covering different aspects such as personal relationships, actions, states, and various concepts.
- The table format provides a clear and organized way to display the vocabulary entries, making it easier to understand and study.
- The entries are accompanied by their English translations, ensuring clarity and comprehension for learners.
- The page number 310 is visible at the bottom, indicating its place in a larger text or document.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ajam- (A2a) Persians, non-Arabs; 'ajamiyy- Persian, non-Arab, 'a'jamu (A9a) Persian, non-Arab</td>
<td>'ajam- (A2a) Persians, non-Arabs; 'ajamiyy- Persian, non-Arab, 'a'jamu (A9a) Persian, non-Arab</td>
</tr>
<tr>
<td>'adda (u) 'add- count; II 'addada number; IV 'a'adda prepare; 'add- (A2a) number, 'iddat- number</td>
<td>'adda (u) 'add- count; II 'addada number; IV 'a'adda prepare; 'add- (A2a) number, 'iddat- number</td>
</tr>
<tr>
<td>'adl- justice, equity</td>
<td>'adl- justice, equity</td>
</tr>
<tr>
<td>'adlaw- (A7a) enemy; III 'adda be inimical to, aggress upon</td>
<td>'adlaw- (A7a) enemy; III 'adda be inimical to, aggress upon</td>
</tr>
<tr>
<td>'adh- (A6a) torment; II 'adhaba torture, torment</td>
<td>'adh- (A6a) torment; II 'adhaba torture, torment</td>
</tr>
<tr>
<td>'arab- (A2a) Arabs; 'arabiyy- Arab; al-'arabiyyat- Arabic (language)</td>
<td>'arab- (A2a) Arabs; 'arabiyy- Arab; al-'arabiyyat- Arabic (language)</td>
</tr>
<tr>
<td>'araj (u) rise, ascend; ma'-raj- (A11) height</td>
<td>'araj (u) rise, ascend; ma'-raj- (A11) height</td>
</tr>
<tr>
<td>'ars- (A1b) throne</td>
<td>'ars- (A1b) throne</td>
</tr>
<tr>
<td>'arafa (i) ma'-rifa- know, recognize; VIII i'tarafa confess; ma'-rifa- act of favor, kindness</td>
<td>'arafa (i) ma'-rifa- know, recognize; VIII i'tarafa confess; ma'-rifa- act of favor, kindness</td>
</tr>
<tr>
<td>'ariya (ā) 'ury- be naked</td>
<td>'ariya (ā) 'ury- be naked</td>
</tr>
<tr>
<td>'azza (i) 'izz- be strong, powerful; 'aziz- (A5d/f) potent, powerful; 'izzat- (SFP) power; VIII i'tazza be powerful</td>
<td>'azza (i) 'izz- be strong, powerful; 'aziz- (A5d/f) potent, powerful; 'izzat- (SFP) power; VIII i'tazza be powerful</td>
</tr>
<tr>
<td>'asā 'an perhaps</td>
<td>'asā 'an perhaps</td>
</tr>
<tr>
<td>'asā (i) i'syān- disobey; ma'-siyat- disobedience</td>
<td>'asā (i) i'syān- disobey; ma'-siyat- disobedience</td>
</tr>
<tr>
<td>'azm- (A5a/e) great, huge, magnificent</td>
<td>'azm- (A5a/e) great, huge, magnificent</td>
</tr>
<tr>
<td>'afū (ū) 'afūw- 'an pardon</td>
<td>'afū (ū) 'afūw- 'an pardon</td>
</tr>
</tbody>
</table>

**ARABIC-ENGLISH VOCABULARY**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'amil- (A2a) 'amal- do, perform; III 'amala do business, trade with; 'amal- (A2a) labor, deed</td>
<td>'amil- (A2a) 'amal- do, perform; III 'amala do business, trade with; 'amal- (A2a) labor, deed</td>
</tr>
<tr>
<td>'a'mā (A8) blind</td>
<td>'a'mā (A8) blind</td>
</tr>
<tr>
<td>'inab- pl 'a'nāb- grapes</td>
<td>'inab- pl 'a'nāb- grapes</td>
</tr>
<tr>
<td>'inda (+ gen.) with, in the possession of, presence of</td>
<td>'inda (+ gen.) with, in the possession of, presence of</td>
</tr>
<tr>
<td>'ahd- covenant, pact</td>
<td>'ahd- covenant, pact</td>
</tr>
<tr>
<td>'ihn- tufts of wool</td>
<td>'ihn- tufts of wool</td>
</tr>
<tr>
<td>'āda (ū) 'īyādat- visit the sick; 'āda (ū) 'awd- 'īyādat- return</td>
<td>'āda (ū) 'īyādat- visit the sick; 'āda (ū) 'awd- 'īyādat- return</td>
</tr>
<tr>
<td>'āda (ā) ma'-ād- seek protection (bi- with); II 'awwāda bi- place under the protection of; X ista'āda = G</td>
<td>'āda (ā) ma'-ād- seek protection (bi- with); II 'awwāda bi- place under the protection of; X ista'āda = G</td>
</tr>
<tr>
<td>'ām- (A2a) year</td>
<td>'ām- (A2a) year</td>
</tr>
<tr>
<td>'ānā help</td>
<td>'ānā help</td>
</tr>
<tr>
<td>'āsā (i) 'ās- live; ma'-šat- living, livelihood</td>
<td>'āsā (i) 'ās- live; ma'-šat- living, livelihood</td>
</tr>
<tr>
<td>'ayn- (A1b/d) eye; (A1b) spring</td>
<td>'ayn- (A1b/d) eye; (A1b) spring</td>
</tr>
<tr>
<td>'garāba (u) 'gurāb- set (sun); 'garīb- (A5b) foreign, foreigner, stranger; maqrib- west, setting point of the sun</td>
<td>'garāba (u) 'gurāb- set (sun); 'garīb- (A5b) foreign, foreigner, stranger; maqrib- west, setting point of the sun</td>
</tr>
<tr>
<td>'garra (u) 'gurār- delude, deceive; VIII i'garrā be deceived</td>
<td>'garra (u) 'gurār- delude, deceive; VIII i'garrā be deceived</td>
</tr>
<tr>
<td>'gašiya (ā) cover</td>
<td>'gašiya (ā) cover</td>
</tr>
<tr>
<td>'gašara (i) maqīf-rt- 'gufrān- forgive; X ista'gašara seek forgiveness; gašfur- forgiving</td>
<td>'gašara (i) maqīf-rt- 'gufrān- forgive; X ista'gašara seek forgiveness; gašfur- forgiving</td>
</tr>
<tr>
<td>'galūf (u) 'galūf- 'an negligent, ignore; VI ta'galāfe feign ignorance</td>
<td>'galūf (u) 'galūf- 'an negligent, ignore; VI ta'galāfe feign ignorance</td>
</tr>
<tr>
<td>'galab (i) 'galatab- subdue, vanquish; VIII i'galaba 'alā vanquish, gain dominion over</td>
<td>'galab (i) 'galatab- subdue, vanquish; VIII i'galaba 'alā vanquish, gain dominion over</td>
</tr>
<tr>
<td>IV 'agīnā 'an enable someone (d.o.) do without; X ista'agīnā 'an dispense with, do without; gāniy- (A5d) rich</td>
<td>IV 'agīnā 'an enable someone (d.o.) do without; X ista'agīnā 'an dispense with, do without; gāniy- (A5d) rich</td>
</tr>
<tr>
<td>gāba (i) gāyb- be absent, vanish; gāyb- (A1b) that which is invisible, supernatural</td>
<td>gāba (i) gāyb- be absent, vanish; gāyb- (A1b) that which is invisible, supernatural</td>
</tr>
<tr>
<td>V taqāgayara change (int.); gayru (+ construct) other than, non-, un-</td>
<td>V taqāgayara change (int.); gayru (+ construct) other than, non-, un-</td>
</tr>
</tbody>
</table>

**INFLECTION**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>fa- and, and then (sequential particle); (+ subj.) lest (hypothetical consequence)</td>
<td>faa'ah (a) faath- open; X ista'faahaa ask for something to be opened, request admission</td>
</tr>
<tr>
<td>fa'ah (i) faath- give a (legal) opinion, give counsel to; X ista'faah seek counsel from; faatwa (f) (A11) legal opinion; fatan pl fiyyān-fiyyat- youth, lad</td>
<td>fa'ah (i) faath- give a (legal) opinion, give counsel to; X ista'faah seek counsel from; faatwa (f) (A11) legal opinion; fatan pl fiyyān-fiyyat- youth, lad</td>
</tr>
<tr>
<td>VII infi'ajara gush forth, explode</td>
<td>VII infi'ajara gush forth, explode</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>قرب</td>
<td>qariba (a) qurb- draw near, approach; II qarraba allow near, let approach; sacrifice; V taqarraba min approach, come close to; VIII iqtaraba 'ilā draw near to; qarib- near (min to), (A5d/e) relative, kinsman; qurban- (A12) sacrifice</td>
</tr>
<tr>
<td>قئر</td>
<td>qarr (al) qarr- be cool; qarrat 'aynuhu he was happy; qurratu l-ayni delight, joy; mustaqarr- habitation, dwelling place</td>
</tr>
<tr>
<td>قرن</td>
<td>qarn- (A1b) horn; ḏū l-qarnayn epithet of Alexander the Great</td>
</tr>
<tr>
<td>قرى</td>
<td>qaryat- (A3a) village, town</td>
</tr>
<tr>
<td>قسم</td>
<td>IV āqsqaṭ fi be fair to</td>
</tr>
<tr>
<td>قسم</td>
<td>III qāsama to swear to</td>
</tr>
<tr>
<td>قصص</td>
<td>qasqa (u) qasas- narrate, tell ('alā to); ḭisṣat- (A3a) story, tale</td>
</tr>
<tr>
<td>قضاء</td>
<td>qaddā (l) qadā‘- decide, foreordain; VII inqaddā be concluded, completed</td>
</tr>
<tr>
<td>قطة</td>
<td>qaṭa‘ (a) qat‘- cut, be decisive; qaṭa‘a ‘amran make a final decision; II qaṭa‘a cut, hack to shreds; VII inqata‘a get cut off</td>
</tr>
<tr>
<td>قعد</td>
<td>qa‘ada (u) qu‘ūd- sit down; maq‘ad- (A11) seat</td>
</tr>
<tr>
<td>قلب</td>
<td>qalaba (i) qalb- turn over, around (int.); II qallaba turn over (trs.); V taqallaba be overturned, vanquished; VII inqalaba be overturned, changed; qalb- (A1b) heart</td>
</tr>
<tr>
<td>قل</td>
<td>qal( A5d/e) little, few, slight; IV ʿaqalla make few; qullat- pl qilāl- jug</td>
</tr>
<tr>
<td>قمر</td>
<td>qamar- (A2a) moon</td>
</tr>
<tr>
<td>قمر</td>
<td>qat- desert</td>
</tr>
<tr>
<td>قزل</td>
<td>qala (u) qawl- say, uphold, maintain (bi.); qawl- (A1a) words, speech</td>
</tr>
<tr>
<td>قبسا</td>
<td>qubus- borrowed</td>
</tr>
<tr>
<td>قيل</td>
<td>qabila (a) qabil- accept; III qāblala confront, meet; IV ṣaqabala come/go forward, advance (ʿalā toward, on); V taqabblala accept, receive; qabla (+ gen.) before (prep.); min qablu beforehand (adv.); qabla ‘an before (conj.); qub-ul-(A3b) fore, front part</td>
</tr>
<tr>
<td>قئل</td>
<td>qatāla (u) qatl- kill; III qatāla fight with; qāṭil- (A5f) slain</td>
</tr>
<tr>
<td>قئل</td>
<td>qad(i) (+ perf.) perfective particle; (+ imperf.) may, might</td>
</tr>
<tr>
<td>قئل</td>
<td>qadar (i) qadar- be capable (ʿalā of); II qaddara appoint, determine, predescribe; qadir- powerful, potent; qadr- amount; miqadar- extent, amount</td>
</tr>
<tr>
<td>قئل</td>
<td>Il qaddasa bless, make sacred; ṣaytu l-maqdisi Jerusalem</td>
</tr>
<tr>
<td>قئل</td>
<td>V taqaddama to precede, go before; qadim- (A5b) old, ancient</td>
</tr>
<tr>
<td>قئل</td>
<td>VIII iqtadā bi- emulate, follow</td>
</tr>
<tr>
<td>قئل</td>
<td>qara‘a (a) qirā‘at- say aloud, recite, read; al-qur‘ānū the Koran</td>
</tr>
<tr>
<td>قئل</td>
<td>qr (coll.) elephants; filāt- elephant</td>
</tr>
<tr>
<td>قئل</td>
<td>fl (gen.) in</td>
</tr>
<tr>
<td>قئل</td>
<td>fār (A1a) individual</td>
</tr>
<tr>
<td>قئل</td>
<td>faqr- (A5b) poor</td>
</tr>
<tr>
<td>قئل</td>
<td>faqira- (A5b) poor</td>
</tr>
<tr>
<td>قئل</td>
<td>faqira (u) fisq- be dissolute</td>
</tr>
<tr>
<td>قئل</td>
<td>fasada (u) fasūd- rot, decay, be wicked, vain; IV ḏasūda work corruption, spoil, act wickedly</td>
</tr>
<tr>
<td>قئل</td>
<td>fasqa(u) ʿulī fisq- be dissolute</td>
</tr>
<tr>
<td>قئل</td>
<td>fatara (u) fat- create; V taftāṭṭara be torn; fiṭrat- innate disposition, natural inclination</td>
</tr>
<tr>
<td>قئل</td>
<td>faʿala (a) faʿl- fiʿl- do</td>
</tr>
<tr>
<td>قئل</td>
<td>faqir- (A5b) poor</td>
</tr>
<tr>
<td>قئل</td>
<td>faqīḥa (a) fiqh- understand, comprehend</td>
</tr>
<tr>
<td>قئل</td>
<td>fākhat- (A4b) fruit</td>
</tr>
<tr>
<td>قئل</td>
<td>faqqīh- (A5b) poor</td>
</tr>
<tr>
<td>قئل</td>
<td>fašqā- (A5b) poor</td>
</tr>
<tr>
<td>قئل</td>
<td>fašqa(u) ʿulī fisq- be dissolute</td>
</tr>
<tr>
<td>قئل</td>
<td>ḏārā (u) ḏar- create; V taftāṭṭara be torn; fiṭrat- innate disposition, natural inclination</td>
</tr>
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<td>faʿala (a) faʿl- fiʿl- do</td>
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<td>faqqīh- (A5b) poor</td>
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<td>قئل</td>
<td>fašqā- (A5b) poor</td>
</tr>
</tbody>
</table>

**Notes:**
- Some Arabic words are marked with diacritical marks to indicate their pronunciation.
- The table includes words with their meanings in English, along with their genitive forms and colloquial uses.
**INTRODUCTION TO ARABIC**

- **kabura** (u) kubr- be big, large; II kabbara make big, magnify; IV 'akbara laud, exult; V takabbar be haughty, scornful; X istakbara = V; kabir- (A5a/e) big, large, old
- **kataba** (u) kitab- write, prescribe ('alā for); III kātaba write to; kitāb- (A6c) book
- **katama** (u) kam-ilmān- conceal
- **kādīr** (A5a/e, SFP/SMP) many, much; II kāθāra increase, make many; III kāθāra outnumber
- **kābah (i) kedib- lie ('alā to); II kādāba call a liar, repudiate
- **karim-** (A5a/b) noble, generous; II karrama ennobled, reverse; IV 'akrama honor
- **kasara** (i) karsr- break; II kassara smash, shatter; V takassara get shattered, broken; VII inkarasa be, get broken
- **kāsā (i) clothe
- **kafrar (u) kufr- kawfrān- be ungrateful for, disbelieve in; kāfr- (A4a/SMP) unbeliever, infidel**
- **kāfār-**
- **kalb-** (A1c) dog
- **kull-** all, every; kullmā whenever; kalālat- distant heir; kall- burden

**ARABIC-ENGLISH VOCABULARY**

- la- (proclitic) really (emphatic particle); li- (proclitic + gen.) for, to, because of; (+ subj.) in order that
- lé (imperfect.) be, become
- li-'ma' why, what for?; lam (+ jussive) negative past definite particle
- lāmmā when (conj.); li-mā why?
- law(i) if (contrary to fact); would that, if only (optative particle); law-lā were it not for
- lāma (u) lawm-'lawmat- blame, reproach; VI talawma blame, scold each other
- laysa (las-) (defective) is not
- layl- (A10e) nighttime; laylat- (SFP) night
- ma what?; that which, whatever (relative); not; (+ perf.) as long as
- mā- (A2b) water
- mādā what?
- mata- (A6a) goods, chattel, wares; II mata' a equip, make enjoy (bi-); V tamatta' a bi-enjoy; X istamta' a bi-enjoy, relish
- mata when?
- mithl- (A3b) likeness, similarity; mithla (gen.) like (prep.); məthl- (A2a) likeness, parable, simile; timbāl- pl tamātītu image, likeness; II məthlala bi-make like; III mādala resemble; VI tamādala resemble each other

**MAGIS-** magī; II majīsas make Mazdaean
- mīxlis- see √XLS
- madinat- (A5c/e) city, town
- imru'- al-mar'- man; imra'at-, al-mar'at- woman
- marra (u) murūr- 'ald pass by, over; marrat- (SFP) time, instance
- marida (a) marad- fall ill, be sick; marad- (A2a) sickness, disease; marīd- (A5f) sick, ill, diseased
- massa (masis- alu) mass/masts- touch
- masaka to hold fast, hold up
- miskin- (A12) poor, unfortunate
- masha' (i) mašy- walk, go on foot
- mataar- (A2a) rain; IV 'amtaara rain down
- ma'a (+ gen.) with

**MAGA**

- makkan make firm, establish; IV 'amkana be possible for; V tamakkan min be able to; makān- (A6a/d) place (√WN)
- mal' a (a) mal'- fill; VIII intala' a be filled, full; mala'- council of notables, chiefs
- malak- see √L'K
INTRODUCTION TO ARABIC

wajada (i) wujād- find, wujāda (pass.) exist; IV 'awjada bring into existence

wajh- (A1b) face; II wajjaha make face, turn (li-, 'ilā toward); VIII itajāha turn towards, set out ('ilā for);

wajh- eminent, illustrious

wahid- one (adj.)

wahy- inspiration; IV 'awhā inspire ('ilā someone) (bi-

wad (wadda (wadād-) (a) wuddl-mawaddat- wish

wada'a (a) let, allow (+ imperf. ind.)

wad (wadda (wadād-) (a) wuddl-mawaddat- wish

warad (warada (i) wūrād- reach (water); wūrd- thirsty herd

waraq (A2a), waraqt- (SFP) leaf

warq (A2a), waraqt- (SFP) leaf

III wārā to conceal, keep secret

wasis' (a) sa'at- contain, hold, have the capacity for;

wasi'a expand; wasi'- vast

waswasa (Q1) waswās- to whisper

wastid- threshold

wastyat- (A5g) bequest, legacy, directive, command-

mment; II wasṣā, IV 'awṣā recommend, charge (bi-

with), bequeath

wada'a (a) wad'- put down, lay aside; VI tawāda'a be humble

wa'ada (i) wa'd- promise

wa'd- (A1b) promise

wafa (i) wafa' (A1b) herd

II waffā give full due, give full share of; V tawaffā take, get one's full share of, receive fully, tawuffya (pass.) die

waqa'a (a) wuqā'- fall, befall, occur

waqā (i) wiqāyat- ward off; VIII itaqāq beware, be on one's guard, fear (God)

wakala (i) wakl- wukal- entrust ('ilā to); II wakkala authorize, put in charge (bi-

of); V tawakkala 'alā rely, depend on; VIII ittakala = V; wakil- (A5b) warden, guardian

waldā (i) wilādat- beget, give birth, wulida (pass.)

be born; walad- (A2a) child, son; wulid- progeny;

walid- (SMP) father, progenitor, walidāni parents

Walākinha (+ acc.), walākin (+ vb.) but

ARABIC-ENGLISH VOCABULARY

wālī- (A5d) friend, helper, supporter; II wallā turn aside ('an, min from), put in charge of; V tawallā turn away; mawlan (A11) master, patron, walāyat- friendship

wahaba (a) wāhb- give

yā O, vocative particle

yājūj wa-mājūj Gog and Magog

yā'isa (a) ya's- despair, give up hope (min of); IV 'ay'asa deprive of hope; X istay'asa be despondent

yi'm (A5g/h) orphan

yad- (A1d/10e) hand

yusr- ease, leisure

yaqin- certainty

yamm- sea, river

yamin- (f) (A5h) right hand, oath

yahūd- yahūdiyy- Jew, Jewish; see also yHWD

yawm- (A1a) day; al-yawma today; yawma on the day when; yawma'idin on that day

yūnān- Greeks, Ionians;

yūnāniyy- Greek
Index of FʿL Patterns

Arranged in Arabic alphabetical order. For broken-plural patterns see Appendix A.

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