An Introduction to Koranic and Classical Arabic
An Elementary Grammar of the Language

Wheeler M. Thackston
Contents

Preface x

Preliminary Matters xiii

§1 The Sounds of Arabic §2 Syllabification §3 Stress §4 The Arabic Script §5 The Alphabet §6 The Vowel Signs §7 Additional Orthographic Signs §8 Orthography of the Indefinite Endings

Lesson One 3

§1 The Definite Article §2 Case and State of the Noun

Lesson Two 9

§3 Gender of the Noun §4 Adjectives and Adjectival Agreement §5 Predication of Existence §6 The Preposition li-

Lesson Three 14

§7 The Construct State

Lesson Four 19

§8 The Dual Number §9 The Plural Number: Sound Plurals §10 Broken Plurals: Triliteral Roots

Lesson Five 26

§11 Adjectives and Adjectival Agreement (Strict and Deflected Agreement) §12 Pronouns
Lesson Twenty-Seven  
§64 Factive Verbs: Form II (FA'ALA)

Lesson Twenty-Eight  
§65 Form II: Weak- läm Verbs §66 The Pronominal Enclitic Carrier; Double Pronominal Objects • Reading: Abraham Over-turns the Idols of His People

Lesson Twenty-Nine  
§67 Reflexive/Medio-Passive Verbs: Form V (TAF'ALA) §68 Adjectival Pattern FA'IL

Lesson Thirty  
§69 Form V: Weak-läm Verbs §70 Intensive Noun Pattern FA'AL- §71 The Arabic Personal Name • Reading: The Annunciation

Lesson Thirty-One  
§72 The Construct of Qualification; The Adjectival Relative Phrase §73 Uses of MA §74 Auxiliary Verbs • Reading: Dhu'l-Qarnayn

Lesson Thirty-Two  
§75 Causative Verbs: Form IV (FA'LALA) • Reading: The Prophet Salih and the Tribe of Thamud

Lesson Thirty-Three  
§76 Form IV: Weak Verbs • Reading: Moses and the Israelites at the Holy Land

Lesson Thirty-Four  
§77 Reflexive/Medio-Passive Verbs: Form X (ISTAF'ALA)

Lesson Thirty-Five  
§78 Effective Verbs: Form III (FÄ'ALA) §79 Reciprocal Verbs: Form VI (TAFÄ'ALA)

Lesson Thirty-Six  
§80 Adjectival Pattern of Colors and Characteristics (FA'LALA) §81 Verbs of Colors and Characteristics: Form IX (IF'ALLA) and Form XI (IF'ALLA) §82 Other Verbal Forms: XII–XV

Lesson Thirty-Seven  
§83 Patterns of Noun of Place (MAF'AL-) §84 Pattern of the Noun of Instrumentality (MIF'AL-/MIF'AL-) §85 Patterns of Nouns of Instance (FA'LAT-) and Manner (FI'LAT-) §86 Optative and Assertory Uses of the Perfect

Lesson Thirty-Eight  
§87 Quadriliteral and Reduplicative Verbs (FA'LA and FAL-FALA) §88 Impersonal Passives §89 The Mā...Min Clause

Lesson Thirty-Nine  
§90 Higher Numbers §91 Numerals and the Abjad System

Lesson Forty  
§92 Ordinal Numbers §93 Fractions §94 Distributives §95 The Islamic Calendar

Supplementary Readings

Appendix A: Broken-Plural Types Classed by Singular  
Locator Index for Broken-Plural Types

Appendix B: The Conjugation of Weak- läm, Hollow and Doubled Verbs

Appendix C: Synopses of the Increased Forms

Appendix D: Koranic Orthography

Appendix E: Koranic Marks of Periodization

Appendix F: Pausal Forms

Appendix G: Seats of the Hamza

Appendix H: The Syro-Mesopotamian Months and Days of the Week

Appendix I: Summary of Verbal Syntax

Appendix J: Mandatory Phonetic Changes

English-Arabic Vocabulary

Arabic-English Vocabulary

Index of F'AL Patterns

General Index
Preface

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

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

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

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

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

More importantly for our purposes, the Koran established an unchanging norm for the Arabic language. There are, of course, certain lexical and syntactic features of Koranic Arabic that became obsolete in time, and the standardization of the language at the hands of the philologists of the eighth and ninth centuries emphasized certain extr Koranic features of the old Arabian poetic kūnān 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”
- $t$ as in “ten”
- $d$ as in “den”
- $k$ as in “kit”
- $f$ as in “fan”
- $s$ as in “sun”
- $z$ as in “zoo”
- $j$ as in “judge”
- $h$ as in “hat”
- $m$ as in “moon”
- $n$ as in “noon”
- $w$ as in “wet”
- $y$ as in “yet”

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.
- $g$ 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 allāh- (‘God’) when it is preceded by the vowel a or u.

r an alveolar flap as in Italian or Spanish—never the constriction of American English. Doubled rr is a roll like the rr of Spanish.

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

a (short a) in an ordinary (front) environment pronounced similarly to the a in “cat”; in a velar or back environment, i.e., when in the same syllable as any of the velarized consonants (d, j, s, z), r or any of the guttural consonants (b, x, q, ɣ, ǧ), short a is more like the o in “cop.”

ā (long a) in ordinary environments pronounced like short a but held for a much longer duration, something like the a in “cab” but even longer; in velar and back environments it is like the a in “calm” but longer.

i (short i) pronounced like the i in “bit” in nonvelarized environments; in the vicinity of a velarized consonant it is closer to the i of “bill.”

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

u (short u) between the oo of “boot” and the u of “put”; being a back vowel, it is only marginally affected by velarization but is slightly fronted.

ū (long u) like the oo of “moon”; in velar and back environments it is slightly fronted.

ay is pronounced like the i in “bite”

aw is pronounced like the ow in “cow”

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

ja'altu > ja'-al-tu I made/put
ba'athani > ba'-a-tha-ni he sent me
nabiyunā > na-bi-yu-nā our prophet
yaktubūnahā > yak-tu-bū-na-hā they write it
waldakinahunna > wa-lā-kīna-hun-na but they (fem.)

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

bismi llāhi > bis-mīl-lā-hi in the name of God
li-mrā'atīn > lim-ra'-a-tīn for a woman
mi-nā l'ardi > mi-nal'-ar-di from the earth
fi l'-ardi > fil'-ar-di on the earth

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

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

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

\[
\begin{array}{lcl}
\text{\textit{darabatnä}} & \rightarrow & \text{\textit{da-ra\-'bat-nä}} (-\text{bat-} \text{ is closed}) \\
\text{\textit{yaqulannaka}} & \rightarrow & \text{\textit{yaq-tu\-'lan-na-ka}} (-\text{lan-} \text{ is closed}) \\
\text{\textit{yaqulānī}} & \rightarrow & \text{\textit{yaq-tu\-'lānī}} (-\text{lā-} \text{ is long}) \\
\text{\textit{madinātuhum}} & \rightarrow & \text{\textit{ma\-'di\-'na-tu-hum}} (-\text{dtl-} \text{ is long})
\end{array}
\]

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.

\[
\begin{array}{lcl}
\text{\textit{darabahum}} & \rightarrow & \text{\textit{\textacute{d}a-ra\-'ba-hum}} \\
\text{\textit{yaqulunl}} & \rightarrow & \text{\textit{yaq-tu\-'lu-nl}} \\
\text{\textit{madinatu\textit{h}um}} & \rightarrow & \text{\textit{ma\-'di\-'nu-tu-hum}}
\end{array}
\]

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

\[
\begin{array}{lcl}
\text{\textit{\textacute{d}arabahum}} & \rightarrow & \text{\textit{\textacute{d}a\-'ra\-'ba-hum}} \\
\text{\textit{yaqulun}} & \rightarrow & \text{\textit{yaq-tu\-'lu-nl}} \\
\text{\textit{madinatu\textit{h}um}} & \rightarrow & \text{\textit{ma\-'di\-'nu-tu-hum}}
\end{array}
\]

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>*\textit{\text acute{a}lif}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>\textit{bā'}</td>
<td>\textit{b}</td>
<td>\textit{b̄}</td>
<td>\textit{b̄}</td>
<td></td>
<td></td>
</tr>
<tr>
<td>\textit{tā'}</td>
<td>\textit{t}</td>
<td>\textit{t̄}</td>
<td>\textit{t̄}</td>
<td></td>
<td></td>
</tr>
<tr>
<td>\textit{θā'}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>\textit{ṯām}</td>
<td>\textit{j}</td>
<td>\textit{j̡}</td>
<td>\textit{j̡}</td>
<td></td>
<td></td>
</tr>
<tr>
<td>\textit{ha'}</td>
<td>\textit{ḥ}</td>
<td>\textit{ḥ̣}</td>
<td>\textit{ḥ̣}</td>
<td>\textit{ḥ̣}</td>
<td></td>
</tr>
<tr>
<td>\textit{xā'}</td>
<td>\textit{x̣}</td>
<td>\textit{x̣}</td>
<td>\textit{x̣}</td>
<td>\textit{x̣}</td>
<td></td>
</tr>
<tr>
<td>*\textit{dāl}</td>
<td>\textit{d}</td>
<td>\textit{ḍ}</td>
<td>\textit{ḍ}</td>
<td>\textit{ḍ}</td>
<td></td>
</tr>
<tr>
<td>*\textit{bāl}</td>
<td>\textit{ḅ}</td>
<td>\textit{ḅ}</td>
<td>\textit{ḅ}</td>
<td>\textit{ḅ}</td>
<td></td>
</tr>
<tr>
<td>*\textit{rā'}</td>
<td>\textit{r}</td>
<td>\textit{ṛ}</td>
<td>\textit{ṛ}</td>
<td>\textit{ṛ}</td>
<td></td>
</tr>
<tr>
<td>*\textit{zāy}</td>
<td>\textit{z}</td>
<td>\textit{ẓ}</td>
<td>\textit{ẓ}</td>
<td>\textit{ẓ}</td>
<td></td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

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

6 The Vowel Signs.

6.1 The short vowels and the sign of quiescence:

1. fatḥa, the sign for a, is a short diagonal stroke placed over the consonant it follows in pronunciation, as in ﺖکَﺎَبَا kataba and ﻓِﺙَرَاجِ ا xaraja.

2. kasra, the sign for i, is the same diagonal stroke placed under the consonant it follows in pronunciation, as in ﻣَﻴْنَا min and ﻣَﻴْنَ bīhi.

3. damma, the sign for u, is a small waw placed over the consonant it follows in pronunciation, as in ﻴَنَُبَعُ katabtu and ﺖرَاجِ ا rajulu.

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

6.2 The long vowel signs are as follows:

1. ā is indicated by fatḥa plus alif, as in ﺖکَﺎَبَا and ﻓِﺙَرَاجِ ا qāma. Note that ā is often, especially in the Koran, written defectively as “dagger alif” above the consonant, as in ﻳَلَّاٰلَٰ ollāh and ﺍَلَٰكِرَ ﻢُبَرَٰعٰ ibrāhimu.

2. i is indicated by kasra plus yā’, as in ﺖکَﺎَبَا and ﻓِﺙَرَاجِ ا din-

3. ā is indicated by damma plus waw, as in ﻴَنَُبَعُ rasūl- and ﻴَنَُبَعُ thām-

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

Additional Combinations and Signs

The only two-letter combination to have a separate form in the alphabet is the combination lām + 'alif. The initial lām+mim combination is conventionally written l and should not be confused with mim + lām (لم).
INTRODUCTION TO KORANIC ARABIC

(1) ay is indicated by fatha plus yā', as in لَمْ يَرُنُّ اَيْنَ 'ayna

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

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

6.5 Alif maqsūra. The alif maqsūra, also called alif bi-ṣūratī l-yaʾ (alif masquerading as yaʾ), occurs word-finally only. Written like a yaʾ, it is pronounced exactly like a lengthening alif, as in al-maʾnā and رَمَّاهُ ramāhū. When any enclitic suffix is added to alif bi-ṣūratī l-yaʾ it becomes "tall" alif, as in مَعَانَهِ maʾnā-hū 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 أَلْفَ 'ard- and أَنْ 'an.

But when the vowel is i, the hamza is commonly written beneath the alif, as in إِنْسَانِ 'insan- and إِنْ tāʾ 'aš-.

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

(1) alif, as in سَلَامُ saʾala
(2) wāw, as in سُؤَال suʾāl-
(3) yaʾ without dots, as in رَأْسِ raʾis-
(4) nothing, as in نَسَاء nisāʾ-

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

7.2 Wasla, 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 wasla sign is placed over the alif. E.g., when sentence initial, أَلْفَ 'ardu, but أَلْفَ فِي أَلْفَ 'ardī.

In the vocabularies, words that begin with hamza non-eligible will be indicated by the apostrophe (glottal stop), as اَلْفَ 'ard- and اَنْ 'an-. Words beginning with eligible vowels will be indicated by the absence of the apostrophe, as inِ mraʾat and ibn-. the initial vowel of which is elided, as inِ mini mraʾat- and li-bn-.

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

\[
\begin{array}{ll}
\text{jannat-} & \text{makkat-} \\
\text{sayyid-} & \text{nabī- (nabīyy-)} \\
\text{radda} & \text{nubūwat- (nubūwwat)}
\end{array}
\]

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

\[
\text{'amanā} \quad \text{الآية} \quad \text{al-'āyat-}
\]

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

\[
\begin{array}{ll}
\text{madīnatu} & \text{حَيَاةُ hayātī} \\
\text{madīnata} & \text{حَيَاةُ هُمُ hayātihim}
\end{array}
\]

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) wasla. This sign almost never appears in ordinary texts;
(4) madda, seldom omitted from careful texts;
(5) the dagger alif, normally omitted from the few words in which it occurs. It is seldom omitted from the word allāh- ('God'), for which a special symbol exists in most type fonts;
(6) šadda, occasionally given where ambiguity might otherwise arise.

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

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

\[
\begin{align*}
\text{rajulun} & \quad \text{madinatun} \\
\text{bayun} & \quad \text{imra'atun}
\end{align*}
\]

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

\[
\begin{align*}
\text{rajulin} & \quad \text{madinatin} \\
\text{bayin} & \quad \text{imra'atin}
\end{align*}
\]

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

\[
\begin{align*}
\text{rajulan} & \quad \text{madinatan} \\
\text{baytan} & \quad \text{ma'nān}
\end{align*}
\]

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.

\[
\begin{align*}
\text{al-ma'na} & \quad \text{ma'nān}
\end{align*}
\]

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

\[
\begin{align*}
\text{dunyā} & \quad \text{ʿulā} \\
\text{ʿalā} & \quad \text{ʿalā} \\
\end{align*}
\]

A few of these show state like the previous class:

\[
\begin{align*}
\text{al-ʿaṣā} & \quad \text{ʿaṣān}
\end{align*}
\]
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-lâm 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 lâm with no marking at all and by placing a šadda 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>'اليَضَّنَّ al-'ardu</td>
<td>t          al-tâbûtu</td>
</tr>
<tr>
<td>b البَيْتُ al-baytu</td>
<td>Ө          aθ-tamanu</td>
</tr>
<tr>
<td>j الجِنَّة al-jannatu</td>
<td>d          ad-dunyâ</td>
</tr>
<tr>
<td>h الحَلَّيم al-ḥalîmu</td>
<td>ڭ          ar-ðikru</td>
</tr>
<tr>
<td>x الإِخْبَار al-xabarû</td>
<td>r          ar-rajulu</td>
</tr>
</tbody>
</table>

1 It may be helpful when learning the assimilating consonants to note that they consist of all the “dentals” (all ’s, d’s and th), all the sibilants (all s’s and z’s) and the “liquids” (r, l, n).
INTRODUCTION TO KORANIC ARABIC

ACCUSED CASES ARE IDENTICAL. WHERE THE GENITIVE AND ACCUSATIVE CASES SHARE THE SAME INFECTIONAL ENDING, IT WILL BE REFERRED TO AS THE OBlique case. Nouns classed as diptotes are diptote in the indefinite state only; ALL NOUNS ARE INFLECTED AS TRIPOTES WHEN DEFINITE. The diptote endings are:

<table>
<thead>
<tr>
<th>CASE</th>
<th>INDEFINITE ENDING</th>
<th>EXAMPLE</th>
<th>DEFINITE ENDING</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-ün رجل rajulun</td>
<td>رجل ar-rajuly</td>
<td>-u رجل ar-rajuly</td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>-in رجل rajulin</td>
<td>رجل ar-rajuli</td>
<td>-i رجل ar-rajuli</td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>-an رجل rajulan</td>
<td>رجل ar-rajula</td>
<td>-a رجل ar-rajula</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>في مدينة &quot;fi madinatin&quot;</td>
</tr>
<tr>
<td>من مؤمن &quot;min mu'minin&quot;</td>
</tr>
</tbody>
</table>

(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.

<table>
<thead>
<tr>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>خلق الأرض &quot;xalaqa l-'arda&quot;</td>
</tr>
<tr>
<td>دخل الجنة &quot;daxala l-jannata&quot;</td>
</tr>
</tbody>
</table>

For the alif termination, see Preliminary Matters §8.3.
INTRODUCTION TO KORANIC ARABIC

He entered a city.

He was an apostle.

Muhammad is an apostle.

The man is a believer.

Today

Tonight

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

xaraja he went out (min of), he left (min someplace)
xalqaa he created
daxala he entered
kana he was (takes complement in the accusative)

NOUNS

allahu God (declined with definite case endings)
'ard- (fem.) earth
jannat- garden; paradise
rajul- man, male human being
rasul- messenger, apostle
madinat- city, town
mu'min- believer (in the religious sense)
nabi- prophet

OTHERS

'Inna (+ acc.) this word, a sentence-head particle, must be followed by a noun or enclitic pronoun (see §15), introduces a nominal clause; it is usually best left untranslated.

Inna 'ayna where?

Min(a)+ (gen.) from, among, of (in a partitive sense)

Fi (+ gen.) in

Wa-(proclitic) and

PROPER NAMES

'ahmadu Ahmad
muhammad- Muhammad
mussa (invariable) Moses

Exercises

(a) Vocalize, then read and translate:

(b) Give the Arabic for the following:

---

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

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

3Note that proper names may be diptote ('ahmadu), triptote (muhammadun) or invariable (mussa). Triptote proper names, like muhammadun, behave grammatically like indefinite nouns; semantically, however, they are definite.
INTRODUCTION TO KORANIC ARABIC

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,' 'ubn- 'ear,' yad- 'hand,' etc.
(4) most, but not all, singular nouns ending in i, like madinat- 'city,' laylat- 'night,' etc.
(5) collective nouns, like 'arab- 'Arabs,' as well as many plurals when treated as collective.

In general, nouns that do not fall into one of these categories are masculine—with the exception of a very few nouns with no external indication of grammatical femininity that are feminine by convention, such as 'ard- 'earth' and şams- '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.

\[
\text{ملك كبير} \quad \text{malikun kabirun} \quad \text{a great king}
\]

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

\[
\text{الملك الكبير} \quad \text{al-maliku l-kabiru} \quad \text{the great king}
\]

\[
\text{من الملك الكبير} \quad \text{mina l-maliki l-kabiri} \quad \text{from the great king}
\]

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

\[
\text{مدينة كبيرة} \quad \text{madinatun kabiratun} \quad \text{a great city}
\]

\[
\text{المدينة الكبيرة} \quad \text{al-madinatu l-kabiratu} \quad \text{the great city}
\]

\[
\text{في مدينة صغيرة} \quad \text{fi madinatin šāğiratin} \quad \text{in a small city}
\]

\[
\text{في المدينة الصغيرة} \quad \text{fi l-madinati š-šāğirati} \quad \text{in the small city}
\]

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.

\[
\text{الملك كبير} \quad \text{al-maliku / kabirun} \quad \text{The king is great.}
\]

\[
\text{الناما كبيرة} \quad \text{‘inna l-madinata / kabiratun} \quad \text{The city is large.}
\]

\[
\text{كان الملك كبيرا} \quad \text{kāna l-maliku kabiran} \quad \text{The king was great.}
\]

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.

\[
\text{في المدينة رجل} \quad \text{fi l-madinati rajulun} \quad \text{There is a man in the city.}
\]

Such sentences are almost always introduced by the sentence-head particle ‘\(inna\), which will put the subject into the accusative case.

\[
\text{ان في المدينة ضيأ كبيرا} \quad \text{‘inna fi l-madinati nabiyan kabirun} \quad \text{There is a great prophet in the city.}
\]

\[
\text{ان في البيت امراة كبيرة} \quad \text{‘inna fi l-bayti mra’atan kabiratan} \quad \text{There is an old woman in the house.}
\]

6 The Preposition \(li\). The preposition \(li\) (“to, for”) is proclitic, i.e., it is attached directly to the following word. Like all prepositions it takes the genitive case.

\[
\text{ الرجل} \quad \text{li-rajul} \quad \text{to/a man}
\]

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

\[
\text{المرأة} \quad \text{li-mra’ain} \quad \text{to/a woman}
\]

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

\[
\text{البنت} \quad \text{lil-binti} \quad \text{to/a girl}
\]

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

\[
\text{ليلة (الليلة)} \quad \text{li-laylatin} \quad \text{for a night}
\]

\[
\text{ليلة (الليلة)} \quad \text{lil-laylati} \quad \text{for the night}
\]

When the word \(allāhu\) is preceded by \(li\), it is treated similarly.

\[
\text{الله} \quad \text{li-llahi} \quad \text{to/for God}
\]
6.1 As Arabic has no verb ‘to have,’ li- is commonly used to express possession in the following manner:

\[
\text{The earth is God's.}\]

\[
\text{The garden belongs to the woman.}\]

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

\[
\text{The man has a daughter.}\]

\[
\text{The woman has a child.}\]

**Vocabulary**

**Nouns**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمِّة  (المرأة)</td>
<td>woman; wife (with the definite article this word becomes الامرأة al-mar'at-)</td>
</tr>
<tr>
<td>بنت</td>
<td>(f.) girl; daughter</td>
</tr>
<tr>
<td>حديقة</td>
<td>garden</td>
</tr>
<tr>
<td>عين</td>
<td>(f.) eye; spring</td>
</tr>
<tr>
<td>ليل/ليلة</td>
<td>night (time); laylat- night (one night); al-laylatat- tonight</td>
</tr>
<tr>
<td>ولد</td>
<td>boy, child</td>
</tr>
<tr>
<td>يد</td>
<td>(f.) hand, arm</td>
</tr>
</tbody>
</table>

**Adjectives**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>صغير</td>
<td>small, little; young</td>
</tr>
<tr>
<td>قريب (من)</td>
<td>close, near, nearby (+min to)</td>
</tr>
<tr>
<td>كبير</td>
<td>big, large; old; great</td>
</tr>
</tbody>
</table>

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

**Others**

حَنَّا (invariable) here

1 lī- (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:

1. العين الكبيرة قريبة من المدينة. 6. البنت الكبيرة في المدينة.
2. البنت الصغيرة قريبة من المرأة. 7. ان الأرض كبيرة.
3. خرج الولد الصغير من المدينة اليوم. 8. المرأة في المدينة الليلة.
4. ان الحديقة الصغيرة قريبة من هنا. 9. للجنة لل الزمن.
5. ان في الحديقة الكبيرة عيناً صغيرة. 10. للرجل البنت صغيرة.

(c) Translate into Arabic:

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

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

1 Another, but rare, possibility for reading this string is baytu malikin kabirun, where baytu malikin is taken as an indefinite construct forming a “compound noun” meaning ‘king-house, royal residence’ and modified by the indefinite adjective kabirun. Such “compound nouns” are exceedingly rare in Arabic.
INTRODUCTION TO KORANIC ARABIC

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

في بيت الملك الكبير ُfl bayti l-maliki l- kabiri  in the king’s great house or in the great king’s house

Vocabulary

VERBS

ذهب ُdahaba he went
وجد ُwajada he found

NOUNS

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

ADJECTIVES

جميل ُjamīl- handsome, beautiful
عظيم ُ‘ażim- great, huge, magnificent

OTHERS

الإلى ُ’ilā (+ genitive) to (generally implies motion or direction toward)

LESSON THREE

حرف 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. God’s earth
2. a prophet’s city
3. the apostle’s book
4. Muhammad’s child
5. for the king’s wife

(b) Give the Arabic:

1. 4. بيت ملك
2. 5. راب البيت
3. 6. لون الرجال
4. 7. ابن الرجل
5. 8. ابن الرجل

(c) Translate into English:

1. خرج الشيخ المدينة الكبير من بيت المرأة الجميلة.
2. ذهب ابن الرجل إلى مكة الملك العظيمة اليوم.
3. كان كتاب الرسول في بيت الملك.
4. وجد الشيخ الكبير كتاب الولد الصغير في البيت.
5. كان اسم ابن الرجل مهدأ.
6. دخل الرجل بيت ابن الملك.
7. ذهب إلى بيت المرأة العظيمة الليلة.
8. ان كتاب الرسول لليوم.
9. وجدت الفتى إمرأة جميلة قريبة من الين.

(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.
Lesson Four

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

<table>
<thead>
<tr>
<th>NOMINATIVE</th>
<th>-āni</th>
</tr>
</thead>
<tbody>
<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 -āni.

rajul- > rajulāni two men (nom.)
mar’at > mar’atāni the two women (nom.)

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

min rajulayni from two men
wajada mra’atayni He found two women.

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

imra’atā l-maliki the king’s two wives (nom.)
li-mra’atay ‘ahmada for Ahmad’s two wives
li-mra’atayi l-maliki for the king’s two wives
8.3 Adjectival agreement with the dual is formed completely according to the rule for adjectives.

**raju'ānī** kabīrānī two great men (nom.)

min raju'aynī kabīrāyṇī from two great men

wajada mra'ataynī jamīlaataynī 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>-āna</td>
<td>mu'mīnānā</td>
<td>al-mu'mīnānā</td>
</tr>
<tr>
<td>obl.</td>
<td>-īna</td>
<td>mu'mīnānā</td>
<td>al-mu'mīnānā</td>
</tr>
</tbody>
</table>

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

mu'mīnā makkata the believers of Mecca

mu'mīnū l-madinatī the believers of the city

li-mu'mīnī makkata for the believers of Mecca

li-mu'mīnī l-madinatī for the believers of the city

9.3 The sound feminine plural is formed by dropping the -a-ending of words that end in tā’ marbūṭa 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.

**STATE** | **CASE** | **SUFFIX** | **EXAMPLE**
--- | --- | --- | ---
indefinite | nominative | -ātun | jannātun
indefinite | oblique | -āt | jannāt

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.

mu'mīnūtī l-madinatī the faithful women of the city

fi jannātī l-arḍī in the gardens of the earth

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>rajul-</td>
<td>rjal-</td>
</tr>
<tr>
<td>rasūl-</td>
<td>rsl-</td>
</tr>
<tr>
<td>madīnayn</td>
<td>madīn-</td>
</tr>
<tr>
<td>kītāb-</td>
<td>kūtb-</td>
</tr>
<tr>
<td>'ayn-</td>
<td>'yān-</td>
</tr>
<tr>
<td>rabb-</td>
<td>'arbāb-</td>
</tr>
<tr>
<td>malik-</td>
<td>mulāk-</td>
</tr>
<tr>
<td>šayx-</td>
<td>šuyx-</td>
</tr>
<tr>
<td>kibār-</td>
<td>kibār-</td>
</tr>
<tr>
<td>wālād-</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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>XiXaX</td>
<td>XuXuX</td>
</tr>
<tr>
<td>rijaal</td>
<td>mudun-</td>
</tr>
<tr>
<td>kibar</td>
<td>kutub-</td>
</tr>
</tbody>
</table>

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 trilateral, root system is the distinguishing characteristic of Semitic languages in general and of Arabic in particular. Nouns and verbs in Arabic behave in predictable fashions according to set patterns of vowels superimposed onto the trilateral roots. Thus, extracting the consonants from *malik-* as *m-l-k*, one can say that the word belongs to the trilateral radical *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,’ *milik-* ‘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 (tripotite) following the third radical consonant. A shorthand way of expressing the same thing would be to give the vocalic pattern as C1aC2iC3u, where C1 stands for any first radical, C2 for the second, and C3 for the third. This device is convenient and will be used occasionally in this book; unfortunately it cannot be pronounced. In order to have a “dummy” root to stand for any series of three consonants, the Arabic grammarians settled upon the root *F'L*, meaning 'to do'; thus, *malikun* is said to be on the pattern *FA'LUN*, and its plural *mulikun* on the pattern *FU'LUN*.

The four plural patterns introduced in this lesson are (1) *FI'ALUN*, (2) *FU'ULUN*, (3) *FU'ULUN*, and (4) *'AP'ALUN*. The tripotite ending of these four tells us that any and all plurals on these patterns are tripotite. The plural of *nabityun*, *nabitya'u*, is on the pattern *'AP'ILA'U*, a dipotite pattern; this means that all plurals on this pattern are dipotite, as *wallityun* ‘friend’ with its plural *'awliya'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.¹

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>anbnun</td>
<td>abna'</td>
</tr>
<tr>
<td>isam</td>
<td>asma'</td>
</tr>
<tr>
<td>asamin</td>
<td>asam</td>
</tr>
<tr>
<td>nisun</td>
<td>nisau</td>
</tr>
<tr>
<td>buyun</td>
<td>buyunu</td>
</tr>
<tr>
<td>jannatun</td>
<td>jannan</td>
</tr>
<tr>
<td>hadiqun</td>
<td>hadi'iqu</td>
</tr>
<tr>
<td>rijeal</td>
<td>ijab</td>
</tr>
<tr>
<td>rusalem</td>
<td>rulas</td>
</tr>
<tr>
<td>shuyun</td>
<td>shuyun</td>
</tr>
<tr>
<td>sigar</td>
<td>sigar</td>
</tr>
</tbody>
</table>

Vocabulary

- 'ayr- pl 'ayrat- sign, token; verse of the Koran
- balika (invariable) that (masc. sing. demonstrative)
- xayr- good, a good thing

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

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

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

---

22

23
INTRODUCTION TO KORANIC ARABIC

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:

LESSON FOUR

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 (kānā) 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.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
<th>Agreement</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sing.</td>
<td>masc. sing.</td>
<td>strict</td>
<td>Rajulun kabirun</td>
</tr>
<tr>
<td>dual</td>
<td>masc. dual</td>
<td>strict</td>
<td>Rajulun kabirani</td>
</tr>
<tr>
<td>sound masc. pl</td>
<td>sound masc. pl</td>
<td>strict</td>
<td>Mu'mīnān muṣliṣānā</td>
</tr>
<tr>
<td>broken pl.</td>
<td>broken pl.</td>
<td>by sense</td>
<td>Mu'mīnān kibārun</td>
</tr>
<tr>
<td>sound masc. pl</td>
<td>broken pl.</td>
<td>strict</td>
<td>Rajālun kibārun</td>
</tr>
<tr>
<td>broken pl.</td>
<td>sound masc. pl</td>
<td>by sense</td>
<td>Rajālun muṣliṣānā</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
<th>Agreement</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sing.</td>
<td>masc. sing.</td>
<td>strict</td>
<td>Rajulun kabirun</td>
</tr>
<tr>
<td>dual</td>
<td>masc. dual</td>
<td>strict</td>
<td>Rajulun kabirani</td>
</tr>
<tr>
<td>sound masc. pl</td>
<td>sound masc. pl</td>
<td>strict</td>
<td>Mu'mīnān muṣliṣānā</td>
</tr>
<tr>
<td>broken pl.</td>
<td>broken pl.</td>
<td>by sense</td>
<td>Mu'mīnān kibārun</td>
</tr>
<tr>
<td>sound masc. pl</td>
<td>broken pl.</td>
<td>strict</td>
<td>Rajālun kibārun</td>
</tr>
<tr>
<td>broken pl.</td>
<td>sound masc. pl</td>
<td>by sense</td>
<td>Rajālun muṣliṣānā</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
<th>Agreement</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sing.</td>
<td>masc. sing.</td>
<td>strict</td>
<td>Rajulun kabirun</td>
</tr>
<tr>
<td>dual</td>
<td>masc. dual</td>
<td>strict</td>
<td>Rajulun kabirani</td>
</tr>
<tr>
<td>sound masc. pl</td>
<td>sound masc. pl</td>
<td>strict</td>
<td>Mu'mīnān muṣliṣānā</td>
</tr>
<tr>
<td>broken pl.</td>
<td>broken pl.</td>
<td>by sense</td>
<td>Mu'mīnān kibārun</td>
</tr>
<tr>
<td>sound masc. pl</td>
<td>broken pl.</td>
<td>strict</td>
<td>Rajālun kibārun</td>
</tr>
<tr>
<td>broken pl.</td>
<td>sound masc. pl</td>
<td>by sense</td>
<td>Rajālun muṣliṣānā</td>
</tr>
</tbody>
</table>

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

1 A broken plural adjective or a feminine plural adjective may also be found with a broken plural noun, i.e., Mu'mīnān kibārun and Mu'mīnān kabārun are both possible, though uncommon, constructions.

2 When neither noun nor adjective has a broken plural.

3 Such a combination is exceedingly rare. Stylistically the construct phrase kibārun l-mu'mīnāna would be preferred.

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

Anna Shixmadina
I am the city elder.

huwa walladun
He is a small boy.

humina l-madinati
They are from the city.

humu š-šuyūxu
They are the elders.

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

Anna 'abda llahi
The servant of God is
huwa l-muxlišu
the sincere one.

Such a construction, literally "the servant of God, he is the sincere one," avoids the ambiguity of 'inna 'abda llahi l-muxliša ('the devoted servant of God'), where l-muxliša would be an attributive adjective agreeing with 'abda llahi.

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. 'ašābi'u
finger
amr- pl 'awāmiru order, command; bi-'amri (+ construct) at the order of
insán- (no plural) human being, person, man
rahlīn- The Merciful (attribute of God)
fin- mud, clay
'adāw- pl 'a'dā'- enemy
PREPOSITIONS

bayna (+ gen.) between, among (note the construction bayna X wa-bayna Y ‘between X and Y’)
‘alā (+ gen.) on, onto; against; over

OTHERS

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

PROPER NAMES

'ādāmu Adam
'īblīsu Iblis, the Islamic proper name for Satan

Exercises

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

1. beautiful name
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 only)

(b) Vocalize, read and translate:

1. خلق الله آدم من طين الأرض
2. سجَّد الملائكة لآدم إلا إبليس وهو لليأسان عدُر
3. أن قلب المؤمن بين اصبعين من اصابع الرحمن
4. أهو من المؤمنين برسول الله

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

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-baytā He entered (has entered) the house.

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

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

13.1 To form the perfect inflectional stem, the final -a is removed from the 3rd masc. sing. form to give a stem of fa‘al-ifa‘il-ifa‘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></td>
<td>f</td>
<td>-at</td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>-a-tumā</td>
</tr>
<tr>
<td></td>
<td>2 m</td>
<td>-tumā</td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>-tumā</td>
</tr>
</tbody>
</table>

Remarks:

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

(2) The only endings that are consonant-final and thus require prosthetic vowels before elidable alif are the 3rd fem. sing. and 2nd masc. pl., as in daxalātī l-baytā "she entered the house" and daxaltumūnī l-baytā "you (pl) entered the house."

(3) When followed by an enclitic pronoun, the 2nd masc. pl. ending -tum becomes -tumū, as in daxaltumūhū "you entered it" (see §15).

(4) The 2nd dual is of common gender; there is no 1st dual—the plural is used instead.

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

(1) "sound," verbs that consist of three radical consonants, none of which is w or y. This inflection will be introduced immediately below.
(2) "hollow" (C2w/y, §18), verbs whose second radical consonant is w or y.
(3) "weak-lām" (C3w/y, §20), verbs whose third radical consonant is w or y.
(4) "geminate" or "doubled" (§22), those verbs whose second and third radical consonants are identical.

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

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>Nazala</td>
<td>Nazalā</td>
<td>Nazalā</td>
</tr>
<tr>
<td>f</td>
<td>Nazalāt(i)</td>
<td>Nazalāt</td>
<td>Nazalān</td>
</tr>
<tr>
<td>2 m</td>
<td>Nazalā</td>
<td>Nazalām</td>
<td>Nazalām(u)</td>
</tr>
<tr>
<td>f</td>
<td>Nazalti</td>
<td>Nazaltā</td>
<td>Nazaltunna</td>
</tr>
<tr>
<td>1 c</td>
<td>Nazaltu</td>
<td>Nazaltū</td>
<td>Nazalnā</td>
</tr>
</tbody>
</table>

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

(1) "sound," verbs that consist of three radical consonants, none of which is w or y. This inflection will be introduced immediately below.
(2) "hollow" (C2w/y, §18), verbs whose second radical consonant is w or y.
(3) "weak-lām" (C3w/y, §20), verbs whose third radical consonant is w or y.
(4) "geminate" or "doubled" (§22), those verbs whose second and third radical consonants are identical.

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

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>Nazala</td>
<td>Nazalā</td>
<td>Nazalā</td>
</tr>
<tr>
<td>f</td>
<td>Nazalāt(i)</td>
<td>Nazalāt</td>
<td>Nazalān</td>
</tr>
<tr>
<td>2 m</td>
<td>Nazalā</td>
<td>Nazalām</td>
<td>Nazalām(u)</td>
</tr>
<tr>
<td>f</td>
<td>Nazalti</td>
<td>Nazaltā</td>
<td>Nazaltunna</td>
</tr>
<tr>
<td>1 c</td>
<td>Nazaltu</td>
<td>Nazaltū</td>
<td>Nazalnā</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

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

ما سمع mā samī'a
He has not heard.

ما دخلنا mā daxalnā
We have not entered.

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

قد دخل البيت qad daxala l-bayta
He did enter / has entered / has already entered the house.

قد ذهب la-qad bahaba
He did go / has really gone / has already gone.

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

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

ذهب الرجل bahaba r-rajulu The man went.
ذهب الرجال bahaba r-rajula The men went.
خرجت المرأة xarajatī l-mar'atu The woman went out.
خرجت النساء xarajatī 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.

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

قد كان لكم آية qad kāna lakum 'āyata
There was a sign for you.

The bedouins said.

The Children of Israel believed in him.

The 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 الرجال ذهب ان الرجال ذهبا
in'na r-rajula dhababa The man went.
in'na r-rajula n-dhababā The man went.

in'na r-rajulañí dhababā The men went.
in'na r-rajulañí s-dhababā The men went.

in'na l-mar'ata dhababat The woman went.
in'na l-mar'atañí dhababat The women went.

in'na l-mar'atañí s-dhababat The women went.

in'na n-nisā'a dhababna 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 an ā'adātīqā kānāt The gardens were near here.

Vocabulary

VERBS
INTRODUCTION TO KORANIC ARABIC

Exercises

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

1. they (2 m) heard
2. they (2 f) were
3. you (m s) left
4. you (m pl) created
5. they (f) found
6. they bowed down
7. they (2 m) heard
8. you (m s) left
9. she said
10. I went
11. you (2 m) entered
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 الأزد
2. ذهب الرجلان
3. كانت المريتان
4. سجعت الساحات
5. قال الشيخ
6. فإن النبي
7. وجد الأثواب
8. لا يدأ
9. سمع الرجل
10. صار إليه
11. كان المهنون
12. ذهب الركاب

(c) Vocalize, read and translate:

1. منعم العباد الصالحين
2. خرجت المرأة
3. خرجت من دين الله
4. قال Hz. كفرنا
5. دخل إلى النبي
6. كان أبيض
7. النبي
8. دخل النبي

(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

إممهم صالحين من عباد الله

NOUNS AND ADJECTIVES

آخر 'akhir- last, final; end
خير xayar- better (min than), occurs in this meaning almost exclusively as a predicate, never as an attributive adjective; xayar- is a noun and does not agree in gender and number as an adjective would
دين/اديان din/ pl 'adayn- religion; yawmu d-dini day of judgment, doomsday
صالح salih- pl 'lina pious
غني/اغنياء ganey- pl 'ağniyad' u rich
فقر/فقراء faqir- pl faqarad' u poor
قول/ألواح qawl- pl 'aqwâl- voice, words, speech
كاذب kafir- pl 'īnā/kuffâr- unbeliever, infidel
كفر kufr- infidelity, unbelief

OTHERS

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

PROPER NAMES

جبريل jibrilu Gabriel
لوط luṭ- Lot
نوح nūh- Noah
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>-ha</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>-il-/yal-ya</td>
<td>-nā</td>
</tr>
</tbody>
</table>

Uses of the enclitic pronouns:

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

<table>
<thead>
<tr>
<th>Kitāb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kitāb-u-hu</td>
<td>his book</td>
</tr>
<tr>
<td>Kitāb-u-ha</td>
<td>her book</td>
</tr>
<tr>
<td>Kitāb-u-ka</td>
<td>your (m s) book</td>
</tr>
<tr>
<td>Kitāb-u-ki</td>
<td>your (f s) book</td>
</tr>
<tr>
<td>Kitāb-i</td>
<td>my book</td>
</tr>
<tr>
<td>Kitāb-u-humā</td>
<td>their (dual) book</td>
</tr>
<tr>
<td>Kitāb-u-kumā</td>
<td>your (dual) book</td>
</tr>
<tr>
<td>Kitāb-u-hum</td>
<td>their (m pl) book</td>
</tr>
<tr>
<td>Kitāb-u-hunna</td>
<td>their (f pl) book</td>
</tr>
<tr>
<td>Kitāb-u-kum</td>
<td>your (m pl) book</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

 kitābu-kunna 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.

 kitābuhu his book (nom.)
 kitābahu his book (acc.)
 kitābihi his book (gen.)
 kitābahu his two books (nom.)
 kitābayhi his two books (obl.)

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

 baytuhumu l-kabiru their big house
 baytukumu 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.

 bayti kabirun My house is large.
 baytiya (or bayti) 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, اني

'm innt and اني 'innâni. Similarly, when the 1st-person plural enclitic -nā follows 'inna, it gives ِب 'inna and انا 'innanâ. All others are predictably formed.

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

'amara-nl he ordered me
'amarū-ka they ordered you
'amaru-ki I ordered you (f)
'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 -tumī— before any pronominal enclitic, as

'amartumāni you (pl) ordered me

Remember that the otiose alif of the 3rd masc. pl. verb is dropped before the addition of any enclitic ( امرتو 'amarū > امرتو 'amarānt).

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

 minītī 'anītī fiya flya bi
 minha 'anhu fihī bihi

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

 'alayya li, liya
 'alayka ldk laka
 'alayhi lhu lahu
 'alayhā lgh lghā
16 Kull-. The noun kull- ('totality, whole') functions as "every" and "all." When followed by an indefinite singular noun in construct, it means "every."

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

Vocabulary

VERBS

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

NOUNS

'ud(u)n- (f) pl 'âdân- ear
'anf- pl 'ânâf/- 'unîf- nose

LESSON SEVEN

1. lamma when (+ perf.)
2. ma'a (prep.) with
3. 'an (prep.) away from, out of (the various meanings of this highly idiomatic preposition are best learned along with the nouns and verbs which it occurs)

Exercises

(a) Read and translate:

(Exercises continued on page 43)

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

42
INTRODUCTION TO KORANIC ARABIC

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

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

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></th>
<th>SING</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>hādā</td>
<td>hādāni</td>
<td>hādāni</td>
</tr>
<tr>
<td>nom.</td>
<td>haydān</td>
<td>haydān</td>
<td>haydāni</td>
</tr>
<tr>
<td>obl.</td>
<td>hādayni</td>
<td>hādayni</td>
<td>hādayni</td>
</tr>
<tr>
<td>fem.</td>
<td>hābihi</td>
<td>hātāni</td>
<td>hātāni</td>
</tr>
<tr>
<td>obl.</td>
<td>hātāni</td>
<td>hātāni</td>
<td>hātāni</td>
</tr>
</tbody>
</table>

The far demonstratives are:

<table>
<thead>
<tr>
<th></th>
<th>SING</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>balika</td>
<td>balika</td>
<td>balika</td>
</tr>
<tr>
<td>nom.</td>
<td>bālikā</td>
<td>bālikā</td>
<td>bālikā</td>
</tr>
<tr>
<td>obl.</td>
<td>bālikā</td>
<td>bālikā</td>
<td>bālikā</td>
</tr>
<tr>
<td>fem.</td>
<td>tilka</td>
<td>tānika</td>
<td>tānika</td>
</tr>
<tr>
<td>obl.</td>
<td>tānika</td>
<td>tānika</td>
<td>tānika</td>
</tr>
</tbody>
</table>

REMARKS:

1. Only the dual forms are subject to inflection; all others are indeclinable.
2. The wāw in 'ula'ika is otiose and does not indicate a long ā.
17.2 As pronouns, the demonstratives agree in gender and number by deflected agreement with the words to which they refer.

例:  

<table>
<thead>
<tr>
<th></th>
<th>مهذة هواها النبی</th>
<th>This is the prophet.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>تکل آیات الله</td>
<td>Those are God's signs.</td>
</tr>
<tr>
<td></td>
<td>یلعاکا همہ الامنون</td>
<td>Those are the believers.</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.

例:  

<table>
<thead>
<tr>
<th></th>
<th>هاذا اليوم</th>
<th>this day</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>فی هذیة المدينة</td>
<td>in this city</td>
</tr>
<tr>
<td></td>
<td>تاکل الانیات</td>
<td>those signs</td>
</tr>
<tr>
<td></td>
<td>هیا هیلا</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.

例:  

<table>
<thead>
<tr>
<th></th>
<th>مدينۃ هؤلاء الرجال</th>
<th>the city of these men</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>مدينات ها حاولی</td>
<td>the city of these men</td>
</tr>
</tbody>
</table>

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.

例:  

<table>
<thead>
<tr>
<th></th>
<th>فی مدينة النبي هذة</th>
<th>in this city of the prophet</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>فی مديناتنا هذیه</td>
<td>in this city of ours</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 َا. Thus, from √QWM:

<table>
<thead>
<tr>
<th></th>
<th>مامی</th>
<th>یمامی</th>
<th>یمامی</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>قامی</td>
<td>قامی</td>
<td>قامی</td>
</tr>
</tbody>
</table>

And from √SYR:

<table>
<thead>
<tr>
<th></th>
<th>سارا</th>
<th>سارا</th>
<th>سارا</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>قمنا</td>
<td>قمنا</td>
<td>قمنا</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 √QWM (and so also qālalqul- and kānalkun-):

<table>
<thead>
<tr>
<th></th>
<th>سا</th>
<th>سا</th>
<th>سا</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>قمتعما</td>
<td>قمتعما</td>
<td>قمتعما</td>
</tr>
</tbody>
</table>

And from √SYR:

<table>
<thead>
<tr>
<th></th>
<th>سا</th>
<th>سا</th>
<th>سا</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>قمينا</td>
<td>قمينا</td>
<td>قمينا</td>
</tr>
</tbody>
</table>

There are a few exceptional base formations, notably √QWM (ناما "to sleep"), √MWT (مأة "to die"), and √XWF (خفا "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-, mīt- and xīf-.

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

<table>
<thead>
<tr>
<th></th>
<th>جا</th>
<th>جا</th>
<th>جا</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>جا</td>
<td>جا</td>
<td>جا</td>
</tr>
<tr>
<td></td>
<td>جانا</td>
<td>جاَتة</td>
<td>جاَتة</td>
</tr>
<tr>
<td>2 m</td>
<td>جنتا</td>
<td>جنتا</td>
<td>جنتا</td>
</tr>
<tr>
<td></td>
<td>جنتم</td>
<td>جنتم</td>
<td>جنتم</td>
</tr>
</tbody>
</table>
|   | جنتن | جنتن | جنتن | jī’tunna | jī’tunna
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 sadda, as in mittu ("I died"), kunna ("they [f] were"), and kunnâ ("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.

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

لست مؤمنًا lasta mu'minan You are not a believer.

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

الله بريكم 'a-laysa llâhu bi-rab- bikini

Is not God your lord?

Vocabulary

VERBS

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

laysa (las-) not to be (conjugated like a perfect verb, meaning present)
muta (mir-) die

NOUNS AND ADJECTIVES

al-'âxirat- the next world, the life to come
'ulâ'ika those (pl.)
tilka that (fem. sing.)
hayât life
ad-dunyâ (f., noun and adj., indeclinable) this world, this life; al-hayât d-dunyâ this-worldly life, the life of this world
balîka that (masc. sing.)
ålalât- prayer, ritual prayer
qâlit- little (bit); slight, few
kaðir- many, much
matû'at- goods, wares, chattel
maqâm- pl.-ât- place, location, position
hâdâ this (masc. sing.)
hâlîhi this (fem. sing.)
hâlî'â these (pl.)

Exercises

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

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

20 The “Weak-lām” Verb (C₃w/y): Perfect Inflection. Verbs whose third radical is w or y are known as “weak-lām” verbs. They exhibit the following peculiarities in the perfect inflection:

20.1 Verbs with an underlying *fa'awa base (1) change C₃ to alif in the 3rd masc. sing., (2) drop C₃ altogether in the 3rd fem. sing. and dual and in the 3rd masc. pl., where -ā is diphthongized as -aw, and (3) recover the original w with C-endings and the 3rd masc. dual. Thus, from \(\text{D}'W\), 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'awā</td>
</tr>
<tr>
<td>3 f</td>
<td>da'at</td>
<td>da'ātā</td>
</tr>
<tr>
<td>2 m</td>
<td>da'awta</td>
<td>da'awtumā</td>
</tr>
<tr>
<td>2 f</td>
<td>da'awāti</td>
<td>da'awtumā</td>
</tr>
<tr>
<td>1 c</td>
<td>da'awtu</td>
<td>—</td>
</tr>
</tbody>
</table>

20.2 Verbs with an underlying *fa'ayya base (1) change C₃ to alif maqsūra 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 \(\text{Nd}'M\), 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>ramāt</td>
<td>ramatā</td>
</tr>
<tr>
<td>2 m</td>
<td>ramayta</td>
<td>ramaytumā</td>
</tr>
</tbody>
</table>

---

1 */stara*aw “they purchased X (dir. obj.) at the price of (bi-).”
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?
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

1 Lit., “things with which they came.”

---

Note that the three most common forms, masc. sing., fem. sing. and masc. pl., are spelled with one lam; all other forms have two lamms.

The feminine plural relative has alternative forms: allā뜨 and allatas.
INTRODUCTION TO KORANIC ARABIC

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

He who (the one who) heard the command bowed down.

Those (the ones) who heard the prophet's words are the pious.

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

There came from among you apostles who summoned us to God.

I have a child whose name is Musa.

There is a garden in the city in which there is a spring.

Vocabulary

VERBS

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

(da- something) to (someone/someplace, acc.)

dama call, call upon, call out to, summon ('ilā to)

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

(bi- something) at (acc.)

ra'ā see, consider

'afā pardon ('an someone or something)

NOUN

qawm- pl 'aqwām- people, nation, tribe

OTHERS

allati fem. sing. relative pronoun

allātī masc. sing. relative pronoun

al-dīnī masc. pl. relative pronoun

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

ka-dālika thus, likewise

mā (invariable) what? (interrogative pronoun)

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

yā O (vocative particle followed by the nominative case of noun without nunciation, as yā rasūlu "O apostle"); followed by accusative if in construct, as yā rasūla llāhi "O Apostle of God")

PROPER NAMES

müsā (invariable) Jesus

Maryam Mary, Miriam

Exercises

(a) Give the Arabic:

1. the two women who came

2. a man you saw

3. the girl who called me

4. the king for whom you rose

5. you (m pl) who have died

6. the sign that I saw

7. the place from which you (f s) arose

8. you (f pl) who have heard

9. the thing they brought

10. (some) things they brought

11. those who saw

12. I who called them

13. words [indef.] you (m pl) heard

14. the women whom you saw

(b) Vocalize, read and translate:

ا لقد عفنا 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 \\d\ll, underlying perfect *dalala > dalla (“to guide”):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>fem.</td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>dalla</td>
<td>dalla</td>
</tr>
<tr>
<td>3 f</td>
<td>dallat</td>
<td>dallata</td>
</tr>
<tr>
<td>2 m</td>
<td>dalat</td>
<td>dalattum</td>
</tr>
<tr>
<td>2 f</td>
<td>dalati</td>
<td>dalattum</td>
</tr>
<tr>
<td>1 c</td>
<td>dalati</td>
<td>—</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 FA'L-, 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>fem.</td>
<td></td>
</tr>
<tr>
<td>daxilun</td>
<td>daxilani</td>
<td>daxiluna</td>
</tr>
<tr>
<td>daxilatan</td>
<td>daxilatan</td>
<td>daxilatun</td>
</tr>
</tbody>
</table>

---

1 Assume normal word order.
2 Rimah- pl. of rumah- spear.
3 Use indefinite accusative.
4 In Arabic the full verb must be used.
The active participle often functions, like the English present active participle in “-ing,” as a verbal adjective for on-going action, or the durative aspect.

هو ساجد لله

huwa sājīdan li-llāhī He is bowing down to God.

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

كان ساجدا لله

kāna sājīdan li-llāhī 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 أحمد كاتبا

kāna ‘ahmadu kātiban Ahmad was writing or Ahmad was a scribe.

الله خالق كل شيء

allāhu xāliqu kulli šay’ in God is the creator of everything.

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

الله خالق بشرا

allāhu xāliqu bašarān God is going to create a human being.

أني بآخذ من بعدك نبيا

‘ınā bā’iḥun min ba’dika nabiyyan 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 sājīdan, 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 from wajada (“to find”):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>mawjūdun</td>
<td>mawjūdūn</td>
</tr>
<tr>
<td>fem.</td>
<td>mawjūdatun</td>
<td>mawjūdūtun</td>
</tr>
</tbody>
</table>

The passive participle is used in the following ways:

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

شيء مخلوق

šay’un maxlaqun a created thing

الرجل ملؤم

ar-raju lu ma’lūnun The man is cursed.

كان الكتاب مكتوبًا

kāna l-kitābu  maktūban The book was written.

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

شيء ذكر

šay’un mudkūr a thing worth mentioning /a mentionable thing

قول مسأله

qawlu masmā’uν words that are/ought to be heard

(3) substantively:

المُؤكرون

al-ma’yūnun those who are cursed, accursed ones

المذكور من قبل

al-mudkūru min qablū 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 تأهل

qāla qa’lānu Somebody has said...

قال قانون

qāla qa’nānu Some people have said...
The definite cognate subject necessarily refers to a subject already introduced.

فقال القائل: fa-qāla l-qā‘īlu and then the one who was speaking went on to say...

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

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

مات مخلصاً لربه: māta mukhilsan l-rabbihi He died devoted (“as a devoted one”) to his lord.

خرج على النبي كافراً: xaraja 'alā n-nabīyī kāfīran He went out against the prophet as an infidel (“in the manner of an infidel”).

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

رايتهم خارجين من البيت: ra‘aytuhum xarījīna min l-baytī I saw them leaving the house.

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

وجدناهم ساجدين لربهم: wajadnāhum sājdīnā li-rabbihim We found them bowing down to their master.

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

I saw him as he was coming down from the city.
I called out to you as you were coming out of your house.
I called out to you as I was coming out of my house.

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

راأتي وقد خرج من بيته: ra‘ānī wa-qad xaraja min bayti He saw me after he had come out of his house.

Vocabulary

VERBS

ba‘tha send, send forth; resurrect
bakara mention, make mention of, recollect
dalla (*dalala) go astray, get lost
fa‘ala do
hada lead, lead aright

NOUNS

bašar- human being, mankind
mā- pl miyāh- water

OTHERS

ba‘da (+ gen., temporal preposition) after; also min ba‘di + gen.; note especially the adverbial min ba‘du afterwards
inda (+ gen.) with, in the possession of, in the opinion of, in the presence of, in/at the house of (like the French chez, Latin apud); min ‘indi (+ gen.) from among, from the presence/possession of
qabla (+ gen., temporal preposition) before; also min qablī + gen.; (adverbial) min qablū beforehand
J 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 layṣa, with bi-

PROPER NAMES

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

Exercises

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

<table>
<thead>
<tr>
<th>1</th>
<th>12 سن</th>
<th>10 حبل</th>
<th>14 منع</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>6 دخل</td>
<td>11 كتب</td>
<td>3 جمل</td>
</tr>
<tr>
<td>4</td>
<td>8 ذهب</td>
<td>13 كفر</td>
<td>16 رجاء</td>
</tr>
</tbody>
</table>

(b) Vocalize, read and translate:

1. دخلوا النار بامر الله وما هم بخارجين منها
2. قال النبي التي كنت نبيا وأدخ ببين الماء والطين
3. وكأن امر الله مغعل
4. والذى كفر بعد ذلك بالله وملكته وكتبه ورسله وليوم الآخر فقد ضل
5. هذا هو الرسول النبي الذي وجدوه متكباً عندهم في التوراة والإنجيل
6. قال ربك للملكية اني خلق بشراً من طين
7. إن الله في قلوب مباده المسلمين
8. إن ذاهب الى النبي
9. وما كان الملكية ساجدين لاذم قال ابليس انعلمتني لهذا اني له لعدو
10. المولون كرجل واحد
11. كان الرجل نازلا الى العدو فاته رسول بأمر الشيخ
12. ليس هذا مذكرى في الكتب التي رايتها
13. به بعده عند الكفار فهداء
14. أولئك هم الرجال الذين هدوأ الى الماء، ومحن قد ضلنا
15. والله هو الذي خلق من الماء بشرا

(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 (fl) that day.

---

¹Use circumstantial wa-. ²Because 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.

For 

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>hādīn</td>
<td>hādīya</td>
</tr>
<tr>
<td>Acc</td>
<td>hādiyān</td>
<td>hādiyāya</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: *hādiyān* → hādīn and *hādiyīn* → hādīn, where the “weak” vowels u and i cannot maintain a weak consonant between them; the “strong” vowel a does support a weak consonant, so hādiyān and al-hādiyā do not suffer collapse.

The feminites are regularly formed, with -y- for C₃w as well as for C₃y roots: hādiyat-. The masculine plurals suffer the same collapse as the singular: *hādiyāna* → hādīna and *hādiyīna* → hādīna.

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: ‘arādin, ‘asāmin, and ‘ayādin. The indefinite accusative of ‘ayādin has nunation: ‘aydiyan (see Appendix A §11d).

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

\[ \text{dalla} > *\text{dallil} \rightarrow \text{dall} \]

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

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

\[ \text{Qāla (QWL)} > *\text{maqwūl} \rightarrow \text{maqūl} \]

\[ \text{Lāma (LWM)} > *\text{malwūm} \rightarrow \text{malūm} \]

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

\[ \text{Bā‘a (‘sell’ (BY’))} > *\text{mabīl} \rightarrow \text{mabīl} \]

\[ \text{Kalā (‘measure’ (KYL))} > *\text{makyūl} \rightarrow \text{makyūl} \]

(2a) Weak-lām roots: C₃w produces a regular passive participle on the pattern MAF‘UW-.

\[ \text{Da‘ā (DUW)} > *\text{madīw} \rightarrow \text{madīw} \]

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

\[ \text{Hādā (HDY)} > *\text{mahdī} \rightarrow \text{mahdī} \]

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

\[ \text{Dalla (DIL)} > *\text{madīl} \rightarrow \text{madīl} \]

---

1The indefinite accusative of ‘arādin, ‘asāmin, and ‘ayādin are without nuna-
28 Verbal Nouns. Every verb in Arabic has at least one verbal noun, known as a maṣdar, the usage of which is roughly equivalent to the English infinitive or gerund in ‘-ing.’ Many verbal nouns have a concrete meaning as a noun as well as the verbal sense, as xalq- (< xalaqa), which means “creation” as well as “(the act of) creating.” Verbal nouns of the base form of the verb (the only one introduced so far) are not predictable and must be learned as a “principal part” for each and every verb.

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

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

\[
\begin{align*}
\text{أمر} & \quad \text{أمر} \\
\text{ba’θ} & \quad \text{راي} \\
\text{جل} & \quad \text{ramy} \\
\text{خالق} & \quad \text{la’n} \\
\text{xalq} & \quad \text{man} \\
\end{align*}
\]

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

\[
\begin{align*}
\text{xuruj} & \quad \text{رجل} \\
\text{دخول} & \quad \text{سجود} \\
\text{nxurul} & \quad \text{نور} \\
\end{align*}
\]

(3) FI’L-,

\[
\begin{align*}
\text{ذكّر} & \quad \text{فعل} \\
\end{align*}
\]

(4) FU’L(AT)-

\[
\begin{align*}
\text{رواية} & \quad \text{كفر} \\
\end{align*}
\]

(5) FA’L(AT)-

\[
\begin{align*}
\text{ذهاب} & \quad \text{سام} \\
\text{dalāl(at)} & \quad \text{تٌلٌثٌ} \\
\end{align*}
\]

(6) FI’AL(AT)-

\[
\begin{align*}
\text{تٌذٌكٌر} & \quad \text{تٌذٌكٌر} \\
\end{align*}
\]

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

\[
\begin{align*}
\text{منه من الدخول} & \quad \text{ mana’ahu mina d-} \\
\text{هو نظاماً إلى الخروج} & \quad \text{da’awnāhum ilā l-} \\
\text{امرأنا بالسماع} & \quad \text{‘amarūnā bis-samā’i} \\
\end{align*}
\]

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.

\[
\begin{align*}
\text{خلق الله} & \quad \text{xalqu ilāhi} \\
\text{دخل الرجال} & \quad \text{duxūlu r-rijāli} \\
\text{بعد الملك} & \quad \text{ba’θu l-malikī} \\
\end{align*}
\]

God’s creating (creation)

the men’s entering

the king’s sending

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

\[
\begin{align*}
\text{خلق الأرض} & \quad \text{xalqu l-’ardī} \\
\text{دخل البيت} & \quad \text{duxūlu l-bayt} \\
\text{بعد رسول} & \quad \text{ba’θu rasūlīn} \\
\end{align*}
\]

creating the earth

entering the house

sending a messenger

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

\[
\begin{align*}
\text{خلق الله الأرض} & \quad \text{xalqu ilāhi l-’ardā} \\
\end{align*}
\]

God’s creating the earth

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.”
INTRODUCTION TO KORANIC ARABIC

When verbal bially.

The cognate accusative is modified, it usually translates adverbially.

They recollected God.¹

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

They recollected God much/often.

He went out servilely.²

Vocabulary

VERBS

’axad- 'axad- take, seize; take hold (bi- of
sall sa’ala su’dal- ask (‘an about
abd ‘abada ‘ibādat- worship

NOUNS/ADJECTIVES

idnāni (m), idnatāni (f) two; yawmu l-idnayni Monday
AXARU (m), ‘uxrā (f), ‘uxaru (pl) other
Ahad/ āhadi ‘ahad (m), ‘ihdā (f) one (pronym, used either with
tartive min or with construct, e.g., ‘ahadun min-
̄hum or ‘ahaduhum ‘one of them’; (+ neg.) no one,
nobody; yawmu l-‘ahadi Sunday

LESSON ELEVEN

turbat- and turāb- dust, earth, ground
jabal- pl jibāl- mountain
jadid- pl jisud- new
xalq- creation, created beings, people
rahmat- mercy
raḥim- merciful, compassionate
sabt- Sabbath; yawmu s-sabti Saturday¹
yahud- (collective) Jews; yahudiy- (sing.)² Jew, Jew-

OTHERS

mā that which, what (relative); kullu mā everything
man(i) who? (interrogative pronoun); he who, who-
ever (relative pronoun); kullu man everyone who, all who
minna = min + mā
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 -iy- to the collective, e.g., ‘franji-
‘Franks, Europeans,’ rūm- ‘Greek Orthodox, Byzantines,’ zanj- ‘Blacks,
Ethiopians,’ ʿajam- ‘Persians,’ ʿarab- ‘Arabs,’ ʿabdan- ‘Greeks,
Hellenes.’

¹Lit., “they recollected God a recollecting.”
²Lit., “he went out the going out of a slave, as a slave would.”
³The verbal noun will be so listed with every new verb henceforth.
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) -fʿal-, (2) -fʿul-, or (3) -fʿil-. Whereas the vowel of C2 is not predictable, either from the perfect base or from the radicals, and must be learned as a “principal part” of the verb, the following guidelines are offered:

(1) Verbs of the faʿala type generally have an imperfect base in -fʿul- or -fʿil-, except verbs whose second or third radical is guttural (ʿ, ʾ, h, b, x, g), which tends to produce -a- in the imperfect base, as laʿana gives an imperfect base of -lʿan- and bahaba gives an imperfect base of -bhab-.

(2) Verbs of the faʿila type—with very few exceptions—have imperfect bases in -fʿal-, as fahima (‘understand’) gives an imperfect of -fḥam-.

(3) Verbs of the faʿula type, all of which are stative or qualitative in meaning, have imperfect bases in -fʿul-, as kabura (‘to be/get big’) has an imperfect of -kbur-.

30.2 The personal prefixes and suffixes added to the imperfect base are as follows:
### SINGULAR  |  DUAL  |  PLURAL
---|---|---
3 m ya-CCvC-u  |  ya-CCvC-ānī  |  ya-CCvC-ānā
3 f ta-CCvC-u  |  ta-CCvC-ānī  |  ta-CCvC-ānā
2 m ta-CCvC-u  |  ta-CCvC-ānī  |  ta-CCvC-ānā
2 f ta-CCvC-īnā  |  ta-CCvC-ānī  |  ta-CCvC-ānā
1 c 'a-CCvC-u  |  —  |  na-CCvC-u

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

3 m يكتُب  |  يكتُبان  |  يكتُبُان
3 f تكتُب  |  تكتُبان  |  تكتُبُان
2 m تكتُب  |  تكتُبان  |  تكتُبُان
2 f تكتُبَان  |  تكتُبان  |  تكتُبُان
1 c اكتُب  |  —  |  ناكتُب

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

#### 30.4 Independent uses of the imperfect indicative:

1. **general present:** *yad'ulu* “he enters/does enter/is entering.”
2. **durative (no specific tense):** *ya'dhabu* “he was/is/will be going”
3. **habitual (no specific tense):** *ya'muru* “he orders (as a matter of habit), he will order/will be ordering (habitually)”
4. **simple future:** *yakub* “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:**

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

#### 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-:**

2. **imperfect in -a-:**

3. **imperfect in -i-:**

The people of the city came asking. The city came asking. He went off looking for it.

(2) as complement to the object:

ヴジョムテマムイユドォンアッラ  |  I found them worshipping God (habitually).

ヴアユドゥナラハ  |  I found them worshipping God (habitually).

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

ヴレイフヘルホウルンエドウ  |  I saw him (while he was) cursing his enemy.

ヴャルゥンアダウーハ  |  I saw him (while he was) cursing his enemy.

#### 30.8 As a circumstantial, usually with *wa-* + pronoun:

ヴレイフヘルホウルンエドウ  |  I saw him (while he was) cursing his enemy.

ヴャルゥンアダウーハ  |  I saw him (while he was) cursing his enemy.
INTRODUCTION TO KORANIC ARABIC

Vocabulary

VERBS

اكل 'akala (u) 'akl- eat, consume

شهد šahida (a) šuhūd-/šahādat- bear witness, testify ('alā against); followed by 'inna to introduce direct quotation; followed by 'anna to introduce indirect quotation

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

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

غمر ġarra (u) ġurūr- delude, deceive

كذب kādaša (i) kābāb-/kādib- lie, tell a lie (acc. or 'alā, to someone)

نظر naźara (u) naẓar- look, regard

NOUNS/ADJECTIVES

اهل/أهالي 'ahl- pl 'ahālin 'ahlūna people; family; 'ahlu madinatin the people, inhabitants of a city; 'ahlu l-kitābī Christians and Jews, people possessed of scripture

شمس šams- (f) sun

علم/علوم 'ilm- pl 'ulūm- knowledge (bi- of), learning

فائكة/فاكهة fākiha- pl fawākihu fruit

كريم karim- pl kirām-/kurāmâ'u noble, generous, honorable

نبأ/نباء naba- pl 'ambā'- news

يقتن yaqtn- certainty; 'ilmu l-yaqtni certain knowledge

OTHERS

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

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

سوف sawfa (+ imperfect) particle for the future explicit

لي، ماذا li-mallī-mallī-mādā why?

ماذا mādā what?

PROPER NAMES

سـبا saba'- Sheba

سليمان sulaymānu Solomon

Exercises

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

1. خرجوا 5 بعثت 6 دخلا 14 سالم 17 عبت

2. كفرت 6 نزلت 14 أخذت 18 ذكروا

3. سجدت 7 فعلت 11 لعنوا 15 أمروا

4. ذهبت 8 سنتم 12 كتب 19 منها

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

1. أخذتم 4 منتميًا 5 لعنبت 7 عبدًا

2. سمعتما 4 سألًا 6 ذكرًا 8 خلتًا

(c) Read and translate:

1. والله يشهد امه لكاذبين

2. يا أهلك الكتاب لم تكفرن بآيات الله ومات تشهدون

3. أولئك الذين يتذكرون على ربهم فنقامهم في النار

4. فقال ائذآ لأصدق ولست من الكاذبين وأني أعلم ما لا تعلمون

1 The characteristic vowel of the imperfect will be so indicated in the vocabularies.
INTRODUCTION TO KORANIC ARABIC

Reading Selection: سرَّت المُلْحَقِين (27): 22–30, with slight modification.

Solomon and Sheba

[قال الدهدة للسليمان] جئت من سيا بنيين] يقين (٢٢)

إني وجدت امرأة تملك [٣ ... ولها عَرُشَٰٓ٥ عظيمٌ] (٢٣)

ووجدَها وقومها يسجدون للشمس من دون٤ الله (٢٤)

لا يسجدون للذي ... يعلم (كل شيء) (٢٥)

[قال السليمان] سننظر أصدقت أم كنت من الكاذبين (٢٧)

اذهبْ بكتابي هذا ... فانظرْ مَاذا [يغلبن] (٢٨)

قالت يا آي‌هاالملا* إني [انتأتي] كتاب كريم (٢٩)

إنه من سليمان وإنه باسم الله الرحمن الرحيم (٣٠)

(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.

1*Hudhūd- the hoopoe-bird, Solomon’s scout.
2*Arš- throne.
3*Malāka (i) to rule.
4*Min dāni to the exclusion of.
5*Am or (in an interrogative).
6*Fa-nzur (imperative) and see!
7*Iḥbāb (imperative) go!
8*Māla‘- council of chieftains.
9*Ya’āyyuḥa (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, δū ('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 fi- (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>δū</td>
<td>δū</td>
<td>δū</td>
</tr>
<tr>
<td>fam-</td>
<td>famū</td>
<td>famū</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: 'abi 'my father,' 'axī 'my brother,' &c. With other pronominal enclitics the construct forms given above are used: 'abūhu' 'abīhi' 'abāhu 'his father,' &c. Fiya serves as 'my mouth' for all cases. The word δū does not take pronominal enclitics. With pronominals both fam- and the construct forms are used: famuhufamuhī famahu and famū, fīhi and fā fāhu.

32 Imru'ūn. The noun imru'- ('man, male human being'), like its feminine counterpart imra'at-, begins with elidable alif. The declensional peculiarity of this noun lies in the fact that the vowel after the r harmonizes with the declensional vowel in all three cases. This 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>'imru'ūn</td>
</tr>
<tr>
<td>GEN.</td>
<td>'imri'in</td>
</tr>
<tr>
<td>ACC.</td>
<td>'imra'an</td>
</tr>
</tbody>
</table>

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

ما جاء الا الولد
mā já'a 'illā l-waladū
No one came but the boy (only the boy came).

ما نزل الكتاب الا ذكر
mā nazala l-kitābu 'illā bikran lakum
The book descended only as a reminder to you.

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

ما أمرهم الا بعبادة الله
mā 'amārahüm 'illā bi-'ibādati Allāh
He did not order them (to do anything) except to worship God.  

In affirmative sentences, 'illā takes the accusative.

قام القوم الا رجل واحد
qāma l-qawmu 'illā rajulan wāhidan
The people stood up—all but one man.

---

1 Or, "he ordered them only to worship God."
INTRODUCTION TO KORANIC ARABIC

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).

* lā naba'ā lanā (There is) no news to us (we have no news).
* lā rija'ā fi l-madinatī There are no men in the city.

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

* lā ilāha 'illā 'illāhu There is no god but God (the only god there is is God).

Vocabulary

VERB
* wahaba give

NOUNS
* 'ab- pl. 'ābā' (construct nom. 'ābū=) father, progenitor; dual 'abawānī parents
* 'abait (anomalous form) "my dear father"
* 'ax- pl. 'ixwat- 'ixwānī brother
* 'uxt- pl. 'axawātī sister
* 'ilāh- pl. 'ālihatī god, deity
* 'ilā l-'amr (nom.), 'ulī l-'amr (obl.) those in authority
* imru'- (no plural) man, male (with the definite article, 
  the male *al-mar'=)

LESSON THIRTEEN

ذو dū= possessor of, owner of
* sanam- pl. 'əsnām- idol

OTHERS
* ' in not (invariable negative particle)
* 'illā except, except for (particle of exception)
* 'allā = 'an + *lā that...not, that...no
* 'aw(i) or 'bal(i) on the contrary, but rather
* 'āli(=) interrogative particle

PROPER NAMES
* hārūnu Aaron
* fir'awnu Pharaoh
* mibr (f) Egypt

Exercises

(a) Read and translate:

1 مات المرء ولا ولد له فاك كل اخوته كل ما كان عنده
2 لقد رايهم يبدو أن الإسانام هم وأبنائهم وأخوهم وأخواتهم
3 يا اخو هرون ما كان ابوك آمرا سوء؟

¹All forms given here for reference; note especially the suppletion forms for the masc. pl., *'ulī=/'ulī=, the *wāw* 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>dū=</td>
</tr>
<tr>
<td>fem. sing.</td>
<td>dūti</td>
<td>dūti</td>
</tr>
<tr>
<td>masc. dual</td>
<td>daway=</td>
<td>daway=</td>
</tr>
<tr>
<td>fem. dual</td>
<td>dawaytī=</td>
<td>dawaytī=</td>
</tr>
<tr>
<td>masc. pl.</td>
<td>daway=</td>
<td>daway=</td>
</tr>
<tr>
<td>fem. pl.</td>
<td>dawaytī=</td>
<td>dawaytī=</td>
</tr>
</tbody>
</table>

²Saw'- evil (noun, not adjective).

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

35 Doubled Verbs: Imperfect Indicative. Doubled verbs in the imperfect inflection combine C2 and C3, throwing the vowel of C2 back onto C1 in all persons except the feminine plural forms, the only imperfect suffixes that begin with consonants. Example: dalla “to guide” > *yadlulu → 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>yadullu</td>
</tr>
<tr>
<td></td>
<td>dedan</td>
<td>dedan</td>
</tr>
<tr>
<td></td>
<td>yadulluna</td>
<td>yadulluna</td>
</tr>
<tr>
<td>3 f</td>
<td>tadullu</td>
<td>tadullu</td>
</tr>
<tr>
<td></td>
<td>dedan</td>
<td>dedan</td>
</tr>
<tr>
<td></td>
<td>tadulluna</td>
<td>tadulluna</td>
</tr>
<tr>
<td>2 m</td>
<td>tadullu</td>
<td>tadullu</td>
</tr>
<tr>
<td></td>
<td>dedan</td>
<td>dedan</td>
</tr>
<tr>
<td></td>
<td>tadulluna</td>
<td>tadulluna</td>
</tr>
<tr>
<td>2 f</td>
<td>tadulluna</td>
<td>tadulluna</td>
</tr>
<tr>
<td></td>
<td>dedan</td>
<td>dedan</td>
</tr>
<tr>
<td></td>
<td>tadulluna</td>
<td>tadulluna</td>
</tr>
<tr>
<td>1 c</td>
<td>'adullu</td>
<td>'adullu</td>
</tr>
<tr>
<td></td>
<td>tulan</td>
<td>tulan</td>
</tr>
<tr>
<td></td>
<td>'adulluna</td>
<td>'adulluna</td>
</tr>
</tbody>
</table>

36 Elative Pattern: 'AF'ALU.

36.1 The patterns for the elatives, which are formed from adjectives and fā'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'alāni</td>
<td>(1) 'af'alūna</td>
</tr>
<tr>
<td></td>
<td>'af'alāni</td>
<td>(2) 'af'alū</td>
</tr>
<tr>
<td>fem.</td>
<td>fu'layāni</td>
<td>(1) fu'layān</td>
</tr>
</tbody>
</table>
|          | fu'layāni | (2) fu'lay-

From an adjective like kabir-, the elatives are:
INTRODUCTION TO KORANIC ARABIC

masc. اکبر 'akbaru اکبران (1) 'akbarâna
fem. کبری kubrá کبریات (1) kubrayâni

36.2 Patterns for weak radicals.
(1) C²y roots become fula in the feminine singular fu’lā pattern:
    طيب < طبي < طيب < طيب
    sayyib- > tabā more pleasant

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

The feminine singular FU'YĀ pattern becomes FU'YĀ, with y for C₃.
    عليل < علي < علي < علي
    'alily - 'alīyā higher
danīy- < danīyā lower

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

(3) The broken plural patterns 'AF'A'LU and FU'AL- become 'AF'A'IN and FU'Ā with collapse of C₃. Thus, عليل alīl > 'alīyā with 'alīyā 'alīyā > عليل
    ulīyā

(4) Doubled roots geminate C₂ and C₃ and throw the vowel back onto C₁ in the 'AF'A ALU pattern as 'AFA'L LU (i.e., *afalal- > afallu).

 Jadid < Jadid 'adjaddu newer

All other patterns from doubled roots are regularly formed.

36.3 Comparative Usages. As an adjective in the comparative degree, the masculine singular elative form is used regardless of the gen-

der and number of the referent. When the preposition for “than,” min, occurs, the elative is explicitly comparative.

انا اعلم منه 'ana 'a'lamu minhu

She is more generous than he.

Allahu 'akbaru

God is greatest/very great.

Allahu 'a'lamu

God knows best/most/is all knowing.

I am more learned than you.

Only when the preposition min accompanies the elative is it explicitly comparative.

36.4 Superlative Usages. A definite elative is explicitly superlative.

The superlative may be an attributive or predicative, and in both cases it agrees in number and gender with the noun it modifies.

انا ريكم الاعلى 'ana rabbukumu l-'
    'alār

I am your highest

لقد رأى من آيات ربه

He saw some of his

لکبر

lord's greatest

خلف الأرض والسموت

He created the earth

والمالم

and the highest

كلمة الله هي العليا

Heaven.

كم الأكرمون

God's word is the

هم الأكرمون

highest.

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.

\[ \text{a'to'rijāli} \]
the strongest of the men

\[ \text{a'kramu n-nisā'i} \]
the noblest of women

\[ \text{a'kbaruhum} \]
most of them

\[ \text{a'kbaru 'awlādihi} \]
the eldest of his children

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

\[ \text{a'to'rajulīn} \]
the strongest man

\[ \text{a'kramu mra' aṭīn} \]
the noblest woman

\[ \text{a'kbaru walaḍīn lahu} \]
his eldest child (the eldest child of his)

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

\[ \text{a'to'rajulīn ra'ayuḥu} \]
the strongest man I (ever) saw

36.5 Two suppletion forms should be mentioned here: xayr- “good” and Sarr- “bad.” These two are nouns, not adjectives, and hence do not agree adjectively. When followed by min they are used for “better” and “worse.”

\[ \text{a'na xayrun minhu} \]
I am better than he is.

\[ \text{hum ūṣarrun minkum} \]
They are worse than you.

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

\[ \text{kuntum xayra qawmin} \]
You were the best nation.

\[ \text{huwa ẓarrū l-kāfirin} \]
He is the worst unbeliever.

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

\[ \text{kāna 'aṣadda minkum quwwatan} \]
They were mightier (“stronger in might”) than you were.

\[ \text{ana 'aḍharu minka mālan} \]
I have more wealth (“more with respect to wealth”) than you.

\[ \text{hiya 'aḍharuhum 'ilman} \]
She is the most knowledgeable (“most in knowledge”) of them.

\[ \text{huwa 'aqqallū mīn hā sidqan} \]
He is less truthful (“less with respect to truth”) than she.

Vocabulary

VERBS

\[ \text{farra (i) firār- flee} \]

\[ \text{marra (u) murūr- pass (‘ālā over), (bi-) by} \]

\[ \text{dalla (i) dalāl(at)- go astray, get lost} \]

NOUNS

\[ \text{taqy- pl 'atqiyyā‘u devout, God-fearing} \]

\[ \text{sādid- pl 'aṣiddā‘u forceful, violent} \]
INTRODUCTION TO KORANIC ARABIC

Exercise

(a) Read and translate:

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.

(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. We declare unto thee, O messenger of God, that thou art the greatest god.
2. They were the mightiest of all people.
3. And they made their land their place of worship.
4. Everyone among them is clad in their property.
5. And the humanity has not been assembled to be given to any but God and His messenger.
6. Pharaoh declared himself the greatest god of Egypt.

Notes:

1Hablu l-warldi jugular vein.
Lesson Fifteen

37 Imperfect Indicative: C₂ w/y Verbs. Verbs whose middle radical is w or y show the weakness in the imperfect with the long vowel corresponding to the original weak radical, i.e., -ū- for w, and -i- for y. Example: √QWM > *yaqumwa → yaqūmu.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yaqūmu</td>
<td>yaqūmni</td>
</tr>
<tr>
<td>f</td>
<td>taqūmu</td>
<td>taqūmni</td>
</tr>
<tr>
<td>2 m</td>
<td>taqūmu</td>
<td>taqūmni</td>
</tr>
<tr>
<td>f</td>
<td>taqūmna</td>
<td>taqūmni</td>
</tr>
<tr>
<td>1 c</td>
<td>'aqūmu</td>
<td>'aqūmu</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 → yaqūmunā).

37.1 A few C₂ w verbs, such as nāma ‘to sleep’ and xāfa ‘to fear,’ with underlying imperfects in *yafwalu have -ā- as the vowel of the imperfect, shortened to -a- in the feminine plurals.

3 m  yānāmu  yānāmni  yānāmunā
 f  tanāmu  tanāmni  yānāmna, &c.

37.2 Almost all C₂ y verbs show -i- as the vowel of the imperfect, with shortening to -i- in the feminine plurals, as √SYR sāra:

3 m  yasīru  yasīrāni  yasīrūna

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

- wāhid- one
- ʿiḥnāni two
- ʿθalād- three
- ʿarba- four
- ʿasr- five
- xams- six
- tis- seven
- ṣaym- eight
- ṣan- nine
- ṣaw- ten

REMARKS:

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

   - fāʾil wāhidun  one child
   - bint wāhidun  one girl

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

   - wālad an-ān  two children (nom.)
   - wāladayn  two children (obl.)
   - bint an-ān  two girls (nom.)
   - bintayni  two girls (obl.)

3. The number ‘eight,’ ṣamānīn, is inflected like ḥādin (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 ṭā' marbūta; if the singular is feminine, the number appears masculine with no ṭā' marbūta. The numbers from three through ten form constructs with the genitive plural of the noun counted.

   - ʿθalādatu buyūtin  three houses

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

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

<table>
<thead>
<tr>
<th>SINGULAR MASCULINE</th>
<th>SINGULAR FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>'awladin</td>
<td>'abdat</td>
</tr>
<tr>
<td>'arba'atu</td>
<td>'arbat</td>
</tr>
<tr>
<td>'asaratatu</td>
<td>'asarat</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 chiastic agreement, or (2) the article may be put on the noun, or (3) the article may be on both the noun and the number.

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:

1. ان التوأم اتولد ول يموت اهل الجنة
2. يوم تسير الجبال سيراً ليخافون كلهم
3. ان قومنا لا يخفن من العدو شيئاً
4. بعثنا اليمين اثنين يقولان بسم من الظلم
5. لاكني اتعد أبناء وثلاث بنات ول كذا اخوان واخت واحدة
6. ساقوم للسير الى اهل ولا اخف من أحد وهم معي
7. انكم لتقولون قولاً عظيماً
8. Wā la aqlū lmk ūnđī ḥażatăn 2Allāh wa'lam al-nabi 1wā la aqlū lmk āni Makkā
9. āni 'aḫāf 'alā lmk 'ahbāb yūm Mu'tāb 3
10. wāmm in māl min al-malāḥat wāhir Mū'īm fālā 'aḫāf ṭālāmā
11. Allāh al-dīn ḥāl bābīn wām ārād mīlānān
12. 'ān Allāh la yīlm al-nās šītā' 'alān nās 'aftaf yīlmūn

(c) Translate into Arabic:

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

Lesson Sixteen

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

39.1 Imperfect in -ā. Example laqiya (lQY) > imperfect yalqā:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yalqā</td>
<td>yalqān</td>
<td>yalqān</td>
</tr>
<tr>
<td>2 m</td>
<td>talqā</td>
<td>talqān</td>
<td>talqān</td>
</tr>
<tr>
<td>1 c</td>
<td>'alqā</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

REMARKS:

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

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

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

(4) The -a- vowel of C₂ remains stable throughout.

39.2 Imperfect in -l. Example rāmā (RMY) > imperfect yarmī:
INTRODUCTION TO KORANIC ARABIC

3 m يربي yarmī يرمين yarmiyānī يرمون yarmūnā
f يربي tarmī ترمين tarmiyānī يرمون yarmūnā
2 m يربي tarmī ترمين tarmiyānī يرمون tarmūnā
f يربي tarmīna ترميئن tarmiyānī يرمون tarmūnā
1 c يربي ’armī يرمي’ narmī

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

Inflected like ramā are ’atā’ya’tī and hadā’yāhidī.

39.3 Imperfect in -ū. Example da‘ā (ذل ‘W) > imperfect yad‘ū:

3 m يدبوم yad‘ū يدمون yad‘ūwānī يدبوم yad‘ūnā
f تدعم tād‘ū تدعمون tād‘ūwānī يدبوم yad‘ūnā
2 m تدعم tād‘ū تدعمون tād‘ūwānī يدبوم tād‘ūnā
f تدعم tād‘ūnā تدعمون tād‘ūwānī تدعم tād‘ūnā
1 c تدعم tād‘ū تدعمون tād‘ūwānī تدعم tād‘ūnā

REMARKS:
(1) The vowel -u- splits into -uw- with the dual endings.
(2) The 2nd fem. sing. *-uwīna collapses to -ina.
(3) The masc. pl. *-uwīna collapses to -ūna.

Inflected like da‘ā is ’afā’ya’fū.

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

شريك > شركاء šarīk > šarkā‘u partner
علم > علماء ‘alim > ‘ulamā‘u learned (person)
فقر > فقراء faqrīr > fuqārā‘u poor (person)
كرم > كرامات karīm > kuramā‘u noble (person)

(2) FA‘IL- as an adjectival pattern usually gives a plural on the pattern FU‘AL-:

كبير > كبير kabīr > kibār- big, great
كريم > كرام karīm > kirām- noble
صغير > صغار ṣagīr > ṣīgār- small

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

نبي > أنبياء nabīy- > ’anbiyā‘u prophet
غني > أغناء qāny- > ’agnīyā‘u rich
قوئ > أقوئ qawīy- > ’aqwīyā‘u strong

(2b) The subgroup of FA‘IL- for doubled roots (FALIL-) gives a diptote plural on the pattern ’AF‘ILLĀ‘U:

صدام > أصدام ʾasadā‘dā‘u mighty
حبب > أحبب habīb- > ’ahbabā‘u beloved

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

SINGULAR PLURAL I PLURAL II

<table>
<thead>
<tr>
<th>نَحْبُ</th>
<th>فِلْحُ</th>
<th>لَحْمُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>kātib- ‘scribe’ &gt; كتاب</td>
<td>kuttāb-</td>
<td>katabat-</td>
</tr>
<tr>
<td>hākim- ‘ruler’ &gt; حكم</td>
<td>ḥukkām-</td>
<td>ḥakamat-</td>
</tr>
<tr>
<td>حاكم</td>
<td>ḥukkām-</td>
<td>ḥakamat-</td>
</tr>
<tr>
<td>ẓālim- ‘tyrant’ &gt; حكم</td>
<td>zullām-</td>
<td>zulamāt-</td>
</tr>
<tr>
<td>حاكم</td>
<td>ḥukkām-</td>
<td>ḥakamat-</td>
</tr>
<tr>
<td>kāfir- ‘infidel’ &gt; كفر</td>
<td>kuffār-</td>
<td>kafarat-</td>
</tr>
</tbody>
</table>
An important subgroup of this type for C3wy nouns is Fā‘IN (see §27.2 for inflection), with a plural on the pattern FU‘AT-

- رمامة rāmin pl archer, Bowman
- داعية dā‘in pl summoner
- قضاة qādin pl judge

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

Vocabulary

**VERBS**

- بنى (t) bin‘u- build
- درى (t) diryāt- know, comprehend something (acc.);
  be aware (bi-of)
- رضى (d) ridwān-ridan (emd) find something
  (acc.) acceptable; be pleased/content (‘an with)
- شاء/ضع (ṣ‘ā) maṣṣ‘at- will, want
- ضر (ṣ‘ā) darar- injure, harm
- مصى (ṣ‘ā) maṣṣiyat-‘isiyān- disobey
- دارى (d) liqā‘- meet, encounter
- نسي (ṣ‘ā) nisīyān- nasyā- forget

**NOUNS**

- إيمان imān- faith, believing (bi-in)
- زكاة zakāt- alms, almsgiving
- نور/آنوار nur- pl ‘anwar- light

**OTHERS**

- إذا (ṣ‘ā) idā (+ perfect verb) when
- إن (ṣ‘ā) in if
- أي (ṣ‘ā) ‘ay- (+ construct with indef. sing. or def. pl.) which?,
  what kind of?

**PROPER NAMES**

- إسرائيل ‘isrā‘îlu Israel
- إسماعيل ‘ismā‘îlu Ishmael

**Exercises**

(a) Vocalize, read and translate:

<table>
<thead>
<tr>
<th>אדרי</th>
<th>ידניא</th>
<th>נני</th>
<th>עיסא</th>
</tr>
</thead>
<tbody>
<tr>
<td>א</td>
<td>י</td>
<td>נ</td>
<td>ע</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>יא</th>
<th>יט</th>
<th>י</th>
<th>יט</th>
</tr>
</thead>
<tbody>
<tr>
<td>י</td>
<td>יט</td>
<td>י</td>
<td>יט</td>
</tr>
</tbody>
</table>

(c) Read and translate:

1. إن اسمعى مذكور في الكتاب وكان رسولا نبيا وكان يامر الناس بالصلاة
2. ما كنت قدري ما الكتاب ولا الإيمان ولكننا جعلنا نورا نهديه من نهاء
3. وما تدرى نفس بأن أرض ستموت
4. الدنيا والآخرة ضرطان وينقل ما ترضي أحداهما تسخط الآخرة
5. إن سأتم من خلق السماوات والأرض ليقولون خلقت الله
6. تنام جناب ولا يلقي
7. ولقد جاءهم رسول منهم فكذبوا فاخذهم العذاب وهم طوالين
8. وإن جعل السامرائي عجلل لبني إسرائيل قال هذا الهيكل وله موسي فصدروه

1. Sa‘īda (a) be angry.
2. Bi-qādri ma “to the extent that.”
3. Darā‘- wife (the relationship wives in a polygamous relationship have one to the other).
4. Kaddaba call (acc., someone) a liar.
5. Sāmiriyy- Samaritan; ‘il- calf.
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 (ˈamila) 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’arā’ (26): 70–78

Abraham and the Idols

اذ قال ابرهيم لأبيه وقومه ما تعبدون (٧٠)
قالوا نعبد اصناماً (٧١)
قال هل تسمعونم اذ تدعون (٧٢)
أو ينفعونكم3 أو يضربون (٧٣)
قالوا بل وجدنا آباءنا كذلك يفعلون (٧٤)
قال أفرايم ما كنتم تعبدون (٧٥)

---

1. "Allā ṭattabiʿāni "from following me."
2. Generic sense. Use definite article.
3. Nafaʿa (a) profit.

1. Aqdamu (< qadim-ancient, fore-).
Lesson Seventeen

41 Imperfect Indicative: $C_1w$ and $C_2wC_3y$ Verbs.

41.1 $C_1w$ 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* ($\text{i}WJD$) $>$ imperfect *yajidu*:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m جيد</td>
<td>يجدان</td>
<td>يجدين</td>
</tr>
<tr>
<td>3 f جيد</td>
<td>جيدان</td>
<td>يجدين</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, twawaddu, &c.*).

A verb like *waqâ* ($\text{i}WQY$), imperfect *yaqî* 'ward off' combines the predictable loss of the initial $w$-radical common to $C_1w$ verbs and the inflectional patterns of a $C_3y$ verb:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m يقين</td>
<td>يقينان</td>
<td>يقيننا</td>
</tr>
<tr>
<td>3 f يقين</td>
<td>يقينان</td>
<td>يقيننا</td>
</tr>
</tbody>
</table>

41.1 The so-called doubly weak verbs, i.e., whose second radical is $w$ and third $y$ (as $\text{i}WRY$), are not doubly weak at all. The $C_2w$ functions throughout the inflection as a regular "sound" consonant, and the inflection follows that of $C_3w/y$ verbs. Example: *rawâ* ($\text{i}RWW$) $>$ *yarwt* "to relate, tell."

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

42 *Ra’d*. The common verb *ra’d* 'to see,' which is regularly inflected as a $C_3y$ verb in the perfect, has an anomalous imperfect. From the expected *yar’d*, the $l’$ is dropped, giving *yar’d*. Aside from this, the imperfect inflection is like that of *yalqâ* ($\S$39.1).

3 m يرون | يروين | يرانون |
3 f يرى | يرية | يربا |

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

اوذ لو بموت
اوذ الذين كفروا لواكیَ وَلَأَتَهَا لاَبَسَ文体
Those who disbelieved wish they had been Muslims.

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

تود لا ان بينها وبينه
تود لا ان بينها وبينه
She wishes there were a great distance between her and him.

Vocabulary

VERBS

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ردد</td>
<td>read (u) radd- make...again; send/bring/take back; reply (‘ald to)</td>
</tr>
<tr>
<td>صبر</td>
<td>sabr- be patient, have patience</td>
</tr>
<tr>
<td>وجد</td>
<td>wajada (i) wujûd- find</td>
</tr>
<tr>
<td>ودد</td>
<td>wadda (*waddida) (a) wudd-/mawaddat- wish</td>
</tr>
<tr>
<td>ورث</td>
<td>wariâd (i) 'irî--/wirîdât- inherit from (acc.), be the heir of (acc.)</td>
</tr>
<tr>
<td>وسع</td>
<td>wast’â (a) sa’at- contain, hold, have the capacity for (acc.)</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

wa'ada (i) wa'ād- promise someone (acc.) something (acc. or bi-); threaten someone (acc.) with (bi-)
wala'da (i) wilādat- give birth to, beget
wahaba (a) wahb- give, bestow

NOUNS

ba'd- (+ construct) some of; ba'du (+ noun/pronoun in construct)... ba'd-an/-in (indef., appropriate case) each other, as in ra'aw ba'duhum ba'dan
they saw each other

bayinat- pl -āt- indisputable evidence, proof
walīd- pl -ūna father, progenitor; walīdat- pl -āt-
mother; walīdāni (dual) parents

OTHERS

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

Exercises

(a) Read and translate:

1. قال الله لا يسمني سمياني ولا ارضي ووسعني قلب عيدي المؤمن
   ُسُرِيُّ الله عِلْمِكُم وَرسُوْلُهُ وَرِيَّي الدَّينِ الَّذِينَ ظَلَّواَ، اذَ يُؤْذِبُونَ الْمُدَفَّنَ، أَنَّ القُرْآنَ
   2. وَدَكَّ كُنَّا مِنْ أَهْلِ الْكِتَابِ لَوْ بِرَدُونَا مِنْ بَعْدِ اِبْنَائِكُم مَكَّاً
   3. أَنْ نَحْنَ نُرِيُّ الْأَرْضَ وَمِنْ أَحْيَاهَا وَقَالَ اللهُ إِنَّ الْأَرْضَ يَرِيُّهَا عِبَادُ الْمَالِحِينَ
   4. أَرَايْتَ عَشَاهُمْ الَّذِينَ تَدْعُونَ مِنْ ذُرْعِهِ؟ْ مَاذا خَلَفَتُنَّ مِنْ الْأَرْضِ؟ لَمْ يَلْبِسُواْ
   5. النَّاسَ أَمْ أَتَاهُمْ كِتابٌ... بَلْ لَتَنَبِّئُونَ الْظَّالِمِينَ بِعَضُرٍ
   6. إِذْ يُبِسْتُنَّ الْأَيْمَانِ، وَيُرِيدُونَ لَوْ تَفَكُّرُونَ
   7. فَلَنِئْبِي قالَ الَّذِينَ كَفَرُواَ مِنْ قُوَّامِهِ مَا تُرَكُّ الأُمْساكَاءَ مَثَلًا مَثْلًا
   8. قَالَ سُجَدَتْنِي أَنْ شَاءُ اللهُ صَابِرًا وَلَا عَصِيّ لَكَ امْرَاٰل

(b) Translate into Arabic:

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

---

1 Sirk- portion.
2 Basata (u) spread.
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</td>
<td>يدخل</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td>2 m</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td>1 c</td>
<td>'ادخل</td>
<td>—</td>
</tr>
</tbody>
</table>

REMARKS:

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

(2) The -na/i termination of indicative forms are dropped: the 2nd fem. sing. thus ends in -i; the 3rd and 2nd masc. plurals end in -a, to which otiose alif is added, as in the perfect; the duals all end in -a.

(3) The feminine plural forms remain unchanged from the indicative.

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

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

قالوا أجنتنا لنعبد الله qāllū 'a-jītanā li-na'budā īlāha They said, “Have you come to us that we should worship God?”

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

ان يدخل الجنة lan yadxula l-jannata He will not enter paradise.

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

آنا لندخلها حتى hattā yadxulahā We shall not enter it until they leave.

(4) after complementary constructions with 'an ('that') or any of its variants (li-an ‘in order that,’ 'allā [for 'an lā] 'that...not,' and li'allā 'in order that...not').

نخاف أن يفرّ naxāfu 'an yafirra We fear that he may flee.

أموك إلا تقول شيئاً 'amarūk 'alā tāqūla 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 modes or cases).

نهاي عن ذلك فاكون nahāni 'an ẖaliqa fa-akūnā zāliman He forbade me that lest I be unjust.

لا تفعل فكنتم lā taf'al fa-teenā 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 -nal-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>yalqā</td>
<td>yalqā</td>
</tr>
<tr>
<td></td>
<td>yalqāyā</td>
<td>yalqāyā</td>
</tr>
<tr>
<td>f</td>
<td>talqā</td>
<td>talqā</td>
</tr>
<tr>
<td></td>
<td>talqāyā</td>
<td>talqāyā</td>
</tr>
<tr>
<td>2 m</td>
<td>talqā</td>
<td>talqā</td>
</tr>
<tr>
<td></td>
<td>talqāyā</td>
<td>talqāyā</td>
</tr>
<tr>
<td>f</td>
<td>talqay</td>
<td>talqay</td>
</tr>
<tr>
<td></td>
<td>talqaynā</td>
<td>talqaynā</td>
</tr>
</tbody>
</table>

45.2 Verbs that end in -i and -u in the indicative drop the -nal-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>yarmiya</td>
<td>yarmiya</td>
</tr>
<tr>
<td></td>
<td>yarmiya</td>
<td>yarmiya</td>
</tr>
<tr>
<td>f</td>
<td>tarmiya</td>
<td>tarmiya</td>
</tr>
<tr>
<td></td>
<td>tarmiya</td>
<td>tarmiya</td>
</tr>
<tr>
<td>2 m</td>
<td>tarmiya</td>
<td>tarmiya</td>
</tr>
<tr>
<td></td>
<td>tarmiya</td>
<td>tarmiya</td>
</tr>
<tr>
<td>f</td>
<td>tarmina</td>
<td>tarmina</td>
</tr>
<tr>
<td></td>
<td>tarmina</td>
<td>tarmina</td>
</tr>
<tr>
<td>1 c</td>
<td>‘armiya</td>
<td>‘armiya</td>
</tr>
<tr>
<td></td>
<td>‘armiya</td>
<td>‘armiya</td>
</tr>
</tbody>
</table>

Vocabulary

VERBS

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

NOUNS

- 'idn: permission
- šajar: (collective) pl 'ašjār; šajarat- (unit) pl -āt- tree
- šayṭān: pl šayṭānu demon, devil

OTHERS

- hattā (+ subj.) so that, in order that; (+ subj. with reference to the future; + perfect with reference to the past) until
- qabla 'an (+ subj. with reference to the future; + perfect with reference to the past) before (conjunction)

IDIOM

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

SUBJUNCTIVIZING PARTICLES

- 'alla that...not
- 'an that
- hattā in order that, until
- kayli-kay in order that
- li- in order that
- lan “will not” (negative future)

Exercises

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

1. 3 m yad’uwa | 3 m yad’uwa
   f yad’uwa | f yad’uwa
2. 3 m yarmiya | 3 m yarmiya
   f yarmiya | f yarmiya

(b) Read and translate:

1. قال له النبي أتريد أن تقتل الناس: قال لا
2. ما كان لنفس أن يعذب الله:
3. فقال الملك لمريم أتريد ريبك لأذهب لك ولداً
1. I have brought proof (of the fact) that I am my father’s son in order that I may be his heir.
2. The people of this city will never know why the demons did not approach them.
3. It was not possible for you (f s) to summon your brother.
4. We approached the man in order to hear his words.
5. I wish they were here to guide us, for we are lost.
6. He forbids you to enter his house.
7. Will you eat something before you leave?

Lesson Nineteen

46 The Jussive. Like the subjunctive, the jussive mood is based on the indicative with changes in the terminations.

46.1 The inflection of the jussive is as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يدخل</td>
<td>يدخل</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td>2 m</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td>1 c</td>
<td>أدخل</td>
<td>أدخل</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 -nal-ni drop that termination, resulting in forms identical to those of the subjunctive.
3. When the jussive forms that end in an unvocalized consonant are followed by elidable alif, they are given a prosthetic vowel -i (*yadxul l-bayta → yadxuli l-bayta).

46.2 Uses of the jussive:

1. نخـى- dates; 'اَنـث- grapes.
2. ثاـم- food.
3. The 'anna clause will be in construct with the noun, bi-bayinat 'anni...
INTRODUCTION TO KORANIC ARABIC

(1) following proclitic li- in the 1st and 3rd persons as a cohortative/hortatory ("let me/us/ him/her/them"): li-na'uxdha  
Let's take it. 
li-ya'shad 'adabahum  
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-. 
fa-l-na'uxdha  
So let's take it. 
wa-l-ya'shad 'adabahum  
And let him witness their torment. 

(2) with la as negative imperative in all persons: 
la takfurâ  
Be not ungrateful! 
la 'azlimhum  
May I not oppress them! 
la yaxruj  
May he not go out. / 
Let him not go out. 

(3) preceded by lam to indicate negative past definite. 
lâm 'adxul  
I did not enter 
'l'-am ta'umrni  
Didn't you command me? 

(4) in conditionals of all types (conditionals will be discussed in §54). 
in yadxul, 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-, a prosthetic i- is added. If the stem vowel is -u-, a 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>taktub &gt;</td>
<td>-ktub &gt;</td>
<td>uktub</td>
</tr>
<tr>
<td>tdhabu &gt;</td>
<td>-dhab &gt;</td>
<td>tdbh</td>
</tr>
<tr>
<td>tanzil &gt;</td>
<td>-nzil &gt;</td>
<td>tnzil</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 udxul</td>
<td>adxul</td>
<td>udxul</td>
</tr>
<tr>
<td>f udxul</td>
<td>adxul</td>
<td>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 *yafil (a doubled consonant may not be unvocalized). Such forms are therefore either given an ancillary vowel, -a or -i, or else replaced by a regular formation, yafil. Although both the doubled and regular forms occur in more or less free variation, the latter is slightly more common with enclitic pronouns.

The jussive forms of dalla/yadullu 'to guide' are:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m yadulla(i)</td>
<td>yadllâ</td>
<td>yadlû</td>
</tr>
<tr>
<td>3 f tdalul</td>
<td>tadalû</td>
<td>yadalûna</td>
</tr>
<tr>
<td>2 m tdallya(i)</td>
<td>tdallya</td>
<td>tdallya</td>
</tr>
<tr>
<td>2 f tdlul</td>
<td>tdlul</td>
<td>tdlulna</td>
</tr>
<tr>
<td>1 c 'adulla(i)</td>
<td>-</td>
<td>'adlul</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

The only form affected in the imperative is the masc. sing., which is formed on the same principles:

\[
\begin{align*}
2m & \text{دل } \text{dulla(i)} & \text{دل } \text{dulla} & \text{دل } \text{dulla} \\
2f & \text{دل } \text{udullu} & \text{دل } \text{dullan} & \text{دل } \text{udulluna}
\end{align*}
\]

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

\[
\begin{align*}
\text{اخذ } \text{اخذ } \text{xudā} > \text{xuđ} & \text{Take!} \\
\text{كل } \text{كل } \text{akāla} > \text{kul} & \text{Eat!} \\
\text{أمر } \text{أمر } \text{'amara} > \text{mur} & \text{Command!}
\end{align*}
\]

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

\[
\begin{align*}
\text{اذهب } \text{أرهم } \text{idhab wa-'murhum} & \text{Go and command} \\
\text{خلد } \text{ وكلوا } \text{xudū wa-kulū} & \text{Take and eat!}
\end{align*}
\]

Other C₁ imperatives are regularly formed.

\[
\begin{align*}
\text{اذن } \text{اذن } \text{'adīna} > \text{i'dan} & \text{Permit!} \\
\text{ائت } \text{به } \text{'aṭā} > \text{i'ti bihi} & \text{Bring it!}
\end{align*}
\]

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

\[
\begin{align*}
\text{فأ } \text{إلى } \text{fa-'ti bihā} & \text{...so bring it!} \\
\text{وأذن } \text{هم } \text{wa-'dan lahum} & \text{...and permit them!}
\end{align*}
\]

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

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

\[
\begin{align*}
\text{يا محمد } yā \text{ muhammadu} & \text{O Muhammad!} \\
\text{يا رسول } yā \text{ rasulū} & \text{O Apostle!}
\end{align*}
\]

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

\[
\begin{align*}
\text{يا رسول الله } yā \text{ rasulā llāhi} & \text{O Apostle of God!} \\
\text{يا أهل العراق } yā \text{ 'ahla l-'iraqī} & \text{O people of Iraq!} \\
\text{يا الهناء } yā \text{ illāhanā} & \text{O our God!}
\end{align*}
\]

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 'ayyatuha) must be followed by the definite article, and the noun is in the nominative case.

\[
\begin{align*}
\text{يا أيها الرسول } yā \text{ ayya(r)ahū } \text{ rasulū} & \text{O Apostle!} \\
\text{يا أيها الناس } yā \text{ ayya(r)ahū } \text{n-nāsu} & \text{O people!} \\
\text{يا أيها المرأة } yā \text{ ayah(k)at } \text{ mar'at} & \text{O woman!}
\end{align*}
\]

Vocabulary

VERBS

\[
\begin{align*}
\text{دل } dāllu(u) & \text{ dalālat- lead, guide, show ('ilā / 'alā to)} \\
\text{رحم } rāhima(a) & \text{ rahmat-imarhamat- be merciful toward, have mercy on (acc.)} \\
\text{سكن } sakana(u) & \text{ sakan-suskunā inhabit, dwell in} \\
\text{غفر } gafara(i) & \text{ maḡfarat-/ḡfarān- forgive (li- somebody) something (acc.)} \\
\text{نصح } nasaha(a) & \text{ nush-/nasāhat- advise, give good advice to; take good care of}
\end{align*}
\]

¹In the rare instance when such forms stand first in a sentence, the prosthetic i- is given a glottal stop and the glottal stop of the verb is changed to -y to avoid two adjacent hamzas (*i'dan > i'din 'Permit!' and *i'ti > i'tī, as in 'i'ti bihi "Bring it!").
LESSON NINETEEN

NOUNS AND ADJECTIVES

حيين/حيان hin- pl 'ahyān- time; hīna (+ imperfect) at the time when, (+ gen.) at the time of
قرية/قرى qurayt- pl qurān village
مبين mubin- clear, obvious
وراق/وراق waraq- (collective) pl 'awrāq-; waraqat- (unit) pl -ār- leaf (of a tree), folio, sheet (of paper)

OTHERS

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

PROPER NAMES

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

Exercises

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

1. یأخذ یاذم یاذمل یاذمل یاذم یاذم یاذم
2. یاذم یاذم یاذم یاذم یاذم یاذم
3. یاذم یاذم یاذم یاذم یاذم یاذم
4. یاذم یاذم یاذم یاذم یاذم یاذم
5. یاذم یاذم یاذم یاذم یاذم یاذم
6. یاذم یاذم یاذم یاذم یاذم یاذم
7. یاذم یاذم یاذم یاذم یاذم یاذم
8. یاذم یاذم یاذم یاذم یاذم یاذم
9. یاذم یاذم یاذم یاذم یاذم یاذم
10. یاذم یاذم یاذم یاذم یاذم یاذم

(b) Give the imperatives of the following verbs:

1. یخذ یاذم یاذم یاذم یاذم یاذم
2. یاذم یاذم یاذم یاذم یاذم یاذم
3. یاذم یاذم یاذم یاذم یاذم یاذم
4. یاذم یاذم یاذم یاذم یاذم یاذم
5. یاذم یاذم یاذم یاذم یاذم یاذم
6. یاذم یاذم یاذم یاذم یاذم یاذم
7. یاذم یاذم یاذم یاذم یاذم یاذم
8. یاذم یاذم یاذم یاذم یاذم یاذم
9. یاذم یاذم یاذم یاذم یاذم یاذم
10. یاذم یاذم یاذم یاذم یاذم یاذم

(c) Read and translate:

1. یتقدون لهم آسکروا هذه القرية وكلوا منها حيث شتمت

(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.

\[1\] Naḏr- warn.
\[2\] Saqata (u) fall.
Lesson Twenty

51 The Jussive of Hollow and Weak-Lām Verbs.

51.1 Hollow verbs in the jussive. When the -u termination of the indicative is dropped for the jussive of a hollow verb like yaqūmu, the impossible form *yaqūm results. Since the phonetic laws of Arabic do not allow a long vowel to be followed by an unvocalized consonant, the anomalous form is resolved by shortening the long vowel, as was done in the feminine plural forms of the indicative (see §37). Persons that have vowel-initial suffixes (2nd fem. sing., all duals, masc. plurals) do not require shortening of the imperfect vowel for obvious reasons.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>ياقوم</td>
<td>ياقوما</td>
</tr>
<tr>
<td>f</td>
<td>ياقوما</td>
<td>ياقوما</td>
</tr>
<tr>
<td>2 m</td>
<td>تاقوم</td>
<td>تاقوما</td>
</tr>
<tr>
<td>f</td>
<td>تاقوما</td>
<td>تاقوما</td>
</tr>
<tr>
<td>1 c</td>
<td>تأم</td>
<td>تأم عام</td>
</tr>
</tbody>
</table>

All Cw/y verbs behave in a similar fashion.

3 m يسر  يسرأ  يسرأ  يسرأ
<table>
<thead>
<tr>
<th>f</th>
<th>تسر</th>
<th>تسرأ</th>
<th>تسرأ</th>
<th>تسرأ</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يناما</td>
<td>يناما</td>
<td>يناما</td>
<td>يناما</td>
</tr>
<tr>
<td>f</td>
<td>يناما</td>
<td>يناما</td>
<td>يناما</td>
<td>يناما</td>
</tr>
</tbody>
</table>

51.2 Weak-lām verbs in the jussive: apocopated forms. All weak-lām verbs end in a long vowel in the indicative (see §39). The jussive is formed by shortening the long vowel of the indicative. Orthographically this results in dropping the alif-maqsura, yā' or wāw of the indicative. Forms with -nal-ni terminations in the indicative have jussive forms identical to the subjunctive (see §45).

| 3 m | يلق  | يلقأ  | يلقأ  | يلقأ  |
| f  | يلقأ  | يلقأ  | يلقأ  | يلقأ  |
| 3 m | يرم  | يرمأ  | يرمأ  | يرمأ  |
| f  | يرمأ  | يرمأ  | يرمأ  | يرمأ  |
| 3 m | يدع  | يدعأ  | يدعأ  | يدعأ  |
| f  | يدعأ  | يدعأ  | يدعأ  | يدعأ  |

52 The Imperative of Hollow and Weak-Lām Verbs.

52.1 When the personal prefix is dropped from the jussive of hollow verbs, an initial consonant cluster does not result; therefore the prosthetic vowel and alif of the imperative of sound verbs are not necessary.

| m | قوم  | قومأ  | قومأ  | قومأ  |
| f | قومأ  | قومأ  | قومأ  | قومأ  |

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

| m | الق  | القأ  | القأ  | القأ  |
| f | القأ  | القأ  | القأ  | القأ  |
| m | ارم  | ارمأ  | ارمأ  | ارمأ  |
| f | ارمأ  | ارمأ  | ارمأ  | ارمأ  |
| m | ادع  | ادعأ  | ادعأ  | ادعأ  |
| f | ادعأ  | ادعأ  | ادعأ  | ادعأ  |
INTRODUCTION TO KORANIC ARABIC

Vocabulary

VERBS

بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (بـ) بـ (b) Vowel, read and translate: then give the masc. pl. imperatives:

LESSON TWENTY

11111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111111
Lesson Twenty-One

53 The Passive Voice: Perfect. The passive voice of the perfect is formed by replacing the internal vowels of the active inflection with the invariable pattern FU‘ILA, i.e., -u- on C₁ and -i- on C₂. Generally speaking, only transitive verbs can be made passive (an important exception for impersonal passives will be treated in §88); intransitives such as dalla ‘go astray’ and kabura ‘get big’ have no passive forms.

Arabic has no device for expressing personal passive agents. In English we have both the active “he found you” and the passive “you were found by him,” but in Arabic the passive verb cannot be used with agents, i.e., wujidta “you were found” is a viable passive form, but the agent “by him” cannot be expressed. Passive constructions with agents must be rendered in the active voice, i.e., wajadaka “he found you / you were found by him.”

53.1 As the third radical of sound verbs is not affected by the vocalic pattern of the passive, the inflection is unchanged.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>خلق xuliqa</td>
<td>خلتا xuliqat</td>
</tr>
<tr>
<td>f</td>
<td>خلقا xuliqa</td>
<td>خلتا xuliqat</td>
</tr>
</tbody>
</table>

&c.

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

اما قيل لكم 'a-mā qila lakum Was it not said to you?
53.3 All weak-lām verbs become FU'IYA in the passive, with all weak C3 changed to -y- by the preceding -i-. The inflection follows the model of laqiya (§20.3).

\[
\text{du} > \text{du'iyā}
\]

he was summoned/called

\[
\text{nah} > \text{nūhiyā}
\]

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.

\[
\text{dāl} > \text{dūlā}
\]

he was guided

\[
\text{dāltā} > \text{dūlitā}
\]

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.

\[
\text{ja'alā lāhu l'-ardā lādm}
\]

God made the earth a habitation for Adam.

\[
\text{ju'lati l'-ardū maskanān li-ādama}
\]

The earth was made a habitation for Adam.

\[
\text{ra'aw l-malīkā zālinān li-qāwmihi}
\]

They considered the king a tyrant of his people.

\[
\text{ru'iyā l-malīkā zālinān li-qāwmihi}
\]

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-

54.2 Real conditionals are also introduced in the protasis by 'iḍā, which may mean 'if' or 'when.' (This is the conditional, hypothetical 'if and when,' not the temporal 'when' of lammā and 'iḍ.) The verb of an affirmative protasis introduced by 'iḍā is commonly perfect, almost never jussive, though a negative protasis may be jussive. As in the in-conditional, proper tense for translation depends upon context and/or sense.

\[
\text{'iḍā mīnā wa-kunna turāban wa-'iẓāman 'a-inna la-mab'ūnā?}
\]

When we are dead and dust and bones, are we really going to be resurrected?

\[
\text{Iładā ra'awhum, qālū 'inna hā'ulā'i la-dālinā}
\]

If/when they saw them, they said, "These are gone astray."

\[
\text{Iładā qāla l-'abdu l-ḥamdu lillāhi, mala'ā nūruhu l-ārdā}
\]

When a human being dies, his labor is finished.

\[
\text{Iładā balaqā l-mā'u qullaytayn, lām yalmīlī l-xabāda}
\]

If/when water amounts to two jugfuls, it does not carry filth.

---

1Note the change in hamza-seat for the passive vocalic pattern.
54.3 Another, very common and important type of conditional consists of an imperative in the protasis followed by the jussive in the apodosis. Since English has no exact parallel, translations will vary.

Have mercy, and you will be shown mercy.

If you remember me, I will remember you.

54.4 The apodosis is introduced by fa- under the following conditions:

(1) when the apodosis is a nominal sentence:

If you do that, you are unjust.

(2) when the apodosis is imperative or hortatory:

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

If he does / has done that, then let him leave the city.

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

If you disbelieve, hellfire will consume you.

If you do that, God will never forgive you.

If he is not pious, (it is because) his father was a tyrant before him.

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

Whoever is for God, God is for him.

1This use of man contrasts with the non-conditional use as ‘he who, the one who’ with no special verb tense or mood.
LESSON TWENTY-ONE

NOUNS AND ADJECTIVES

اول، اول
'awwalu (masc.), 'alā (fem.) first (occurs either as a regular attributive adjective or as first member of construct, like the superlative, see §36.4[2])

براء/ابراء
bar- - pl 'abriyā'u free (min of blemish, guilt, &c.)

فلان، فلانة
fulān- (masc.), fulānatu (fem.) so-and-so (dummy name)

مرض/مرضي
marid- pl marād sick, ill

OTHERS

اذ
'iād (+ perf. or jussive) if (possible conditional), when

لوا
law-lā (+ noun in nom., pron. encl. or independent pron.) were it not for

كما
kamā as, just as (conj.)

Exercises

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

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

Vocabulary

بك
bakā (i) bukā’- cry, weep (‘alā over)

حكم
hakama (u) hukm- pass judgment (bi- of) (‘alā on)
INTRODUCTION TO KORANIC 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 أَدَمَ اسْكُنِ وَزُوْرجِ الجَنَّةَ، فَكَمَا حَيْبُتِ هِئَا لَمْ نَكُنِّيٓ عَنْهَا مُنَافِضٌ إِنَّا ذَٰلِكَ نَفْسَنَا عَلَىٰ هَٰذِهِ الْشَجَرَةَ تَفَكُّونَا مِنَ الْفَالِقِينَ (١١)

فُوْسُوسُ لِيْدُنَّ لِيْدُنَّ لَا مَذَارٌ عَنْهَا مَا بُرِّيَّنَ مِنْهَا وَقَالَ عَنْ هَٰذِهِ الْشَجَرَةَ إِنَّا ذَٰلِكَ نَفْسَنَا مِنَ الْفَالِقِينَ (١٢)

وَقَامَهُمْ إِنِّي لَكُمْ لَنَالَّىٰ، لَا نَتَوَالِدُهُمْ (١٣)

فَدِلَّاهُمْ بِنِعْمَتِهِمْ، لَا ذِكْرُ بِهَا مِنْ عَدَدِهَا وَقَالَ أَبْنَاكَ يَعْبُدُونَ هَا لَا تَتَحْفَظُوا عَلَيْهَا مِنْ عَرْقِهَا وَلَئَامَهَا رِيَابُهَا، لَا يُنَافِضُونَهُمْ إِنَّا ذَٰلِكَ نَفْسَنَا عَلَىٰ هَٰذِهِ الْشَجَرَةَ رَأِيَ لَكُمْ لَا أُخْرِجُنِّي عَلَىٰ هَٰذِهِ لَا نَتَوَالِدُهُمْ (١٤)

قالَ أَبْنَاكَ يُنَافِضُونَ هَا لَا تَتَحْفَظُوا عَلَيْهَا مِنْ عَدَدِهَا وَلَهُمْ رِيَابُهَا، لَا يُنَافِضُونَهُمْ إِنَّا ذَٰلِكَ نَفْسَنَا عَلَىٰ هَٰذِهِ الْشَجَرَةَ رَأِيَ لَكُمْ لَا أُخْرِجُنِّي عَلَىٰ هَٰذِهِ لَا نَتَوَالِدُهُمْ (١٤)

1. *Waswasa* whisper; *li-yubdiya* “in order that he reveal; *wâriya* “was kept secret”; *sawâʾil* shame, private parts
2. *Qasama* swear to.
3. The pronouns *dâlîka* and *tilka* are sometimes attracted into a curious accord with the 2nd persons addressed: fem. sing. *dâlîka* and *tilka*; dual *dâlikumâ* and *tilkumâ*; plural *dâlikumâ* and *tilkunâ* and *tilkumâ* and *tilkunâ*.
4. *Dalâl* lead on; *faṣiqq yâṣâfânî* “they began to pile on”; *nâdâ* call out to.
5. *Nâkhunna* “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>
</tr>
</thead>
<tbody>
<tr>
<td>INDICATIVE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>يعقلو</td>
<td>يعتلون</td>
<td>يعتلون</td>
</tr>
<tr>
<td>f</td>
<td>توقلو</td>
<td>توقلاني</td>
<td>توقلنا</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>يقنطلا</td>
<td>يقنطلا</td>
<td>يقنطلا</td>
</tr>
<tr>
<td>f</td>
<td>توقنطة</td>
<td>توقنطنا</td>
<td>توقنطنا</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>يقنطل</td>
<td>يقنطلا</td>
<td>يقنطلا</td>
</tr>
<tr>
<td>f</td>
<td>توقنطل</td>
<td>توقنطنا</td>
<td>توقنطنا</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 m</td>
<td>واجدة</td>
<td>يجد</td>
<td>يجد</td>
</tr>
<tr>
<td>f</td>
<td>ولد</td>
<td>يولد</td>
<td>يولد</td>
</tr>
</tbody>
</table>

1 Mustaqarr: habitation, resting-place.
2 Tahyawna “you will live”; tuxrajuna “you will be taken out.”
55.3 In hollow verbs the middle radical appears as long alif in all cases (YUFĀLU).

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>IMPERF.ACTIVE</th>
<th>IMPERF. PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>qāla</td>
<td>yaqālu</td>
<td>yaqālu</td>
</tr>
<tr>
<td>ba‘a</td>
<td>yabi‘u</td>
<td>yubā‘u</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 maqṣūra in all cases (pattern: YUFĀ'). The inflection is identical to that of yalāq (see §39.1 for the indicative, §45.1 for the subjunctive, §51.2 for the jussive).

<table>
<thead>
<tr>
<th>Root</th>
<th>Impersonal</th>
<th>Personal</th>
</tr>
</thead>
<tbody>
<tr>
<td>ramā</td>
<td>yarmī</td>
<td>yarmī</td>
</tr>
<tr>
<td>nahā</td>
<td>yanāhi</td>
<td>yanāhi</td>
</tr>
<tr>
<td>da‘ā</td>
<td>yadī‘u</td>
<td>yudī‘u</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Personal</th>
</tr>
</thead>
<tbody>
<tr>
<td>sabba</td>
<td>yasubbu</td>
</tr>
</tbody>
</table>

The jussive passive is yuṣabba, yuṣabbi or yuṣbab.

55.6 Like the passive participle, the imperfect passive is often used in the sense of what “can be, should be, might be, is to be done.”

اجمنا من دون الرحم أَمِلِيَّة، يعِندون لا يَتَّبَع ذلك
And we have made, other than the Merciful, gods to be worshipped?

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 -anī; masc. plurals shorten the -ā of the jussive to -unna; feminine plurals in -na become -nānī.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yaqutanna</td>
<td>yaqulunna</td>
</tr>
<tr>
<td>f</td>
<td>taqulanna</td>
<td>taqulunna</td>
</tr>
<tr>
<td>2 m</td>
<td>taqulanna</td>
<td>taqulunna</td>
</tr>
<tr>
<td>f</td>
<td>taqulunna</td>
<td>taqulunna</td>
</tr>
<tr>
<td>1 c</td>
<td>'aqulanna</td>
<td>naqulanna</td>
</tr>
</tbody>
</table>

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

لا أقتلك
I shall kill you!

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

لا يفرنك اللطيف 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 -nī in the regular paradigm are not apocopated.

<table>
<thead>
<tr>
<th>Root</th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yaqul</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>f</td>
<td>taqul</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2 m</td>
<td>taqul</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>f</td>
<td>taqul</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>1 c</td>
<td>'aqul</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>


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

لا يكون كذلك
It will surely be thus.

Vocabulary

<table>
<thead>
<tr>
<th>Root</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>bada’ a (a) bad’</td>
<td>begin, start (bi- with)</td>
</tr>
<tr>
<td>xafā (i) xafā’</td>
<td>hide, conceal (’alā from)</td>
</tr>
<tr>
<td>‘āṣa (i) ‘ayš</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; fi sabīli llāhi in God's cause
كنوز/كنوز kanz- pl kunūz- treasure
مثل/مثالي mašal- pl 'amthāl- likeness, parable, simile; mašalu X ka-mašali Y "X is like Y"
مطر/ أمطار matar- pl 'amtār- rain
ميت/موتى mayyīt- pl 'anāl/amwāt/-mawdā dead

OTHER

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

Exercises

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

1. يأخذ
2. يجمع
3. ينسب
4. يستصنع
5. يقلقن
6. يكلن
7. يكلن
8. يتمن
9. يتمن
10. يحكم

(b) Read and translate:

1. يُحب كل عبد عليه ما مات عليه.
2. يئتي أقوم انبوب الجنة فيقولون "لا بعدنا رينا أن نرد النار؟" فيقال

LESSON TWENTY-TWO

1. مررت عليها وهي عامة.1
2. مثل اني كتبت المطر - لا يدري أرجله وراء آخرا.
3. كما تعيشون فذلك سواء تعودون فذلك تحررسون.2
4. قال كذلك انتهت آياتنا فنستعين وذلك اليوم تقسي.
5. كنت كترباً مخطفاً واحيبت أن أعرف خلق الخلقت لكي أعرف (حديث قدسي).
6. من عرف نفسه فقد يعرف عليه.
7. لا تقولوا لن يقتل في سبيل الله أموات.
8. إن أدرى أقبي ما لم يحدث.
9. فلا يفركم الحياة الدنيا ولا يفركم بإله الاله.
10. إن الله لا يصون الله ما أمر به ويفعلون ما يؤمنون.
11. من يفعل ذلك فقد ظلم نفسه.
12. بني الإسلام على خمس.4
13. وكان رسول الله إذا ذكر أبداً بدغاه بدغاه.

(c) Translate into Arabic:

1. It cannot be concealed from us that judgment was passed upon the innocent.
2. When we visited the sick, we wept over them.
3. Can the knowledge of the prophets be inherited?
4. If the lying infidel had come in God's cause, he would wish to be recognized.
5. If the people of the city are deceived, will they testify truthfully?
6. The first one who ('awwalu mara) laughed was Adam.
7. I shall most certainly bring indisputable evidence, and I shall assuredly testify that you killed your brother.

---

1. Xamada go out, die down (fire).
2. Hašara (u) hašr- resurrect.
3. Abbabtu "I wanted."
4. This 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 \( \text{\textit{ift}}'\text{a} \text{\textit{l}} \text{\textit{a}} \); 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:

\[
\begin{align*}
I & \quad \text{فعل} & \text{FA'ALA} & \quad V & \quad \text{تأمل} & \text{TAF'ALA} \\
II & \quad \text{فعل} & \text{FA'ALA} & \quad VI & \quad \text{ автом.} & \text{INFA'ALA} \\
III & \quad \text{فعل} & \text{FA'ALA} & \quad VII & \quad \text{اتصل} & \text{IFTA'ALA} \\
IV & \quad \text{فعل} & \text{'AF'ALA} & \quad VIII & \quad \text{اتصل} & \text{IF'ALA} \\
V & \quad \text{تأمل} & \text{TAF'ALA} & \quad IX & \quad \text{استعمل} & \text{ISTAF'ALA}
\end{align*}
\]

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 \textit{Grundstamm} (‘base stem’).

Most if not all verbs of the G-form are also found in at least one of the increased types, but no radical is attested in all ten forms. There are also a good many radicals that occur in several of the increased forms for which there is no known G-form, although in nouns and adjectives the radical may be well represented.

58 Medio-Passive Verbs: Form VII. Characteristic of the medio-passive Form VII is the prefix \( n \) to the radical consonants. The base form is INFA'ALA.

58.1 Synopsis of Form VII, with example from \( \sqrt{\text{\textit{quti}}} \):

\[
\begin{align*}
\text{PERFECT} & & \text{فعل} & & \text{inf'a'ala} & & \text{اتصل} & & \text{inqa'ta'a} \\
\text{IMPERFECT} & & \text{فعل} & & \text{yanfa'ilu} & & \text{اتصل} & & \text{yanqa'ti'u} \\
\text{SUBJUNCTIVE} & & \text{فعل} & & \text{yanfa'ila} & & \text{اتصل} & & \text{yanqa'ti'a} \\
\text{JUSSIVE} & & \text{فعل} & & \text{yanfa'il} & & \text{اتصل} & & \text{yanqa'ti'} \\
\text{PARTICIPLE} & & \text{فعل} & & \text{munfa'il-} & & \text{اتصل} & & \text{munqa'ti'-} \\
\text{VERBAL NOUN} & & \text{فعل} & & \text{inf'il-} & & \text{اتصل} & & \text{inqi'da'-}
\end{align*}
\]

Since the intrinsic meaning of Form VII is the medio-passive of the G-form, there are no passive forms within the class. All patterns are active in form but middle, or medio-passive, in meaning. The medio-passive Form VII differs in signification from the true passive (FU'ILA/ YUF'ALA) 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

\[\text{قطع رأسه quti'a ra'suHu} \]  
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

\[\text{قطع رأسه inqa'ta'a ra'suHu} \]  
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...
INTRODUCTION TO KORANIC ARABIC

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

ك ب kasa l-ka' sa

He broke the goblet.
gives a G-form passive of

ك ب kusira l-ka' su

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

انكاس kusara 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).

G-FORM PASSIVE PARTICIPLE
'inna l-ka' sa maksūrūn  The goblet is broken (it was broken by someone in the past and it is now broken).

MEDIO-PASSIVE PARTICIPLE
'inna l-ka' sa munkasirūn  The goblet is breakable / is liable to be broken.

A significant distinction between the G-form and Form VII lies in the verbal noun. The verbal noun of the G-form can be either active or passive in signification, depending upon the sense and context, while the verbal noun of Form VII is passive only. For example, hazmuhu (< hazama 'to rout, defeat') can mean either "his defeat (of someone else)" or "his defeat (by someone else); the Form VII verbal noun, inhizdmuhu 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 ُش QQ 'to split':

<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>انقل</td>
<td>ينقف</td>
<td>ينقفي</td>
<td>ينقفي</td>
<td>ينقفي</td>
<td>انقل</td>
</tr>
<tr>
<td>ًشQQ</td>
<td>ًشQQ</td>
<td>ًشQQ</td>
<td>ًشQQ</td>
<td>ًشQQ</td>
<td>ًشQQ</td>
</tr>
</tbody>
</table>

Vocabulary

ٍش alaqa  depart, go on, proceed on one's way, move freely
ٍشQQ ٍشQQ - split, cleave; VII ٍشQQ  be split apart, cloven asunder
ٍشQQ ٍشQQ - neglect, be unmindful ('an of)
INTRODUCTION TO KORANIC ARABIC

NOUNS

* qa'ta'a (a) qa't - cut; VII inqa'ta'a get cut off
* qalaba (i) qalb - turn around, turn upside down; VII inqalaba return, turn back, be changed
* wada'a (a) wad' - put down, lay aside

OTHERS

* Junãh - a sin ('alâ) for someone ('an + subj.) to do something
* hibr - precaution; 'axâda hibrahu take one's precaution
* silâh - pl 'aslihat - arms, weapon
* ta'fat - pl Jawâtu ifu group, band, party
* aqib - pl 'aqaqâb - heel
* makân - pl 'amkinat - place

IDIOM

* Jnqalaba 'alâ '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'
2. كسر 'break'
3. أعرض 'uproot'

4. دفع 'push'
5. ضع 'spread'
6. حط 'lower'

7. تقد 'tie up'
8. سبسط 'burst'

(b) Read and translate:

1. وما محمد إلا رسول قد مات من قبل الرسل. آنف مات أو تقل اقتلاهم على اعتقابكم؟
(And Muhammad was only a messenger who had died before the messenger. Did he die or did they make arrest to him?)

2. وإذا كنت في الكافرون فقتلت إلى الصلاة فتقتل طائفة من المؤمنين معد ولايخذوا أسلحتهم. إذا سجدو فليكونوا من ورائهم ولاتأتي طائفة أخرى
(If you are among the disbelievers, you will die. This will happen to a group of the believers. If you kneel down, you will be among them, and another group will not come.)

LESSON TWENTY-THREE

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.

(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.

7. 'Adan annoyance.

8. Rihâl saddlebags.

9. Bida'at merchandise.

Lesson Twenty-Four

59 Reflexive/Medio-Passive Verbs: Form VIII. Characteristic of the reflexive/medio-passive Form VIII is the infixation of -t- between C1 and C2. The base pattern is IFTA'ALA.

Form VIII is properly the reflexive medio-passive of the G-form. In this case the reflexive consonant t, which will be met in other reflexive forms, is infixed between C1 and C2. Examples of the normal connotive range of this form are: *mala*‘fill’ (transitive) > *imtala* ‘fill (middle, intransitive), get filled up’; *nafa*‘avail’ (transitive) > *intafo* ‘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* ‘hear’ > *istama* li-*il* ‘hear (for oneself), listen to’; *qariba* ‘approach’ > *iqtaraba* ʾil* ‘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’ > *intaẓara* ‘expect’ and *axda* ‘take’ > *it-taxada* ‘take unto oneself, adopt.’

59.1 Synopsis of Form VIII.

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td><em>ifta'ala</em></td>
<td><em>uftu'ila</em></td>
</tr>
<tr>
<td>IMPERFECT</td>
<td><em>yafta'ilu</em></td>
<td><em>yufta'alu</em></td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td><em>yafta'ila</em></td>
<td><em>yufta'al</em></td>
</tr>
<tr>
<td>JUSSIVE</td>
<td><em>yafta'il</em></td>
<td><em>yufta'al</em></td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td><em>ifta'il</em></td>
<td></td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td><em>mufta'il</em></td>
<td><em>mufta'al</em></td>
</tr>
</tbody>
</table>

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 ṣadda:
   \[\sqrt{\text{tn}}\text{B} > \text{ittaba'a}\]
   \[\text{وُحِد} < \text{اتَّخُد}\]

2. C1w assimilates to the t-infix, giving -tt- in all patterns of the form:
   \[\sqrt{\text{w} \text{hd}} > \text{itataha} (\text{for } *\text{iwa} \text{hada})\]

3. C1t, C1d and C1z all assimilate the t-infix to themselves:
   \[\sqrt{\text{tt}'} > \text{it} \text{ala} (\text{for } *\text{i} \text{tala}'a)\]
   \[\sqrt{d \text{w} > i} \text{da} (\text{for } *\text{idu'}\text{a})\]
   \[\sqrt{\text{zlm} > i} \text{zalama} (\text{for } *\text{i} \text{zalama})\]

4. C1δ is changed to d, which then assimilates the t-infix:
   \[\sqrt{d \text{kr} > i} \text{dakara} (\text{for } *\text{id} \text{takara})\]
   \[\sqrt{d \text{xr} > i} \text{dakara} (\text{for } *\text{id} \text{takara})\]

5. C1s and d velarize the t-infix to t:
   \[\sqrt{\text{sib} > i} \text{tahaba} (\text{for } *\text{i} \text{tahaba})\]
   \[\sqrt{\text{drr} > i} \text{tara} (\text{for } *\text{id} \text{tara})\]

6. C1z voices the t-infix to d:
INTRODUCTION TO KORANIC ARabic

59.3 A few C₁' roots behave as though they were C₁w in the production of Form VIII, notably

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

\( \sqrt{\text{xh}} > ittazaba \) (for *i'taxaba)

Most C₁' roots give quite regular forms, as

\( \sqrt{\text{MR}} > i'tamara \)

Vocabulary

VIII ittaxaba adopt

\( \text{tabi' a (a) taba'-taba'at- follow; VIII ittaba' a follow, heed, pursue} \)

ترك taraka (u) tark- leave, abandon

ت قرب VIII iqtaraba draw near ('ilā to)

ماشā (l) mašy- walk, go on foot

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

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

Nouns

جمع jamī'- total, whole, entirety

سلام salām- peace, well-being

‘ijl- pl ‘ujl-‘ijlat- calf

ملااملا mala' - pl 'amlā'- crowd, assembly, council of notables

نهار nahār- day (as contrasted to night)

Others

اذًا,اذن 'iđan then, therefore

عسى أن '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>Form to Produce</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذكر</td>
<td>'remember'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>عرف</td>
<td>'confess'</td>
<td>act. part.</td>
</tr>
<tr>
<td>نظَر</td>
<td>'expect'</td>
<td>3 masc. pl. imperf. act.</td>
</tr>
<tr>
<td>وسع</td>
<td>'expand'</td>
<td>2 masc. sing. juss. act.</td>
</tr>
<tr>
<td>اخْذ</td>
<td>'adopt'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>ضَرَر</td>
<td>'compel'</td>
<td>1 sing. perf. pass.</td>
</tr>
<tr>
<td>تَجْعَل</td>
<td>'follow'</td>
<td>act. part.</td>
</tr>
<tr>
<td>جمع</td>
<td>'be gathered'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>قرب</td>
<td>'draw near'</td>
<td>3 fem. sing. perf. act.</td>
</tr>
<tr>
<td>سُعْف</td>
<td>'listen'</td>
<td>3 masc. sing. imperfect act.</td>
</tr>
<tr>
<td>تَجْعَل</td>
<td>'make use'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>منع</td>
<td>'refrain'</td>
<td>1 pl. perf. act.</td>
</tr>
<tr>
<td>صحب</td>
<td>'accompany'</td>
<td>masc. pl. imperative</td>
</tr>
<tr>
<td>امر</td>
<td>'conspire'</td>
<td>act. part.</td>
</tr>
<tr>
<td>زحم</td>
<td>'be crowded'</td>
<td>verbal noun</td>
</tr>
</tbody>
</table>

(b) Read and translate:


\[1\text{For the seat of the hamza see Appendix } G. \]

\[2	ext{Shibr- span; bir}'- cubit; bā'- fathom; harwalat- running. \]
INTRODUCTION TO KORANIC ARABIC

LESSON TWENTY-FOUR

(c) Translate into Arabic:

1. A band of strong nobles passed by a city on the people of which the enemy had had no mercy; and when they looked and saw, they wept.
2. The devout (man)’s house was filled with the light of faith.
3. Be not unmindful of God’s mercy lest you dwell in Gehenna until the end of your days.
4. If flight will not avail you, it is no sin for you to lay down your arms.
5. At the time when I advised him, I did not know that he would make use of my words to harm me.
6. Let him turn back on his heels; perhaps we may follow him and find his tribe.
7. Before the prophet, the idols of Mecca had been adopted as gods.

---

1. *Ajma’ina* “altogether.”
2. *Subula* is a complement of *yahdi*, “he leads…on the paths…”
3. A preposed accusative direct object is very unusual. The resumptive pronoun - *hu* on the following verb clarifies its function in the sentence.
Lesson Twenty-Five

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

60.1 Synopsis of the hollow verb (\(C_2w/y\)), Form VII, example \(\sqrt{swq}\):

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>اننلف insāqa</td>
</tr>
<tr>
<td>Imperfect</td>
<td>يانнал yansāq</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>ياننلا yansāq</td>
</tr>
<tr>
<td>Jussive</td>
<td>يننف yansaq</td>
</tr>
<tr>
<td>Imperative</td>
<td>يننال insaq</td>
</tr>
<tr>
<td>Participle</td>
<td>ماننلا munsāq-</td>
</tr>
<tr>
<td>Verbal Noun</td>
<td>انتيال insiyāq-</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>انتيال insāqa</td>
</tr>
<tr>
<td>Imperfect</td>
<td>يننلا yansāq</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>يننلا yansāq</td>
</tr>
<tr>
<td>Jussive</td>
<td>يننف yansaq</td>
</tr>
<tr>
<td>Imperative</td>
<td>يننال insaq</td>
</tr>
<tr>
<td>Participle</td>
<td>ماننلا munsāq-</td>
</tr>
<tr>
<td>Verbal Noun</td>
<td>انتيال insiyāq-</td>
</tr>
</tbody>
</table>

60.3 Synopsis of the weak-\(\text{lām}\) verb, Form VII, example \(\sqrt{bg}\):

<table>
<thead>
<tr>
<th>Perfect</th>
<th>انتيال insāqa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
<td>يننلا yansāq</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>يننلا yansāq</td>
</tr>
<tr>
<td>Jussive</td>
<td>يننف yansaq</td>
</tr>
<tr>
<td>Imperative</td>
<td>يننلا yansāq</td>
</tr>
</tbody>
</table>

REMARKS:

1. In both the perfect and imperfect of hollow verbs, weakness results in compensatory lengthening to -\(\text{a}\)- wherever possible. Inflection follows the model of \(\text{nāma}\) (see §18 for the perfect, §37.1 for the imperfect). Note that the perfect stem for C-endings is \(\text{infa\text{ǐ}-}\) and \(\text{ifta\text{ǐ}-}\), 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 (*\(\text{muftayal} \rightarrow \text{muftāl-}\); *\(\text{muftayal} \rightarrow \text{muftāl-}\)).

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 *\(\text{infa\text{ǐ}wāl} \rightarrow \text{infiyāl-}\); VIII *\(\text{ifti\text{ǐ}wāl} \rightarrow \text{ifti\text{ǐ}yāl-}\)).
INTRODUCTION TO KORANIC ARABIC

60.4 Synopsis of the weak-\lam verb, Form VIII:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ifa‘a</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yafya‘t</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yafya‘iya</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yafya‘i</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ifa‘i</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mufya‘in</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>mufya‘an</td>
</tr>
</tbody>
</table>

Example from \bGY:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ibtaga</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yabtaga</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yabtagiya</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yabtagi</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ibtagi</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mubtagin</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>mubtagan</td>
</tr>
</tbody>
</table>

Remarks:

1. The inflection of VII and VIII weak-\lam verbs in both the perfect and imperfect follows the model of ram\d (see Appendix B).

2. The active participles in -in are inflected on the model of hadin (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>mufya’an</td>
<td>mufya’ayni</td>
</tr>
</tbody>
</table>
| Feminine | mufya’at | mufya’atani | mufya’aty-

Vocabulary:

- VII imbagi be proper, seemly (li- for), be necessary (li-l’al\d for); VIII ihta\d (+ acc.) strive for, aspire to, desire
- VIII ix\dra choose, select (something, acc., ‘al\d over something else)
- VIII iht\d be rightly guided, be shown the right way
- VIII waq\d (yaq\d) wqi\d- ward off, protect, guard someone/thing (acc.) from someone/thing (acc.); VIII it-

Nouns:

- sahib pl ‘ashab- companion, friend; master
- najm pl nujum- star
- hawan pl ‘ahw\d- lust, passion

Others:

- ba’da-m\d (min ba’di-m\d) after (conj.)
- gayr- (+ construct) other than, non-, un-

Proper Names:

- kinanatu the Kinana tribe, which, together with Tamim and Qays, formed Mudar, one of the two great divisions of the northern Arabs
Exercises

(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>شرق</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>تقدر</td>
<td>VIII</td>
<td>'emulate'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>تفز</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>قضى</td>
<td>VII</td>
<td>'cease'</td>
<td>3 masc. pl. juss.</td>
</tr>
<tr>
<td>صف</td>
<td>VIII</td>
<td>'choose'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>تعود</td>
<td>VIII</td>
<td>'be accustomed'</td>
<td>3 masc. sing. juss.</td>
</tr>
<tr>
<td>خنف</td>
<td>VIII</td>
<td>'vanish'</td>
<td>masc. sing. imperative</td>
</tr>
<tr>
<td>حنف</td>
<td>VII</td>
<td>'be bent'</td>
<td>act. part.</td>
</tr>
<tr>
<td>رشد</td>
<td>VIII</td>
<td>'be pleased with'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>رتى</td>
<td>VIII</td>
<td>'be devout'</td>
<td>act. part.</td>
</tr>
<tr>
<td>موق</td>
<td>VII</td>
<td>'be driven'</td>
<td>1 pl. perfect</td>
</tr>
</tbody>
</table>

(b) Read and translate:

1. اصحابي كالنجوم فيهم اقتديتم واعلمتكم (تقرير البيري).
2. إن الله أتصفى من ولد أدم إبراهيم وأتصفى من ولد إبراهيم اسعف
   واصطفى من ولد اسعف بنى كتابة واصطفى من بنى كتابة قريشاً
   واصطفى من قريش بنى هاشم واصطفى بنى هاشم (تقرير البيري).

(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 وفاداً (١٨٥)
وتشوش الجمرين إلى جهنم وردًا (١٨٦)

1.Subhāna glory be to.
2. حشارة (ولى) gather, ويف- herd.
3. سقا (١٢) drive; mujrim- criminal; ويرد- thirsty herd.
Lesson Twenty-Six

61 Optative Constructions. Wishes contrary to fact are normally expressed by (yā) layta, which is followed by the pronominal enclitics (first person singular takes -ni) or a noun in the accusative. In verbal clauses the verb is generally in the perfect for the affirmative and lam + jussive for the negative.

I wish I were a bird so that I could fly.
I wish 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.

little mountain, hillock
little / dear servant
a little before (prep.)

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

63 Cardinal Numbers: 11–19. Review the numbers from 1–10 in §38. In the numbers from 11 through 19, the units of 11 and 12 continue to be regular adjectives, while the units from 3 through 9 conform to the rule of chiotic concord given in §38(4). The tens do not exhibit chiotic 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</th>
<th>MASCULINE</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ahada 'ašara baytan</td>
<td>'ihdā 'ašrata bintan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>'ašara baytan (nom.)</td>
<td>'ašrata bintan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>iθnay 'ašara baytan (obl.)</td>
<td>iθnata 'ašrata bintan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>ṭaladha 'ašara baytan</td>
<td>ṭalada 'ašrata bintan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>'arbata 'ašara baytan</td>
<td>'arba'a 'ašrata bintan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>ṭamsa 'ašara baytan</td>
<td>ṭamsa 'ašrata bintan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>sisita 'ašara baytan</td>
<td>sitta 'ašrata bintan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>'ašara baytan</td>
<td>'ašrata bintan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>ṭambaniyata 'ašara baytan</td>
<td>ṭambaniya 'ašrata bintan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>tisita 'ašara baytan</td>
<td>tisita 'ašrata bintan</td>
<td>'ašrata bintan</td>
</tr>
</tbody>
</table>

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

الإحد عشر وداً | al-'ahada 'ašara wada’ | the eleven boys

or (2) the indeclinable number follows the plural.

الأولاد الأخذ عشر | al-'awlād l-'aḥada | the eleven boys

'ašara

Vocabulary

جرى (1) jary-ljarayān- flow (water), blow (wind); happen, come to pass
ضرب daraba (i) darb- strike, hit, smite; VIII īḍaraba crash, be upset

NOUNS

حجر/حجراء حجاره | hajar- pl 'ahjar-/ḥijārat- stone, rock
رُؤْيٌ روز | ru'yā (fem) pl ru'an vision
طير طيور | tayr- pl tuyār- bird (singular sometimes used as collective)
عصب/عصب | 'ašan (fem) pl 'uṣīy-/iṣīy- rod, staff
مقى | 'uqā end, final outcome
قمر/قمراء أقمار | qamar- pl 'aqmār- moon
كوكب/كوكب/كوكل | kawkab- pl kawkābiu heavenly body, star
نهر/أنهر | nahr- pl 'anhār-/'anhuhr- river, stream

OTHER
تحت | tahta, min taht (+ gen.) beneath, below
اذن | 'idā (+ noun or pronoun) lo and behold

IDIOM
ضرب مثل | daraba maθalan he gave as an example

Exercises

(a) Give the Arabic:

1. 11 stars
2. 16 other mountains
3. 19 rich (men)
4. 15 sick women
5. 18 new houses
6. 14 worshipped idols

(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. The people of the city called upon the pious (men) to pass judgment between them and the unbelievers.
2. Oh, would that we had not been foolish and struck our friend with a stone!
3. God was pleased with the alms of the poor.
4. Whoever disobeys will see his deeds on the day of judgment.
5. It came to pass just as they had said.

(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 Infajara gush forth.
2 Šāqq- harsh.
3 Xdna (û) betray.
Lesson Twenty-Seven

64 Factive Verbs: Form II. Characteristic of the factive 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’; nazzala ‘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 dokara ‘to recall’ > II dokkara ‘to make (someone) recall, remind’; kaddaba ‘to lie’ > II kaddaba ‘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 addab ‘to torment’ > II addaba ‘to torment’ and alif ‘light’ > II nawwara ‘to make light, illuminate.’ Other denominatives have G-forms, but Form II has a different signification, as qit’at ‘piece, fragment’ > II qatta’a ‘to cut to pieces, hack off / up’ (cf. G-form qata’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>فَعَلَ</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يَفَعِّلُ</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يَفَعِّلُ</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يَفَعَلْ</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>يَفَعِّلُ</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مَفَعَلْ</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تَفَعَلْ</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>كَبْرَا</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يَكَبِّرُ</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يَكَبِّرُ</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يَكَبِّرْ</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>كَبِيرٌ</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مَكَبَّرٌ</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تَكَبِّرْ</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-lām (\(\sqrt{VLW} \) wallā > tawliyat-, §65) and C\(_3\) verbs (\(\sqrt{BR} \) barra'a > tabri'at-); it is rarely used with other roots.

64.3 Weakness in Form II. The only “weakness” that needs to be treated as such in Form II is the weak-lām verb, which will be given in §65. All other “weak” radicals, i.e., C\(_1\)w/y and C\(_2\)w/y, are retained in their original form, as \(\sqrt{WS} \) / II wasa'a / yuwassi'u, \(\sqrt{XWF} \) / xawwafa / yuxawwifu, \(\sqrt{SYR} \) / sayyara / yusayyiru.

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

<table>
<thead>
<tr>
<th>Template</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَرَأُ</td>
<td>turn over (trs.)</td>
</tr>
<tr>
<td>حَرَفُ</td>
<td>call a liar, consider false</td>
</tr>
<tr>
<td>سَلَّمُ</td>
<td>make whole, exculpate</td>
</tr>
<tr>
<td>سَهُرُ</td>
<td>cause to fear, scare</td>
</tr>
<tr>
<td>صَدِقُ</td>
<td>accept / declare as true</td>
</tr>
<tr>
<td>طَلَقُ</td>
<td>divorce</td>
</tr>
<tr>
<td>مَعَدُ</td>
<td>torment, punish</td>
</tr>
<tr>
<td>قَرُبُ</td>
<td>allow near, bring / take near</td>
</tr>
<tr>
<td>قَلِبُ</td>
<td>turn over</td>
</tr>
<tr>
<td>مَكَرُ</td>
<td>increase</td>
</tr>
<tr>
<td>مِنْ</td>
<td>collective, i.e., plural</td>
</tr>
<tr>
<td>مِنْ</td>
<td>give, put</td>
</tr>
<tr>
<td>مَهْرُ</td>
<td>receive, put</td>
</tr>
<tr>
<td>لَفَظُ</td>
<td>inform (bi- of / about)</td>
</tr>
<tr>
<td>مَلَكُ</td>
<td>possess, rule, reign</td>
</tr>
<tr>
<td>مَلاكَا</td>
<td>make king ((\text{'ala} ) over)</td>
</tr>
<tr>
<td>مَالَكُ</td>
<td>make king</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Template</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>حسن</td>
<td>good, beautiful</td>
</tr>
<tr>
<td>حسنات</td>
<td>good deed</td>
</tr>
<tr>
<td>حمد</td>
<td>praise; al-hamdu lillahi praise (be to) God</td>
</tr>
<tr>
<td>القرآن</td>
<td>the Koran</td>
</tr>
<tr>
<td>شريك</td>
<td>partner</td>
</tr>
<tr>
<td>ولي</td>
<td>friend, helper, supporter</td>
</tr>
<tr>
<td>ماجس</td>
<td>(collective), majusiyy- (sing.) Magian, adherent of Mazdaism</td>
</tr>
<tr>
<td>نصارى</td>
<td>Christian, follower of the Nazarenes</td>
</tr>
</tbody>
</table>

**Exercise**

(a) Vocalize, read and translate:

1. لا أطمع إلايدك 5. الدنيا السارة 6. المدينة المنورة
2. المتقاتل 7. كثر العدد 10. كواكب مسيرة
3. قريبني الية تقربا 7. كتاب منزل من الساء 8. فنوبت البيت
4. صغيرة 8. مثنا مكررين

(b) Read and translate:

1. ولن سامهم من خلق السماء والأرض وصرف الشمس والقمر ليقولن

---

1. Jaww- air; yumsiku “he holds.”
2. Ma “so long as.”
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>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>fa‘ā</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yufa‘</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yufa‘iya</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yufa‘i</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>fa‘i</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mu‘fā‘in</td>
</tr>
</tbody>
</table>
| VERBAL NOUN | taf‘iyat-

Example from fWLY:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>wallā</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yuwallit</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yuwalliyya</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yuwalli</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>walli</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muwallin</td>
</tr>
</tbody>
</table>
| VERBAL NOUN | tawliyyat-

---

1. Ayyan-mā “whichever” (acc.); lā tajhar “don’t raise your voice”; lā tatṣaf “don’t mumble”; ṣullu- baseness.
2. Yamīn-ā/amīn- right hand; “what their right hands possess” refers to slaves.
3. Firrat- “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.

#### Lesson Twenty-Eight

*fa-yīyakā la-*

| You, then—I shall certainly slay you! |

*Iyyā*- also supports enclitic pronouns that for some reason cannot be attached to the verb. In the following example the carrier is used because, whereas the independent subject pronouns occur after *'illa*, the enclitic pronouns do not, and the pronoun here is direct object of the verb, hence necessarily enclitic:

\[
\text{ضَلْنَ مَن تَذَوَّرُونَ إِلَّا أَيَا} \quad \text{dalla man tādīnā *'illa* *iyyāhu*} \\
\text{All those whom you invoke besides Him are lost.}
\]

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

\[
\text{إِنَّى وَأَيَاَلَ أَوْلِيَاءٍ بَعْضًا} \quad \text{'innani wa-*iyyāka*} \\
\text{You and I are supporters of each other.}
\]

### Vocabulary

#### Verbs

| بسط | *basāta* (u) | *bast-* spread, stretch out (trs) |
| رفع | *raja'a* (i) | *rujā'* return |
| زنى | *zānī (i) zinān* | *zinān* - fornicate, commit adultery |
| سما | *sammad* | name, stipulate (denominative from *ism*) |
| سل | *šallā* | pray ( 
*ālā* for), perform the ritual prayer |
| طل | *talā 'a (u) tulla'* | rise (sun, moon, &c.); VIII *iftalā*a be informed ( *ālā* of), observe ( *ālā* of) something closely |
| في | *wajzahā* | make someone/thing (acc.) face/turn (li-*īlā* toward); VIII *ittajāhā* turn towards, set out ( *īlā* for) |
| وِلى | *wallā* | turn aside/away (mini/′an from)\(^1\); put someone (acc.) in charge of (acc.) |

#### Nouns

| أَجل/أَجَالِ | *'ajal-* pl *'ājāl-* term, appointed time, instant of death |

\(^1\)Note that this usage of *wallā* is intransitive, a rare occurrence in Form II.
INTRODUCTION TO KORANIC ARABIC

الأسلام
al-islām- Islam
حق أو حق
haqq- pl huqūq- right, truth
رأس/ رأس
ra's- pl ru'al- head
شمال
šīmāl- north; (fem) left (hand)
غرب/ غرباء
ɡarbīl- pl ɡurābā'd- u strange, foreign
وجه/ وجه
waḥj- pl wujāh- face
پیمان/ پیمان
yamīn- pl 'aymān- oath; (fem) right (hand)

OTHERS
اينما
'ayna-mā (+ perf. or juss. as conditional type) wherever
ثم
θamma there, in that place
ثم
θamma then, next, afterwards
طويب ل-
tābā li- blessed be

Exercises

(a) Produce the following forms for Form II.

1. ِYSMY (1) masc. sing. act. part. (3) 1 sing. juss.
   (2) verbal noun
2. ِYWLY (1) fem. sing. pass. part. (3) masc. pl. act. part.
   (2) 3 fem. pl. imperf.
3. ِSLW (1) masc. sing. imperative (3) fem. sing. act. part.
   (2) fem. pl. pass. part.

(b) Read and translate:

1. سخر الشمس والقمر كل يجري الى اجل مسبي. كذلك سخرها لكم
   لتكبروا الله على ما هداكم.
2. وظلّنهم ذات اليمن وذات الشمال وكلهم باسط ذراعيه بالوصيد. لو اظلّ
   عليهم لوتيت منهم فرازا ولئن منهم رعباً.
3. ولله الشرق والغرب فانيا تلوا فهم وجه الله. 1

(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.


Abraham Overturns His People’s Idols

ولقد آتينا ابرهيم رضي الله عنهم رشدًا من قبل وكأننا به عالمين (51)
إذ قال لأبيه وقومه ما هذه التماثيل التي أنت لها عالقون؟ (52) 2

1A’jamu non-Arab, usually applied specifically to Persians.
2The meaning of this dictum is obscure; however, the grammar and literal meaning should be clear.
3Ataynā “we gave”; ruṣd- guidance.
4Tīmāt- pl tāmātīl image; ‘aṭaf’ li- be devoted to.
INTRODUCTION TO KORANIC ARABIC

قالوا «وجدنا آباءنا لها عابدين» (٥٣)
قال «لقد كنتم اتتم وآباؤكم في ضلال منين» (٥٤)
قالوا «أجنبنا بالحقّ ام اتتم من اللعابين؟» (٥٥)
قال «بل ركتم رب السماوات والأرض الذي فطره، وانا على ذلك من الشاهدين» (٥٦)

وقالوا: «أهلكوا من فهل هذا بالهتنا؟ انه من الطالبين» (٥٧)
قالوا «مسعنا فتى يذكرهم يقال له ابرهيم» (٥٨)
قالوا «فانتوا به على اعين الناس لعلهم يكهنون» (٥٩)
قالوا «أنت فعلت هذا بالهتنا يا ابرهيم؟» (٦٠)
قال «بل فعله كبيرم هذا فاسالوه ان كانوا ينطقون» (٦١)
فرجعوا الى انفسهم فقالوا: «انكم اتتم الطالبين» (٦٢)
ثم تكسوا على رؤوسهم، «لقد علمنا ما هواء ينطقون» (٦٣)
قال «افتعدون من دون الله ما لا ينفعكم ولا يضركم؟» (٦٤)

LESSON TWENTY-EIGHT

افّ لكم وانا تعبدين من دون الله، افلا تعقلون؟ (٦٥)
قالوا: «حرقوه وانصروا الله ان كنتم فاعلين» (٦٦)
قالنا: «يا نار، كوني بريدا وسلاماً على ابرهيم» (٦٧)
وارادوا به كيدا فجعلناهم الأخرين (٦٨)

1La‘iba (a) jest.
2Fatara (u) create; dâlikum see p. 103, note 3.
3Ta’ilâhi “by God”; mudbir- turning away.
4Harraqa (trs); nasara (u) support
5Fatan youth, lad.
6A’yun- pl of ‘ayn- eye.
7‘Uffin li- fie on; ‘aqala (i) be reasonable, have sense.
8Raja’ u’ila’ ‘anfushim “they conferred apart.”
9Nukisâ ‘alâ r’â’âshîhîm “they were confounded.”

172
Lesson Twenty-Nine

67 Reflexive/Medio-Passive Verbs: Form V. Form V is the reflexive/medio-passive of Form II, as Form VIII is of the G-form. Characteristic of Form V is the prefix ta- (rather than the infix met in Form VIII). The base form is Tafa‘ala.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>tafa‘ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yatafa‘alu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yatafa‘ala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yatafa‘al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>mutafa‘il-</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>tafa‘ul-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>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>ta‘allama</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yata‘allam</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yata‘allama</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yata‘allam</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ta‘allam</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muta‘allam-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ta‘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 nazzala ‘to send / bring / take down’ > V tanazzala ‘to be / get sent / brought / taken down’; II kabbara ‘to magnify, make great’ > V takabbara ‘to magnify oneself, be proud, haughty.

Doubly transitive Form II verbs are singly transitive in Form V, as II ‘allama ‘to teach (someone something)’ > V ta‘allama ‘to get / be taught, learn (something).

67.3 Occasional assimilations in Form V (and VI, to be introduced in §79). Sporadic assimilation of the t-prefix of Form V to an initial C1 is uncommon, as in iṣṣaddaqa (for taṣaddaqa) ‘to give alms;’ id-thaqala (for taḥqala) ‘to be sluggish,’ and iddakkara (for taḍakara) ‘remember.’ The assimilation may affect any word within the form, e.g., mutaṣḥhir- (for mutaṣḥhir-) ‘purified.

67.4 Occasional contractions of imperfect forms in ta-. Imperfect forms in ta-, such as tafa‘alu, may contract to tafa‘al- as in tanazzalu (for tatanaazzalu).

If the initial radical is also t, the contraction is almost certain to take place, as in taṭabba‘u (for taṭabba‘u).
68 Adjectival Pattern: FA‘IL-. When derived from stative G-form verbs, the common adjectival pattern FA‘IL- indicates that which exhibits the quality of the verb.

xafiyat 'be hidden' > xafiy- 'hidden'
rahim 'be merciful' > rahim- 'merciful'
saviyat 'be equal' > sawiy- 'equal'
qadirat 'be powerful' > qadir- 'potent'
qarubat 'be near' > qarib- 'near'
maridat 'fall ill' > marid- 'sick, ill'
wasiyat 'be vast' > wasi- '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.:

qatalat 'sacrifice' > qatil- 'slain'
axadat 'take, hold (captive)'

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

1. Exercises
(a) Read and translate:
- talat (ā) tilawat- read, recite (out loud)

Vocabulary

VERBS

(qadara) qadar- IQADRA- be capable ('alā of); qadar- appoint, determine, foreordain
qarabab sacrifice (denominative from qurban-; see below); allow near ('ilā to), let approach; V taqarabab approach, get near (mini‘ilā to)
kalama speak to, address; V takallama speak (ma‘a with)
kalima- kalimat- (collective), kalimat- (unit) pl -at- word
hay‘at- hay‘at- form, shape

NOUNS

qiblat- direction of prayer, direction toward Mecca
qurban- pl qarabbinu sacrifice
kalim- collective), kalimat- (unit) pl -at- word
mawlan pl mawlin master, patron
hay‘at- pl -at- form, shape

(b) Read and translate:

1. The rabbians preserved the recitation. They preserved the recitation. They were not to forget, nor to be neglected.
2. And the Lord protected the ruler of a man who does not bear witness, and whose name was preserved.

Verbs

(a) Read and translate:
- talat (ā) tilawat- read, recite (out loud)

Vocabulary

VERBS

(qadara) qadar- IQADRA- be capable ('alā of); qadar- appoint, determine, foreordain
qarabab sacrifice (denominative from qurban-; see below); allow near ('ilā to), let approach; V taqarabab approach, get near (mini‘ilā to)
kalama speak to, address; V takallama speak (ma‘a with)
kalima- kalimat- (collective), kalimat- (unit) pl -at- word
mawlan pl mawlin master, patron
hay‘at- pl -at- form, shape

NOUNS

qiblat- direction of prayer, direction toward Mecca
qurban- pl qarabbinu sacrifice
kalim- collective), kalimat- (unit) pl -at- word
mawlan pl mawlin master, patron
hay‘at- pl -at- form, shape

Exercises

(a) Read and translate:
- talat (ā) tilawat- read, recite (out loud)

Vocabulary

VERBS

(qadara) qadar- IQADRA- be capable ('alā of); qadar- appoint, determine, foreordain
qarabab sacrifice (denominative from qurban-; see below); allow near ('ilā to), let approach; V taqarabab approach, get near (mini‘ilā to)
kalama speak to, address; V takallama speak (ma‘a with)
kalima- kalimat- (collective), kalimat- (unit) pl -at- word
mawlan pl mawlin master, patron
hay‘at- pl -at- form, shape

(b) Read and translate:

1. The rabbians preserved the recitation. They preserved the recitation. They were not to forget, nor to be neglected.
2. And the Lord protected the ruler of a man who does not bear witness, and whose name was preserved.

Verbs

(a) Read and translate:
- talat (ā) tilawat- read, recite (out loud)

Vocabulary

VERBS

(qadara) qadar- IQADRA- be capable ('alā of); qadar- appoint, determine, foreordain
qarabab sacrifice (denominative from qurban-; see below); allow near ('ilā to), let approach; V taqarabab approach, get near (mini‘ilā to)
kalama speak to, address; V takallama speak (ma‘a with)
kalima- kalimat- (collective), kalimat- (unit) pl -at- word
mawlan pl mawlin master, patron
hay‘at- pl -at- form, shape

NOUNS

qiblat- direction of prayer, direction toward Mecca
qurban- pl qarabbinu sacrifice
kalim- collective), kalimat- (unit) pl -at- word
mawlan pl mawlin master, patron
hay‘at- pl -at- form, shape

Exercises

(a) Read and translate:
- talat (ā) tilawat- read, recite (out loud)

Vocabulary

VERBS

(qadara) qadar- IQADRA- be capable ('alā of); qadar- appoint, determine, foreordain
qarabab sacrifice (denominative from qurban-; see below); allow near ('ilā to), let approach; V taqarabab approach, get near (mini‘ilā to)
kalama speak to, address; V takallama speak (ma‘a with)
kalima- kalimat- (collective), kalimat- (unit) pl -at- word
mawlan pl mawlin master, patron
hay‘at- pl -at- form, shape

(b) Read and translate:

1. The rabbians preserved the recitation. They preserved the recitation. They were not to forget, nor to be neglected.
2. And the Lord protected the ruler of a man who does not bear witness, and whose name was preserved.
INTRODUCTION TO KORANIC ARABIC

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

69.1 Synopsis of Form V weak-łām verbs, example from \(\text{wfy}\):

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>tawaffā</td>
<td>تَوَافَفَ</td>
<td>tuwaffiyya</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يتوفَفَ</td>
<td>yutawaffā</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يتوفَفَ</td>
<td>yutawaffā</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يتوفَف</td>
<td>yutawaffā</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>تَوَافَ</td>
<td>— —</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مَتَوَافِفِن</td>
<td>mutawaffan</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>توَافِف</td>
<td>tawaffin</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 laqiya (see Appendix B).
2. The imperfect—active and passive—is inflected on the model of yalqā (see Appendix B).
3. The formation of the subjunctive, jussive, active and passive participles should be familiar by now. Formative principles are like those of the Form VIII weak-łām (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.

"akala > 'akkal- 'glutton'
'amara > 'ammár- 'imperious'
'adāl > bakkāl- 'weeper'
dalla > dâllal- 'guide'
sârâ > sayyâr- 'wanderer, planet'
'afara > gâfâr- 'prone to forgive'
kadâba > kadâb- 'inveterate liar'

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

bâb- 'gate' > bawwâb- 'gatekeeper'
'warq > warrâq- 'manuscript copier'
xabâza 'bake' > xabbâz- 'baker'
tabâxa 'cook' > tâbbax- 'cook'

71 The Arabic Personal Name.

71.1 In its simplest form the personal name consists of (1) the given name (isman) 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 tripotential given names and (b) the alif of ibn- is dropped. Since -bn- is in apposition to the given name, it is in whatever case the given name is. The father’s name is, of course, in construct with -bn-.

محمد بن عبد الله Muhammad son of Abdullah
الله bnu 'abdi lâhi
علي بن أبي طالب Ali son of Abu-Talib
'alîy bni ḥasani
'abu ḥasan bni
'nīy
jafaru bnu muhammad bnu 'ally bni hasan
'ally bni
'ajf bnu
'abu l-hasan bnu
'abt tâlib
Abu'l-Hasan Ali b.
Abu-Talib

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

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

Fatimatu bintu (bnatu) Muhammad
muhammad

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

ابر الحسن على بن ابى طالب
'abu l-hasan bnu 'abt tâlib
Abu'l-Hasan Ali b.
Abu-Talib

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

ابر نصر بشر بن الحارث الحافي
'abu nasr rṣū bnu l-hârith l-hâft
Abu-Nasr Bishr b.
al-Harith “the Barefoot”

ابر ملك المدين
'abu bâkr s-sâddiqu
Abu-Bakr “the Righteous”

منصور الحاج
'muṣṭirin l-husaynu
Abu'l-Mughith al-

manṣur b. Mansur “the Cotton-carder”

Agnomens may also be nicknames with ‘abû.

ابر هيرزة
'abû hurayrata
Abu-Hurayra

('father of a little cat')

ابر الفرح
'abu l-faraj
Abu'l-Faraj (“father of joy”)

In later Islamic times laqabs in ad-din- became common as part of the given name.
The final part of the name, the attributive (nisbat-) in -iyy- may indicate (1) tribal or dynastic affiliation

\[
\text{abū 'aliyin} \quad \text{bnu bakkārin' l-qurašiyu}
\]

or (2) place of origin.

\[
\text{abū Ja'farin} \quad \text{muhammadu bnu jartri bni yazida t-tabariyyu}
\]

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,

\[
\text{abu l-faraji muhammadu bnu 'abi ya'-qāba bni 'ishāqa n-nadimi l-warrāq l-bağdādiyyu}
\]

GIVEN NAME: Muḥammad
FATHER’S NAME: Abu-Ya’qūb
GRANDFATHER’S NAME: Ishāq
AGNOMEN: Abū’l-Faraj

Either his father or grandfather (likely the former) was a nadim-, 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 suhrat- ) as Ibn al-Nadim.
1. وقال رسول الله ﷺ: "إني آدمي مقعداً أحدهكم من الجناء، إن هُنَّ له، أن يقال له، "فمن؟"، فيقول: "فمن؟"، فيقل: "فمن؟"، فيقول: "فمن؟". "فَقَانِ لَكَ ما تُسَّتِ ضِفْعِهِ مَعَهُ؟"

2. الذِّي خُلِقَ السَّمَوَاتُ والأرض وما بينهما في سَنَةِ إِيَامٍ ثُمَّ استوْى على

الجَوَّةِ. الرحمنُ فَاسَلَهُ بِخَيْرٌ. 

3. ما أَبْرَى فَنَسِي. إن النفسَ لَأْمَأَرَةٌ بِالسَّوْءِ إِلَّا ما رَحمٌ رَبِّي.

4. ولقد جاءت رسولنا ابراهيم بالشَّريٍّ وقالوا: "سلاماً". قال: "سلام". فاجأ بعجل جَنِينٍ ۢفَلما رَحَمَ لا يَأْكُونَ حَافَ. قَالُوا: "لا حَافَ". فَأَنَّ رَسُولِ الْلَّهِ لَهُ وَأَمَانَاتٌ تَأْكُلُهَا فَضْحَكَتْ. فِيِّضْرُنَا بِبَاسِحِمِ وَمِن رَوَاهِمِ اسْحَقٍ، يُقَوْبُ.

5. لَاتَقْتُلَا السَّمَوَاتُ التي حَرَّمَ اللهُ إِلَّا بِالحَقِّ.

6. وَلَا وَلَدَتْ مِream قَالَتْ آمَا رَبِّي اِنِّي سَيْبَيْنَا مَرِيِّمَ وَأَنَا لَكَ فَتَقَلِبَلُوهَا رَبِّي بِقِيَٰلٍ حَسَنٍ. فَكَيْلَا دَخَلَ عَلَيْهَا رَكْبَةُ وَجَدَتْهَا رَفَقًا. قَالَ: "يا مِريمَ أَنَّكُ لَكَ هَذَا؟ قَالَتْ: "هُدَىٰ مِنْ وَعْدٍ".

7. وَقَضَى رَبُّكَ أَنَّكُمْ تَعْبِدُوا إِلَّا اِيَّاهُ.

8. مِنْ يُتْخِذُ السَّيْطَانَ وَلِيًا مِنِّ دُونِ اللَّهِ فَقَدْ خَسَرَ حَسَنَةً بَعْدًا.

9. كُلُّ نَفْسٍ ذَا عَرَضٍ مَّا تَرْجَعُوا.

10. لَوْ أَنَّ قَرَأَتْ سُوْيَتِهِ الْجَبَالَ أَوْ قَطَطْتِهِ الْبَيْضَ أَوْ كَلَّمْتِهِ الْجَمِيعَ بِاللَّهِ الَّذِي جَمِيعًا.

11. تَبَارَكَ الَّذِي نُزِلَ الْفَقْرَانُ عَلَى عِبَادِهِ لِيُكَانَ لَهُمَّ نِدْرًا - الَّذِي لَهُ مَلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَلْكُ وَلَدَّاوَّ. لَمْ يَكْنِ رَبُّكَ فِي الْكَلِمِ وَحَلَقَ كْلَّهَا، فَقَدْ ذَكَرَهُ تَقْدِيِّراً - وَاختُلِفْتُوا مِنْ دُونِ أَلْوَاهُ لا يُخْلِقُونَ شَيْئاً وَهُمْ يَخْلُقُونَ

وَلا يَمْكُونُونَ لَأَنْفُسِهِمْ ضِرَاً دَاءً وَأَخْلِقُونَ مَوْتٍ وَحَيَّاءٗ. ۢ

12. إِمَّا تَرَ أَنَّ اللَّهَ يُسْجَدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الأَرْضِ وَالْمَشْرَقَ وَالْغَرْبَ وَالْجَنَّ وَالْجَاهِلُ وَالشَّجَرُ وَالْدَوَابُّ وَكَثِيرٌ مِّنَ الْمَنْسَبِ.

---

1. 'Adnā maq'ad- "the lowest seat.
2. 'Arsh- throne.
3. 'Ijū- hanīd- roasted calf.
4. Tabāraka "blessed be"; furqān- the meaning of this word is not fully understood; it is often equated with the Koran and may possibly be borrowed from the Aramaic ܡܲܪܟ ܐܕcation (of a book); nabīr- warner.
5. Dābbat- pl. dawābbu beast.
Reading Selection: Sūrat Āl-‘Imrān (3):45–51.

The Annunciation

And praised she him and (her) gatherings, and Adam in the first of the two communities (45)1

5: We will make him the pair of his wife. 6: (If) he will obey them 7: And make lawful to you the religion which I have revealed to you. 8: (In order to make) lawful to you the religion that will put an end to your dispute. 9: And make lawful to you the religion which I have revealed to you. 10: (It is) that you may believe in God and His messenger and what is revealed to you and be sincere in God. 

1: Wajih- eminent, illustrious.
2: Mahd- cradle; kahl- man of mature age.
3: Hikmat- wisdom.
4: Assume an elipsed verb, “and he will make him…”
5: ‘Anni introduces direct quotation, translate as “saying”; nafaxa (u) blow; ‘akmahu born blind; ‘abrajā’u leprous; ‘uhyi “I will bring to life”; iddaxara store up.
6: A subjective complement for jī‘tuḵum in verse 49.
7: Li- ubilla “in order that I make lawful”; ‘att‘u “obey” (pl. imperative).

1: Sīrāt- 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.

رجل حسن الوجه
rajulun hasanu 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 الكثير ذو الممال
al-mulâku l-kadrâ l-mâli  the kings with much wealth

The construction may be summarized by the following scheme:

<table>
<thead>
<tr>
<th>NOUN</th>
<th>ADJECTIVE</th>
<th>NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>rajulun</td>
<td>karimu</td>
<td>n-nafsi</td>
</tr>
</tbody>
</table>

72.2 The Adjectival Relative Clause. In this adjectival/relative type of clause, a noun is followed by an adjective that agrees with the preceding noun in case only; in number and gender the adjective agrees with a noun that follows in the nominative case.1

لمرأة الاقتتر أبها
lil-mar'ati l-maqtâli  'abû-hâ  for the woman whose father is / was killed

من النبي المسمى كلماته
mina n-nabiyyi l-masmû'ati kalîmahâhu  from the prophet whose words are / were heard

<table>
<thead>
<tr>
<th>NOUN I</th>
<th>ADJECTIVE</th>
<th>NOUN II</th>
</tr>
</thead>
<tbody>
<tr>
<td>l-mar'ati</td>
<td>l-maqtâli</td>
<td>'abû-hâ</td>
</tr>
<tr>
<td>n-nabiyyi</td>
<td>l-masmû'ati</td>
<td>kalîmahâhu</td>
</tr>
</tbody>
</table>

73 Uses of مَث.

73.1 The particle mā followed by the affirmative perfect gives the equivalent of the English "as / so long as." Followed by lam + jussive, mā means "so long as...not" or "until."

1In this construction the definite article on the adjective is equivalent to the relative pronoun; the two examples are equivalent to the phrases لمرأة التي مقتتر أبها من النبي الذي مسمى كلماته and ابها.
73.2 The enlitic particle -mā combines with the interrogatives to give the indefinite relatives 'ayna-mā 'wherever,' 'i'dā-mā 'whenever,' mīthla-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.

He is with you wherever you are (may be).
Wherever you may be, death will reach you.
Whenever I entered, I found them speaking.
Whatever sign you may bring us, we will not believe in you.

73.3 A similar -mā may be added to any indefinite noun to heighten the sense of indefiniteness or nonspecificity.

We went out one day.

74 Auxiliary Verbs. Arabic has very few verbs that can be classed as auxiliary, but the following three are worth noting:

(1) kāda / yakādu, followed by the imperfect indicative, gives the sense of 'almost, scarcely' to the following verb.

The people almost killed me.
He found a people who could scarcely understand a word.

(2) mà zāla / là yazālu followed by the imperfect indicative means 'to keep on, to be still' doing something.

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

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

The earth began to sway.

Vocabulary

tamā (i) be completed, finished, fulfilled
hasiba (a) hisbān- reckon, consider someone (acc.) as (acc.); kasaba (u) hisāb- figure, make an account
khalf xala'fa (u) come after, take the place of, lag ('an behind); II xalāfa appoint as successor; VIII ixtalāfa differ ('an from), dispute (fi over), frequent ('ilā a place)
zāla (zul-) (ā) zawāl- pass away, come to an end; (negative) continue, abide
mā zāla (mā zil-) (lā yazālu, lam yazāl) (occurs in the negative + imperf. ind. or act. part.) keep on, be still (doing something)
sar'u (u) sur'at- be quick, fast
kāsar (i) kasr- break; II kassara smash, break to pieces; III inkasara get broken
kāda (kid-) (ā) (+ imperf. ind.) almost, scarcely
INTRODUCTION TO KORANIC ARABIC

NOUNS

الجَنَّةَ (مَجَارِمَ) - holy (const.)
جَنَّةٌ (مَجَارِمٍ) - holy (sing.)
جَنْئَةٌ (مَجَارِمٍ) - genie, invisible being who interfere in men's lives
siya’at - evil deed
siya’i - evil

EXERCISES

(a) Vocalize, read and translate:
1.ﻡُهْرُبٌ (muhurab) - thief
2.{kaza} - blood
3. کَرْسِيُّ (karssiy) - chair
4. {kats} - (collective)
5. {kats} - (unit count.)
6. {kats} - (attributive)
7. {kats} - (collective, attributive)
8. {kats} - (collective, attributive)
9. {kats} - (collective, attributive)
10. {kats} - (collective, attributive)

(b) Give the Arabic for the following:
1. a woman pure of heart 6. the boys with broken arm(s)
2. the women pure of heart 7. a genie with a big head
3. a man handsome of face 8. a tree with many leaves
4. two men handsome of face 9. a band few in number
5. a boy with a broken arm 10. a woman of much learning

(c) Read and translate:
1. ولذين كفروا اعمالهم كسراب بقيمة: يحسب العلماء ما حتى إذا جاءه لم يجدوا شيئاً ووجد الله عند فقهه حساب وله سهير الحساب.
2. إن ربك واسع الغفران هو أعلم بكم.
3. يا ابن آدم ما دعوتني أفرك.
4. ولو شاء ربك لجعل الناس امة واحدة لا يزالون مختلفين إلا من حرم ربك.

LESSON THIRTY-ONE

5. فقولهم فما انت بمؤنوم.
6. وانه لا قام عبد الله يدعو ربه كاد القوم يتوالون منه.
7. قال Allah ان الله يعد المنكسرون قلبه من أجل.
8. ان النية الطاهرة القلب لامتنعها على مرض ابنتها.

1.فكدنا نحن من النور لا أن جيء بشعرنا.
2. من عمل سيئة فلا يجزي الا مثلها ومن عمل صالح وهو مؤمن فارتكب.
3. يدخلون الجنة يرزقو فيها بخير حساب.
4. انى أموت ان أكون أول من حكم بعث 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.

---

1Sarāb- mirage; qi’at- desert; ṣam’ānu thirsty

1Yu’jra “he is rewarded.”
INTRODUCTION TO KORANIC ARABIC


Dhu’l-Qarnayn

ويسالوند عن ذي القرنين. قل ساتل على كيفه ذكرناً.

إنما مكننا لهم في الأرض وآتيناه من كل شيء سبباً.

فاتبع سبباً.

حتى إذا بلغ مغرب الشمس وجدنا تغرب في عين حمنة ووجد

عندنا قوماً. قلنا •ما ذا القرنين إنما أن تعدلوا وما أن تتخذ

فيهم حسناتً.

قال •أما من ظلم فسوف نعذبه ثم يردد إلى ربه فيعذبه.

عذاباً تكرأ.

وأما من آمن وعمل صالح فه جزاء الحسنى وسنقول له من امرنا

يسراً.

ثم اتبع سبباً.

حتى إذا بلغ مطلع الشمس وجدنا تطلع على قوم لم نجعل

لهمن دونها سنراً.

1Dhū’l-Qarnayn is a Koranic figure usually identified with Alexander the Great.
2Qarn- horn.
3Makkana establisb, make firm; ‘ādā give to: sabab- road, way.
4‘Aba’a sababan take one’s way.
5Balag̣a reach; magrib- setting place (of the sun); ġaraba (u) set (sun); kami’- muddy; ‘iṃṃā... ‘iṃṃā either...or;  husn- favor, kindness.
6Nukr- awful.
7Amana believe; jaza’ an “as a reward”; yusr- ease.
8Matla’- rising place (of the sun); min dānihā “beneath it (the sun)”; sitr- covering, shelter.

1Sadd- mountain; faqiha (a) understand.
2Yāji’u wa-majā‘u Gog and Magog; mufsid- corrupting; xarj- tribute; ‘alā ‘an on condition that; sadd- barrier.
3Makkani for makkāni see note 3 above; ‘a‘inā 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.

\[ \text{nz}l \rightarrow \text{anzla} \rightarrow \text{IV 'anzala 'cause someone (acc.) to go / come down} \]

\[ \text{g}\text{rj} \rightarrow \text{axraj} \rightarrow \text{IV 'axraj 'cause someone (acc.) to go out, expel} \]

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

\[ \text{sm}l < \text{asa} \rightarrow \text{IV 'asmaa 'cause someone (acc.) to hear something (acc.)} \]

\[ \text{wrth} < \text{awrth} \rightarrow \text{IV 'awrtha 'make someone (acc.) heir to something (acc.)} \]

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

\[ \text{kbr} < \text{akbr} \rightarrow \text{IV 'akbara 'make important, praise} \]

Since both Form II and Form IV give factitive connotations, the question arises as to the difference in meaning between the two. In general, the two forms take different connotations of the base idea into the factitive. For example, *hasuna* means both ‘to be good’ and ‘to be beautiful’: Form II *hassana* has the meaning of ‘to make beautiful, make better,’ while Form IV *ahsana* generally means ‘to do a good deed, to do (something) well.’ G-form *karuma* means both ‘to be noble’ and ‘to be hospitable’: Form II *karrama* generally means ‘to make noble, exalt,’ while Form IV *'akrama* means ‘to treat with hospitality, honor.’ On the other hand, many verbs that produce both Form II and Form IV show little or no appreciable difference in meaning between the two.

Form II, to a much greater extent than Form IV, makes denominative verbs, so that Form II may make a verb from a noun with a root identical with—but unrelated to—a G-form causative in Form IV, e.g., IV *'adhaba 'to make go away’ is derived from *dahaba ‘to go (away),’ while II *dahhaba* is derived from the noun *dahab- ‘gold’ and means ‘to gild.’

75.2 Synopsis of Form IV:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>انمل 'af'ala</td>
<td>انمل 'uf'ilu</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>انمل 'uf'ilu</td>
<td>انمل 'uf'al</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>انمل 'uf'il</td>
<td>انمل 'uf'al</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>انمل 'af'il</td>
<td>انمل 'uf'al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>انمل 'af'il</td>
<td>انمل 'uf'al</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>انمل 'uf'il</td>
<td>انمل 'uf'al</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>انمل 'if'al</td>
<td>انمل 'if'al</td>
</tr>
</tbody>
</table>

Example from 'NZL:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>انزل 'anzala</td>
<td>انزل 'unzila</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>انزل 'unzila</td>
<td>انزل 'unzila</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>انزل 'unzila</td>
<td>انزل 'unzila</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>انزل 'unzila</td>
<td>انزل 'unzila</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>انزل 'unzila</td>
<td>انزل 'unzila</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>انزل 'unzila</td>
<td>انزل 'unzila</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>انزل 'unzila</td>
<td>انزل 'unzila</td>
</tr>
</tbody>
</table>

REMARKS:

(1) The *hamzas* of the perfect, imperative and verbal nouns are true *hamzas* and not elidible.
The imperfect passive is identical to the imperfect passive of the G-form.

75.3 Synopsis of Form IV Doubled Verbs. The patterns to which the doubled verb conforms in Form IV should be familiar and predictable by now. Example from \( \sqrt{\text{MM}} \):

**Perfect**

\( \text{'amatama} \)

\( \text{'atumma} \)

**Imperfect**

\( \text{yutmim} \)

\( \text{yutmam} \)

**Subjunctive**

\( \text{yutmim} \)

\( \text{yutmam} \)

**Jussive**

\( \text{yutmim} \)

\( \text{yutmam} \)

**Imperative**

\( \text{yutmim} \)

\( \text{yutmam} \)

**Participle**

\( \text{mutimm-} \)

\( \text{mutamm-} \)

**Verbal Noun**

\( \text{'itmm-} \)

75.4 Synopsis of Form IV Ci' Verbs. Example from \( \sqrt{\text{MN}} \):

**Perfect**

\( \text{'aman} \)

\( \text{'amena} \)

**Imperfect**

\( \text{yu'min} \)

\( \text{yu'mana} \)

**Subjunctive**

\( \text{yu'mina} \)

\( \text{yu'mana} \)

**Jussive**

\( \text{yu'min} \)

\( \text{yu'mana} \)

**Imperative**

\( \text{'amini} \)

**Participle**

\( \text{mu'min-} \)

\( \text{mu'man-} \)

**Verbal Noun**

\( \text{'imman-} \)

**Remarks:** Hamza-initial verbs are regular in Form IV except where the pattern would result in two adjacent hamzas:

1. In the perfect active and passive, the hamza of the radical is lost; compensation is effected by lengthening the preceding vowel.
2. The imperfect is regular with the notable exception of the first-person singular, \( *u'minu \rightarrow 'umina \). The same compensatory lengthening is seen in the imperative: \( *a'min \rightarrow 'amin. \)

75.5 Synopsis of Form IV Ciw/y verbs. Both \( w \) and \( y \) are unaffected and remain as sound consonants when preceded in the pattern by the vowel \( -a- \). When preceded by \( -u- \), they both assimilate to \( w \) (*uw = \( \dot{u} \), *uy = \( \dot{u} \)); when preceded by \( -i- \), they both assimilate to \( y \) (*iw = \( \dot{i} \), *iy = \( \dot{i} \)) to form long vowels in both cases.

Example from \( \sqrt{\text{WRB}} \):

**Perfect**

\( \text{'awraba} \)

\( \text{'uriba} \)

**Imperfect**

\( \text{yuribu} \)

\( \text{yurahu} \)

**Imperative**

\( \text{'awrib} \)

\( \text{'urib} \)

**Participle**

\( \text{muriib-} \)

\( \text{munrb-} \)

**Verbal Noun**

\( \text{'irab-} \)

Example from \( \sqrt{\text{YQN}} \):

**Perfect**

\( \text{'ayqana} \)

\( \text{'uqina} \)

**Imperfect**

\( \text{yuqinu} \)

\( \text{yuqanu} \)

**Imperative**

\( \text{'ayquin} \)

\( \text{'uqin} \)

**Participle**

\( \text{muqin-} \)

\( \text{muqan-} \)

**Verbal Noun**

\( \text{'iqan-} \)

75.6 Here follow Form IV verbs from radicals previously introduced:

- \( \text{ара} \) heal, make free
- \( \text{адхл} \) admit to, allow in
- \( \text{айбд} \) banish, exile
- \( \text{азхем} \) make go away
- \( \text{атм} \) finish, fulfill
- \( \text{аср} \) send, dispatch
- \( \text{ажм} \) make a consensus
- \( \text{ааск} \) settle, make dwell
- \( \text{аасс} \) do good, do well
- \( \text{аасс} \) make hear
- \( \text{аэпк} \) expel, turn out
- \( \text{аэпк} \) ascribe as partner (bi- to)
- \( \text{эжрх} \) go back on one's word
- \( \text{эмр} \) compel, coerce
INTRODUCTION TO KORANIC ARABIC

Vocabulary

VERBS

امن

امن (a) 'amn- / amān- be / feel safe, trust ('alā with); IV 'āmāna believe (bi- in)

حب

حب IV 'āhhabba love, like, want (hubb- and mahābbat- are used as verbal nouns, not the predictable formation from the pattern)

دير

دير IV 'adbara turn one's back ('an'īlā on), go back, flee, run away

سلم

سلم salīma (a) salāmat- be safe and sound, intact; II salāma keep from harm, hand over intact; IV 'aslāma submit, surrender

عقل

عقل 'aqala (i) 'aqll- be reasonable, be endowed with reason; IV 'aqala make reasonable, bring to reason

قبل

قبل IV 'aqbala come / go forward, advance ('alā on / to)

NOUNS

دير/دار

dub(u)r- pl 'ādbār- the back / rear side of anything

سلطان/سلطانين

sulṭān- pl salṭāni power, authority

عقل

عقل 'aqll- reason, rationality; intellect, mind

قبل/(ax)ال

qub(u)r- pl 'aqbāl- the fore / front side of anything

OTHER

و

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

IDIOM

ولى دببه

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

Exercise

(a) Read and translate:

1. اجتاحت 5 نورهم اباه ١٠ أخرجهنهم ١٢ لم يسمعوا

2. أسكنها ١٠ كتب عزلة ١٥ برقين

3. المشروكون به ١١ إلتقوا عبد ١٥ لم أضلل

4. أحبك ١١ لعلما ١٦ يحبُ الحيتيون

(b) Read and translate:

1. وقال الشيطان لما قضى الامر أن الله وعدهكم وعد الحق ووعدكم فاستجبتم إلى فلا تلوموني ولوموا أنفسكم. ما أتا بصرفكم وما اتتم بمصرخي. إني كنت بما أشركتوني من قبل. إن الطالب منهم مذاهبة. زا. إن كثير أخف ما أشركت ولا تخافون أنك أشركت بإله ما لم ينزل به ملكم سلطان؟

2. ثم أورثت الكتاب الذين أصلحت بهم في عبادت

3. الهم اتصلتم عياده ألم هم ضلوا السبيل؟

4. وابتنوا من الماء ماء فاسكته في الأرض وأتى على ذهبه بلقادرون.

5. وبالحق انزلوا ولزم نزل وما ارسلنا الا شاهداً مشاهراً.

6. يقولون "ويناً أتم لنا فكروا واغفر لنا الله كل شأ. قديرو. أبوه الذي أرسل السمك في قلب المومنين ليزدادوا إيماناً مع إيمانهم ليدخل المومنين والمؤمنات جنات تجري من تجنيها الأتراك خالدين فيها. من يشرك بالله فقد ضل فلما بعبداً.

7. وأتله من احت الله؟ ومن يسيف الله فلن تجد له سبيلًا. وذلوا لا تفترون كما كفرت ان تكونوا سواء. فلا تتخذوا منهم أولياء حتى يهجراء في سبيل الله فإن تولوا خذدهم واتكله حيث وجدتموه ولا تتخذوا منهم ولاياً.

8. في رجل بحير أن يظهروا والله يحب المتقين.

9. كان الناس أمة واحدة فيبعت الله النبيين مهرين وأنزل معبدهم الكتاب

1. ١٠ انشاع "you responded"; ٢ اسرع "help"; ٣ ألم- "painful.

2. اشتر "choose.

3. سكنت "tranquility; "increase( int.).

4. هاجر "migrate.

200 201
(c) Translate into Arabic:

1. I have been commanded to be the first to submit (“the first who submitted”) to the Lord of the Universe.
2. We told them to advance on the enemy and to be quick, but they lagged behind the others and so were killed.
3. And he smashed the stones on which had been written the king’s orders.
4. We shall never believe in the prophet so long as he does not bring us evidence.
5. Those who love the truth are kept safe from the evil of the devil.
6. If they turned and ran away, they should not be blamed for that.

Reading Selection: Surat al-A’raf (7):73-79.

The Prophet Salih and the Tribe of Thamud

وَأَلَى شَوْدَ [أَرْسَلْنَا] أُخَاهُ صَالِحًا قَالَ يَا قَوْمِ اعْبِدُوا اللَّهَ مَا لَكُم مِّنَ الْخَيْرَةِ؟ قَدْ جَاءَتِكُم بِنَيَةً مِّنَ رَبِّكُمْ هَذِهِ نَائِلَةُ اللَّهِ لَكُم أَيَّةً فَذَوْرُوهَا تَأَاكِلُونَ فِي أَرْضِ اللَّهِ لَا تَتَسَاءَلُوا بِسُوءِ فَايْخَذْكُم عَذَابَ الْيَمِّ ... (٧٢)١

قال الملأ الذين استكبروا من قومه للذين استضعفوا لن آمن منهم أتعلمون أن صالحاً مرسل من بعده قالوا إننا بما أرسل به مؤمنون (٧٥)٢

قال الذين استكبروا إن بالذي أنتم به كافرون (٦١)

1ثامُود- Thamud, a north Arabian tribe; سَلِيث- Salih, prophet to Thamud; نَاغَة- she-camel; دَارِحُ (imperf. ind.) “let her.”
2إِبْتِكَارَة- be scornful; ústud’ifá “they were despised.”

١’Aqara (i) hamstring; ‘átá (f) be insolent (‘an toward)
٢Rajfát- tremor; ‘asbaḥa be/become in the morning; dár- abode; jaḥama (wii) lie prone.
٣Ablaga deliver; risalat- message.
Lesson Thirty-Three

76 Form IV: Weak Verbs.

76.1 Synopsis of Form IV weak-\(\lambda\)m verbs. Example from \(\sqrt{LQY}\):

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Imperative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>'alqā</td>
<td>'ulqiya</td>
<td>yulqā</td>
<td>yulqiya</td>
<td>'alqi</td>
<td>mulqin</td>
</tr>
<tr>
<td>yulqi</td>
<td>yulqā</td>
<td>yulqi</td>
<td>yulqā</td>
<td>yulqa</td>
<td>mulqan</td>
</tr>
<tr>
<td>yulqiya</td>
<td>yulqā</td>
<td>yulqi</td>
<td>yulqā</td>
<td>yulqa</td>
<td></td>
</tr>
</tbody>
</table>

VERBAL NOUN: 'ilqā-

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 -\(\dot{\alpha}\)-, as in Forms VII and VIII.

(2) The vowel of the hamza-prefix in the imperative is -\(\dot{a}\)-.

76.2 Synopsis of Form IV hollow verbs. Example from \(\sqrt{MWZ}\):

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Imperative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>'amāta</td>
<td>'umita</td>
<td>yumātu</td>
<td>yumiya</td>
<td>'ārī</td>
<td>murin</td>
</tr>
<tr>
<td>yumītu</td>
<td>yumātu</td>
<td>yumiya</td>
<td>yura</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yumīta</td>
<td>yumāta</td>
<td>yuri</td>
<td>yura</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yumīt</td>
<td>yumat</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>'āmite</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

VERBAL NOUN: 'irāḍat-

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>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'alqā</td>
<td>give (&quot;make come to&quot;)</td>
</tr>
<tr>
<td>yulqi</td>
<td>make apparent</td>
</tr>
<tr>
<td>yulqiya</td>
<td>make cry</td>
</tr>
<tr>
<td>yulqi</td>
<td>make clear</td>
</tr>
<tr>
<td>yulqa</td>
<td>make flow</td>
</tr>
<tr>
<td>yulqā</td>
<td>make fear</td>
</tr>
<tr>
<td>yulqiya</td>
<td>hide, conceal</td>
</tr>
</tbody>
</table>

76.4 Form IV of ra'ā, 'arā 'to cause to see, to show.' As in the G-form imperfect, ra'ā loses its middle radical glottal stop. As the synopsis below shows, it becomes basically a weak-\(\lambda\)m verb with a few characteristics of the hollow verb too.

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Imperative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>'arā</td>
<td>'uriya</td>
<td>yurā</td>
<td>yuri</td>
<td>'ari</td>
<td>murin</td>
</tr>
<tr>
<td>yuri</td>
<td>yurā</td>
<td>yuri</td>
<td>yura</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yuriya</td>
<td>yurā</td>
<td>yurī</td>
<td>yura</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yumīt</td>
<td>yumat</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>'āmite</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

VERBAL NOUN: 'irāḍat-
Vocabulary

- **baddala** substitute something (acc.) (bi- for something else); **tabaddala** change, exchange (bi-something) for something else (acc.)
- **balaqa** (u) reach, attain, amount to; **'ablaqa** make someone / thing (acc.) reach; announce, inform
- **hayya** / yahyâ and yahayyu live, be alive; IV 'ahyyâ / yuhiy (note spelling) bring to life, revivify
- **xatâ'a (a) xatatâ** - be mistaken, make a mistake, sin; IV 'axatâ'a err, miss, be off target
- **arada** want
- **'asaba** hit the mark, afflict; (passive 'ustba) be stricken, afflicted
- **'a'ta** obey
- **'a'tâ** give someone (acc.) something (acc.)
- **awhâ** inspire ('ilâ someone) (bi- or acc., with something) or ('an that)

Nouns
- **hayy** pl 'ahyâ - alive
- **zulumât** pl 'zulumâr - darkness

Others
- **'abadan** ever; (+ negative) never
- **'alâ' an** (+ subjunctive) on condition that

Idiom
- **balaqa 'asuddahu** “he reached maturity”

Exercises

(a) Read and translate orally:

1. **Ismā`īl** is **baddala** in the verse. If the verse was changed to something else, it would be called **tabaddala**.
2. **Balaqa** (u) reach, attain, amount to; **'ablaqa** make someone / thing (acc.) reach; announce, inform.
3. **Hayya** / yahyâ and yahayyu live, be alive; IV 'ahyyâ / yuhiy (note spelling) bring to life, revivify.
4. **Xatâ'a (a) xatatâ** - be mistaken, make a mistake, sin; IV 'axatâ'a err, miss, be off target.
5. **Arada** want.
6. **'Asaba** hit the mark, afflict; (passive 'ustba) be stricken, afflicted.
7. **'A'ta** obey.
8. **'A'tâ** give someone (acc.) something (acc.).
9. **Awhâ** inspire ('ilâ someone) (bi- or acc., with something) or ('an that).

(b) Read and translate:

١. إن الله خلق خلقه في ظلامة فأطفيه علىهم من ثوره. فمن أصابه من ذلك الثور إهدى ومن أغضبه ضل.

٢. إن أزرت الدنيا كما تريها صاحبٌ عبادك.

٣. قال أي شيء أكبر شهدت؟ قال الله شديد يبين ويئنك وموح إلى. هذا القرآن لانذركم ١٠ ونحن بلغ. أتتكم لتشهدوا أن مع الله أثواب أخرى؟ قال لا أشهد. قال أنت هو واحد وانتم برى ما تشركون.

٤. قال موسى يا فرعون إني رسول من رب频频ين حقين ٢ على أن أقول على الله الحمد. قد جئت ببينة من ركب فأرسل معي بني إسرائيل. قال إن كنت جئت بآية فات بها إن كتبت من الصادقين. فلأتي عصام فذا هي ثبان٥ مبين. فقلت إنك قوم فرعون إن هذا لساحر٣ على يربد أن تحرككم من أرضكم فنادوا تأولون؟ قالوا نازج٤ وإحاء ورسل في المدائين. حشركم ٢ ينوك بكل ساحر عليه. وجعل السحرة فرعون أن لنا لجزاء٥ أن كنا نحن الملائكة؟ قالوا نزا٤ موسى انا إن تلقي إنا إن تكون نحن الملائكة? قال «التواء. فلم يقوا سحرا».

٥. هم كتب وجوههم في النار يقولون يا ليتنا إطعنا الله واطعنا الرسول.

٦. إن لكم أن الله فلك السماوات والأرض وما لكم من دون الله من أولى؟ أي تربدون ان تسألوا رسولكم كأ سنائس٦ موسي من قبل ومن يتبدل الأثقل بالله من قلبا. فقد سل سوء السبيل.

٧. كيف تكفرون بالله وكنتم أمرا فأحصوا ما تشيمن ثم يجيبكم ثم يجريكم.

٨. انا جاء موسي الجبل وكلمه ضائد أرب أريت أنظر اليك. قال من٨

1**Andara** warn.
2**Haqiq** - worthy.
3**Sahîr** - sorcerer.
4**Bâbân** - serpent.
5**Arjâ** put off.
6**Hâsîr** - announcer, herald.
7**Galâba** win.
8**Ajr** - reward.
(c) Translate into Arabic:

1. When you have reached (the end of) your stipulated term, perhaps you will want to be reasonable and submit yourself.

2. When we advanced upon the band of the enemy, they drew back, then laid down their arms and turned and ran away, retracing their steps.

3. God inspires the prophets with his commands for the people, and the people believe and obey.

4. God said, "Whoever loves me, I keep on drawing near him until I am his eye, his ear and his hand.

5. I wanted to depart for the prayer, but I was unmindful of what had happened.

6. If you (m pl) had not mistaken the way, you would not have gotten lost in the darkness.

Reading Selection: Sūrat al-Ma‘ādai (5):20–25

Moses and the Israelites at the Holy Land

وَذَٰلِكَ قَالَ مُوسَى لِقُوْمِهِ أَذَكِّرُونَا نَعْمَةَ اللَّهِ عَلَيْنِإِذْ جَعَلَ فِي كُمَّامَةٍ وَجُلُوكَ مِلْوُكَ وَآتَاهُمَ مَا لَمْ يَعْلَمُ حَتَّى امْكَنُوا أَنْ يُسْلِمُوا لِلنَّاسِ الْمَقْدُسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرِثُوا عَلَيْهَا اذْبَارَكَمْ فِتْنَتُنَّا خَاسِرِينَ (٢١) قالوا: يا موسى! إن فيها قومًا جَبَارُونَ وَان لَن نَدْخُلَاهَا.
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 Aramaic-
Syriac shaph'el (שָׁפֵל) pattern, as \( ša'bed \) ‘to enslave’ and its reflexive/medio-passive \( ištābad \). Causatives in \( ša- \) are quite regular in Akkadian.

77.1 Form X in Arabic has three major connotations:

1. Reflexive/medio-passive of factitive Form IV, as IV 'aslama ‘to turn over, submit’ > X istaslama ‘to turn oneself over, give up,’ and IV 'axrajja ‘to make (someone / something) go / come out’ > X istaxrajja ‘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 istahasana ‘to think / consider (something) good, to approve,’ and kabura ‘to be big, great’ > X istakbara ‘to consider (someone / something or oneself) great, important.’

3. Form X quite commonly denotes seeking or asking for what is meant by the G-form, as 'alima ‘to know’ > X ista'lama ‘to seek to know, inquire,’ and ta'ām ‘food’ > X ista'ama ‘to ask for food.’

77.2 Synopsis of Form X:

<table>
<thead>
<tr>
<th>( \text{PERFECT} )</th>
<th>( \text{IMPERFECT} )</th>
<th>( \text{SUBJUNCTIVE} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>istaf'ala</td>
<td>yastaf'ila</td>
<td>yastaf'ila</td>
</tr>
<tr>
<td>yastaf'il</td>
<td>yustaf'ila</td>
<td>yustaf'il</td>
</tr>
<tr>
<td>yastaf'il</td>
<td>yustaf'ila</td>
<td>yustaf'il</td>
</tr>
</tbody>
</table>

77.3 Form X of the doubled verb. Example from \( \sqrt{DLL} \):

<table>
<thead>
<tr>
<th>( \text{PERFECT} )</th>
<th>( \text{IMPERFECT} )</th>
<th>( \text{SUBJUNCTIVE} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>istadalla</td>
<td>ystadillu</td>
<td>yustadillu</td>
</tr>
<tr>
<td>ystadillu</td>
<td>yustadillu</td>
<td>yustadillu</td>
</tr>
<tr>
<td>ystadilla</td>
<td>yustadilla</td>
<td>yustadilla</td>
</tr>
<tr>
<td>ystadilla/i</td>
<td>yustadill/i</td>
<td>yustadill/i</td>
</tr>
</tbody>
</table>

77.4 Form X of \( \sqrt{WQ} \) verbs. The only patterns affected are the verbal noun, which becomes ISTI'AL-, and the perfect passive, which is USTU'ILA. All other forms retain the \( w \) or \( y \) as a sound consonant. Example from \( \sqrt{YQN} \):

<table>
<thead>
<tr>
<th>( \text{PERFECT} )</th>
<th>( \text{IMPERFECT} )</th>
<th>( \text{VERBAL NOUN} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>istayqana</td>
<td>yastayqinu</td>
<td>istiqani</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>( \text{PERFECT} )</th>
<th>( \text{IMPERFECT} )</th>
<th>( \text{VERBAL NOUN} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>istawqafa</td>
<td>ystawqifu</td>
<td>istiqaf-</td>
</tr>
</tbody>
</table>

77.5 Form X of weak-\( \text{lām} \) verbs. Example from \( \sqrt{SQ} \):

<table>
<thead>
<tr>
<th>( \text{PERFECT} )</th>
<th>( \text{IMPERFECT} )</th>
<th>( \text{SUBJUNCTIVE} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>istasqā</td>
<td>yistasqī</td>
<td>yistasqī</td>
</tr>
<tr>
<td>yistasqī</td>
<td>yustasqī</td>
<td>yustasqī</td>
</tr>
<tr>
<td>yistasqī</td>
<td>yustasqī</td>
<td>yustasqī</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

JUSSIVE  

yastasqi  

yustasqa

IMPERATIVE  

istasqi

PARTICIPLE  

mustasqin  

mustasqan

VERBAL NOUN  

istisqa-

All patterns conform to the principles given for weak-\l-\m verbs in Forms VII and VIII (see §60.2).

77.6 Form X of hollow verbs. Example from VLQWM:

PERFECT  

istaqama  

ustuqima

IMPERFECT  

yastaqimu  

yustaqamu

SUBJUNCTIVE  

yastaqima  

yustaqama

JUSSIVE  

yastaqim  

yustaqam

IMPERATIVE  

istaqim

PARTICIPLE  

mustaqim-

mustaqam-

VERBAL NOUN  

istiqdam-

See remarks on the synopsis of Form IV hollow verbs (§76.2).

77.7 A selective list of familiar roots in Form X:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>اسًذن</td>
<td>اسًذن</td>
</tr>
<tr>
<td>اسًذن</td>
<td>اسًذن</td>
</tr>
</tbody>
</table>

Vocabulary

saqā (I) saqy- give water to, give to drink; IV 'asqā = G; X istasqā ask for water

x taṣaddaqa give alms

x istaṭ'a have the endurance / capability for, be able / capable of

IV 'aṭ'ama feed; X istaṭ'ama ask for food

'ajila (a) 'ajal(at)- hurry, hasten (intr.); II 'ajjala hasten (trs.); V ta'ajjala = G, be ahead of, precede; X ista'jala be in a hurry, rush

matta enable someone (acc.) to enjoy (bi-) something; equip; V tamatta'ena enjoy (bi-) something; X istamta'ena enjoy, relish (bi-) something

nasara (u) naṣr- help, assist ('alā against); VIII intasara be victorious, triumph ('alā over), take revenge (min on); X istanṣara ask for assistance

NOUNS

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>hadīd- iron</td>
<td></td>
</tr>
<tr>
<td>rih- pl riyāh-'aryāh- wind</td>
<td></td>
</tr>
<tr>
<td>ta'ām- pl 'aṭ'imat- food, victuals</td>
<td></td>
</tr>
<tr>
<td>yatīm- pl 'aytām-'yatāmd orphan</td>
<td></td>
</tr>
</tbody>
</table>

OTHERS

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>matā when?</td>
<td></td>
</tr>
<tr>
<td>ba'da-ma after (conj.)</td>
<td></td>
</tr>
</tbody>
</table>

Exercises

(a) Read and translate:

1. لم يُسْتَمِع
2. لم يُسْتَحْبَأ اسْتَحْبَأ
3. أَتْبَعُ مُسْتَمِعًا
4. يَسْتَخْرُجُهَا لَانْقِضُهَا
5. مْتَوْنِي فَاسْتُعْتَمَتْ بِهِ
6. أَسْتَطُمَتْ فَأَطْمِنْهَا
7. أَسْتَطَلَّهَا عَلَى الْبِيْلِ
8. أَسْتَحْبَأ اسْتَحْبَأ
9. هل أَسْتَطَعْتُهَا
10. أَسْتَعْنَا الْبِيْمِ
11. أَسْتَذْنَتْنَا فِي الْخَرَجِ
12. لَا أَسْتَكْبِرُوا فِي الْأَرْضِ
INTRODUCTION TO KORANIC ARABIC

14 لَن نَّتَسْلِمَ لِلْعِدْرِ
15 أَسْتَشْهَدُونَ عَلَيْكُم

(b) Read and translate:

1. يا أبى آدم استطمعلت فلم تطمئنت؟ قال: يا رب كيف اطلعت؟
2. فلم تطمئنت؟ قال: يا أبى آدم استطمعلت واتت ملائكم؟
3. ما حالك فلم تطمئنت؟ قال: يا أبى آدم استطمعلت؟
4. يا أبى آدم استطمعلت واتت ملائكم؟ قال: يا أبى آدم استطمعلت.

(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?

Notes:
1 تَعْتَ-false gods.
2 خَالَاق- lot.
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'AL.

78.1 Since the basic notion of Form III is the qualitative or active effective 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 hāsana 'to treat (someone) kindly, well.'

(2) When the G-form denotes an act, the receiver of which is indicated through a preposition, Form III takes the receiver of the action as a direct object, sometimes with reciprocal overtones, as qāma 'īlā 'to rise up against' > III qawama 'to resist, oppose'; šārika 'to participate' > III šārika 'to enter into partnership with'; xalaša 'to lag behind, stay away' 
> III xalaša 'to be at variance with, differ from.'

(3) When the G-form immediately affects an object, Form III denotes an attempt to perform that act upon the object, often with the idea of competition, as qatala 'to kill' > III qatala '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>VERBAL NOUN</th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>fā'ala</td>
<td>fū'ila</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yufā'ilu</td>
<td>yufā'alu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yufā'ila</td>
<td>yufā'ala</td>
</tr>
</tbody>
</table>

Example from ḫIHĐ:

<table>
<thead>
<tr>
<th>VERBAL NOUN</th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ṣāḥada</td>
<td>ṣāḥida</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yuṣāḥidu</td>
<td>yuṣāḥadu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yuṣāḥida</td>
<td>yuṣāḥada</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ṣāḥid</td>
<td>—</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>ṣāḥid</td>
<td>—</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ṣāḥadat</td>
<td>ṣīḥād</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 ḳūṭal, muqāṭalat- 'fighting, doing battle' and qīṭāl- 'battle, combat.'

78.3 Synopsis of Form III doubled verbs. Example from ḫDIRR:

<table>
<thead>
<tr>
<th>VERBAL NOUN</th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ḍārra</td>
<td>ḍārirra</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yuḍārru</td>
<td>yuḍārru</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yuḍārra</td>
<td>yuḍārra</td>
</tr>
</tbody>
</table>
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: radiya ‘to be satisfied’ > III rádá ‘to try to please, conciliate’ > VI tafa’ala ‘to come to mutually satisfactory terms’; III xalafa ‘to differ with’ > VI taxalafa ‘to be at odds one with another.’

A second—and fairly common—connotation of Form VI is the presence of a quality, as jahila ‘not to know’ > VI tajahalá ‘to feign ignorance’; marida ‘to be ill’ > VI tamadara ‘to feign illness’; nasiya ‘to forget’ > VI tanasá ‘to pretend to forget.’

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE (rare)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>tafa’ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yataf‘alu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yataf‘ala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yataf‘al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>tafa’al</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mutafa’il-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>tafa’al-</td>
</tr>
</tbody>
</table>

See remarks (1) and (4) for Form V (§67.1).

79.3 Synopsis of Form VI for weak-lám verbs. Example from nnsy:

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>tanasá</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERFECT</td>
<td>yatanasá</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yatanasá</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yatanasa</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>tanása</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mutanasín</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>tanásin</td>
</tr>
</tbody>
</table>

See remarks on Form V weak-lám verbs (§69.1).

79.4 A selective list of familiar roots in Forms III and VI:

By this time these forms should not need explanation. Note especially that C3wy > glottal stop after -d- in the second noun.

79 Reciprocal Verbs: Form VI. Characteristic of the reflexive pattern of the reciprocal Form VI is the prefixed ta- of Form V. Form VI thus stands in relation to Form III exactly as Form V does to Form II. The basic pattern for Form VI is TAF’ALA.

79.1 Form VI does not give a reflexive connotation so much as the sense of mutuality and reciprocity with regards to the signification of
INTRODUCTION TO KORANIC ARABIC

FORM III

آخذ take to task (bi- for)
رواد entice
سام make peace
شاهد witness
عامل trade, do business with
قابل confront, stand opposite
قاتل fight with
كاثب write to
كاتب outnumber
كمال speak with
تلمбли resemble each other
مانع put up resistance to
ناظر argue, debate

FORM VI

بُلَيَّة take to task (bi- for)
علل invite, make peace
وitness witness
فعلavored, do business with each other
قابل confront, stand opposite
تلامث be face to face, get together
تلمثب resist each other
تكاثب correspond with each other
تكاثر band together
حالم blame each other
ماشى resemble each other, be alike
تراضي pretend to be sick
تناسي pretend to forget
تتاظر dispute with one another
تتاظر تُعْبَد love one another

Vocabulary

'anisa (a) / 'anusa (u) 'uns- be friendly, on intimate terms (bi-l'ila with); perceive; II 'annasa put at ease, tame; III 'ānasa be friendly, cordial to; IV 'ānasa keep company, observe, esp'y; X ista'nasa be sociable, on familiar terms with

'awā (i) seek shelter, refuge; IV 'āwā take refuge ('ilā at), give shelter to

III bāraka bless (fl) someone/thing; VI tabāraka be blessed

LESSON THIRTY-FIVE

jāhada endeavor, strive; VIII ijṭahada work hard, be industrious
jā'a (ā) jaw'- be hungry
'alā (ā) 'ulūw- be high, tall, rise ('an above); VI ta'ālā be exalted ('an over), be sublime; (VI imperative) ta'āla come on!; X ista'ālā rise, tower ('alā over), be master ('alā of)
nādā call / cry out to, proclaim
nāfaqa be hypocritical, dissimulate; IV 'anfaqa spend, expend
hajara (i) hajr-/hijrān- part company with, be separated from; III ḥājara migrate; VI tahājara desert each other, break up

INS 'ins- humanity (as opposed to beasts, djinn, &c.)
باركات barakat- pl -ār- blessing
ذنب/ذنب qabr- pl qubur- grave

OTHER
subḥāna (+ construct) “glory be to”

Exercises

(a) Read and translate:

(1) إِنَّهَا يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(2) ۗۗۗۗبَيْنِي وَاللَّهِ
(3) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(4) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(5) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(6) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(7) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(8) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(9) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(10) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(11) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(12) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(13) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(14) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(15) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(16) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ

(b) Read and translate:

(1) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(2) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(3) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(4) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(5) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(6) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(7) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(8) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(9) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(10) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(11) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(12) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(13) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(14) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(15) يَقْلُبُانُ إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
(16) إِنَّنَا مِنْ بَيْنِي وَاللَّهِ
1. It is not seemly for you to rush to the spring. Ask me for water and I will give you to drink of what I have.
2. Let them enjoy their triumph over those who have oppressed the orphans of their people.
3. A proclaimer called out to the people of the city, saying, “Let the women and children take refuge at the mountain, and let the men strive until the fighting is concluded.”
4. The hypocrites say that they have spent much to feed the poor, but they have spent nothing and the poor have not been provided with sustenance.
5. The messenger was sent but was killed on his way, and so he was not able to give them the good news.
Lesson Thirty-Six

80 The Adjectival Pattern of Colors and Characteristics: 'AF'ALU. Adjectives of colors and characteristics (generally physical defects) have special patterns that differ from the regular adjectival patterns encountered so far.

<table>
<thead>
<tr>
<th>MASC. SING.</th>
<th>FEM. SING.</th>
<th>COMMON PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'af'alu</td>
<td>fa'lâ'u</td>
<td>fu'l-</td>
</tr>
</tbody>
</table>

The plural of this pattern is used with all plurals, including inanimate things. Examples are:

- 'green': 'axdaru خضر 'axdrâ'u xu'd-
- 'yellow': 'asfaru صفر 'asfrâ'u suf-
- 'mute': 'abkamu بكم 'bakmâ'u bukm-

80.2 C2w roots are perfectly regular in formation.

- 'black': 'aswadu سود 'sawdâ'u sâd-
- 'one-eyed': 'awaru عور 'awrâ'u 'âr-

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': 'abyadu أبيض 'baydâ'u bîd-

80.4 The weakness of C2w/y roots appears as alif maquša in the masculine singular and -y- in the feminine and plural.

- 'blind': 'a'mâ عمي 'amyâ'u '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' āsamā mسمā'u سمā '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 √SWD:

<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>iswadda</td>
<td>yaswaddu</td>
<td>yaswaddali</td>
<td>yaswaddid</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

81.2 The verbs of this form are virtually limited to roots of color and physical characteristics, as 'aswadu 'black' > IX iswadda 'to become black, be blackened'; 'asfaru 'yellow' > IX igfarra 'to turn yellow, become jaundiced'; 'a'wâfu 'crooked' > IX i'wafa '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.
INTRODUCTION TO KORANIC ARABIC

Vocabulary

basura (u) / basira (a) baṣar- + bi- look, see, understand; II baṣṣara make see, enlighten; IV 'absara see, behold; V tabaṣṣara reflect (bi-ūf on); X istabṣara be able to see

IV 'asbaha become (in the morning); get / wake up in the morning

V 'asbiyā give / issue a (legal) opinion / counsel; X istabbiyā seek opinion / counsel from someone (acc.) (fl concerning)

faraqa (u) farq- separate, part (int.), distinguish (bayna between / among); II farraqa part, separate (trs.); III fāraqa disengage oneself from, part with, quit; V tafaqqara be separated, divided, scattered; VIII ifaraqa = V

NOUNS AND ADJECTIVES

'abkamu mute, dumb
'abyadu white
'ahmaru red
'aʁdaru green
'aʁzuq blue
'aswadu black
'asmaru yellow
'asammu deaf
'a'mma blind

Baṣar- pl 'absār- vision, sight, insight
dābah- (usually masc.) pl dawābbu beast, (riding) animal
fatwā pl fatūwinfatūwā (legal) opinion, counsel
subh- / sabāh- morning, dawn, daybreak

OTHERS

'ammā as for (topicalizer, with main clause introduced by fa-)

LESSON THIRTY-SIX

Exercise

(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:

1. استفتى الماء وإن أعناق المتقنين.
2. لا تسمع الصم الدماء إذا وزوا مدرين.
3. يوم تيبث وجه وتسود وجه آباأ الذين أسودت وجههم أكثراً بعد
نهاكم ؟ فذوقوا العذاب بما كنتم تكرمون، وما الذين أبعضت وجههم
فؤى رحمة الله لهم فيها خالدين.
4. إم ترى أن الله أزل من السماء ما ظل الصير الضرير ؟
5. قل من ربيع السعبر والمرض ؟ قل "الله يفتتح صدري من دونه أويلؤا لا
يمكنون فتحنا ولا ضرعا ؟ قل "هل يرزق الأعمى والبصير أم هل
تستوي الظلمات والصور أم جعلوا الله شركاء خلقوا كخلقه ؟ قل "الله خالق
كل شيء وهو الواحد.
6. فلا تطع الكافرين وحدهم جهادا كبيرا.
7. يا أباأ الذين أمترأ لا تنذروا ببُيأة غير ببوتكم حتى تستاذنوا وتسلوا على
هلها. ذلك خير لكم لمنكتم تدركوا.
8. إذا جاء المتقنين فلأ" مشهد الله أرسله الله، والله يعلم اد لرسوله والله
يشهد أن النافئين كاذبين.

9. قل لن اجتمع الامل والجن على أني يأتي مثل هذا القرآن لا يتون بعله.
10. وأذ أخذ ركبا من بين آدم من ظهرهم ذرئهم واستهدفهم على أنفسهم
"لست بريكم؟ فلأ" مشهدنا أن تقولوا يوم القيامة "إنا كنا عن هذا
_FLAGLING، أولا تقولوا "إنا أشرك آبائنا من قبل وكنا ذريتنا من بعدهم أهله لناا"
(c) Translate into Arabic:

1. He almost appointed the worst of men as his successor, but a voice cried out from heaven, saying, "Your deeds will be reckoned."

2. As for those who disobey God's commands, the judge issued an opinion that they be killed.

3. At the end of this world God's promise will be fulfilled, and everything—the sun, the moon and the stars, the stones and rivers of the earth, and the birds and beasts, and humankind and the djinn—will pass away; but God will abide.

4. Solomon was blessed by God as a prophet and king, and the djinn were tamed for him in order to break the stones for God's house.

5. When they arose in the morning they beheld a green genie entering the city on a white beast.

6. The man pure of heart disengaged himself from his people in order to strive to draw near to God.

7. The hypocrites said, "Give us refuge from our enemy." But when they entered among us they laid a plot to strike the black stone so that it would be broken.

Lesson Thirty-Seven

83 The Pattern of the Noun of Place: MAF'AL-. The pattern for the place where an activity takes place is MAF'AL-.

83.1 G-form verbs that have -a- or -u- as the characteristic vowel of 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'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>محرج</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>مطلع</td>
<td>point of ascent (sun, star)</td>
</tr>
<tr>
<td>ممل</td>
<td>workshop</td>
</tr>
<tr>
<td>مفرق</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>مملكة</td>
<td>kingdom</td>
</tr>
<tr>
<td>مسار</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>مهجور</td>
<td>place of emigration</td>
</tr>
<tr>
<td>موضع</td>
<td>position, place</td>
</tr>
</tbody>
</table>
Note in this list that the third radical of C3w/y roots is replaced by *alif maqṣūra*. Since the *alif maqṣūra* takes the place of a radical consonant, the indefinite triptote ending is retained, i.e., they end in -an in the indefinite and -ā in the definite.

83.2 The noun of place for the increased forms is identical to the masculine-singular passive participle. Plurals are in -ār-. Examples of such relatively rare nouns of place are:

- **meeting-place, communal gathering** مُجَمَّعٍ/مَجَمَّعَاتٍ
- **cushion, couch** (< *itaka’a* to lean, recline) مَكَّةٌ/مَكَّاتٍ
- **place of prayer, oratory** مَسْلِلٍ/مَسْلِلَاتٍ
- **meeting place, rendezvous, battlefield** مَتْلِقَةٌ/مَتْلِقَاتٍ

84 The Pattern of the Noun of Instrumentality: MIF‘AL-. The pattern of nouns indicating implements and instruments is MIF‘AL-. The vowel between C2 and C3 may be long, giving MIF‘AL-. The plural of MIF‘AL- is MAFÅ‘ILU; the plural of MIF‘AL- is MAFÅ‘ILU. Examples of these patterns are:

- **implement for eating** (< *’akala* to eat) مَكَّاَلٍ/مَكَّالَاتٍ
- **file** (< *barada* to file) مَرْدُ/مَرْدَاتٍ
- **mithcal, a unit of weight** (< *θaqula* to be heavy) مَيْسَلَةٍ/مَيْسَلَاتٍ
- **brazier** (< *jamr-* embers) مَجَمَّرٍ/مَجَمَّرَاتٍ
- **mirror** (< *ra’ā* to see) مَراَيَةٍ/مَراَيَاتٍ
- **lantern, light** (< *sabuka* to be radiant) مَصْبَعٍ/مَصْبَعَاتٍ
- **plectrum (< daraba to strike)** مَفْتَنَةٍ/مَفْتَنَاتٍ
- **opener, key** (< *fataha* to open) مَفْتَاهٍ/مَفْتَاهَاتٍ

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

- ضَرِبَتِي ضَرِبًا شَدِيدًا He struck me sharply.
- ضَرِبَتِي ضَرِبًا نَسِيًا He struck me once.
- ضَرِبَتِي ضَرِبًا رَدِيدًا He struck me twice.

The noun of instance may also be modified like any cognate accusative.

- ضَرِبَتِي ضَرِبًا شَدِيدًا He gave me a sharp blow.
- ضَرِبَتِي ضَرِبًا رَدِيدًا 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.:

- 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 lā) is used to assert what is assumed or hoped to be a fact. This occurs in wishes, prayers, curses, &c. Such phrases commonly follow proper names.

انْبَذَّيْكَ اللَّهُ رَضِيَ اللهُ عَنْهُ

The Prophet Muhammad—may God pray for him and grant him peace!

أَبُو بَكْرُ الصَّدِيقُ رَضِيَ اللهُ عَنْهُ

Abu-Bakr the Righteous—may God be pleased with him.
INTRODUCTION TO KORANIC ARABIC

So-and-So son of So-and-So—may God have mercy upon him.

Shaykh So-and-So—may God enoble his countenance.

Iblis—may God curse him!

Sultan So-and-So—may his kingdom endure forever!

The standard phrases tabāraka and ta‘ālā, which follow the name of God, may be translated as optatives, although it should be realized that they are clearly assertory in nature.

الله تبارك وتعالى

Allāhu tabāraka wa-ta‘ālā

God—blessed and exalted is (be) He!

Vocabulary

VERBS

jazā (i) jazā’ - require, reward, punish (bi-l‘alā for); III jazā = G

ḥafiza (a) ḥifṣ- preserve, protect, memorize; III ḥāfīza watch out (‘alā for), be mindful (‘alā of); VIII ḥāfīza + bi- guard, maintain; X istaḥfaṣa commit something (acc.) to the charge of (acc.)

ḥawāt‘ IV ‘ahāfa‘a surround (bi-l-hu) someone (bi-l-hu with);

VIII ḥātā wa be careful, on one’s guard

ṣaraqa (i) sariqaq- steal, rob; VII insaraqa be / get stolen; VIII istaraqa filch, pilfer

fasada (u) fasād- rot, decay, be wicked, vain; IV afsada spoil, corrupt, act wickedly

nakira (a) not to know / recognize, deny, disown; IV ‘ankara refuse to acknowledge, disavow, disclaim

wakala (i) wakl- wukl- entrust (‘ilā to); II wakcala authorize, put in charge (bi- of); V tawakkala ‘alā rely on, depend upon, put one’s confidence in; VIII ittakala = V

LESSON THIRTY-SEVEN

NOUNS

bidā‘at- pl badā‘i’i’u wares, merchandise

šiḥāb- pl šuhab- flame, shooting star

mīqāl- pl māḏaqīlī small weight

ma‘rūf- act of favor / kindness, good deed (opposite of munkar-)

marji‘- pl marţājī’i’u refuge, recourse, retreat

munkar- abomination, objectionable act

IDIOM

استرق السع istaraqa s-sam‘a “he eavesdropped”

Exercises

(a) Read and translate:

1) يا ابن آدم أقم الصلاة وأيام الوعروف وأتَّبِع ما أصابك.

2) إن التنقيح في مقام أمين في جنتين وعينون لا يذوقون فيها الوت لا الوتة الأولى - وقاه عند الجربِ.

3) يا بوء إنا إن تقدم مثقال حبة من خردل فتثن في صخرة أر في السوات أو في الأرض يباتها الله. أن الله خبير.

4) وقناك منكما امتدنا إلى الخير وراورنا بالوعروف وينهون عن الملك ولقدك فهم الملفحون. ولا تكونوا كاذبين تفوقوا واختلفوا من بعد ما جاعهم البينات وأولانك لهم غلب عظيم.

5) وقناك إذا خلتنا في الأرض أتِّبَع قضية حسِن بيمن ربعي كافرون، بل لتتفوقنا ملك الموت الذي وُكِل بكم إنا ريك تُرجِمون.

6) ولقد جعلنا في السماء بروحا وريثنا للناظرين وحفظناها من كل شيطان إلا من أسترق السع فأتبَعه بهب وراء.

7) قال (ملك سبأ) يا أيها الدلا اتبع الكتب كريم - ات من سليمان وات

1) Jahīm- hell.

2) Ṭāku- apocopated form of takun.

3) Ḥabbāt- seed; xardal- mustard; saxra‘- rock.

4) Aftaba be successful.

5) Burj- pl burūj- constellation; zayyana decorate, embellish.
Lesson Thirty-Eight

87 Quadriliteral and Reduplicative Verbs. There are many roots that are composed of four consonants instead of the normal three. These fall into two categories: they are either (1) of four different radicals, FA'LALA, or (2) of two radical consonants reduplicated, FALFAL.

The majority of quadriliterals appear to be extensions in some fashion of existing triliteral roots, as dahraja ‘to roll (ts.)’ from daraja ‘to roll up.’ Others are clearly denominative, as tarjama ‘to translate’ from tarjumat- ‘translation.’

Reduplicative verbs are almost all onomatopoeic in nature, as waswasa ‘to whisper,’ waswaša ‘to rustle,’ and qā’qa’a ‘to clank, clatter.’

The base form of the quadriliterals 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>ترجمة tarjama</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يترجم yutarjimu</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ترجم tarjim</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مترجم mutarjim-</td>
</tr>
</tbody>
</table>

The verbal noun of G-form quadriliterals, though not predictable, tends to one of the patterns FA‘LALAT- (as here, tarfamat-) or FI‘LAL-.  

---

1 Qa‘a ‘amran make a final decision; ‘aziz- pl ‘a‘izzat- powerful; ḍalil- pl ‘abdillat- base; hādyār- pl hādīya gift.
2 Asrafa squander.
INTRODUCTION TO KORANIC ARABIC

87.1 Form II of the quadrilateral, TAFA’LALA, corresponds in both form and meaning to Form V of the trilateral, as tadahrja ‘to roll along (int.)’ and tašayyana ‘to act like a devil’ (< sayyān ‘devil’).

PERFECT tadahrja
IMPERFECT yadahrja
PARTICIPLE muta’dhrij
VERBAL NOUN tadahrji

87.2 Form III of the quadrilateral—quite rare—corresponds formally to Form VII of the trilateral. The -n is infixed between C2 and C3, however, rather than prefixed to the radical, IF’ANLALA. An example is islānhatā ‘to be broad, to be laid down flat.’

87.3 Form IV of the quadrilateral corresponds formally to Form IX of the trilateral. The pattern is IF’ALALLA. Examples are ijmā’ānna ‘to be calm, assured,’ iqṣā’arra ‘to be horrified,’ and iṣma’ażza ‘to be disgusted.’

PERFECT ijmā’ānna
IMPERFECT yafṣa’ānnu
PARTICIPLE muṭma’ān–
VERBAL NOUN ijmā’nān–

88 Impersonal Passives. Verbs such as ḡadiba ‘alā ‘to be angry with’ and raǧība‘fi ‘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.

ṣujadu’alayhim (act.) I got angry with them.
ṣundu’alayhim (pass.) They suffered wrath.
almuqṣadu’alayhim (pass. part.) those who are the object of (someone’s) wrath

LESSON THIRTY-EIGHT

ṣajadā lil’-ašnāmi (act.) They bowed down to the idols.
ṣujida lil’-ašnāmi (pass.) The idols were bowed down to.
al-ašnāmu l-masjūdu (pass.) the idols that were bowed down to
raǧībā fihā (act.) They desired her.
ruǧībā fihā (pass.) She was desired.
aluṣāǧūbū fihā (pass. part.) the one (fem.) who is desired

As‘āra ilā l-mar’atī (act.) He pointed to the woman.
Asiṣra ilā l-mar’atī (pass.) The woman was pointed to.
Al-mar’atī l-muṣāru ilayhā (pass. part.) the woman who is/was pointed to

Whereas verbs that are wholly intransitive (like ḡadiba ‘to get angry’) or complete transitive in and of themselves (like ‘asāra ‘to make an indication’) form impersonal passives only, transitive verbs like ba’āda and quasi-transitives like ‘atā bi- form both personal and impersonal passives. In the personal passive the direct object (or, in the case of quasi-transitives like ‘atā that take an accusative of motion, the accusative) of the active becomes the subject of the passive, and the prepositional complement remains as in the active.

ba’ātha ila‘layya They sent you to me.
bu’ida ila‘layya You were sent to me.
atha‘ayant bil-kiṣabī I brought the book.
‘utta bil-kiṣabī 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.

ba‘īda ila‘layya I was sent to (for).
The book was brought.

89 The مَا...مِن Clause. The use of the indefinite relative pronoun المَا ‘that which’ followed by the partitive-مِن 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:

matter what you spend, it is for yourselves.

The example would be literally translated, “what you spend of the good.” By and large, the most successful method of dealing with the المَا...مِن construction is to translate what follows مِن first and then what follows المَا as an English relative clause.1

No one can withhold the mercy God opens to people. He forgave him his sins past and future.

Vocabulary

VERBS

radda (u) - radd- send / bring / take back, ward off, return; reply ('alá to); 2 yaradda be reflected, recur; waver, be uncertain, hesitate; 2i yaradda go back, revert, apostasize ('am against); 3 istaradda reclaim, get back

hazina (a) - huzn- be sad, grieved

silm (s) - silm- be at peace, assured

LESSON THIRTY-EIGHT

NOUNS

حزن / أحزان huzn - pl 'ahzán- sorrow, grief

صدقة / صدقات sadaqat- pl -ü- alms, charity

غيب / غير gıyib- pl gıyûb- that which is invisible, the transcendental / supernatural (realm)

فترة المين qarratü l-'aynî joy, delight

OTHER

لا...ولا lâ...wa-lâ neither...nor (in such constructions lâ functions as an ordinary negative, affecting no case)

Exercises

(a) Read and translate:

1. ya 'itâha an-nafs al-ma'thûna 'ajumâ ilá 'rîd râsiya marâniya fâdhalâ ilâ 'idâm u 'adâlir 'ajami.

2. al-'âla an 'arâiya lâlâ ilâ 'ukhûf 'alâhîm wa lâ la 'huzûnîn lâhîm 'an 'âlîyâna wa lâh ina 'aynâna yaqûnun lâm lâm âlyâtha fi 'l-hayâatina wa lâm âlyâtha fi 'l-âlîthina.

3. mu'amâlûn yâfâlûna min xânîm min isdâm ilâ 'istâmûmîna, wa min yâjûd màn minkûn min xânîm 'amrû 'wa lâla.

4. annâqâna ma rîstânaqûm min qâlîn lâ 'aynî 'ahdâmîn wârat fâbâwîr lâla.

1 For a مَا...مِن clause with mahmâd, see p. 190, §73.2, last example.
INTRODUCTION TO KORANIC ARABIC

LESSON THIRTY-EIGHT

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.

1Law-lâ 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...”; ’accara reprieve, postpone.
2Rajim- stoned, accursed.
3’Arda’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.

<table>
<thead>
<tr>
<th>Number</th>
<th>Numeral</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>'išrūna</td>
<td>60 sittūna</td>
</tr>
<tr>
<td>30</td>
<td>ṭalāḏūna</td>
<td>70 sab‘ūna</td>
</tr>
<tr>
<td>40</td>
<td>'arba‘ūna</td>
<td>80 thāmānūna</td>
</tr>
<tr>
<td>50</td>
<td>xamsūna</td>
<td>90 tīs‘ūna</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Number</th>
<th>Numeral</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>'aḥadun wa-'išrūna</td>
<td>twenty-one (masc. nom.)</td>
</tr>
<tr>
<td>22</td>
<td>ʿīnāni wa-'išrūna</td>
<td>twenty-two (masc. nom.)</td>
</tr>
<tr>
<td>23</td>
<td>ṭalāḏatun wa-'išrūna</td>
<td>twenty-three, &amp;c.</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Number</th>
<th>Numeral</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wāḥid(āt)</td>
<td>follows the singular as a regular attributive adjective</td>
</tr>
<tr>
<td>30</td>
<td>ṭalāḏūna yawman</td>
<td>thirty days</td>
</tr>
</tbody>
</table>

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>Numeral</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>mi‘at-</td>
<td>500 xamsu-mi‘atın</td>
</tr>
<tr>
<td>200</td>
<td>mi‘atāni (nom.)</td>
<td>600 situ-mi‘atın</td>
</tr>
<tr>
<td>300</td>
<td>ʿīnāni (obl.)</td>
<td>700 sab‘u-mi‘atın</td>
</tr>
<tr>
<td>400</td>
<td>ṭalāḏat mi‘atın</td>
<td>800 thāmānī-mi‘atın</td>
</tr>
<tr>
<td>500</td>
<td>xamsu-mi‘atın</td>
<td>900 tīs‘u-mi‘atın</td>
</tr>
</tbody>
</table>

The hundreds are normally followed in construct by the genitive singular of the thing counted.

<table>
<thead>
<tr>
<th>Number</th>
<th>Numeral</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>mi‘ata sanatin</td>
<td>for a hundred years</td>
</tr>
<tr>
<td>200</td>
<td>qabla mi‘atay sanatin</td>
<td>two hundred years ago</td>
</tr>
</tbody>
</table>

The hundreds are also occasionally followed by the accusative plural as an accusative of respect.

90.3 'Thousand' is 'ālf- (pl. 'ālaf- and 'uluf-). 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.

<table>
<thead>
<tr>
<th>Number</th>
<th>Numeral</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000</td>
<td>'ālfu sanatin</td>
<td>a thousand years</td>
</tr>
<tr>
<td>3000</td>
<td>thālāṭat 'ālaf mina l-malakat</td>
<td>three thousand (of the angels)</td>
</tr>
</tbody>
</table>

90.4 Synopsis of the case and number governance of numbers.

<table>
<thead>
<tr>
<th>Number</th>
<th>COUNTED NOUN</th>
<th>CONCORD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wāḥid(āt)</td>
<td>follows the singular as a regular attributive adjective</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

2

\( i\hbar n(\text{at})\hbar n\)-\(\text{ayni} \) follows the dual as a regular attributive adjective

3–10

genitive plural

chiastic concord applies to units 3–9; ‘\(\text{ten} \)’ in teens takes normal concord; tens from 20 on unaffected

11–99

accusative singular

chiastic concord applies to units 3–9; ‘\(\text{ten} \)’ in teens takes normal concord; tens from 20 on unaffected

100–999

gen. sing. in construct;

chiastic concord applies to units 3–9 only

occasionally acc. pl.

1000+

gen. sing. in construct;

chiastic concord applies to units 3–9 only

or \( \text{min} + \text{plural} \)

Mixed numbers are generally read in the following order: thousands, hundreds, units, tens. The last element read determines the number and case of the thing counted.

91 Numerals and the Abjad System. The numerals in common use in Arabic for the last millennium or so, the immediate source of our own “Arabic” numerals, were borrowed by Islamic civilization from the Indian subcontinent.

90.5

These numbers are indicated in the manuscript tradition by a madda or line placed over the numerical letters, e.g. 

Vocabulary

VERBS

\( \text{tāba} (\text{u}) \text{tawbat-} \) turn away (‘\(\text{an} \) from), renounce, relent, repent (‘\(\text{ilā} \) towards) 

\( \text{šāma} (\text{u}) \text{šiyām-} \text{šawm-} \) fast 

\( \text{‘adda} (\text{u}) \text{‘add-} \) count, number 

\( \text{galaba} (\text{i}) \text{galabat-} \) subdue, vanquish 

\( \text{nakaha} (\text{i}) \text{nikah-} \) marry 

\( \text{tawāda’a} \) be humble

NOUNS AND ADJECTIVES

\( \text{‘alf} / \text{pl ‘alāf-} \) ‘ulāf- thousand 

\( \text{sanat-} \) pl \( \text{sinūna} / \text{sanawāt-} \) year 

\( \text{šahr-} \) pl \( \text{şuhūr-} / \text{ašur-} \) month
INTRODUCTION TO KORANIC ARABIC

Exercises

(a) Read and translate

1. اقتربت اليهود على أحد وسبعين فرحة وترفعت النصارى على اثنتين

وسبعين فرحة وترفعت اثنتي على ثلاث وسبعين مئة كلها في النار الا

واحدة. (فحديت نبوي)

2. يا أيها النبي حرض المؤمنين على القتال ـ إن يكن منكم عشرون صابرين

يبقوا مقاتلين، وإن يكن منكم مائة يبقوا ألفا، وإن يكن منكم ألف يبقوا

الذين يذعن الله ورسله ورسول الله لا يقهون القوم الفاسقين.

3. إن لهم ار تصرف لهم  إلهم ذاك بأنهم كفروا بالله ورسله ولا يقهون القوم الفاسقين.

فإن لم يستطع ذلك فإنهما فين منهن من الساعة من

4. مسكتنا.

5. الزانية والزانية فاغلبن كل واحد منها مائة جدة ولا تأخذوا بها رأفة في

دين اللهم كن تنزمن بالله واليوم الآخر ولعذبها طائفة من

المؤمنين. الزانية لا ينكم الزانية أو مشروكة والزانية لا ينكمها إلا زان أو

شرك ومحرر ذلك على المؤمنين، والذين يومهم الحدثا ثم لتأذوا بارية

شهدانيما لهم قلنتين جيدة ولا تقبلوا لهم شهادة أبدا وأولئك هم

المأمونين إلا الذين تابوا من بعد ذلك وأصلحوا فإن اللهم غفور رحيم.

6. إن الله خلق الإروج قبل الإجسم بالغ سنه.

7. إن الله ينظر في كل يوم وليلة تفاتة وفينظر إلى كل_sqrt_مؤمن.

1 حرارة encourage.
2つけ (i) flog; jaldab- lash; ra’fat- pity; ramâ here means “cast aspersions, accuse”; muhsanat- chaste woman; ‘aslaha reform.
3 Jism- pl ‘ajsâm- body.

LESSON THIRTY-NINE

8. خبرت بين أن أكون نبيًا ملكًا أو أكون نبيًا عبدا فاشترى إلى جبريل عليه

السلام) أن "توافرت" قلطت "قبل أن نبيًا عبدا - أشبع يوما واجوع يوماً.

9. إن عدة الشهر عند الله اثنتي عشر شهرا في كتاب الله يوم خلق السماوات

والارض.

10. وما كان لمؤمن أن يقتل مولىًا إلا خطأ ومن قتل مولىًا خطأ فتحرير رقبة

مؤمنة ريدة مسلمة إلى الله إلا أن يصدقون فإن كان من قوم عدل لم يكن وهو

مؤمن فتحرير رقبة مؤمنة وإن كان من قوم بينتكم وبيتهم ميثاق قدية مسلمة

إلى الله وتحرير رقبة مؤمنة فإن لم يجد فساد شهرين متابعين توبة من الله

وكان الله عليما حكما.

1 خيارة give a choice; sabiba be satiated, full.
2 حرارة manumit, set free; raqabat- slave; diyat- bloodmoney; tatâba’a be

consecutive.
Lesson Forty

92 Ordinal Numbers. The ordinal numbers are formed from the radicals of the cardinal numbers on the active-participial pattern Fā'īl-, which is in every respect a regular adjectival pattern. The chiastic concord of the cardinals does not apply to the ordinals. The only irregularly formed ordinals are 'awwal- 'first' (fem. 'ālā), a suppletion form that does not derive from the number 'one,' and sādis- 'sixth,' which reflects the original radicals of 'six,' which have fallen together as -t- in the cardinal number.

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>al-'awwalu (m)</td>
<td>al-xāmisu</td>
</tr>
<tr>
<td>2nd</td>
<td>al-‘ālā (f)</td>
<td>as-sādisu</td>
</tr>
<tr>
<td>3rd</td>
<td>aθ-θāni (m)</td>
<td>as-sābi’u</td>
</tr>
<tr>
<td>4th</td>
<td>aθ-θāniyatu (f)</td>
<td>as-θāminu</td>
</tr>
<tr>
<td>5th</td>
<td>al-xāmisu</td>
<td>al-‘ālā</td>
</tr>
<tr>
<td>6th</td>
<td>as-sādisu</td>
<td>al-xāmisu</td>
</tr>
<tr>
<td>7th</td>
<td>as-sābi’u</td>
<td>as-sādisu</td>
</tr>
<tr>
<td>8th</td>
<td>as-θāminu</td>
<td>as-sābi’u</td>
</tr>
<tr>
<td>9th</td>
<td>at-ṭāsi’u</td>
<td>as-θāminu</td>
</tr>
<tr>
<td>10th</td>
<td>al-‘āširu</td>
<td>at-ṭāsi’u</td>
</tr>
</tbody>
</table>

92.1 From '11th' through '19th,' the ordinals are indeclinable in -a. Both parts of the number agree in gender with the noun described.

92.2 The ordinals from '1st' through '10th' may be (1) the first member of a construct phrase followed by a plural, as

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwa rābi’u r-rijāli</td>
<td>He is the fourth of the men.</td>
</tr>
<tr>
<td>hiya xāmisahunna</td>
<td>She is the fifth of them.</td>
</tr>
</tbody>
</table>

or (2) a regular attributive adjective following the modified noun.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-juz’u s-sābi’u</td>
<td>the seventh section</td>
</tr>
<tr>
<td>fi l-juz’ayn r-rābi’i</td>
<td>in the fourth and fifth sections</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-juz’u r-rābi’g</td>
<td>the 14th section</td>
</tr>
<tr>
<td>fi l-aylāti r-ṭāsi’at</td>
<td>on the 19th night</td>
</tr>
<tr>
<td>al-juz’u l-hādi wal-’išrāna</td>
<td>the 21st section</td>
</tr>
<tr>
<td>fi l-ayn r-ṭāsi’i wal-’išrāna</td>
<td>in the 29th section</td>
</tr>
</tbody>
</table>

93 Fractions. From 'a third' through 'a tenth,' the fractions are formed on the pattern Fū’ūl- (exclusively in Koranic Arabic) or Fū’l- (more common in post-Koranic). The plural of both is on the pattern Fā’al-. As in most languages, 'half' is a suppletion form and has nothing to do with the number 'two.'

<table>
<thead>
<tr>
<th>Fraction</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/2</td>
<td>nisf-</td>
<td>1/2</td>
</tr>
<tr>
<td>3/4</td>
<td>ṭul(u)</td>
<td>3/4</td>
</tr>
<tr>
<td>1/3</td>
<td>ṭul(u)</td>
<td>1/3</td>
</tr>
<tr>
<td>2/3</td>
<td>ṭul(u)u</td>
<td>2/3</td>
</tr>
<tr>
<td>5/6</td>
<td>xamsat</td>
<td>5/6</td>
</tr>
<tr>
<td>7/10</td>
<td>sab’u</td>
<td>7/10</td>
</tr>
<tr>
<td>1/10</td>
<td>sab’u</td>
<td>1/10</td>
</tr>
</tbody>
</table>

93.1 The fractions include: 1/4 'aSara

92.4 The fractions of the earth

rub’u l-’ardī l-maskānu | the inhabited quarter of the earth |
Above 'a tenth,' fractions must be expressed periphrastically.

وزروا أن جزم القر
جزء من ثالثين
جزءًا وربع جزم من جزم
الأرض

And they have asserted that the mass of the moon is one part of 39 1/4 parts of the earth's mass (i.e., 1/39.25 of the earth's mass).

94 Distributives. The distributive numbers from 'three by three' up to 'ten by ten' are formed on the diptote pattern FU'ALU. 'Two by two' is an exceptional form, mağnā.

And they entered two by two, three by three, and four by four.

95 The Islamic Calendar. The Hegira Era begins with the migration (hijrāt) 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 muḥarram-
صفر ṣafar-
ربيع الأول rabī‘u l‘awwalu
ربيع الثاني rabī‘u Ẓā‘ānī
جمادي الأول jumāda l‘-‘ulā
جمادي الآخرة jumāda l‘-‘aṣīrātu

Since the year is lunar, it bears no readily discernable relation to the solar year and falls 11 1/4 days short of the solar year annually. The formulæ for conversion are:

A.D. = (A.H. \times 0.970225) + 621.54
A.H. = (A.D. - 621.54) + 0.970225

For the Syro-Mesopotamian months and the days of the week, see Appendix H.

Vocabulary

VERBS

حـج hajja (u) hajj- make the pilgrimage to Mecca
 funciones dafa‘a (a) daf‘- push away, repel
زيد زيد zāda (i) ziyādat- be more ('alā than), increase (int.); II sayyada increase (trs.); VIII izdāda grow, multiply
طاب tāba (i) tībat- be good, pleasant
وصي II wasṣṣā & IV awṣṣā charge (bi- with), recommend; bequeath (bi-) something (li- to)
رفع waqā‘a (a) waqū‘- befall, occur, fall down

NOUNS

انثى 'anṯā female
جزء/جزاء juz‘- pl 'ażā- part, section
ذكر dakhā- male
طيب tayyīb- good, pleasant, agreeable; tīb- perfume, pleasant aroma
نصف nisf- half

وصية/وصايا waṣṭayat- pl wasṭāyā bequest, legacy; directive, commandment

Exercises

(a) Read and translate:

1. لقد كفر الذين قالوا أن الله ثلاث.
2. قال النبي ﷺ علّه محبب اً من ذيríكما ثلث - الطيب والنساء وجعلت قرة عيني في الصلاة.
3. وإن ختمنا يا خاتم الأنبياء ﷺ فإنكنا ما طاب لكم من النساء مثيني.
4. وثلاث ورابع 1.

1 'Aqsa‘a fi be equitable to.
Supplementary Readings from the Hadith Literature

(Glossed words marked with asterisks)

I. The First Three Sent to Hell

عنِ ابي هريرة (رضي الله عنه) عن النبي (صلى الله عليه وسلم) قال ان الله تبارك وتعالى إذا كان يوم القيامة ينزل الى العباد ليقضى بينهم وكلمهم جاليلة. فأول من يدعونه رجل جمع القرآن رجل تلك في سبيل الله ورجل كبير المال.低いقول الله للقارئ: "أعلم ما أرسلت على رسول؟" قال "بلي يا رب" قال فما إذا عملت فيهما عملت؟ قال "كنت أقوم به آذانه الليل وآذانه النهار.低いقول الله "كذبت" وقيل له المالكة "كذبت" وقيل لله "بيل اردت أن يقال ان فلأ قال" فقد قيل ذلك.低いفيهنبي صاحب المال فقيل لله "لزم أسع عليك حتى لم أدعك.低いتحتاج إلى أحد قال "بلي يا رب" قال "فما عملت فيما أтирته؟" قال "كنت أقوم بالروم وأتيتني بالله "كذبت" وقيل له المالكة "كذبت" وقيل لله "بيل اردت أن يقال فلان جواب.低いقد قيل ذلك.

'an in a hadith indicates a transmitter
jabhti (a) bend the knee
jama'a (a) l-qur'an memorize the
Koran
fima = fl mā with regards to that which 'and'a throughout
bāka variant of bālika
wada'a (a) let (+ imperf. ind.)
ihatā'ī lā be in need of
wasa fā (i) r-rabīma maintain family ties
jawād- generous

Ma'raj-ima'ariju height; 'araja (u) ascend; muhl- molten metal; 'ihm- tufts of wool.
2Hazz- portion; dayn- debt.
3Kalālat- distant heir.
II. Intercession on Judgment Day

عن آنوس (رضي الله عنه) عن النبي (صلى الله عليه وسلم) قال: 

يجتمع المؤمنون يوم القيامة يقونون "لئو استشفعنا، فإنا بآدم فقولون انت ابن الناس." خلق الله بيده واسجدا للملائكة مطلباً أسام كل شيء. فافشعنا لما عند ربك حتى بريحتنا.

من مكاننا هذا يفقول "لست هناكم.\\" بذكر ذنب فستحيي. يفقول "أزروا نروح فانه أول رسول ربي العذر من الأهل الأرض، فاتباعه يفقول "لست هناكم. أزروا موسى عبدها الله راعياً الشوراء، فاتباعه يفقول "لست هناكم.\\" بذكر قنبل النفس بيغفر نفس. فستحيي من قبل يفقول "أزروا عصي عبد الله ورسوله، وكلمة الله وروحة فاتباعه يفقول "لست هناكم. أزروا معدنا صلى الله عليه وسلم.

III. The Prophet’s Ascension to Heaven

حدثنا شبائان بن قروه. حدثنا حماد بن سلمة. حدثنا ثابت

البنائي عن آنس بن مالك أن رسول الله صلى الله عليه وسلم قال:

"أنيت بالبرق، وهو دابة أبغض طويل، فقور الحمار. دون البلق. يضع حافره عند متنه طرفه. قال فركبته. حتى أتيت"
ويدها لي بخير. قال الله عز وجل: وَرَفَعَهُ مَكَانًا عَلَىّ (سُورَة مِرْيَمٍ آيةٍ ٦٧).
ثم عرج إلى السواء الخامسة فاستFFECT جبريل عليه السلام قيل: من هذا؟ قال جبريل: قبل ومن ملك؟ قال محمد: قيل وودع الله بعثه إليهم قال: قد بعث الله فتح لنا فإذا أنا بموسى فرحب ودعا لي بخير.
ثم عرج إلى السواء السادسة فاستFFECT جبريل عليه السلام قيل: من هذا؟ قال جبريل: قبل ومن ملك؟ قال محمد: قيل وودع الله بعثه إليهم قال: قد بعث الله فتح لنا فإذا أنا بموسى فرحب ودعا لي بخير.
ثم ذهب إلى السورة المتمىّة، وإذا ورقها كاذان الفيلة، وإذا شرها ككالقلع، قال فلما غشيها من أمر الله ما غشي تغيّرت، فما أحد من خلق الله يستطيع أن ينتبه إلى حسنها. فأخرج الله إليه ما ارتجى. ففرض على خمسين صلة في كل يوم وليلة.
فذكرت إلى موسي فقال: ما فرض ربك علينا؟ فاتخذ خمسين صلة، قال: «ارجع إلى ربك التخفيف فإن امتك لا يطيقون».

---

**INTRODUCTION TO KORANIC ARABIC**

bayyū l-maqdisi Jerusalem
rabaṭa (i) tie
halqat- (hitching) ring
ra'āti- kneeling
*ind*- vessel
xamr- wine
labān- milk
fitra- innate disposition (to Islam)
*araja (i) ascend
istafiiba ask for something to be opened, request admittance
fatahā (a) open
rabhaba bi- welcome
xulṭāt- maternal aunt (according to legend, John’s mother Elizabeth was Mary’s aunt; John and Jesus were thus maternal cousins)
Yahyā John
ṣaṭrū l-husn half of (all) beauty

**SUPPLEMENTARY READINGS**

thamar- fruit
qullat- pl qilāt- jug
gāsiya (i) cover
taṣāyyrāya change (int.)
nā’āta (a) describe
farada (i) ordain, assign
xaffaīa tighten, reduce
aṭāqa bear, endure
INTRODUCTION TO KORANIC ARABIC

Appendix A

BROKEN PLURAL TYPES

Classed by Singular (See Locator Index, p. 263)

1. Singular Fa‘L-

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>'afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>'afāl</td>
<td>intend</td>
<td>'afāl</td>
</tr>
</tbody>
</table>

2. Singular Fa‘L- (Fa‘IL-/Fa‘UL-/Fa‘UL-/Fa‘UL- for C2w)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>‘afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>‘afāl</td>
<td>intend</td>
<td>‘afāl</td>
</tr>
</tbody>
</table>

3. Singular Fa‘L- (Fa‘AL- for C1)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>‘afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>‘afāl</td>
<td>intend</td>
<td>‘afāl</td>
</tr>
</tbody>
</table>

4. Singular Fa‘L- (Fa‘IL-/Fa‘UL-/Fa‘UL- for C2w)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>‘afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>‘afāl</td>
<td>intend</td>
<td>‘afāl</td>
</tr>
</tbody>
</table>

5. Singular Fa‘L- (Fa‘AL- for C1)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>‘afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>‘afāl</td>
<td>intend</td>
<td>‘afāl</td>
</tr>
</tbody>
</table>

6. Singular Fa‘L- (Fa‘IL-/Fa‘UL-/Fa‘UL- for C2w)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>‘afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>‘afāl</td>
<td>intend</td>
<td>‘afāl</td>
</tr>
</tbody>
</table>

7. Singular Fa‘L- (Fa‘AL- for C1)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>‘afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>‘afāl</td>
<td>intend</td>
<td>‘afāl</td>
</tr>
</tbody>
</table>

8. Singular Fa‘L- (Fa‘IL-/Fa‘UL-/Fa‘UL- for C2w)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>‘afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>‘afāl</td>
<td>intend</td>
<td>‘afāl</td>
</tr>
</tbody>
</table>

9. Singular Fa‘L- (Fa‘AL- for C1)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>‘afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>‘afāl</td>
<td>intend</td>
<td>‘afāl</td>
</tr>
</tbody>
</table>

10. Singular Fa‘L- (Fa‘IL-/Fa‘UL-/Fa‘UL- for C2w)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>‘afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>‘afāl</td>
<td>intend</td>
<td>‘afāl</td>
</tr>
</tbody>
</table>

11. Singular Fa‘L- (Fa‘AL- for C1)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fa‘l</th>
<th>Fa‘al</th>
<th>Fa‘al</th>
<th>Fa‘l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balā (a)</td>
<td>intahā</td>
<td>‘ilā</td>
<td>reach</td>
<td>‘ilāh</td>
</tr>
<tr>
<td>Hattā (u)</td>
<td>'anfa</td>
<td>fa’al</td>
<td>decrease, reduce</td>
<td>‘afāl</td>
</tr>
<tr>
<td>Hamma (u)</td>
<td>bi-</td>
<td>‘afāl</td>
<td>intend</td>
<td>‘afāl</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

APPENDIX A: BROKEN-PLURAL TYPES

1. Singular FI'L-/FI'L-/FA'L-
2b. plural FI'AL-
2c. plural FU'UL-

3. Singular FU'L-/FI'L-/FA'L-
3a. plural FU'AL-/FI'AL-
3b. plural 'AF'AL-
3c. plural FU'UL-
3d. plural 'AF'IL-

4. Singular FA'IL- (FA'AL-)
4a. plural FU'AL-
4b. plural FAWA'ILU
4c. plural 'AF'IL-
4d. plural FU'AT-

5. Singular FA'IL-
5a. plural FI'AL-
5b. plural FU'ALÂ‘U

6. Singular FI'ÄL-/FA'ÄL-/FU'ÄL-
6a. plural 'AF'ILAT-
6b. plural FA'ILU
6c. plural FU'AT-
6d. plural 'AF'ILU

7. Singular FA'UL-
7a. plural 'AF'AL-
7b. plural FU'UL-

f. Lo/Lo
j
j»
L-ol/
j
Laj
\+/AJ

j^l/JL
jt^/JL
ju-I/JA-
klip
I/>_*£p
1/a*
1/
JLpI/J*c
ixA
ix/1 /
ix<A
ix>

jL^Jdj
1/j^u
jtc
kjlip
I/>_*£p
1/a*
1/
JLpI/J*c
ixA
ix/1 /
ix<A
ix>

2b. plural FTAL-
2c. plural FU'AL-

3. Singular fu'L-/fu'L-/fa'L-
3a. plural FU'AL-/FI'AL-
3b. plural 'AF'AL-
3c. plural FU'UL-
3d. plural 'AF'IL-

4. Singular FA'IL- (FA'AL-)
4a. plural FU'AL-
4b. plural FAWA'ILU
4c. plural 'AF'IL-
4d. plural FU'AT-

5. Singular FA'IL-
5a. plural FI'AL-
5b. plural FU'ALÂ‘U

6. Singular FI'ÄL-/FA'ÄL-/FU'ÄL-
6a. plural 'AF'ILAT-
6b. plural FA'ILU
6c. plural FU'AT-
6d. plural 'AF'ILU

7. Singular FA'UL-
7a. plural 'AF'AL-
7b. plural FU'UL-

5c. plural FU'UL-
5d. plural 'AF'ILÂ‘U ('AFILLÂ‘U for doubled roots)
5e. plural FA'ÄILU (for singular FA'ILAT-)
5f. plural FA'LÄ
5g. plural FA'ÄLÄ
5h. plural 'AF'IL-
5i. plural 'AF'ILU
5j. plural 'AFILLAT-

6c. plural FU'AT-
6d. plural 'AF'ILU

7b. plural FU'UL-

260
261
8. Singular 'AF'ALU (m), FA'ŁĀ'U (f), pl FU'L- for colors/defects

8. Singular 'AF'ALU (m), FA'ŁĀ'U (f), pl FU'L- for colors/defects

9. Singular 'AF'ALU (m), FU'LĀ (f) for all elatives

9. Singular 'AF'ALU (m), FU'LĀ (f) for all elatives

10. Anomalous noun types

10. Anomalous noun types

Quadriliteral Types

11. Plural FA' ALILI / MAFA'ILU, for all quadriliteral singulars with short vowel between C3 and C4.

12. Plural FA' ALILI / MAFA'ILU, for all quadriliteral singulars with long vowel between C3 and C4.

Locator Index for Broken-Plural Types

I. Triptote Types

II. Diptote Types

III. Indeclinable Types
## Appendix B

The Inflection of Weak-lam, Hollow and Geminate Verbs

<table>
<thead>
<tr>
<th></th>
<th>Weak-lam I</th>
<th>Weak-lam II</th>
<th>Weak-lam III</th>
<th>Hollow</th>
<th>Geminate</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Perfect</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Imperfect Indicative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Subjunctive

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Jussive

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## INTRODUCTION TO KORANIC ARABIC

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 c</td>
<td>دَعَاءَ</td>
<td>دَعْوَاءَ</td>
<td>دَعْوَاءَ</td>
<td>دَعْوَا</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>نَبَأَةَ</td>
<td>نَبِيَّةَ</td>
<td>نَبِيَّةَ</td>
<td>نَبِيَّاتَ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>مَكِيَّةٌ</td>
<td>مَكِيَّةٌ</td>
<td>مَكِيَّةٌ</td>
<td>مَكِيَّاتِ</td>
</tr>
<tr>
<td>2 m</td>
<td>مَكِيَّةٌ</td>
<td>مَكِيَّةٌ</td>
<td>مَكِيَّةٌ</td>
<td>مَكِيَّاتِ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>مُكِيَّةٌ</td>
<td>مُكِيَّةٌ</td>
<td>مُكِيَّةٌ</td>
<td>مُكِيَّاتِ</td>
</tr>
</tbody>
</table>

### Imperative

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>دَعْ</td>
<td>نَبِيَّ</td>
<td>مَكِيَّةٌ</td>
</tr>
<tr>
<td>Feminine</td>
<td>دَعْ</td>
<td>نَبِيَّ</td>
<td>مَكِيَّةٌ</td>
</tr>
</tbody>
</table>

### Passive

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>كَنْتُ</td>
<td>كَنْتُ</td>
<td>كَنْتُ</td>
</tr>
<tr>
<td>Feminine</td>
<td>كَنْتُ</td>
<td>كَنْتُ</td>
<td>كَنْتُ</td>
</tr>
</tbody>
</table>

### Active Participles

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>قَدَّرْتُ</td>
<td>قَدَّرْتَ</td>
<td>قَدَّرْتُ</td>
</tr>
<tr>
<td>Feminine</td>
<td>قَدَّرْتُ</td>
<td>قَدَّرْتَ</td>
<td>قَدَّرْتُ</td>
</tr>
</tbody>
</table>

### Passive Participles

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>كَأَسْتَنَّا</td>
<td>كَأَسْتَنَّا</td>
<td>كَأَسْتَنَّا</td>
</tr>
<tr>
<td>Feminine</td>
<td>كَأَسْتَنَّا</td>
<td>كَأَسْتَنَّا</td>
<td>كَأَسْتَنَّا</td>
</tr>
</tbody>
</table>
## Appendix C: Synopses of the Increased Forms

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Form I</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form II</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form III</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form IV</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form V</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form VI</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form VII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form VIII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form IX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Initial hamza

3. Initial waw (C waw)
## INTRODUCTION TO KORANIC ARABIC

### APPENDIX C: SYNOPSES OF THE INCREASED FORMS

<table>
<thead>
<tr>
<th>IMP</th>
<th>ACT. PART.</th>
<th>NOUN</th>
<th>PERF. ACT.</th>
<th>IMPF. ACT.</th>
<th>JUSS. ACT.</th>
<th>IMP.</th>
<th>ACT. PART.</th>
<th>PASS. PART.</th>
<th>NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4. Medial wa`aw (C₂w)</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMP</td>
</tr>
<tr>
<td>ACT. PART.</td>
</tr>
<tr>
<td>NOUN</td>
</tr>
<tr>
<td>PERF. ACT.</td>
</tr>
<tr>
<td>IMPF. ACT.</td>
</tr>
<tr>
<td>JUSS. ACT.</td>
</tr>
<tr>
<td>IMP.</td>
</tr>
<tr>
<td>ACT. PART.</td>
</tr>
<tr>
<td>PASS. PART.</td>
</tr>
<tr>
<td>NOUN</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>5. Medial ya`a (C₂a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERF. ACT.</td>
</tr>
<tr>
<td>PERF. PASS.</td>
</tr>
<tr>
<td>IMPF. ACT.</td>
</tr>
<tr>
<td>IMPF. PASS.</td>
</tr>
<tr>
<td>JUSS. ACT.</td>
</tr>
<tr>
<td>ACT. PART.</td>
</tr>
<tr>
<td>PASS. PART.</td>
</tr>
<tr>
<td>NOUN</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>6. Final Weakness (C₃w)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERF. ACT.</td>
</tr>
</tbody>
</table>

270

271
### INTRODUCTION TO KORANIC ARABIC

#### APPENDIX C: SYNOPSIS OF THE INCREASED FORMS

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

#### Quad. I (unpredictable)

#### Quad. II

#### Quad. III

#### Quad. IV

### 7. Geminate roots

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

### 8. Quadrilateral roots

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></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 ʾ and ʾā are consistently indicated by the y and w and final ʾā is indicated by alif; internal ʾā is not normally indicated at all. Thus, for kiššāb (كتاب) (normalized as كتاب كتاب), early Koranic orthography has ʾāš (كتاب). 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, saʿālā was pronounced something like saala (with an intervocalic glide) and spelled with alif; yaṣʿalā was pronounced yasalu and so written without alif, then standardized as ʿalā and finally normalized as سألا Suʿāl- and bari'- would have been pronounced suʾwāl- and bari- and so spelled. The philologists, based on their analysis of other dialects, "restored" the glottal stop where they determined it should have been, thus the Koranic standardized and normalized فرّأ سألا. This "restoration" accounts for the seemingly random tokens of the hamza (see Appendix G), a sign invented from an initial ʿayn because of the close proximity of the two sounds in the throat.

The alif bi-ṣūrat al-yāʾ is another remnant of Meccan dialect and indicates what must have been a vowel something like -ē (as maʾnē for maʾnā and waffē for waffā). In Koranic orthography the alif bi-ṣūrat al-yāʾ is maintained as a yāʾ (without dots) even when enclitics are added, as سوأ. This dialectal variant is preserved in one phrase, لبلا ين (لابلا ين) labayka (reflecting Meccan labbaka [labbaka] ("[your servant] has responded to you"), a phrase used in the pilgrimage rites.

Other aspects of Koranic orthography that differ from normalized Arabic orthography are:

1. Otiose letters are indicated by a small circle. This should not be confused with the sukūn, which is written as a small initial j (without dot) and stands for jazm, another word for sukūn.

2. Madda indicates abnormal lengthening of a vowel, not -ā- as in normalized orthography. The glottal stop is indicated by hamza everywhere, as رفني ُآذلهم for normalized رفني ُآذلهم.
(3) Final -ِ, especially the first-person singular objective enclitic -ِنا, is often written defectively, e.g. ْرَبِي ْمُفْلِسِلُونَ. ْرَبِي for normalized ْرَبِي ْمُفْلِسِلُونَ. ْرَبِي for normalized ْفَارِسِلُونَ.

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>
<td>-تت-</td>
<td>-تت-</td>
<td>ُعُبِبَتْ دُعُوُتْكَمَا</td>
</tr>
<tr>
<td>-نْب-</td>
<td>-مْب-</td>
<td>مِمْ بَدِي</td>
</tr>
<tr>
<td>-نْل-</td>
<td>-لْل-</td>
<td>شَفَاءُ لِلْبَنْسِ</td>
</tr>
<tr>
<td>-نْم-</td>
<td>-مْم-</td>
<td>سِرْتَمْ مُسْتَقِيمِم</td>
</tr>
<tr>
<td>-نْر-</td>
<td>-رْر-</td>
<td>ُغَفْوَرِا رَحِيْمًا</td>
</tr>
<tr>
<td>-نْو-</td>
<td>-وْو-</td>
<td>ُعَبَادَوْا وَلَآنَ</td>
</tr>
<tr>
<td>-نْي-</td>
<td>-يْي-</td>
<td>أَنْ يَعْلِبُهُمْ</td>
</tr>
</tbody>
</table>

The internal assimilation of -تت- to -ت- is similarly indicated:

The 3rd-person masculine singular enclitic pronoun, -هِلْ-هِ, is read with short ُ and ِ when the preceding syllable contains a long vowel or diphthong. When -هِلْ-هِ follows a syllable containing a short vowel, however, it is read as -هِلْ-هِ, with long vowels, indicated in the Koran by a small ُذِ for short ُذِ, or ُدَلِلْ for short ُدَلِلْ, under the ِ of the enclitic. This variation in length is of no consequence in the normal reading of prose, since it always falls in an unstressable position, but the long-short variation is of importance in the scansion of poetry (i.e., ُهِلْ reads ُهِلْ, but ُهِلْ reads ُهِلْ).
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.

اننا نستجيب الذين يسعون والثوي 
يعمهم الله

Only those who hear respond—and the dead, God will resurrect them.

(2) لا no pause: what follows the mark belongs syntactically to what precedes, e.g.

الذين تورثهم الملكة طيبة لا يقولون 
سلم عليكم ادخلوا الجنة بما كنتم تعملون

To those whom the angels cause to die [when they are] good, they say, “Peace be unto you. Enter the garden because of what you used to do.”

(3) ج indifferent as to pause: preceding word may be taken syntactically as belonging to preceding or following phrase, e.g.

نحن نقص عليك نباههم بالحق أنهم فتية

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) impliedpause permissible but no pause preferable.

(5) ق pause permissible and preferable; no pause also permissible.

(6) * pause at either place but not both, e.g.

ذلك الكتاب لا ريب فيه هدى 

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):

\[ \text{إذًا} \] read as: 'innaka 'idan la-mina 'z-zālimin;

\[ \text{قد ظلم نفسة} \] read as: fa-qad ẓalama nafsah;

(2) the indefinite endings -\( \text{lun} \) and -\( \text{lin} \) are quiesced:

\[ \text{وأبونا شيخ كبير} \] read as: wa-'abūnā šayxun kabīr;

\[ \text{فنا له من نور} \] read as: fa-mā lahu min nūr;

(3) the indefinite ending -\( \text{an} \) is read as -\( \text{ān} \):

\[ \text{وأطرنا عليها مطرًا} \] read as: wa-'amṭarnā 'alayhim maṭarā;

(4) the inflectional ending and the -\( \text{tā} \) of the tā' marbūṭa are quiesced, giving an ending in -\( \text{ā} \):

\[ \text{وآية لهم الأرض الميتة} \] read as: wa-'ḍayṭun 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 -\( \text{a-} \) or -\( \text{u-} \), the hamza is commonly written above the alif, as in رأس 'ra's- and السال sa'ala;

When the vowel of the hamza is -\( \text{i-} \), the hamza is commonly written beneath the alif, as in إنس 'ins- and إيمان 'īmān-.

When the vowel of the hamza is -\( \text{ā} \), the alif carries madda, as in آية 'āyāt- and أمانا 'āmana.

II. Internal Hamza.

(1) If internal hamza is (a) preceded by a short vowel and followed by sukūn, or (b) preceded by sukūn, or (c) both preceded and followed by the same vowel, the seats are:

- Alif for -\( \text{a-} \), -\( \text{a} \) and -\( \text{a}' \) as in رأس 'ra's- and السال sa'ala;

- Madda for -\( \text{i-} \), as in القرآن qur'ān- and تامّر ta'amāra;

- Dotless yā for -\( \text{i} \), -\( \text{i} \) and -\( \text{i}^\prime \) as in الاستة 'as'ilat- and قارئة qārī'ihi;

- Waw for -\( \text{u-} \), -\( \text{u} \) and -\( \text{u}^\prime \) as in سؤل su'l- and كفاءة takafa'hu;

(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—waw, (c) a—alif.
INTRODUCTION TO KORANIC ARABIC

su'ila (i takes precedence over u), qāri'ahu (i takes precedence over u),

ra'ūs (i takes precedence over u)

ba'usa (u takes precedence over a), su'al (u takes precedence over a),

mu'arrux (u takes precedence over a)

(2) If preceded by a long vowel, diphthong or sukān, the hamza is on the line (no seat), as in 'abnā'ahu, jari', maqrū', daw', šay', and Juz'.

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 naba'.
(b) dotless yā' for -i', as in qārī'
(c) wāw for -u', as in takāfu'.

(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 'abnā'ahu, šay'an, xaq'tat.
(daw'ahu, and murū'.
(b) followed by -i', the seat is yā', as in 'abnā'ihi, bart'ihi, and Sū'ila.
(c) followed by -u', the seat is wāw, as in 'abnā'uhu and bart'uhu.

1. The combination -a'ū- is also written with the hamza on the line (رؤوف).

2. With the addition of the alif for the -an termination, hamza is no longer reckoned final. This combination is also commonly written with the dotless yā' (شیئ), especially in type.

3. The combination -i'ā- is also normalized with the hamza on a dotless yā' (شیئ), especially in type.

4. The indefinite accusative alif is not added to words ending in -a' or -a', such as naba'an and 'abnā'an.
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>Month</th>
<th>Translation</th>
<th>Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nisānu</td>
<td>April</td>
<td>'ayyārū</td>
</tr>
<tr>
<td>Ayr</td>
<td>May</td>
<td>'ayyārū</td>
</tr>
<tr>
<td>Hazrānu</td>
<td>June</td>
<td>kānānu</td>
</tr>
<tr>
<td>Tammāzu</td>
<td>July</td>
<td>kānānu</td>
</tr>
<tr>
<td>Ab</td>
<td>August</td>
<td>'ābū</td>
</tr>
<tr>
<td>'Aylālu</td>
<td>September</td>
<td>'āyālū</td>
</tr>
</tbody>
</table>

Days of the week:

<table>
<thead>
<tr>
<th>Day</th>
<th>Translation</th>
<th>Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yawmu l-'ahadi</td>
<td>Sunday</td>
<td>l-'ahadi</td>
</tr>
<tr>
<td>Yawmu l-jum'atī</td>
<td>Friday</td>
<td>l-jum'atī</td>
</tr>
<tr>
<td>Yawmu l-xamisi</td>
<td>Thursday</td>
<td>l-xamisi</td>
</tr>
<tr>
<td>Yawmu l-thulāb'ā'</td>
<td>Tuesday</td>
<td>l-thulāb'ā'</td>
</tr>
<tr>
<td>Yawmu l-arba 'ā'</td>
<td>Wednesday</td>
<td>l-arba 'ā'</td>
</tr>
<tr>
<td>Yawmu s-sabti</td>
<td>Saturday</td>
<td>s-sabti</td>
</tr>
</tbody>
</table>

Appendix I

SUMMARY OF VERBAL SYNTAX

The Perfect

1. Simple past  
   ḍarabtuhu  
   I hit him.
2. Past definite  
   qad ḍarabtuhu  
   I did hit him.
3. Negative perfect (+ mā)  
   mā ḍarabtuhu  
   I haven’t hit him.
4. Future perfective  
   kānā l-yawmu qariban  
   The day will be soon.
5. Contrafactual conditionals  
   law ḍarbani, la-māta  
   If he had hit me, he would have died / If he were to hit me he would die.
6. Gnomic (atemporal)  
   kānā llāhu 'alman  
   God is omniscient.

Imperfect Indicative

1. Present habitual / present progressive  
   ṣawfa/sa-ḍaribuni  
   He hits / is hitting me.
2. Future  
   (sawfa/sa)-yadrabuni  
   He will hit me.
3. Past habitual / progressive (+ perfect of kānā)  
   kānā yadrabuni  
   He used to hit me.
4. + qad for “may, might”  
   qad yadrabuni  
   He might hit me.

Subjunctive

1. after 'an  
   'axāfu 'an yadrabuni  
   I fear he’ll hit me.
2. with li- for purpose  
   'ātā li-yadrabuni  
   He came to hit me.
3. with lan for neg. future  
   lan yadrabuni  
   He will not hit me.

1Affirmative explicit with sawfa or sa-.
with *fa-* after prohibition, wishes, requests, &c.

lā yaḏāb fa-yaḍribānī

Let him not get angry lest he hit me.

### Jussive

1. with *lam* for neg. past def.

lam yaḍribnī

He did not hit me.

2. with *li-* for hortatory

li-yaḍribnī

Let him hit me.

3. with *lā* for neg. imperative

lā yaḍribnī

Let him not hit me.

4. possible conditionals

‘in yaḍribnī yamūt

If he hits me, he’ll die.

man yaḍribnī yamūt

Whoever hits me will die

idribnī yamūt

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).

\[-awa/ \rightarrow -ā/\] (*qawala → qāla* §60.2)

\[-awaC/ \rightarrow -uC/\] (*qawalta → qalta* §18)

\[-awi/ \rightarrow -ā-\] (*mawita → māta* §18)

\[-awiC/ \rightarrow -iC/\] (*mawitta → mitta* §18)

\,-ayā/ \rightarrow -ā/\] (*sayara → sāra* §60.1)

\,-ay/ \rightarrow -ay/\] (*talqayna → talqayna* §39.1)

\,-ayu/ \rightarrow -āl/\] (*yalqayu → yalqā* §39.1)

\,-ayū/ \rightarrow -ā/\] (*yalqayūna → yalqawna* §39.1)

\,-iyūl/ \rightarrow -aw/\] (*yalqayūna → yalqawna* §39.1)

\,-iyī/ \rightarrow -ī/\] (*hādiyī → hādī* §27.1)

\,-iyīC/ \rightarrow -iC/\] (*hādiyin → hadīn* §27.1)

\,-iyūl/ \rightarrow -ī/\] (*hādiyūn → hādin* §27.1)

\,-iyūl/ \rightarrow -i-/iy-\] (*biwd-* → *bid* §36, *radiwa → radiya* §20.3)

\,-uwi/ \rightarrow -ī/\] (*quwila → qīla* §53.2)

\,-uwūl/ \rightarrow -ī/\] (*yad'uwiina → yad'una* §39.3)

\,-uwūl/ \rightarrow -ū/\] (*yad'uwiina → yad'ūna* §39.3)
INTRODUCTION TO KORANIC ARABIC

*-*C/wa- → Cã-1 (*yuqwalu → yuqālu §55.3, 'amwata → 'amāta §76.2)
*-*C/wu- → Cã- (*yaqwulu → yaqālu §37)
*-*C/wuC/- → uC/- (*yaqwulna → yaqulna §37)
*-*C/yi- → Cã- (*yasyiru → yastru §37)
*-'v'/C- → 'v/C- (*'u'minu → 'uminu §75.4, *'a'kulu → 'akulu §30.6, *'a'mana → 'āmana §75.4, *'i'ti → 'iti §49)

---

<table>
<thead>
<tr>
<th>English-Arabic Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>abide</td>
</tr>
<tr>
<td>able, be</td>
</tr>
<tr>
<td>abomination</td>
</tr>
<tr>
<td>absent, be</td>
</tr>
<tr>
<td>accept</td>
</tr>
<tr>
<td>acknowledge, refuse to</td>
</tr>
<tr>
<td>Adam</td>
</tr>
<tr>
<td>adopt</td>
</tr>
<tr>
<td>adultery, commit</td>
</tr>
<tr>
<td>advance</td>
</tr>
<tr>
<td>advise</td>
</tr>
<tr>
<td>afflict</td>
</tr>
<tr>
<td>after (conj.)</td>
</tr>
<tr>
<td>after (prep.)</td>
</tr>
<tr>
<td>afterwards (adv.)</td>
</tr>
<tr>
<td>against</td>
</tr>
<tr>
<td>age</td>
</tr>
<tr>
<td>alive</td>
</tr>
<tr>
<td>all</td>
</tr>
<tr>
<td>almost</td>
</tr>
<tr>
<td>alms</td>
</tr>
<tr>
<td>alms, give</td>
</tr>
<tr>
<td>among</td>
</tr>
<tr>
<td>angel</td>
</tr>
<tr>
<td>announce</td>
</tr>
<tr>
<td>anyone</td>
</tr>
<tr>
<td>anything</td>
</tr>
<tr>
<td>apostle</td>
</tr>
<tr>
<td>appear</td>
</tr>
<tr>
<td>appoint as successor</td>
</tr>
<tr>
<td>approach</td>
</tr>
<tr>
<td>arm</td>
</tr>
<tr>
<td>arms</td>
</tr>
<tr>
<td>ask</td>
</tr>
<tr>
<td>aspiring to</td>
</tr>
<tr>
<td>stray, go</td>
</tr>
<tr>
<td>avail</td>
</tr>
<tr>
<td>aware, be</td>
</tr>
<tr>
<td>away, turn</td>
</tr>
<tr>
<td>back, go</td>
</tr>
</tbody>
</table>

---

1Except in the elative 'AF'ALU pattern, as ِّاللِّي > ِّاللِّي, and ِّاللِّي > ِّاللِّي.
### INTRODUCTION TO KORANIC ARABIC

#### ENGLISH-ARABIC VOCABULARY

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>back, send/bring</td>
<td>ردَّ، قُلْنِي</td>
</tr>
<tr>
<td>band</td>
<td>طائفة</td>
</tr>
<tr>
<td>bar</td>
<td>مع</td>
</tr>
<tr>
<td>be</td>
<td>كان</td>
</tr>
<tr>
<td>beast</td>
<td>دابة</td>
</tr>
<tr>
<td>beautiful</td>
<td>جميل، حسن</td>
</tr>
<tr>
<td>become</td>
<td>اصبح</td>
</tr>
<tr>
<td>before (adv.)</td>
<td>من قبل</td>
</tr>
<tr>
<td>before (conj.)</td>
<td>قبل أن</td>
</tr>
<tr>
<td>before (prep.)</td>
<td>قبل</td>
</tr>
<tr>
<td>beget</td>
<td>ولد</td>
</tr>
<tr>
<td>behind</td>
<td>وراء</td>
</tr>
<tr>
<td>behold</td>
<td>إلَّا</td>
</tr>
<tr>
<td>believe in</td>
<td>مُؤْمِنُ</td>
</tr>
<tr>
<td>beneath</td>
<td>تحت</td>
</tr>
<tr>
<td>benefit, be of</td>
<td>نفع</td>
</tr>
<tr>
<td>better</td>
<td>خير</td>
</tr>
<tr>
<td>between</td>
<td>بين</td>
</tr>
<tr>
<td>beware</td>
<td>اقتِفِ</td>
</tr>
<tr>
<td>big</td>
<td>كَبِيرِ</td>
</tr>
<tr>
<td>bird</td>
<td>طائر</td>
</tr>
<tr>
<td>black</td>
<td>أسود</td>
</tr>
<tr>
<td>blame</td>
<td>لَام</td>
</tr>
<tr>
<td>bless</td>
<td>بارك</td>
</tr>
<tr>
<td>blessing</td>
<td>بُرْكَة</td>
</tr>
<tr>
<td>blind</td>
<td>اعْمِس</td>
</tr>
<tr>
<td>book</td>
<td>كتاب</td>
</tr>
<tr>
<td>bow down to</td>
<td>سَجَدَ</td>
</tr>
<tr>
<td>break</td>
<td>كَسَرَ</td>
</tr>
<tr>
<td>content, be</td>
<td>رَضِىَ، تَكَسِّرَ</td>
</tr>
<tr>
<td>corruption, work</td>
<td>اقتُرَبَ، تَقْرِبَ</td>
</tr>
<tr>
<td>create</td>
<td>خَلَقَ</td>
</tr>
<tr>
<td>curse</td>
<td>لَمْنَ</td>
</tr>
<tr>
<td>darkness</td>
<td>ظَلَمَة</td>
</tr>
<tr>
<td>daughter</td>
<td>بْنَتِ</td>
</tr>
<tr>
<td>day</td>
<td>يوم</td>
</tr>
<tr>
<td>dead</td>
<td>مِتْ</td>
</tr>
<tr>
<td>deaf</td>
<td>أَصْمَ</td>
</tr>
<tr>
<td>death</td>
<td>مَوْتِ</td>
</tr>
<tr>
<td>deceive</td>
<td>غُرُرَ</td>
</tr>
<tr>
<td>decide</td>
<td>قَضَى</td>
</tr>
<tr>
<td>deed</td>
<td>عِمَل</td>
</tr>
<tr>
<td>due, give full</td>
<td>دِينَ</td>
</tr>
<tr>
<td>dumb</td>
<td>ابْكِم</td>
</tr>
<tr>
<td>dust</td>
<td>تَرْاب</td>
</tr>
<tr>
<td>dwell</td>
<td>سَكَن</td>
</tr>
<tr>
<td>each other</td>
<td>بعض...بعض</td>
</tr>
<tr>
<td>ear</td>
<td>أذن</td>
</tr>
<tr>
<td>earth</td>
<td>أَرْض</td>
</tr>
<tr>
<td>eat</td>
<td>اكل</td>
</tr>
<tr>
<td>elder</td>
<td>شَيْخ</td>
</tr>
<tr>
<td>encourage</td>
<td>حَرَضْنَيْنَ</td>
</tr>
<tr>
<td>end</td>
<td>آخر</td>
</tr>
<tr>
<td>endeavor</td>
<td>جَاهِد</td>
</tr>
<tr>
<td>enemy</td>
<td>عَدُدُ</td>
</tr>
<tr>
<td>enjoy</td>
<td>تَنَخَّط</td>
</tr>
<tr>
<td>enter</td>
<td>دَخَل</td>
</tr>
<tr>
<td>entrust</td>
<td>وَكَل</td>
</tr>
<tr>
<td>equal, be</td>
<td>سَوَى</td>
</tr>
<tr>
<td>example, give as</td>
<td>مَثَلًا</td>
</tr>
<tr>
<td>djinn</td>
<td>جَنْ</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
</tr>
<tr>
<td>except</td>
<td>إلا</td>
</tr>
<tr>
<td>exclusion of</td>
<td>من دون</td>
</tr>
<tr>
<td>exculpate</td>
<td>برأ</td>
</tr>
<tr>
<td>eye</td>
<td>عين</td>
</tr>
<tr>
<td>face</td>
<td>وجه</td>
</tr>
<tr>
<td>face (v.i.)</td>
<td>توجه</td>
</tr>
<tr>
<td>faith</td>
<td>إيمان</td>
</tr>
<tr>
<td>fall down</td>
<td>سجد</td>
</tr>
<tr>
<td>far from</td>
<td>بعيد عن</td>
</tr>
<tr>
<td>fast (v.i.)</td>
<td>صام</td>
</tr>
<tr>
<td>fast, be</td>
<td>سرع</td>
</tr>
<tr>
<td>father</td>
<td>أبي</td>
</tr>
<tr>
<td>fear</td>
<td>خائف</td>
</tr>
<tr>
<td>feed</td>
<td>أطعم</td>
</tr>
<tr>
<td>female</td>
<td>أنثى</td>
</tr>
<tr>
<td>few</td>
<td>قليل</td>
</tr>
<tr>
<td>fight</td>
<td>قاتل</td>
</tr>
<tr>
<td>fill (v.t.)</td>
<td>ملأ</td>
</tr>
<tr>
<td>filled, be</td>
<td>امتلا</td>
</tr>
<tr>
<td>find</td>
<td>وجد</td>
</tr>
<tr>
<td>finger</td>
<td>إصبع</td>
</tr>
<tr>
<td>finished, be</td>
<td>تم</td>
</tr>
<tr>
<td>fire</td>
<td>نار</td>
</tr>
<tr>
<td>first</td>
<td>أول</td>
</tr>
<tr>
<td>flee</td>
<td>فر</td>
</tr>
<tr>
<td>flow</td>
<td>تدفق</td>
</tr>
<tr>
<td>follow</td>
<td>تبع، أتبع</td>
</tr>
<tr>
<td>foolish, be</td>
<td>جهل</td>
</tr>
<tr>
<td>for</td>
<td>ل</td>
</tr>
<tr>
<td>forbid</td>
<td>منع، نهى</td>
</tr>
<tr>
<td>goodness</td>
<td>خير</td>
</tr>
<tr>
<td>goods</td>
<td>مناع</td>
</tr>
<tr>
<td>Gospel</td>
<td>الإنجيل</td>
</tr>
<tr>
<td>great</td>
<td>كبير</td>
</tr>
<tr>
<td>green</td>
<td>أخضر</td>
</tr>
<tr>
<td>group</td>
<td>طائفة</td>
</tr>
<tr>
<td>guard, be on</td>
<td>دلل</td>
</tr>
<tr>
<td>guide</td>
<td>اهتدى</td>
</tr>
<tr>
<td>guided, be</td>
<td>اهتدى</td>
</tr>
<tr>
<td>half</td>
<td>نصف</td>
</tr>
<tr>
<td>hand</td>
<td>يد</td>
</tr>
<tr>
<td>hand over</td>
<td>سلم، اسم</td>
</tr>
<tr>
<td>happen</td>
<td>جرى</td>
</tr>
<tr>
<td>happen (v.t.)</td>
<td>زاد، ازداد</td>
</tr>
<tr>
<td>happen (v.i.)</td>
<td>اشار</td>
</tr>
<tr>
<td>happen (v.t.)</td>
<td>اشار</td>
</tr>
<tr>
<td>harm</td>
<td>ضرر</td>
</tr>
<tr>
<td>hasten</td>
<td>عجل، استعمل</td>
</tr>
<tr>
<td>haughty, grow</td>
<td>تكبر، استكبر</td>
</tr>
<tr>
<td>he who</td>
<td>من</td>
</tr>
<tr>
<td>hear</td>
<td>سمع</td>
</tr>
<tr>
<td>heart</td>
<td>قلب</td>
</tr>
<tr>
<td>heart (s.m.)</td>
<td>سمات</td>
</tr>
<tr>
<td>heart (s.m.)</td>
<td>سموم</td>
</tr>
<tr>
<td>heaven</td>
<td>رحيم</td>
</tr>
<tr>
<td>heel</td>
<td>عقب</td>
</tr>
<tr>
<td>heir, to be</td>
<td>ورث</td>
</tr>
<tr>
<td>hell</td>
<td>جهنم</td>
</tr>
<tr>
<td>help</td>
<td>نصیر</td>
</tr>
<tr>
<td>helper, to</td>
<td>ول</td>
</tr>
<tr>
<td>here</td>
<td>هنا</td>
</tr>
<tr>
<td>high, be</td>
<td>علا</td>
</tr>
<tr>
<td>hinder</td>
<td>منع</td>
</tr>
<tr>
<td>hit the mark</td>
<td>أصاب</td>
</tr>
<tr>
<td>hope, give up</td>
<td>ينس</td>
</tr>
<tr>
<td>house</td>
<td>بيت</td>
</tr>
<tr>
<td>how?</td>
<td>كيف؟</td>
</tr>
<tr>
<td>however</td>
<td>إنما</td>
</tr>
<tr>
<td>humankind</td>
<td>بشري</td>
</tr>
<tr>
<td>humble, be</td>
<td>تواضع</td>
</tr>
<tr>
<td>hypocrite</td>
<td>منافق</td>
</tr>
<tr>
<td>Iblis</td>
<td>ابليس</td>
</tr>
<tr>
<td>idol</td>
<td>صنم</td>
</tr>
<tr>
<td>if</td>
<td>إذا، إن، لوا</td>
</tr>
<tr>
<td>ignorant, be</td>
<td>جهل</td>
</tr>
<tr>
<td>ill, fall</td>
<td>مرض</td>
</tr>
<tr>
<td>in</td>
<td>في</td>
</tr>
<tr>
<td>increase (v.i.)</td>
<td>اشار</td>
</tr>
<tr>
<td>indicate</td>
<td>اشار</td>
</tr>
<tr>
<td>infidel</td>
<td>كافر</td>
</tr>
<tr>
<td>infidelity</td>
<td>كفر</td>
</tr>
<tr>
<td>inform</td>
<td>نبأ</td>
</tr>
<tr>
<td>inhabit</td>
<td>سكن</td>
</tr>
<tr>
<td>inhabitants</td>
<td>اهل</td>
</tr>
<tr>
<td>inherit</td>
<td>ورث</td>
</tr>
<tr>
<td>innocence</td>
<td>بريء، حسن</td>
</tr>
<tr>
<td>inspire</td>
<td>اوجى</td>
</tr>
<tr>
<td>invite, دع</td>
<td>دع</td>
</tr>
<tr>
<td>itinerant</td>
<td>سیار</td>
</tr>
<tr>
<td>judge</td>
<td>قضى</td>
</tr>
<tr>
<td>judgment, day of</td>
<td>يوم الدين</td>
</tr>
<tr>
<td>judgment, pass</td>
<td>حكم</td>
</tr>
<tr>
<td>kill</td>
<td>قتل</td>
</tr>
</tbody>
</table>
**ENGLISH-ARABIC VOCABULARY**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>order</td>
<td>أمر</td>
</tr>
<tr>
<td>orphan</td>
<td>يقيم</td>
</tr>
<tr>
<td>other</td>
<td>آخر</td>
</tr>
<tr>
<td>other than</td>
<td>غير</td>
</tr>
<tr>
<td>over (prep.)</td>
<td>على (ال)</td>
</tr>
<tr>
<td>over, turn</td>
<td>قلب</td>
</tr>
<tr>
<td>overturned, be</td>
<td>أغلب، تقلب</td>
</tr>
<tr>
<td>paradise</td>
<td>جنّة</td>
</tr>
<tr>
<td>pardon</td>
<td>منع</td>
</tr>
<tr>
<td>parents</td>
<td>والدان</td>
</tr>
<tr>
<td>part</td>
<td>جزء</td>
</tr>
<tr>
<td>hجر</td>
<td>شريد</td>
</tr>
<tr>
<td>part company</td>
<td>زال</td>
</tr>
<tr>
<td>partner</td>
<td>شريك</td>
</tr>
<tr>
<td>pass away (cease)</td>
<td>توفر</td>
</tr>
<tr>
<td>pass away (die)</td>
<td>من موت</td>
</tr>
<tr>
<td>pass by</td>
<td>مر من</td>
</tr>
<tr>
<td>pass over</td>
<td>مر على</td>
</tr>
<tr>
<td>patient</td>
<td>مصبر</td>
</tr>
<tr>
<td>peace</td>
<td>سلام</td>
</tr>
<tr>
<td>people</td>
<td>أهل</td>
</tr>
<tr>
<td>perform (prayer)</td>
<td>أقام</td>
</tr>
<tr>
<td>perhaps</td>
<td>لم يأت</td>
</tr>
<tr>
<td>perish</td>
<td>هلك</td>
</tr>
<tr>
<td>permit</td>
<td>إذن</td>
</tr>
<tr>
<td>pilgrimage, make a</td>
<td>جُهَّد</td>
</tr>
<tr>
<td>pious</td>
<td>صادق</td>
</tr>
<tr>
<td>place</td>
<td>مكان</td>
</tr>
<tr>
<td>pleasant</td>
<td>طيب</td>
</tr>
<tr>
<td>plot</td>
<td>كاد</td>
</tr>
</tbody>
</table>

**INTRODUCTION TO KORANIC ARABIC**

king
kingdom
know
knowledge
Koran
lag behind
land
large
last
last forever
laugh
lead
del, hole
leaf
learned men
leave
left (hand)
liar, call a
lie
life
to come
life, this
dunya
light
like (prep.)
likeness
little
live
look
lord
loss, suffer
lost, be/get
love
lust
male
man
many
marry
master
mate
matter
maturity, reach
meaning
Mecca
memorize
mention
merciful
mercy, have
messenger
might
mighty
quire
mistake
mistaken, be
month
moon
morning
mountain
name
oppress
opinion
opinion (legal)
oppress
old man
on
one (adj.)
one (pron.)
one-eyed
angry
anger
related (legal)
arrange, settle
arrange
ascend
attack
attack
attire
attire
attire
attire
attire
attire
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>فقير</td>
<td>poor</td>
</tr>
<tr>
<td>مال</td>
<td>possession of, in the</td>
</tr>
<tr>
<td>صاحب</td>
<td>possessor of</td>
</tr>
<tr>
<td>ل أن</td>
<td>possible, not</td>
</tr>
<tr>
<td>سلطان</td>
<td>power</td>
</tr>
<tr>
<td>قوى</td>
<td>powerful</td>
</tr>
<tr>
<td>مال</td>
<td>property</td>
</tr>
<tr>
<td>على</td>
<td>for</td>
</tr>
<tr>
<td>دعاء</td>
<td>prayer (invocation)</td>
</tr>
<tr>
<td>مصلى</td>
<td>prayer (ritual)</td>
</tr>
<tr>
<td>أخرج</td>
<td>prepare</td>
</tr>
<tr>
<td>أخرج مني</td>
<td>prescribe for</td>
</tr>
<tr>
<td>عبد الله</td>
<td>presence of, in the</td>
</tr>
<tr>
<td>حفظ</td>
<td>preserve</td>
</tr>
<tr>
<td>منع</td>
<td>prevent</td>
</tr>
<tr>
<td>سجن</td>
<td>prison</td>
</tr>
<tr>
<td>نبي</td>
<td>prophet</td>
</tr>
<tr>
<td>سجد</td>
<td>prostrate oneself</td>
</tr>
<tr>
<td>حماية</td>
<td>protect</td>
</tr>
<tr>
<td>حماية</td>
<td>protection, seek</td>
</tr>
<tr>
<td>عذاب</td>
<td>punish</td>
</tr>
<tr>
<td>صواب</td>
<td>purify</td>
</tr>
<tr>
<td>وضع</td>
<td>put</td>
</tr>
<tr>
<td>وضع</td>
<td>put down</td>
</tr>
<tr>
<td>سأل</td>
<td>question (v.t.)</td>
</tr>
<tr>
<td>سرع</td>
<td>quick, be</td>
</tr>
<tr>
<td>مطر</td>
<td>rain</td>
</tr>
<tr>
<td>بل</td>
<td>rather</td>
</tr>
<tr>
<td>بلغ</td>
<td>reach</td>
</tr>
<tr>
<td>أمان</td>
<td>safe, be/feel</td>
</tr>
<tr>
<td>حفظ</td>
<td>safe, keep</td>
</tr>
<tr>
<td>ل أجل</td>
<td>sake of, for the</td>
</tr>
<tr>
<td>قال</td>
<td>say</td>
</tr>
<tr>
<td>خوف، انخف</td>
<td>scare</td>
</tr>
<tr>
<td>رأى</td>
<td>see</td>
</tr>
<tr>
<td>أخذ</td>
<td>seize</td>
</tr>
<tr>
<td>بعث، أرسل</td>
<td>send</td>
</tr>
<tr>
<td>بعث</td>
<td>send forth</td>
</tr>
<tr>
<td>فرق</td>
<td>separate</td>
</tr>
<tr>
<td>عبد</td>
<td>servant</td>
</tr>
<tr>
<td>مريض</td>
<td>sick</td>
</tr>
<tr>
<td>آية</td>
<td>sign</td>
</tr>
<tr>
<td>جناح، خطيئة</td>
<td>sin</td>
</tr>
<tr>
<td>خطيئة</td>
<td>sin (v.i.)</td>
</tr>
<tr>
<td>مخلص</td>
<td>sincere</td>
</tr>
<tr>
<td>اخت</td>
<td>sister</td>
</tr>
<tr>
<td>عبد</td>
<td>slave</td>
</tr>
<tr>
<td>أم</td>
<td>sleep</td>
</tr>
<tr>
<td>قام</td>
<td>small</td>
</tr>
<tr>
<td>كسر</td>
<td>smash</td>
</tr>
<tr>
<td>فتوح</td>
<td>sign</td>
</tr>
<tr>
<td>بعض</td>
<td>some</td>
</tr>
<tr>
<td>واحد</td>
<td>someone</td>
</tr>
<tr>
<td>شيء</td>
<td>something</td>
</tr>
<tr>
<td>ابن</td>
<td>son</td>
</tr>
<tr>
<td>حزن</td>
<td>sorrow</td>
</tr>
<tr>
<td>نفس</td>
<td>soul</td>
</tr>
<tr>
<td>كلم</td>
<td>speak to</td>
</tr>
<tr>
<td>إقطاع</td>
<td>spend</td>
</tr>
<tr>
<td>روح</td>
<td>spirit</td>
</tr>
<tr>
<td>بسط</td>
<td>spread</td>
</tr>
<tr>
<td>نجم</td>
<td>star</td>
</tr>
<tr>
<td>كوكب</td>
<td>steal</td>
</tr>
<tr>
<td>سرق</td>
<td>stone</td>
</tr>
<tr>
<td>حجر</td>
<td>strength</td>
</tr>
<tr>
<td>ضرب</td>
<td>strike</td>
</tr>
<tr>
<td>يابتني</td>
<td>strive</td>
</tr>
<tr>
<td>قوي</td>
<td>strong</td>
</tr>
<tr>
<td>سخر</td>
<td>submit</td>
</tr>
<tr>
<td>دع</td>
<td>summon</td>
</tr>
<tr>
<td>شمس</td>
<td>sun</td>
</tr>
<tr>
<td>بحاط ب</td>
<td>surround</td>
</tr>
<tr>
<td>رزق</td>
<td>sustenance</td>
</tr>
<tr>
<td>تأخذ</td>
<td>take</td>
</tr>
<tr>
<td>تمس</td>
<td>tame</td>
</tr>
<tr>
<td>ذاق</td>
<td>taste</td>
</tr>
<tr>
<td>عظم</td>
<td>teach</td>
</tr>
<tr>
<td>أجل</td>
<td>term</td>
</tr>
<tr>
<td>شهد</td>
<td>testify</td>
</tr>
<tr>
<td>ذلك</td>
<td>that (adj., pron.)</td>
</tr>
<tr>
<td>أن</td>
<td>that (conj.)</td>
</tr>
<tr>
<td>الذي</td>
<td>that (rel. pron.)</td>
</tr>
<tr>
<td>ما، الذي</td>
<td>that which</td>
</tr>
<tr>
<td>ثم</td>
<td>then</td>
</tr>
<tr>
<td>هناك</td>
<td>there</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>thing</td>
<td>شيء</td>
</tr>
<tr>
<td>this</td>
<td>هذا</td>
</tr>
<tr>
<td>though</td>
<td>كأن</td>
</tr>
<tr>
<td>as</td>
<td>مثل</td>
</tr>
<tr>
<td>throw</td>
<td>رمي، التي</td>
</tr>
<tr>
<td>thus</td>
<td>كذلك</td>
</tr>
<tr>
<td>time</td>
<td>حين، مدة</td>
</tr>
<tr>
<td>to</td>
<td>إلى، لـ</td>
</tr>
<tr>
<td>today</td>
<td>اليوم</td>
</tr>
<tr>
<td>tonight</td>
<td>الليلة</td>
</tr>
<tr>
<td>tooth</td>
<td>مس</td>
</tr>
<tr>
<td>Torah</td>
<td>التوراة</td>
</tr>
<tr>
<td>torment</td>
<td>عذاب</td>
</tr>
<tr>
<td>touch</td>
<td>سأر</td>
</tr>
<tr>
<td>travel</td>
<td>شجر</td>
</tr>
<tr>
<td>tree</td>
<td>قوم</td>
</tr>
<tr>
<td>tribe</td>
<td>نصر</td>
</tr>
<tr>
<td>triumph</td>
<td>حق</td>
</tr>
<tr>
<td>truth</td>
<td>صدق</td>
</tr>
<tr>
<td>tell the truth, tell the truth</td>
<td>حكمة</td>
</tr>
<tr>
<td>turn</td>
<td>(v.t.)</td>
</tr>
<tr>
<td>turn away from</td>
<td>(v.i.)</td>
</tr>
<tr>
<td>as, to whom</td>
<td>(v.i.)</td>
</tr>
<tr>
<td>two</td>
<td>اثنين</td>
</tr>
<tr>
<td>tyranny</td>
<td>ظلم</td>
</tr>
<tr>
<td>unbeliever</td>
<td>كافر</td>
</tr>
<tr>
<td>unfortunate</td>
<td>مسكون</td>
</tr>
<tr>
<td>ungrateful for, be</td>
<td>كفر بـ</td>
</tr>
<tr>
<td>universe</td>
<td>العالم، النظام، العالم</td>
</tr>
<tr>
<td>unlawful, make</td>
<td>حرام</td>
</tr>
<tr>
<td>unmindful of, be</td>
<td>غفل عن</td>
</tr>
<tr>
<td>use of, make</td>
<td>اتفرع من</td>
</tr>
<tr>
<td>vanquish</td>
<td>غلب</td>
</tr>
<tr>
<td>verse</td>
<td>آية</td>
</tr>
<tr>
<td>village</td>
<td>قرية</td>
</tr>
<tr>
<td>violent</td>
<td>شديد</td>
</tr>
<tr>
<td>visit the sick</td>
<td>عاد</td>
</tr>
<tr>
<td>walk</td>
<td>مشى</td>
</tr>
<tr>
<td>want</td>
<td>أراد</td>
</tr>
<tr>
<td>wares</td>
<td>متاع</td>
</tr>
<tr>
<td>watch out for</td>
<td>حافظ على</td>
</tr>
<tr>
<td>water</td>
<td>ماء</td>
</tr>
<tr>
<td>water, ask for</td>
<td>استغفر</td>
</tr>
<tr>
<td>water, give</td>
<td>سئي</td>
</tr>
<tr>
<td>way</td>
<td>سبيل</td>
</tr>
<tr>
<td>weep</td>
<td>بكاء</td>
</tr>
<tr>
<td>what?</td>
<td>ما</td>
</tr>
<tr>
<td>when</td>
<td>إذا، لـ</td>
</tr>
<tr>
<td>whenever</td>
<td>كلما</td>
</tr>
<tr>
<td>where?</td>
<td>أين</td>
</tr>
<tr>
<td>wherever</td>
<td>ايننا</td>
</tr>
<tr>
<td>which</td>
<td>الذي</td>
</tr>
<tr>
<td>which?</td>
<td>أي</td>
</tr>
<tr>
<td>white</td>
<td>أبيض</td>
</tr>
<tr>
<td>who</td>
<td>من</td>
</tr>
<tr>
<td>who?</td>
<td>من</td>
</tr>
<tr>
<td>whole</td>
<td>كل، جميع</td>
</tr>
<tr>
<td>why?</td>
<td>لم، لا</td>
</tr>
<tr>
<td>wife</td>
<td>امرأة، زوجة</td>
</tr>
</tbody>
</table>
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 (A10a) father
ابن (A10a, banūna) son
ات (t) 'itān- come to, bring s.o. (bi- s.th.); IV give to
اجر 'ajr- reward
ال 'ajal- (A2a) term, appointed time, instant of death; li- 'ali-: for the sake of
اج (A10d) sister
أخ أحمد (A10d) brother, 'uxr- (A10d) sister
أخ اخذ 'axāda (u) 'ard-: take, seize, take hold (bi- of); III 'āxāda take to task (bi- for); VIII ittāxāda adopt

اسم ism- (A10a/e) name; see also سمي
اسم 'asiya (d) grieve
اسم 'isba'-(A11) finger
افتح 'ifrâj- Franks, Europeans; 'ifrâjyy- Frank, European
افتح 'affîn li- tie on
أكل 'akala (u) 'akl- eat, consume
ال 'ilâ ( + acc.) except for; but, only, except, just; (+ neg., see §33); 'allâ = 'an lâ that = 'a-lâ 'innâ is it not a fact
الذي allâbi who, he who (§21.1)
ال الله allâhu God
ال 'ilâh- (A6a) god, deity
ال 'alum- painful
ال 'ilâ (+ gen.) ( 'ilay-) to
ال 'am or; see also مامي
ال 'ammâ as for (followed by fa-); ' 'immâ either, or
أمر 'amara (u) 'amr- order, command (bi-); 'amr- (A1b) affair, matter, (A1c) order, command; min/bi-'amri at the order of
المأة imra' at- see ممري
امرأة imru'- see ممري
أم 'umrn- (A10d) mother, 'ummat- (A3a) community
أي 'anîna (a) 'ann- l- 'amnât- a safe, secure, trust ( 'alâ with); IV 'âmâna bi- believe in
أي 'ayāt- (SFP) sign, token, verse of the Koran
**INTRODUCTION TO ARABIC**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bid'at- (A6b)</td>
<td>wares, merchandise</td>
</tr>
<tr>
<td>ba'ala talk idly</td>
<td></td>
</tr>
<tr>
<td>ba'aḍa (a) ba’θ-</td>
<td>send (‘ilā for), send forth, resuscitate</td>
</tr>
<tr>
<td>ba'da (+ gen.) after (prep.); min ba’di after (prep.); min ba’du afterwards (adv.); ba’da-mā, ba’da ‘an after (conj.); ba’id- far, distant (min, ‘an from) ba’d- some; ba’dukum… ba’danin each other ba’gī- (A1b/c) mule</td>
<td></td>
</tr>
<tr>
<td>VII imbağā be proper, seemingly (li- for), be necessary (li- /ālā for); VIII ibtağā strive for, aspire to baqīya (ā) baqā‘- remain</td>
<td></td>
</tr>
<tr>
<td>abkamu (A8) mute, dumb bakā (i) bukā‘- cry, weep (‘alā over); IV ‘abkā make weep bal(i) nay rather</td>
<td></td>
</tr>
<tr>
<td>balağ(a) (u) bulāğ- reach, attain; IV ‘ablağa make reach, announce, inform, deliver; balağa asuddāhu he reached maturity balā (ā) balā‘- put to the test bint- (A10d) girl, daughter</td>
<td></td>
</tr>
<tr>
<td>bal(i) nay rather</td>
<td></td>
</tr>
<tr>
<td>balağ(a) (u) bulāğ- reach, attain; IV ‘ablağa make reach, announce, inform, deliver; balağa asuddāhu he reached maturity balā (ā) balā‘- put to the test bint- (A10d) girl, daughter</td>
<td></td>
</tr>
<tr>
<td>banā (i) bīnā‘- /bunyān- build buhita (pass.) be flabbergasted bāb- (A2a) gate, door</td>
<td></td>
</tr>
<tr>
<td>bayt- (A1b) house, dwelling</td>
<td></td>
</tr>
<tr>
<td>bīyin</td>
<td>white</td>
</tr>
<tr>
<td>bayna (+ gen.) between, among, baya‘inaat- (SFP) indisputable evidence; IV ‘abāna make clear, obvious</td>
<td></td>
</tr>
<tr>
<td>tabī‘a (a) tab‘-tab‘at-follow; VI tatāba‘a follow in succession; VIII ita‘ba‘a follow, pursue, heed</td>
<td></td>
</tr>
<tr>
<td>tāhīta (+ gen.) beneath, under</td>
<td></td>
</tr>
<tr>
<td>tāreb</td>
<td>turbar-, turāb- dust, dirt, earth</td>
</tr>
<tr>
<td>taraka (u) tark- leave, abandon, leave behind</td>
<td></td>
</tr>
<tr>
<td>tāqīy- (A5d) pious, God-fearing, devout</td>
<td></td>
</tr>
<tr>
<td>tamna‘a (i) tamān- be completed, finished, fulfilled; IV ‘atama‘a finish, fulfill</td>
<td></td>
</tr>
<tr>
<td>tāba (ā) tawba- turn away (‘an from), renounce, relent, repent (‘ilā toward)</td>
<td></td>
</tr>
<tr>
<td>tāhā (i) wander</td>
<td></td>
</tr>
<tr>
<td>θa‘bān- serpent</td>
<td></td>
</tr>
<tr>
<td>midqāl- a small weight</td>
<td></td>
</tr>
<tr>
<td>thamma there, in that place; thamma then, next, afterward</td>
<td></td>
</tr>
<tr>
<td>thamar- fruit</td>
<td></td>
</tr>
<tr>
<td>ithnān (m), ithnānī (f) two; yawmu l-ithnayni Monday</td>
<td></td>
</tr>
<tr>
<td>jabbār- pl jabābirat- giant</td>
<td></td>
</tr>
<tr>
<td>javal- (A2b) mountain</td>
<td></td>
</tr>
<tr>
<td>jābada (u’t) lie prone</td>
<td></td>
</tr>
<tr>
<td>jādā (ā) bend the knee</td>
<td></td>
</tr>
<tr>
<td>jahīm- hellfire</td>
<td></td>
</tr>
<tr>
<td>jadīd- (A5c) new</td>
<td></td>
</tr>
<tr>
<td>jūdāb- (coll.) small fragments</td>
<td></td>
</tr>
<tr>
<td>jarī‘- bold, courageous</td>
<td></td>
</tr>
<tr>
<td>jarrī‘- (A3b) part, section</td>
<td></td>
</tr>
<tr>
<td>jazā (i) jazā‘- require, recompense, reward, punish (bi-, ‘alā for); III jāzā = G jīsm- (A3b) body</td>
<td></td>
</tr>
<tr>
<td>ja’ala (a) ja‘- put, make</td>
<td></td>
</tr>
<tr>
<td>jalada (i) jald- flog; jaldaltash</td>
<td></td>
</tr>
<tr>
<td>jalla (i) jalāl- be great, exalted</td>
<td></td>
</tr>
<tr>
<td>jama‘a (a) jam‘- gather, collect; jama‘a l-qur‘ān memorize the Koran; IV ‘ajma‘a make a consensus, be of one mind; VIII ijta‘ma‘a assemble, be gathered (‘alā for); jamī‘- all, whole, entire; ‘ajma‘ina altogether</td>
<td></td>
</tr>
<tr>
<td>jamīl- beautiful, handsome</td>
<td></td>
</tr>
<tr>
<td>junā‘- sin, handsome (‘an to)</td>
<td></td>
</tr>
</tbody>
</table>
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY

sanat- (SMP sinānā, A10f)

sanāt - (SMP sinānā, A10f)

year

sawādū (A8) black; IX is-

sawādū turn black, be

blackened

sawfā (+ imperf. ind.) future

explicit particle

sāqa (ā) sawq- to drive

sāqa (u) suqāt- fall, drop

off

sāqa (i) saqy- give to drink,

water; IV 'asqā = G; X i-

sāqā ask for water

sakana (u) sukūn/sākan-

inhabit, dwell; IV 'askana

make dwell; sakinat- tran-

quility

sulṭān (A12) power, au-

thority

salimā (a) salāmat- be safe

and sound, intact; II sal-

lama keep from harm, hand

over intact, 'ālā greet; III sāl-

loma make peace with; IV 'aslama

submit, surrender; salām-

greetings, peace

samī'a (a) sam'-/samā'-

hear; IV 'asma' make hear;

VIII istama' a li-'ilā

listen to

samā'- (m & f) pl samāwāt-

sky, heaven

sammā (A10a/e) name; II sam-

mā name, stipulate

sānd IV 'asnadā lean

sin- (A3b) tooth, age
ARABIC-ENGLISH VOCABULARY

'ajam- (A2a) Persians, non-Arab; 'ajamiyy- Persian, non-Arab; 'ajamu (A9a) Persian, non-Arab
'adda (u) 'add- count; II 'addada number; IV 'a'adda prepare; 'adad- (A2a) number, 'iddat- number 'adl- justice, equity
'adaw- (A7a) enemy; III 'add be inimical to, aggress upon
'adāb- (A6a) torment; II 'addaba torture, torment 'arab- (A2a) Arabs; 'arabbiyy- Arab; al-'arabiyat- Arabic (language)
'araj (u) rise, ascend; ma'-raj- (A11) height
'arās- (A1b) throne
'arafa (i) ma'-rifat- know, recognize; VIII i'tarafa confess; ma'-rif- act of favor, kindness
'ariya (ā) 'ury- be naked
'azza (i) 'izz- be strong, powerful; 'aziz- (A5d/j) potent, powerful; 'izzat- (SFP) power; VIII i'tazza be powerful
'asā 'an perhaps
'asā (i) 'isyān- disobey; ma'-siyāt- disobedience
'āṣīm- (A5a/e) great, huge, magnificent
'afā (ā) 'afw- 'an pardon
'āqib- (A2a) heel; inqalaba 'alā 'aqibayhi he turned back in his tracks; 'aqibati- (A4b) end, result; 'uqbā end, final result, reward
'aqara (i) 'aq- wound, hamstring
'aqala (i) 'aq- be endowed with reason, be reasonable; II 'aqqala bring to reason, make reasonable; 'aqil- (A1b) reason, rationality, intellect
'akafa (uli) 'ukāf- be attached, devoted
'alima (a) 'ilm- have knowledge (bi- of), know, realize, learn; II 'allama teach; V ta'allama learn; X ista'lama seek information; 'ilm- (A3b) knowledge, learning; 'alim- (A5b) learned, knowing; 'ālam- (A4b/SFP) world, (pl) universe
'alā (ū) 'alā'- be high; VI ta'ālā be exalted, (imperative) come on; X ista'ālā rise, tower ('alā over); master; 'alīy- high; ma'lan (A11) high place; 'alā ('alay-) + gen. on, over, against, to; 'alā 'an on condition that 'amara (u) cause to prosper; al-baytu l-ma'maru prototype of the Ka'ba
'amila (a) 'amal- do, perform; III 'amala do business, trade with; 'amal- (A2a) labor, deed
'a'nā (A8) blind
'inab- pl 'a' nib- grapes
'inda (+ gen.) with, in the possession of, presence of
'ahd- covenant, pact
'ihln- tufts of wool
'āda (ū) 'iyādāt- visit the sick; 'āda (ū) 'awd- 'ādāt- return
'āba (ū) ma-ābāt seek protection (bi- with); II 'awwāda bi-place under the protection of; X ista'āba = G
'am (A2a) year
IV 'a'āna help
'tāsā (I) 'ayā- live; ma'tsātat- living, livelihood
'yān- (A1b/d) eye; (A1b) spring
garaba (u) 'gūrūb- set (sun); 'garab- (A5b) foreign, foreigner, strange; ma'grib-west, setting point of the sun
'garr (u) 'gūrū- delude, deceive; VIII īgūrra be deceived
'sīya (ā) cover
marka- (makra-h) mark, note; XII i'makra hark to, heed
magfira (i) mağ firat-/ğufran- forgive; X ista'fara seek forgiveness; ğafur- forgiving
'gafa (u) ğafar- 'an negligent, ignore; VI ta'ğafala feign ignorance
'gala (a) ğalaba- subdue, vanquish; VIII iğala 'alā vanquish, gain dominion over
IV 'āghnā 'an enable someone (d.o.) do without; X ista'ghnā 'an dispense with, do without; ġanīy- (A5d) rich
'gābū (l) ġyib- be absent, vanish; ġyib- (A1b) that which is invisible, supernatural
Iqātyār change (int.); ġaryū (+ construct) other than, non-, un-
fa- and, then (sequential particle); (+ subj.) lest (hypothetical consequence)
fatwā (a) fat- open; X ista'fatā ask for something to be opened, request admittance
IV 'aftā give a (legal) opinion, give counsel to; X ista'fēt seek counsel from; ġawā (f) (A11) legal opinion; ġafūt pl fiṭyān-īfitrat- youth, lad
VIII infajara gush forth, explode
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY

qaroba (a) qurb- draw near, approach; II qarraba allow near, let approach; sacrifice; V taqarraba min approach, come close to; VIII iqarraba 'ilā draw near to; qarib- near (min to), (A5d/e) relative, kinsman; qurban- (A12) sacrifice

cvpj-

qarara (ali) qarr- be cool; qararat 'aynuhu he was happy; qurratu l-'ayni delight, joy; mustaqarr- habitation, dwelling place

qarn- (A1b) horn; dī l-qarnayni epiphany of Alexander the Great

qaryat- (A3a) village, town

qast- (A3a) prepare; (A3b) provide; qata' make; qasama narrate, tell; qissat- (A3a) story, tale

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

qata' (a) qaf- cut, be decisive; qata' a' amran make a final decision; II qatasa'a cut, hack to shreds; VII inqata'a get cut off

qa'dā (i) qu'ud- sit down; maq'ad- (A11) seat

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

qalil- (A5a/d/e) little, few, slight; IV 'aqall make few; qullat- pl qillā- jug

qamar- (A2a) moon

tq- desert

qāla (ü) qawl- say, uphold, maintain (bi-); qawl- (A1a) words, speech

qāmā (ü) qyām- rise up ('ilā for) ('alā against), go ('ilā to), undertake (bi-); III qawwama make straight; III qāwama oppose, resist; IV 'aqāmā perform; X istaqāma stand erect, straight; qiyyām- resurrection, qay-yim- straight, right; maqām- (SFP) place, position; qa'wma- (A1a) people, nation, tribe; mustaqa'im straight

qaqīw- (A5d) powerful, forceful; qaaww- (A3a/SFP) might, strength

ka- (proclitic + gen.) like (prep.); ka-bālikā thus, likewise; ka-'anna(mā) as though
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY

malaka (i) mulk- possess, rule, reign (‘alā over); II malaka put in possession of, make king; malik- (A2d) king; malikat- (SFP) queen; mamlikat- (A11) kingdom; malak- see ḫL’K millat- (A3a) community, sect

min min = min mā

mimād = min mā

mīn (+ gen.) from, out of, among (partitive); man who?, he who, they who, whoever

manna’a (a) man’- hinder access (min to), prevent (min from); III mānā’ā put up resistance to

min ṣa ṭamannā wish for, desire, make a wish

mahd- (A1b) cradle

mehl molten metal

māta (mit-) (ā) mawt- die; IV ṣamāta cause to die; mawt- (A1a) death; mayyit- (A5b/1a/ SMP) dead

māl- (A2a) property, possessions

mu’mīn see √MN IV

miṭāq- see √iṭQ

miḍā (i) sway

mār- (f) (A10c) fire

nāṣ people, humans

nāba’- (A2a) news; II nāba’ā bi- inform of

nabīy- (SMP, A2a) prophet; nabawīyy- of or pertaining to the prophet

najm- (A2b/d) star

nāxil- dates

nādā call, cry out to, proclaim

nāxā (A5b) warn; nābīr- (A5b) warner

nazzala (i) nuzzala- (bi-); II nazzala send down; IV ṣanāzala send / bring / take down; manzil- (A11) station, stopping place

nāsiya (ā) nisya- forget; IV ṣanā make forget; nīsā- (pl) women

naṣara (u) naṣ- help, assist (‘alā against); VIII intāṣara be victorious, triumph (‘alā over), take revenge (min on); ḥistaṣāra ask for assistance; naṣrāniyy- pl naṣārā Christian; II naṣṣara Christianize

nīf- half

nātaqa (i) nuq- speak

nāẓara (u) nuqā- look, regard; III nāẓara argue, debate; IV ṣanāẓara respite; VIII intāṣara wait, expect; manzār- (A11) watchtower

na’ata (a) describe

IV ‘an’ama ‘alā show favor to; ni’mat- favor; na’am yes

nafaxa (u) nafx- blow, puff

nafs- (f) (A1b) soul; (A1d) self

nafṣā (a) nafṣ- be of benefit to, avail; III nafṣā benefit; VIII intāṣaṣā a avail oneself (bi-min of)

naqāṣa be hypocritical, disseminate; IV ṣaṇaqṣa expend

nakāha (i) nikāḥ- marry

nakīra (a) not recognize, not know, deny, disown; IV ṣanākā refuse to acknowledge, disavow, disclaim; munkar- (SFP) objectionable act, abomination; nukr- awful

nakasā (u) naks- turn over, turn upside down; nukṣa ‘alā ra’sihi he was confounded

nahār- (A1a/d) river; nahār- daytime

nahā (ā) nahy- forbid someone (‘an s.th.); VIII intāḥā ‘īlā reach, end up at

nūr- (A3b) light; II nawwara, IV ‘anāra make light, illuminate

nāqat- pl nūq-, nīqāq-, nāqūt- she-camel

nāmā (nim-) (ā) nawm- sleep; manām- dream

habāta (i) hubār- go down

hajara (i) hajr-ḫihrān- part company with, be separated from; III hājara migrate; VI tahājara desert one another

hadda (i) hadd- be decrepit, in ruins

huddhūd- hoopoe-bird

hadā (i) hidāyat- lead, guide aright; VIII ihtāṣā be led, guided, shown the right way; ḥudān right guidance; hadiyyat- (A5g) gift

hadā this (demonstrative, §17.1)

harwala (Q1) harwalat- run, walk fast

hal(i) interrogative particle

halaka (i) halāk- perish, die; IV ṣahlāka destroy, ruin; X istahlaka exhaust oneself

hamma (u) bi- intend

huna here; hunāka there

hāda (ā) ḥāwd- be, become Jewish, practise Judaism; II ḥawwāda make Jewish

hawān (A2a) lust, passion

hayyā’- prepare, make ready; V tahayyā’a be prepared, in readiness; hay’at- (SFP) form, shape

miṭāq- covenant

wajāba (i) wujūb- be necessary, incumbent (li-, ‘alā for)
<table>
<thead>
<tr>
<th>ARABIC-ENGLISH VOCABULARY</th>
</tr>
</thead>
<tbody>
<tr>
<td>되었- (A5d) friend, helper, supporter; II wallâ turn aside ('an, min from), put in charge of; V tawallâ turn away; mawlan (A11) master, patron; walâyât- friendship</td>
</tr>
<tr>
<td>ยิ่ง (f) (A5h) right hand, oath</td>
</tr>
<tr>
<td>ยืน (A2a)</td>
</tr>
<tr>
<td>ยิน (A1d/10e) hand</td>
</tr>
<tr>
<td>ยี่ (A5d) certainty</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INTRODUCTION TO ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>wasiya- (A5g) bequest, legacy, directive, commandment; II wassâ, IV 'awsâ recommend, charge (bi-with), bequeath</td>
</tr>
<tr>
<td>wasda'a (a) wada'- put down, lay aside; VI tawâda'a be humble</td>
</tr>
<tr>
<td>wa'ada (i) wa'd- promise</td>
</tr>
<tr>
<td>wa'd- (A1b) herd</td>
</tr>
<tr>
<td>waffâ give full due, give full share of; V tawaffâ take, get one's full share of, receive fully, tuwufiya (pass.) die</td>
</tr>
<tr>
<td>waqa'a (a) wuqâ'- fall, befall, occur</td>
</tr>
<tr>
<td>waqâ (i) wiqâyat- ward off; VIII itâqâ beware, be on one's guard, fear (God)</td>
</tr>
<tr>
<td>wakala (i) wakl-/wukâl- entrust ('ilâ to); II wakkala authorize, put in charge (bi-of); V tawakkala 'âld rely, depend on; VIII itâkala = V; wakl- (A5b) warden, guardian</td>
</tr>
<tr>
<td>wâlada (i) wilâdar- beget, give birth, wulida (pass.) be born; wâlad- (A2a) child, son; wulâ- progeny; wâlîd- (SMP) father, progenitor; wâlidâni parents wâlâkîna (+ acc.), wâlâkîn (+ vb.) but</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ARABIC-ENGLISH VOCABULARY</th>
</tr>
</thead>
<tbody>
<tr>
<td>yâqin- certainty</td>
</tr>
<tr>
<td>yamm- sea, river</td>
</tr>
<tr>
<td>yamin- (f) (A5h) right hand, oath</td>
</tr>
<tr>
<td>yahâd-, yahûdiyy- Jew, Jewish; see also VHWD</td>
</tr>
<tr>
<td>yawm- (A1a) day; al-yawma today; yawma on the day when; yawma'idin on that day</td>
</tr>
<tr>
<td>yinân- Greeks, Ionians; yûnâniyy- Greek</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ARABIC-ENGLISH VOCABULARY</th>
</tr>
</thead>
<tbody>
<tr>
<td>yâ (O, vocative particle</td>
</tr>
<tr>
<td>yâjâju wa-mâjâju Gog and Magog</td>
</tr>
<tr>
<td>yâ'sa (a) ya's- despair, give up hope (min of); IV 'ay'asa deprive of hope; X istây'asa be despondent</td>
</tr>
<tr>
<td>yatim- (A5gh) orphan</td>
</tr>
<tr>
<td>yad- (f) (A1d/10e) hand</td>
</tr>
<tr>
<td>yusr- ease, leisure</td>
</tr>
</tbody>
</table>
Index of FāL Patterns

Arranged in Arabic alphabetical order. For broken-plural patterns see Appendix A.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>استعمال</td>
<td>ISTĪFĀL- 77</td>
</tr>
<tr>
<td>استعمال</td>
<td>ISTAF'ALA 77</td>
</tr>
<tr>
<td>فعل</td>
<td>'AFA'ILU 36.1</td>
</tr>
<tr>
<td>اعمال</td>
<td>IFTI'ĀL- 59</td>
</tr>
<tr>
<td>اعمال</td>
<td>IFTA'ALA 59</td>
</tr>
<tr>
<td>'AF'ĀL- 10</td>
<td>'AF'ĀL- 75</td>
</tr>
<tr>
<td>اعمال</td>
<td>IF'ĀL- 81.3</td>
</tr>
<tr>
<td>اعمال</td>
<td>IF'ĀLLA 81</td>
</tr>
<tr>
<td>اعمال</td>
<td>IF'ĀLLA 81</td>
</tr>
<tr>
<td>اعمال</td>
<td>IF'ILĀ'U 10, 40.1(3)</td>
</tr>
<tr>
<td>اعمال</td>
<td>IF'ILĀL- 81</td>
</tr>
<tr>
<td>اعمال</td>
<td>IF'ANLALA 82</td>
</tr>
<tr>
<td>اعمال</td>
<td>IF'ANLĀ 82</td>
</tr>
<tr>
<td>اعمال</td>
<td>IF'AW'ALA 82</td>
</tr>
<tr>
<td>اعمال</td>
<td>IF'AWWĀLALA 82</td>
</tr>
<tr>
<td>اعمال</td>
<td>'AFILLĀ'U 40.1(4)</td>
</tr>
<tr>
<td>اعمال</td>
<td>INFI'ĀL- 58</td>
</tr>
<tr>
<td>اعمال</td>
<td>INFA'ILA 58</td>
</tr>
<tr>
<td>فعل</td>
<td>TĀFĀ'ALA 79; TAFĀ'UL- 79</td>
</tr>
<tr>
<td>فعل</td>
<td>TAFĀ'ILA, TAFĀ'UL- 67</td>
</tr>
<tr>
<td>فعل</td>
<td>TAF'IILAT- 64</td>
</tr>
<tr>
<td>فعل</td>
<td>TAF'IİL- 64, 65</td>
</tr>
<tr>
<td>فعل</td>
<td>FĀ'IN 27.2, 40.2</td>
</tr>
<tr>
<td>فعل</td>
<td>FĀ'ALA 78; FĀ'IL- 23, 27.1, 40.2</td>
</tr>
<tr>
<td>فعل</td>
<td>FALL- 27.3</td>
</tr>
<tr>
<td>فعل</td>
<td>FA'AL- 70; FA'AL- 10, 40.1(2), 78; FU'ĀLU 94; FU'AL- 40.2</td>
</tr>
<tr>
<td>فعالة</td>
<td>FA'ĀLAT- 28(5)</td>
</tr>
<tr>
<td>فعالة</td>
<td>FU'ĀT- 40.2</td>
</tr>
</tbody>
</table>
| فعل | FA'ALA 13, 28(1–2), 30.1(1); FA'ILA 13, 28(1–2), 30.1(2); FA'ULA 13, 28(1–2), 30.1(2);
General Index

All numbers refer to paragraphs.

Abjad 91
Adjectives: adjectival relative clause 72.2; agreement 4, 7.2, 11; colors/defects 80, comparative 36.3; construct of qualification 72.1; demonstrative 17.3, 17.4; elative 36; fa'il 40.1(2), 68; superlative 36.4

Article, definite 1, 7.1
Calendar, Arabian/Islamic 95; Syro-Mesopotamian, App. H

Chiastic concord. See Numbers
Circumstantial constructions 26
Cognate subjects 25
Cognate accusative 29

Conditionals, impossible/contrafactual 54.6, jussive in 46.2(4), 54.1–3, real/possible 54.1–2

Consequential fa- 44.2(5)
Construct phrase 72.1
Construct state. See Noun, state of

Distributive numbers 94

Nouns case, accusative 2.2, 2.6, 2.6(3) (time), 19, 29 (cognate), 36.6 (respect/specification); genitive 2.2, 2.5, 7.1 (construct); nominative 2.2, 2.4; oblique

Fractions 93

Hamza, seats of, App. G

'Ibā in conditionals 54.2

'Illā 33

Imru‘un 32

‘In 54.1

‘Inna 2.6, 15.2(2)

‘Iyya 66

Kull 16

Law 43, 54.6, p. 176 n. 3

Layṣa 19

Layta 61

Li 6

Mā 73

Mā...min clause 89

Maṣdar. See Verbal nouns

Names, proper 71

Negation, categoric 34, future emphatic 44.2(2), imperative 46.1(2), imperfect 30.3, jussive 56, layṣa 19, past definite 46.1(3), perfect 13.2

0.0
INTRODUCTION TO KORANIC ARABIC

2.3; vocative 50
relatives 36
inflections, diphtote 2.3, in -a
prelim. matters 8.5, in -'an
60.4(3), in -in 27.2,
irregular 31, triptote 2.2
gender 3
number, broken plural 10, 40,
App. A; dual 8; sound
plural 9
state, construct of possession
7, of qualification 72.1;
definite 2.1, 7.1; indefinite
2.1, 7.1
types, anomalous 31, 32;
diminutive 62, diphtote 2.3,
instant 85.1, instrument
84, intensive/occupational
70, manner 85.2, place 83,
triptote 2.2, verbal 28

Numbers, abjad 91, cardinal
(1–10) 38, (11–19) 63,
(20+) 90; distributives 94,
fractions 93, ordinal 92
Orthography, prelim. matters 4–
8, App. D
Participles, active 23, 27.1–3,
cognate subject 25, in -'an
60.4(3), in -in 27.2, passive
24, 27.4. See also increased
forms of various verbal
types
Periodizations, marks of, App.
E
Personal names 71
Phonetic changes, App. J
Phonology, prelim. matters 1
Possession. See Nouns, state,
construct, and Pronouns,
attached
Predication 2.4, 5, 34
Prepositions 6, 15.2(4)

Pronominal carrier 66; enclitics,
see Pronouns, attached
Pronouns, attached (enclitic) 15,
66.1; demonstrative 17;
indefinite relative
(“whoever”) 54.3,
(“wherever” etc.) 73.2;
independent 12; possessive
15, relative nominalization
of 21.2, with definite
antecedent 21.1, with
indefinite antecedent 21.3
Ra'ā 42, 76.4
Relative pronouns. See
Pronouns, relative
Relative clauses 21; adjectival
relative 72.2
Roots, quadriliteral 87,
reduplicative 87, triliteral 10
Sentence types, nominal 14.2,
verbal 14.1
Triliteral root system 10, 57
Verb-subject agreement 14

Verbal nouns 28, 29
Verbs:
aspect/tense, imperfect 30,
perfect 13
assertory 86
auxiliary 74
conjunctions. See inflection
defective 19
gender 14.2
impersonal passives 88
increased forms 57, II 64, III
78, IV 75, v 67, VI 79, VII
58, VIII 59, IX 81, X 77, XI
81.3, XII–XV 82
infinitives/verbal nouns 28

inflections:
SOUND VERBS
increased forms II 64.2, III
78.2, IV 75.2, V 67.1, VI
79.2, VII 58.1, VIII 59.1,
IX 81, X 77.2, App. C
imperative 47
imperfect active 30,
passive 55
jussive 46.1
perfect active 13.1,
passive 53
subjunctive 44.1

DOUBLED VERBS
increased forms III 78.4,
IV 75.3, VI 79.3, VII
58.2, VIII 59.3, X 77.3
imperative 48
imperfect active 35,
passive 55.5
jussive 48
perfect active 22, passive
53.4

C1' verbs
increased forms IV 75.4
imperative 49
imperfect active 30.6

C1w/y verbs
increased forms IV 75.5, X
77.4
imperative active 41.1,
passive 55.2

C2w/y verbs
increased forms IV 76.2,
VII 60.1, VIII 60.1, X
77.6
imperative 52.1
imperfect active 37,
passive 55.3
jussive 51.1
participles 27

perfect active 18, passive
53.2
subjunctive 44.1
C3w/y verbs
increased forms II 65, III
78.4, IV 76.1, V 69.1, VI
79.4, VII 60.2, X 77.5
imperative 52.2
imperfect active 39,
passive 55.4
jussive 51.2
perfect active 20, passive
53.3
subjunctive 45

moods, energetic 56,
indicative 30, imperative 47,
jussive 46, subjunctive 44
nouns, verbal 28, 29
number agreement 14.1
optatives 43, 61, 86
participles, as cognate subject
25, G-active 23, 27.1–3, G-
passive 24, 27.4. See also
increased forms of various
verbal types
passive. See Verbs, voice
quadriliteral and reduplicative
87
tense. See Verbs, aspect/tense
voice, passive imperfect 55,
passive impersonal 88,
passive perfect 53

Vocative 50
Wa- circumstantial 26.2
Wa'dda 43
Ye 50.1
Yā' ayy(at)uhā 50.2
OTHER TITLES OF INTEREST FROM IBEX PUBLISHES

INTRODUCTION TO SYRIAC / W.M. THACKSTON
Introductory grammar of Biblical language.
256 pages / softcover / 0-936347-98-8

AN ENGLISH-PERSIAN DICTIONARY / DARIUSH B. GILANI
Includes Persian equivalents and transliteration.
About 22,000 entries.
625 pages / 1999 / cloth / 0-936347-95-3

THE DIVAN-I HAFIZ / H. WILBERFORCE CLARKE TRANSLATOR
Complete literal translation of Hafez's divan with copious notes.
1,180 pages / cloth / 0-936347-80-5

IN WINESELLER'S STREET / THOMAS RAIN CROWE, TRANS.
Renderings of Hafez by American poet.
88 pages / softcover / 0-936347-67-8

A LITERARY HISTORY OF PERSIA / EDWARD G. BROWNE
The classic history of Persian literature
2,323 pages / cloth / 0-936347-66-X

MILLENIUM OF CLASSICAL PERSIAN POETRY / W. THACKSTON
A guide to the reading and understanding of Persian poetry from the
tenth to the twentieth century
212 pages / softcover / 0-936347-50-3

AN INTRODUCTION TO PERSIAN / W. M. THACKSTON
A comprehensive guide and grammar to the language
326 pages / softcover / 0-936347-29-5

THE EYE OF AN ANT: PERSIAN PROVERBS & POEMS / F. AKBAR
Persian wisdom rendered into English verse along with the original
104 pages / softcover / 0-936347-56-2

AN INTRODUCTION TO KORANIC ARABIC / W. M. THACKSTON
An elementary grammar of the language of the Koran
360 pages / softcover / 0-936347-40-6

AN IRANIAN IN NINETEENTH CENTURY EUROPE,
THE TRAVEL DIARIES OF HĀJ SAYYĀḤ, 1859-1877
Translated into English by the grand daughter of the
author with an introduction by Peter Avery.
379 pages / cloth / 0-936347-93-7

1001 PERSIAN-ENGLISH PROVERBS / SIMIN HABIBIAN
1001 Persian proverbs and idioms with corresponding English
proverb and a literal translation in English. Illustrated.
256 pages / softcover / 0-936347-92-9

THE LITTLE BLACK FISH / SAMAD BEHRANGI
Translation and Persian text of mahi siah kuchulu. Translated by
Hooshang Amuzegar. In English & Persian.
64 pages / softcover / 0-936347-78-3

PERSIAN STUDIES IN NORTH AMERICA / MEHDI MARASHI, ED.
32 articles by leading scholars on the state of the study of Persian
literature. Four of the articles are in Persian.
xx + 556 pages / cloth / 0-936347-35-X

PERSIAN COOKING: TABLE OF EXOTIC DELIGHTS / N. RAMAZANI
Comprehensive cookbook and guide to Persian cooking
xxii + 296 pages / softcover / 0-936347-77-5

MODERN PERSIAN PROSE LITERATURE / HASSAN KAMSHAD
Classic on the subject and Hedayat with new introduction.
xvi + 226 pages / softcover / 0-936347-72-4

To order the above books or to receive
our catalog, please contact
IBEX Publishers / Post Office Box 30087 / Bethesda, MD 20824
Phone 301 718-8188 / Fax 301 907-8707 / www.ibexpub.com