This book will serve as a basis for a further and deeper study of the classical language and literature and at the same time form a good foundation for those who wish to concentrate on the modern written language of literature and the daily press. The authors have been careful to indicate which usages are current in modern Arabic, and which are antique or antiquated. The vocabulary also is both classical and modern.

This is above all a practical grammar, not an advanced reference grammar like Wright's. It is meant for the beginner who is not familiar with the peculiarities of Semitic languages. Nevertheless it is comprehensive enough, the authors believe, for most students' needs in the first two or three years of their study.
A NEW ARABIC GRAMMAR
A NEW
ARABIC GRAMMAR
OF THE
WRITTEN LANGUAGE

By J. A. HAYWOOD and
H. M. NAHMAD

LUND HUMPHRIES
LONDON
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Grammatical Index.
The authors are taking advantage of a second edition to incorporate certain amendments, improvements and additions. Care has been taken, however, to include them in such a way that first and second editions can be used side by side. For this reason the more important additions have been printed as a separate Appendix C. It should be stressed that the exercises for translation, which form such an important part of the grammar, are unchanged, except for the correction of a few errors which inevitably crept into the text.

In the Preface to the first edition the authors pointed out that in a major undertaking of this kind they would be more than human if no errors crept in, and they invited suggestions for any future reprints. The authors would like to thank all those who have suggested amendments whether in correspondence, conversation or in learned reviews.

Whilst, as was stressed when the first edition was published, this grammar is intended as a teaching grammar and not as a reference grammar or a ‘teach-yourself’ work, a key* has been prepared and published separately for the benefit of those students who are using the grammar to learn Arabic without a teacher. This key is suitable for use with either edition of the grammar. The treatment of certain grammatical points in an order which could not be justified logically in a reference grammar is intended to facilitate the use of the grammar in association with courses under qualified teachers of Arabic.

The authors again have to thank the publishers for their cooperation and understanding. It is sad to have to mention the passing of Dr B. Schindler, a distinguished scholar and a fine man, who did so much to shepherd the first edition through the press.

The authors hope that in its modified form this grammar will prove a boon to many students and that it will contribute to the main cause they have in mind, the stimulation of an understanding of and love for Arabic culture.

The Arabic language has increased in importance since the Second World War. With the attaining of independence by the Arab countries, and the growing importance of the Near East in international affairs, there is a pressing need in the West for people familiar with the language. At the same time, newly-independent countries in Asia and Africa are turning increasingly to the language of their faith – sometimes by way of European text-books.

There is a widespread demand for a new Arabic grammar, even though some praiseworthy efforts have been made recently in both Britain and America. During the last fifty years it is probable that more people have learned Arabic through the Rev. G. W. Thatcher’s Grammar than through any other comparable work; but times change, and that work now requires radical revision. The present book, then, is intended to replace Thatcher. It retains all that is still valid in the old work, but recasts the rest to suit modern requirements and the background of the average modern student. In writing it the authors have kept a number of factors in mind.

For instance, the modern student does not have that grasp of grammatical concepts which his parents and grandparents had. This is due partly to the decline of Latin and Greek studies, partly to new methods in modern language teaching. Therefore an attempt has been made to explain grammatical rules in clear and simple language.

There is an increasing demand for modern literary Arabic; but on the other hand there are still many who wish to study classical Arabic, whether to enjoy the literature or to gain a deeper insight into Islamic institutions and history. The authors of this grammar believe that it is possible for one and the same grammar to serve both types of student. They have therefore used both classical and modern Arabic in the illustrative examples, vocabularies, and exercises; at the same time they have tried to indicate which constructions and idioms are obsolete or obsolescent, and which are still widely used. The beginner usually takes some time to master the Arabic script; therefore
in the first thirteen chapters all Arabic words have been transliterated according to a simple recognized system.

One of the hardest tasks for the student is to acquire a useful vocabulary speedily. To facilitate this a basic vocabulary of about 4,000 words has been specially selected by the authors from both classical and modern sources. Where rare words are used this is either to illustrate grammatical points, or in actual extracts from literature. Each chapter has its own vocabulary, and there is a consolidated vocabulary at the end of the book. Sentences used to illustrate grammatical points, or in the exercises for translation, have been prepared on the basis of their usefulness in teaching, not for literary merit. On the other hand, there is a substantial Supplement of extracts from literature, both classical and modern, and a few literary extracts have also been used as translation exercises in some of the later chapters.

The beginner does not require a reference grammar which deals exhaustively with each grammatical subject in turn; in fact, to state all the rules at once often confuses and discourages him. Consequently, although within the pages of this book reference is made to all but the very rarest usages, the order in which they occur is often dictated rather by the learner's convenience than by strict logic. Moreover, the space devoted to individual grammatical points varies according to the needs of the average student as observed by the authors in their own teaching. It is hoped that the translation exercises which follow the chapters will be sufficiently comprehensive to meet the needs of both teacher and student.

The compilation of a grammar of this scope is a major undertaking, and the authors would be more than human if no errors crept in; again, there will always be differences of opinion as to the best means of dealing with various points. The authors ask the reader's indulgence for any shortcomings, and would indeed welcome suggestions for any future reprinting.

They are grateful for help received. The publishers deserve thanks and above all Dr B. Schindler, at the request of whom the work was undertaken and who has given us specially valuable advice throughout.

The authors would also like to thank Dr S. M. Saddiq for his assistance in proof reading. Finally Mrs H. M. Nahmad has given invaluable help in preparing the typescript for the printers.
ABBREVIATIONS

a.o. = any one
abbr. = abbreviated
acc(us). = accusative
act. = active
adj. = adjective
adv. = adverb
antig. = antique, antiquated usage
art. = article
class. = classical
coll. = collective
colloq. = colloquial
comm. = commerce, commercial
conj. = conjunction
d. = dual
dim. = diminutive
dipl. = diplomatic
dip. = diptote
Eg. = Egypt(ian)
elat. = elative
Eur. = Europe(an)
f., fem. = feminine
fig. = figure, figurative
Fr. = French
gen. = genitive
geog. = geographical
gram. = grammar, grammatical
indic. = indicative
imper. = imperative
imperf. = imperfect
intr(ans). = intransitive
juss. = jussive
Leb. = Lebanese
lit. = literal(ly)
m., masc. = masculine
Magh. = Maghribi usage
math. = mathematical
mil. = military
mod. = modern
n. = noun, name
neg. = negative
nom. = nominative
opp. = opposite
part. = participle
partic. = particle
pass. = passive
pl. = plural
pl. pl. = plural of plural
poet. = poetry, poetical
pol. = political
pr. n. = proper noun, name
prep. = preposition
pron. = pronoun
quad. = quadrilateral
relig. = religious
s., sing. = singular
subj. = subjunctive
Syr. = Syria(n)
tr(ans). = transitive
tripl. = triptote
Turk. = Turkish
un. = unitary (single)
v. = verb
v.n. = verbal noun
veg. = vegetable
voc. = vocative
CHAPTER ONE
(Al-bâbu l-awwalu)

The Arabic Language. Orthography. Phonetics. Punctuation

§ 1

THE ARABIC LANGUAGE

Arabic belongs to the Semitic group of languages. Other living languages of this group are Modern Hebrew (as spoken and written in Israel), Amharic, and other spoken languages of Ethiopia, Aramaic dialects current in parts of Syria and Iraq, and Maltese. Among dead languages of this group the most important is Biblical Hebrew; others include Akkadian (Babylonian and Assyrian), Syriac, and Ethiopian.

The characteristic feature of Semitic languages is their basis of consonantal roots, mostly triliteral (three-lettered). Variations in shade of meaning are obtained, first by varying the vowelling of the simple root, and secondly by the addition of prefixes, suffixes, and in-fixes. Thus, from the root salima, to be safe (literally, he was safe) we derive sallama, to deliver; aslama, to submit (also, to turn Muslim); istalama, to receive; istaslama, to surrender; salâmun, peace; salâmatun, safety, well-being; and muslîmun, a Muslim. Word forms derived from the triliteral roots, and retaining the three basic consonants, are associated with meaning patterns. This is a help in the acquisition of vocabulary and partly compensates for difficulties arising from the lack of correlation between Arabic words and European roots.

Arabic is usually classified as (a) Classical Arabic, (b) Modern Literary Arabic, and (c) Modern Spoken or Colloquial Arabic.* Classical Arabic dates from the 6th century

* For further details of (c) see Appendix A.
A.D., if not earlier. It is the language of the Qur'an and of the great writers and poets such as al-Mutanabbi and Ibn Khaldūn, and others. The modern literary language is exemplified by writers like Ṭāhā Ḥusain and Taufiq al-Ḥakīm, and newspapers and the radio. It varies in idiom and vocabulary from the Classical, but the differences are infinitesimal compared with the changes in the European languages over the same period – e.g. the difference between Chaucer’s English and Kipling’s. This is because Classical Arabic was hallowed as the vehicle of God’s Revelation in the Qur’ān, and was therefore not permitted to change to any marked extent. Consequently, though some usages have become obsolete, the grammar of 6th century Arabic still applies largely to modern written Arabic. This makes it possible to compile a grammar which is suitable as a basis for further study of all written Arabic, whether Classical or Modern. The present grammar has been written with this aim in view.

§ 2

THE ALPHABET

Arabic is written from right to left. The script, which has been adopted and adapted for many languages spoken by Muslim nations, is cursive, and there is no separate printed form of the letters as there is in European languages. Two methods of writing are common: the naskh نَسْخ or naskhi نَسْخِي, normally used in print, and the ruqʿa رقَعَة.* The beginner is advised to use the naskh as exemplified in this book.

The alphabet (خَلْقَاء) consists of 28 letters (حرف ḥarf, pl. حَرُوف ḥurūf) (29 if hamza is counted as a separate letter), which are all consonants; three of them, however, 'alif, wāw, and yāʾ, are also used as long vowels or diphthongs. The following table shows the various forms of the letters. While

* See Mitchell, Writing Arabic, Oxford University Press, 1953.
this indicates variant forms according to whether the letter is isolated, initial, medial, or final, it should be noted that in practically every case the letter has a simple basic form. When final, or isolated, however, many letters have a final flourish or hook added to the basic form.

**THE ARABIC ALPHABET**

<table>
<thead>
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<th>Isolated form</th>
<th>Form when joined to</th>
<th>Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘alif</td>
<td>ا</td>
<td>ا م ن ل س</td>
<td>a</td>
</tr>
<tr>
<td>bā’</td>
<td>ب</td>
<td>ب م ن ل س</td>
<td>b</td>
</tr>
<tr>
<td>tā‘</td>
<td>ت</td>
<td>ت م ن ل س</td>
<td>t</td>
</tr>
<tr>
<td>thā‘</td>
<td>ث</td>
<td>ث م ن ل س</td>
<td>th</td>
</tr>
<tr>
<td>jīm</td>
<td>ج</td>
<td>ج م ن ل س</td>
<td>j</td>
</tr>
<tr>
<td>hā‘</td>
<td>ح</td>
<td>ح م ن ل س</td>
<td>h</td>
</tr>
<tr>
<td>khā‘</td>
<td>خ</td>
<td>خ م ن ل س</td>
<td>kh</td>
</tr>
<tr>
<td>dāl</td>
<td>د</td>
<td>د م ن ل س</td>
<td>d</td>
</tr>
<tr>
<td>dhāl</td>
<td>ذ</td>
<td>ذ م ن ل س</td>
<td>dh</td>
</tr>
<tr>
<td>rā‘</td>
<td>ر</td>
<td>ر م ن ل س</td>
<td>r</td>
</tr>
<tr>
<td>zāy</td>
<td>ز</td>
<td>ز م ن ل س</td>
<td>z</td>
</tr>
<tr>
<td>sin</td>
<td>س</td>
<td>س م ن ل ل س</td>
<td>s</td>
</tr>
<tr>
<td>shin</td>
<td>ش</td>
<td>ش م ن ل س</td>
<td>sh</td>
</tr>
<tr>
<td>Names of the letters</td>
<td>Isolated form</td>
<td>Form when joined to Preceding letter</td>
<td>Preceding and Succeeding letters</td>
</tr>
<tr>
<td>----------------------</td>
<td>--------------</td>
<td>--------------------------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>صغ (ṣād)</td>
<td>ص</td>
<td>ص</td>
<td>ص</td>
</tr>
<tr>
<td>ضغ (ḍād)</td>
<td>ض</td>
<td>ض</td>
<td>ض</td>
</tr>
<tr>
<td>طط (ṭāʾ)</td>
<td>ط</td>
<td>ط</td>
<td>ط</td>
</tr>
<tr>
<td>ظظ (ẓāʾ)</td>
<td>ظ</td>
<td>ظ</td>
<td>ظ</td>
</tr>
<tr>
<td>ع ع (ʿayn)</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
</tr>
<tr>
<td>غ غ (ghain)</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
</tr>
<tr>
<td>ف ف (faʾ)</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
</tr>
<tr>
<td>ق ق (qāf)</td>
<td>ق</td>
<td>ق</td>
<td>ق</td>
</tr>
<tr>
<td>ك ك (kāf)</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
</tr>
<tr>
<td>ل ل (lām)</td>
<td>ل</td>
<td>ل</td>
<td>ل</td>
</tr>
<tr>
<td>م م (mīm)</td>
<td>م</td>
<td>م</td>
<td>م</td>
</tr>
<tr>
<td>ن ن (nūn)</td>
<td>ن</td>
<td>ن</td>
<td>ن</td>
</tr>
<tr>
<td>ه ه (ḥāʾ)</td>
<td>ه</td>
<td>ه</td>
<td>ه</td>
</tr>
<tr>
<td>و و (wāw)</td>
<td>و</td>
<td>و</td>
<td>و</td>
</tr>
<tr>
<td>يا (yāʾ)</td>
<td>ي</td>
<td>ي</td>
<td>ي</td>
</tr>
<tr>
<td>ه (hamza)</td>
<td>ه</td>
<td>ه</td>
<td>ه</td>
</tr>
</tbody>
</table>
THE ARABIC LANGUAGE

Note 1. Care should be taken to distinguish letters which are similar to each other in form. Note especially the following groups of letters which only differ in the diacritical points or dots:

\( \text{ب، د، ذ} \), \( \text{ث، م} \) (and, except when final, \( \text{n، ن} \) and \( \text{ي، ي} \))

\( \text{ج، ح، خ} \), \( \text{د، ذ} \)

\( \text{ر، ز} \). This pair differ from the preceding pair in (a) having an obtuse angle, and (b) being written mostly below the line. They resemble the \( \text{w} \) in general curve.

\( \text{s، ش} \) and \( \text{ش، ش} \).

\( \text{س، ض} \) and \( \text{ذ، ظ} \). (Note that, when initial or medial, a small but distinct inverted “v” follows the loop before the next letter is begun.)

\( \text{ث، ض} \), \( \text{غ، خ} \). Note the flattening in the medial position, \( \text{غ} \), which distinguishes these two letters from the two following ones.

\( \text{ق، ق} \), \( \text{ق، ق} \). See preceding note. Note also that, when final, the \( \text{ق} \) has a deep loop going well below the line, while the loop of the \( \text{ق} \) is flat.

Note 2. When the letter \( \text{ض} \) is used as a feminine ending, it is written as \( \text{ح، ه} \), with, however, the two dots of the \( \text{ض} \) over it thus: \( \text{ض} \). It is termed \( \text{ض} \) marb\( \text{ض} \)ta. This \( \text{ض} \) is not pronounced in modern Arabic except when followed by a word beginning with a vowel. In Classical Arabic it was not pronounced “in pause”, that is, at the end of a sentence, and became merely the short vowel “a”. Consequently, in this book, we speak about “hamza”, not “hamzat” or “hamzah”.

Note 3. In the Maghrib (North-west Africa), \( \text{ض} \) is written \( \text{ف} \) and \( \text{ق، ق} \).

Note 4. Sounds not found in Arabic are represented in other languages which have adopted that script, by modifications of the letters—usually by the addition of diacritical points. Such letters may occasionally be met with in Arabic in the transliteration of foreign words. The most common are the following Persian letters: \( \text{پ، پ، چ، چ} \), hard \( \text{g} \). In Egypt and Syria \( \text{ف} \) is sometimes used for \( \text{v} \).

Note 5. It will be noted that in the table of the alphabet given above the following six letters are shown as capable of being joined to a preceding letter only under no circumstances can they be joined to a succeeding letter. Sometimes two or more of these letters succeed one another in the same word, as \( \text{د، د} \) (dār, house; in which case all the letters concerned are detached from each other.
Note 6. Among the combinations of letters used in Arabic writing are the following (usually referred to as ligatures):

- bā'-ḥā’
- bā’-yā’
- tā’-ḥā’
- jīm-ḥā’
- ḥā’-jīm
- nūn-yā’
- ḥā’-mīm
- ʾlām-ḥā’
- sin-ḥā’
- ʾsād-ḥā’
- ʾmīm-ḥā’
- ʾfā’-ḥā’
- ʾyā’-ḥā’
- ʾyā’-mīm
- ʾlām-ʾalīf (joined to preceding letter ﺔ)

§ 3

PRONUNCIATION OF THE CONSONANTS*

Those wishing to make a detailed study of the phonetics of Arabic, whether Classical or Colloquial, should consult the works mentioned in the bibliography given in Appendix A. The following notes give only practical approximations, to serve the needs of students beginning the study of the written language.

The following letters are pronounced more or less like their English equivalents:

- bā’=b. tā’=t. jīm=j (or the soft g as in “gem”).
- dāl=d. rā’=r. ẓāy=z. sīn=s, as in “sin”. ʿshīn=sh as in “shot”. fā’=f. ʾkāf=k. ʾlām=l. mīm=m.
- nūn=n. ḥā’=h. Consonantal ʾwāw=w. Consonantal ʾyāʾ=y.

Care should be taken to distinguish ʾthāʾ, which is the th as in “think” and

- ʾdhāl, which is the th as in “this”.

The hamza, the glottal stop, or spiritus lenis (light breathing) of Greek, may be described in practical terms as the act of breathing which is necessary in English to begin a word with a vowel at the opening of a sentence: as, for example, when one says “Is that so?” in reply to a statement. The word “is” would be transliterated into Arabic with an initial

* For more notes on the phonology of Classical Arabic, in amplification of this and the following sections, see Appendix C, §1.
hamza thus \( \text{–} \). In the middle of a word it involves a short pause, such as is occasionally heard in English in words like "co-opt". This pause is often changed to a \( w \) in English speech (cowopt), and similar changes take place to the hamza in colloquial Arabic. The hamza is, in fact, rather like a very weak \( \text{ا} \) in miniature: hence its shape, which is the top portion of the \( \text{ا} \) in miniature.

For the various ways of writing hamza, see below.

\( \text{ك} \) is a strongly guttural \( h \) produced by a strong expulsion of air from the chest. It should not be confused with:

\( \text{ت} \), which is the guttural \( ch \) as in the Scottish "loch" and the German "Aachen".

\( \text{ج} \), \( \text{ا} \), \( \text{أ} \), and \( \text{ج} \), form a group of emphatic sounds corresponding with \( s, d, t, \) and \( z \). In pronouncing them, the tongue is pressed against the edge of the upper teeth, and then withdrawn forcefully.

\( \text{ا} \) is a very strong guttural produced by compression of the throat and expulsion of breath. This and the four emphatic letters just given are rarely well-pronounced by non-Arabs, and they are best learned from an Arab.

\( \text{ل} \) is the sound made in gargling, or like the French "r" grasséyé with a little more of the \( g \) in it.

\( \text{ل} \) is a \( k \) sound produced from the back of the throat. In modern Arabic in some areas, it is often pronounced as the hard \( g \) in "go", and this was a recognised alternative pronunciation as far back as the 9th century. In the colloquial of Lower Egypt (Cairo Arabic) and certain parts of the Levant, it can be heard as a hamza; but this is inadmissible in correct reading aloud.

§ 4

**Vowels**

\( \text{ؠ} \)ashkāl, pl. of \( \text{د} \)shakl.

There are 6 vowels, 3 short, 3 long; and two diphthongs in Arabic: namely, \( u, a, i; \bar{u}, \bar{a}, \bar{i}; au (aw) \) and \( ai (ay) \).
While the letters و wāw, َ alif, and ى yā' have to do duty as long vowels, short vowels are indicated by signs above or below the consonants carrying them. Unfortunately in most modern written and printed Arabic no vowel signs are given, and the reader has to deduce them.

**Short vowels.**

a, fatḥa ۸ فتحة, is indicated by a small diagonal stroke above the consonant, as د da. This vowel is the neutral a sound as in “Frenchman”, or like the u in “nun”. On no account should it be pronounced as the a in “man”.

i kasra ۹ كسرة, is a similar stroke under the letter, as د di.

Its approximate sound is the i in “dîd”.

u, dāamma ۱۰ دمamation, is written like a miniature wāw above the letter, as د du. This is pronounced like the u in “bull”, not like that in “bun”.

The absence of a vowel is indicated by a small circle over the letter, thus ۱, and is termed sukūn سكون, or jazma ۱۱ جزامة, e.g. ۲ كن kun. It cannot follow the long vowels, except, rarely, in certain forms from the *doubled verb*, as will be explained later.

The three short vowel signs given above do not really represent all the sounds heard. For example, after the emphatic letters ظ, ط, ض, ص the fatḥa appears to take on something of the o sound. For example, ضرَّ burāb, he struck, seems to sound like doraba. After the guttural letters, the fatḥa seems to lose its neutrality and have more of the English a sound about it, e.g. ع Arab, Arabs. Again, the fatḥa seems to partake of the nature of the letter e when associated with the lām. For example, مل一千ik (king) sounds like melik: ۳ کلب (dog) sounds like kelb; ۴ قلب (heart) sounds like qelb.
To lengthen these three short vowels, they are followed by the letters 'alif, yā’, and wāw, as in مَال, wealth, فِيل, elephant, and حدود, frontiers.

There are two diphthongs, ai (ay) as in بَيْت, bait (approximately the i in site), house, and au (aw) as in يوْم, yaum (ow in how), day. The previous consonant has fatha, and the yā’ and wāw must have sukūn. In Classical Arabic, the two component parts of these diphthongs are not thoroughly coalesced. But in modern spoken Arabic this coalescence takes place, and بَيْت and يوْم may sound like “bēt” and “yōm” (as in main and home as pronounced in the north of England).

Sometimes a long ā or 'alif at the end of a word, called ألف مقصورة ‘alif maṣūra or shortened ‘alif, is written as a yā’, as عَلَى on, and إِلَى ‘ilā to.

§ 5

NUNATION

At the ends of nouns and adjectives, when indefinite, the vowel signs are written double, thus: —ـ. This means that they are to be pronounced with a final “n”, un, an, in. This is called تنوين tanwin or nunation, e.g. بَاب بَابًا بَاب, bābun, bāban, bābin, a door. Note that with the fatha, the letter ‘alif is added. But if the word ends in tā’ marbūta, the ‘alif is not added, as خَليفة Khalīfātun, caliph.

§ 6

DOUBLED LETTERS

A doubled letter is not written twice, unless separated by an intermediate vowel. Instead, the sign كَشْدَى tashdid
or شدة (shadda) is written over the letter, e.g. مارا, he passed; قدم, bring (also written قدم).

§ 7
HAMZA

The rules for the writing of hamza are complicated, and, in a few instances, alternative usages exist. Consequently, the student will not be burdened with involved rules at this stage. But explanations will be given as required, when words with hamza are introduced. Here, a few guiding points only will be mentioned:

(a) Initial hamza is always written on or under 'alif. e.g. أ, أ, أ, أ.

(b) There is, however, a type of initial hamza called همزة الوصل hamzatu l-wasl, the hamza of connection, written thus (as opposed to the ordinary همزة القطع hamzatu l-qat' of (a) above). This hamza is only actually pronounced at the beginning of a sentence. At other times, it is merged into the final vowel of the previous word; or if the final letter of the previous word has no vowel, it is given a vowel. The hamzatu l-wasl occurs in the definite article, ال, certain nouns such as ابن, ibnun son, and also in certain verb forms as إنكسر it broke (inkasara).

e.g. البيت هناك (al-baitu hunāka)
the house is there, BUT

وجد البيت هناك (wajada l-baita hunāka)
he found the house there.

إن بين الملك حاضر (ihnu l-maliki ḥadirun)
the king's son is present, BUT
I found the king's son.

A cup broke, but

and a cup broke.

It should be noted that when a sentence begins with a word with hamzatu l-wasl, the hamza should, strictly speaking, be written, as al-baitu, the house. In practice, however, it is often omitted and the vowel sign only left, thus al-baitu, of which examples are given in the exercises.

(c) In the middle of a word hamza may be written over wāw, yā' (without the two dots) or alif; and at the end of a word it may also be written on the line, that is, not on a letter but roughly level with the lower part of the other letters of the word concerned. The following are examples with pronunciation. Further explanations will come later in the grammar.

| sa'ala   | قرا  | qara'a |
| mas'alatun | وزراء | wuzarā'u |
| bi'rūn | اسئلة | as'ilatun |
| shai'un | يجيء | yajī'u |
| bu'sun | سبيل | su'ila |
| jaru'a | ضوء | da'u'un |
| majrū' | مبروك | un |
§ 8
MADDA

If a hamza with fatha is followed by the long vowel, alif, the hamza and fatha are dropped in writing, and the long vowel alif is written over the 'alif horizontally thus: ی ’ā, for ی. This sign is called مَدَّة madda. This occurs chiefly at the beginning of a word, as یٰ اَمِنَ 'āmana, he believed. It does, however, occur sometimes in the middle of a word, as ۷۹۹۹ قَرَآنُ 'qur'ānun, Koran, and رَآءُ ra'āhu, he saw him, for قَرَآنُ 'qur'ān and رَآءُ ra'āhu.

§ 9
STRESS. THE SYLLABLE

Written Arabic is a language of syllable length, rather than accent or stress. When read aloud all syllables should be given their full length, without slurring any letter, but no effort should be made to emphasise any syllable at the expense of another. The resultant reading may sound as if some syllables are stronger than others, but this will in reality be because of their length.

There are two kinds of syllable, short and long.

(a) The short syllable consists of a consonant with a short vowel, like the three syllables in ۹کَتَبَ ka-ta-ba, he wrote. In this word the three syllables should be even and equal.

(b) The long syllable consists of a vowelled consonant followed by an unvowelled letter. This may be

(i) Either a consonant with vowel, followed by a long vowel (which is, in effect, an unvowelled letter), as the first syllable of ۹کَتَبَ ka-ta-ba, he corresponded with, or the second syllable of ۹کِبْرَ ka-bi-run, big
(ii) or a vowelled consonant followed by a truly consonantal second letter with sukūn, as the first syllable of ٌکُلَب ُهُہ اُم kal-bu-hu, his dog.

Thus the word کُتُبَ كَتَبَ کَتَبَ kitāb, you (pl.) wrote, is one short syllable followed by two long. كَتَبَ kitābun, a book, is one short followed by two long.

No syllable can begin with an unwovelled letter: consequently no word may begin with two consonants unless a vowel intervenes. This explains why certain verb forms begin with an extra ʾalif with hamzatul wasl, as أَسْتَلَمَ istalama, he received.

No syllable should close with two unwovelled consonants though this may occur reading aloud in pause, at the end of a sentence. Thus قُلْبُ qalbun, heart, could be read قُلْبَ qalb, without the case-ending, in pause. In certain forms from the doubled verb, however, we do encounter a syllable ending on two unwovelled letters, the first being the long vowel ʾalif, e.g. شَابُ shāb-bun, a youth.

§ 10
PUNCTUATION

Punctuation was not considered important in early Arabic manuscripts. Even paragraphing was ignored. But the start of a new section was sometimes indicated by putting the heading in a different-coloured ink, e.g. red, instead of black. Again, section headings were sometimes indicated by a line over the words.

E.g.

باب الصلاة حديثي احمد بن حسين...

Here باب الصلاة (Chapter of Prayer) is the heading of a new section.

In medieval times, a single point, usually diamond shaped, because of the reed-pen used, came to be employed.
E.g. 

Sometimes three inverted commas, thus ‘’ ‘’, were used.

In modern times, the Arabs have imitated European punctuation, usually — though not always — putting them upside-down.

E.g. 

‘ comma

‘ semi-colon

: colon

. full-stop

« » quotation marks

( ) sometimes replaced by brackets, though this practice is dying out.

? or ? question mark.

The exclamation mark and dash are also used.

It is now normal to divide prose passages into paragraphs, as in Europe. Large type is used for headings, and, although italics do not exist, there is a wide variety of ornamental scripts which facilitate clear setting-out.

§ 11

ABBREVIATIONS

A stroke resembling a madda is generally (though not always) put above abbreviations, e.g. إلَى أَخِرِيَ for "ilā 'akhirihi “and so forth” (literally “to its end”).

The following abbreviations are in common use after the names of certain persons: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "Sallām" for ُسَلَّمَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ "Alaihi wasallama “God bless him and give him peace” used after the name of Mohammed.

عَلَيْهِ السَّلَّمُ عَمَّ "Upon him be peace” used after the names of other prophets.
§ 12
THE ARABIC LANGUAGE

This is little used today except for numbering paragraphs, items, etc. in the manner of the English $a$, $b$, $c$, and so on. In this case the order of the letters is that of the old Semitic alphabet. This is called حروف الأبجدية ہرفس الفجید. ہرفس الفجید.

1. ا 20. ل 200. ر
2. ب 30. ل 300. ش
3. ج 40. م 400. ت
4. د 50. ن 500. ب
5. ح 60. س 600. خ
6. خ 70. ع 700. ذ
7. ط 80. ف 800. ض
8. ئ 90. ص 900. ظ
9. و 100. ق 1000. غ
10. ي

This order is given in the following line:

ابجد هوت حطى كلهن سعفان قرشت خلد ضطفع

§ 13
EXERCISES IN READING

I

بِتَ لِ وَ أَبْ يَلَّ قَلٍّ حَمْمٍ قَمَّ كُلٍّ طَبُّ
tib kul qum ḥamun qul bal 'abun wa li ta bi
سَرَا لاَ نَمْ عَنْ خَدُّ دَوْ نَمْ فِي دَمْ كَثِيْرَ يَدُ
sara lam nam an xud dow nam en dem kathi r yadu
yadun kai dum fi nam dhū khudh aš an lam mā la sir
وَقْ لَبُّ مَدَّ طَبُّ دَلَّ كُلَّ
wāq lāb mad dabb dala kull
kullun dalla tibbun madda lubbun wai
II

كتب قال فرح حسن شرب قال فرح
فراحون قتل فرح حاجه حسان فاتالة كاتاب
حسن حاج خالد ضرب حفل إبل

'Ibilun hablun darbun khafa tala husnun hasanun
نور فهل سلم جار موت قت خففت رأس
ra'sun khifta qumta mautun jarun baitun fi Ilun nurun
ظهير جهل بحر نهر بكأ كل جرى
jarā 'akala bikrin nahrain bahrin bukhluun zahrin

III

كتب كتب كتاب كتاب فلنا نفسا هارب
ناربةننا خلق كاتب كتاب فلنا نفسا هارب

كتب تسبر أقتل فتى فتى أسس كتب
katabtum 'asasun fattish fattasha 'aqtulu tadbibu yaktubu

فينا بعثوا خرج كتابة شغلكم مكتوب
mektubun shughlukum kitabuhu takhruju baathu farinhā

مفتاح جالسا سرطان تعبان طريقكم ختفوا

tahtalifū 'arifqum tabe'ānu saratānun jālisan miftāhun

اختُفالِ أجمعنا أٌخذتم إحمرت تدارك

tadaraka ihmarrat ittakhadhtum ijima ni akhtila'ūn

إضطربت تنذكر موسين آل بن أَنَّ دا إلى على

الآثيل 'ashhīdun 'akilun mu'minun tatadhakkaru idżarabat
تاليف

القصر المصري يكون الزاوية الشمالية الشرقية من أفريقية ويقال له أيضاً وادي النيل لأن قسم النيل وقع بين سلسلتين جبال ونهر النيل العظيم مساحتاه جغرافياً أربعة ألف ميل مربع وانيا مساحتاه القائمة فهي 50 ألف ميل مربع منها 5766 فدان أرض زراعية.

وعدد هذا القطر من الشمال البحر المتوسط ومن الشرق خط يمتد من خليج ينوس على البحر المتوسط إلى السويس على البحر الأحمر والبحر الأبيض ومن الجنوب بلال النوبة ومن الغرب بلال برقة.

والتيل نهر يفوق القطر المصري من الجنوب إلى الشمال إذا وصل إلى قبر القاهرة انقسم إلى فرعين يسير أحدهما مائلاً إلى الشرق حتى يصل إلى البحر المتوسط عند مدينة دمياط والأخر يسير مائلاً إلى الغرب حتى يصل إلى ذلك البحر عند نهر رشيد.

وتقاسم القطر المصري بهذا الاعتبار إلى قسمين جنوب وشمالي أو نيل وجري فالقسم الطبيعي وينطلق له الصعيد أو مصر العليا يتمد
al-quṭru  l-miṣṭiyu  yukawwinu  z-zāwiya
The land  the Egyptian  forms  the angle.

sh-shamašiyata  sh-sharqiyyata  min  afriqiyyata  wa  yuqālu
the northern  the eastern of  Africa  and it is

lahu  a'idan  wādia  n-nilī  li'anna  qismahu
called  also  valley of the Nile  because  its part

l-janūbiyya  waqī' unn  baina  silsilatai  jibālin
the southern  lies  between  two chains of mountains,

wa  yakhtariqhu  nahrutu  n-nilī  l-`aḍīmu.
and cuts through it the river of Nile  the mighty.

masāḥatuhu  jighrafiyan  'arba`u  mi`ati  `alfi  milin
Its area (is)  geographically  400,000  miles

murabba`un  wa  `ammā  masāḥatuhu  l-muqāsatu
square and as for  its area  the measured,

fa hiya  65 `alfu  milin  murabba`un  minhā  5,736,000
it (is)  65,000  square  miles, of which  5,736,000

faddānin  `ardan  zarā`a`iyatan.
faddans (are)  ground  agricultural.
wa yahuddu ḥādha l-quṭra mina sh-shamāli l-baḥru
And bounds this land on the North the sea
l-mutawassītu wa mina sh-sharqi khaṭṭun yamtaddu
the Mediterranean and on the East a line which extends
min khāni yūnusa ʿala l-baḥri l-mutawassīti ʿila
from Khan Yunus on the sea the Mediterranean to
s-suwaṣi ʿala l-baḥri l-ʿaḥmarī, wa l-baḥru l-ʿaḥmaru
Suez on the sea the Red, and the sea the Red;
wa mina l-janūbi bilādu n-nūbatī wa mina
and on the South the land of Nubia; and on
l-gharbi bilādu barqata
the West the district of Barqa.

wa n-nilu nahrūn yakhtariqu
And the Nile (is) a river (which) cuts through
l-quṭra l-miṣrīya mina l-janūbi ʿila sh-shamāli
the land the Egyptian from the South to the North
fa ʿidhā waṣala ʿilā qurbi l-qāhirati
and when it comes to the neighbourhood of Cairo,
nqasama ʿilā far ʿaini yasiru aḥaduḥuma māʾilan
it divides into two branches, goes one of them tending
ʿila sh-sharqi ḥattā yasubba ʿila l-baḥri l-mutawassīti
to the East until it flows into the sea the Mediterranean
ʿinda madinati dimyāṭa wa l-ʿaḥharu yasiru māʾilan
at the city of Damietta and the other goes tending
ʿila l-gharbi ḥattā yasubba ʿila dhālika l-baḥri ʿinda
the West until it flows into that sea at
thaghri rashida
the frontier of Rosetta.

wa yanqasimu l-quṭru l-miṣrīyu bi ḥādha
And is divided the land the Egyptian in this
li ʿtatībīri ʿilā qismaini janūbiyin wa shamāliyin au
way into two parts, a southern and a northern, or
qibliyyin wa bahriyyin fa l-qismu l-qibliyyu
a southern and a sea-coast, and the part the southern,
wa yuqalu lahu š-sae'idu au misru l-ʿuxulya yamtaḍdu
and it is called the Saʿīd or Egypt the upper, extends
min ḍakhirī ḥudūdi misra janūban ʿīla
from the end of the limits of Egypt (on the) South to
nuqtati tafarruʿī n-nilī wa l-bahriyyu
the point of the branching of the Nile; and the sea-coast,
wa yuqalu lahu misru s-sufla yamtaḍdu min nuqtati
and it is called Egypt the lower, extends from the point
tafarruʿī n-nilī ʿila l-bahri l-mutawassiti
of the branching of the Nile to the sea the Mediterranean.

wa yuqasmu l-wajhu l-bahriyyu ʿila
And is divided the portion the sea-coastal into
thalathati ʿaqṣāmin mutawassiṭin wahuwa l-wāqi ʿīlu bain
three divisions, a middle, and it lies between
far ʿayi n-nilī wad qad summiya
two branches of the Nile, and it has been named
li ḍhalika rauḍatu l-bahraini
on account of that garden of the two rivers
wa yuqalu lahu aḍani ḍh-dhaltā li musha-
and it is called also the Delta on account of its
baḥatihi bi ḫarfi ḍh-ṭhali ʿinda l-yūnāniyīna
resemblance to the letter dhal among the Greeks,
wa sharqiyyin wahuwa l-wāqi ʿīlu l-sharqiyyi ḍh-dhaltā
and an eastern, and it lies to the East of the Delta
wa yuqalu lahu l-ḥaufu ṣh-sharqiyyu wa gharbiyyin
and is called the border the eastern, and a western
wa huwa l-wāqi ʿīlu ʿilah gharbiyyīha wa yuqalu lahu
and it lies to the West of it, and is called
l-ḥaufu l-gharbiyyu. ḥaddihī hiya ʿaqṣāmu
the border the western. These are the divisions
l-quṣṭri l-miṣrīyi ʾt-ṭabiʿiyatu ʾammā ʾaqsāmuḥu
of the land the Egyptian the natural. As for its divisions
l-ʾidāriyyatu fa takḥtalifu bi kḥtilāfi
the administrative, they differ with the differing
l-ʾazmāni.
of the times.
CHAPTER TWO
( آل-بَابُ آل-ثَاني)

The Article. The Simple Nominal Sentence

1. There is no indefinite article in Arabic, but the presence of nunation at the end of a noun (see Chap. One, Sect. 5) indicates indefinite-ness. Thus بيتُ baitun means a house, رجلُ rajulun, a man.

2. The definite article is آل al, the, which is prefixed to, and attached to, its noun, e.g. بَيْتُ al-baitu the house, بابُ al-bābu, the door. The noun, being definite, loses its nunation.

The hamza of the definite article is hamzatu l-waṣl (See Chap. One, Sect. 7). Consequently it disappears when it follows another word, and in pronunciation the ل “l” follows immediately after the final vowel of the preceding word, e.g. ولدُ وَبَيْتُ al-waladu wa l-bintu, the boy and the girl.

(Note: و wa meaning “and” is written as part of the following word.)

3. When the word to which the article is attached begins with certain letters termed Sun-letters (الحروف الشمسيَةُ al-ḥurūfū sh-shamsiyya), the “l” of the article changes to the initial letters in question. The fourteen Sun-letters are اسمُ، ن، ل، م، ط، ض، ص، ش، س، ز، ر، ذ، د، ث، ت al-shamsu (pronounced ash-shamsu), the sun; رجلُ al-rajulu (pronounced ar-rajulu) the man. In such a case, no sukūn is placed over the ل “l”, but a tashdīd is written over the first letter of the word, as shown.

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4. *Adjectives* as attributes are placed after the nouns they qualify. If the noun has the article, the adjective also must have it, e.g. بيت صغير بيت صغير, a small house, but بيت الصغير المباني الساحر, the small house. Note that بيت الصغير المباني الساحر can only mean "the house is small".

Where two or more adjectives qualify the same noun it is not necessary to put "and" between them.

e.g. بيت جميل جديد بيت جميل جديد, a fine new house; البيت الجميل الجديد المباني الساحر, the fine new house. But if the two adjectives form the predicate (copula) of a nominal sentence it is usual to insert "and", e.g. البيت جميل وجدد المباني الساحر, the house is fine and new.

5. The verb "to be" is omitted in Arabic when it has a present indicative meaning, as the English "is" or "are", e.g. البيت قديم المباني الساحر, the house (is) old. Such a sentence is termed a nominal sentence as opposed to a verbal sentence.

6. The *personal pronouns* of the singular are:

أنا *anā*, I

أنت *anta*, you (thou) masculine

أنت *anti*, you (thou) feminine

هو *huwa*, he, it

هي *hiya*, she, it

These pronouns are indeclinable. هو ْ هو and هي ْ هي are used to mean "it", according to the gender of the thing to which they refer, there being no neuter in Arabic.
a door, chapter  بَاب bābun
a house  بَيْت baitun
a man  رَجُل rajulun
a boy, son  وَلَد waladun
a river  نَهْر nahrun
a sea  بَحْر bahrun
a book  كِتَاب kitābun
a street  شَارِع shāri'un
a chair  كُرْسِي kursiyun
tea  شَاي shāyun
coffee  قَهْوَة qahwatun
a cup  فِنْجَان finjānun
the Nile  الأَنْبِيل an-Nīlu
big, great, old  كَبِير kabīrun
small, young  صَغِير saghīrun
old  قَدِيم qadīmun
new  جَدِيد jadīdun
long, tall  طَوِيل tawīlun
short  قَصِير qaṣīrun
beautiful, fine  جَيْل jamīlun
handsome, good  حسن  Hasanun,  Ḥasanun

broken  مكسور  maksūrūn

broad, wide  واسع  wāṣīʿun

narrow  ضيق  ḍayyīqun

Note: In the English exercises words in parentheses ( ) indicate the rendering in Arabic. Words in square brackets [ ] are not translated. Exercises are for translation from Arabic to English or vice versa.

EXERCISE 1

١- أَنَا صَغِيرُ وَأَنتَ كَبِيرُ. ٢- أَنَا رَجُلُ طوْيِلٌ وَأَنتُ شَارِعٌ.
٣- النَّاِمُ نَهْرٌ، هُوَ نَهْرٌ كَبِيرٌ. ٤- آَلَبَابٌ قَدِيمٌ.
٥- الْبَيْتُ جِيلٌ. ٦- نَهْرٌ قَصِيرٌ. ٧- الْبَرِّ الضَّيِيقٌ. ٨- وَلَدُ حَسْنٌ.
٩- شَاءٌ وَقَهْوَةٌ. ١٠- أُشْتَاي وَالْقَهْوَةٌ. ١١- أَنَا رَجُلُ وَأَنتُ وَلَدُ.
١٢- الْكَرْسِيّ صَغِيرٌ. ١٣- الدَّينْجَان قَدِيمٌ، هُوَ مَكْسُورٌ.
١٤- الْكِتَابُ جِيلٌ، هُوَ جَدِيدٌ. ١٥- أَلَّابَابُ مَكْسُورٌ.
١٦- رَجُلُ وَلَدُ. ١٧- وَلَدُ. ١٨- أَنَا وَهُوَ. ١٩- أَنَا وَهُوَ. ٢٠- الشَّارِعُ الضَّيِيقٌ.

TRANSCRIPTION


EXERCISE 2

CHAPTER THREE
(الباب الثالث

Al-bābu th-thalithu)

Gender. The Feminine

1. There are only two genders in Arabic, masculine and feminine. Generally speaking, there is no special sign of the masculine, and words should be assumed to be masculine unless they belong to one of the following categories:

(a) Words feminine by meaning, female human beings or animals, e.g. أم ummun, mother, بنت bintun, daughter, عروس arūsun, bride.

(b) Words feminine by form. The principal feminine form is the ُتا marbūta ُة atun (see Chap. One, Sect. 2, note 2) which is the usual feminine ending. The ُتا marbūta is added to masculine nouns and adjectives (though not invariably) to make them feminine, e.g.

خادم khādimun, servant; خادمة khādimatun, female servant

ابن ibnun, son; ابنة ibnaton, daughter

كبير kabīrun, big, old; fem. كبيره kabīratun

جدد jadīdun, new; fem. جديدة jadīdatun

Words ending in ُتا marbūta should be assumed to be feminine, unless known to be otherwise, e.g. كتابة kitābatun, writing. But خليفة khalifatun, Caliph, is masculine, being a male human being.

There are a few other feminine word forms, besides the ُتا marbūta, but these will be explained later (see Chapter Eleven).
(c) Words feminine by convention. The following categories apply:

(i) Geographical names, that is, towns, villages, countries, etc., e.g. مصر, Egypt; دماسق, Damascus.

(ii) Parts of the body which occur in pairs are almost all feminine, e.g. عين, eye; يد, hand; رجل, foot.

(iii) Certain other nouns are feminine for no apparent reason. Among the common ones are:

أرض, earth
دار, house, home
شمَس, sun
نار, fire
نفس, soul, self.

In this category are a few words which may be either feminine or masculine, though in Classical Arabic the feminine was preferred, e.g.

طريق, road, way
حال, condition, or state.

The latter word also occurs with the feminine ending,
حالة, condition or state.

2. The adjective must agree with the noun which it qualifies, e.g. رجل صغير, a small foot;
al-bint al-kabira, the big (old) daughter;
al-khalifatu l-jadidu, the new caliph;
دار قديمة, an old house.

Similarly, the adjective must agree with the noun to which it is the predicate in the nominal sentence, e.g. الشمس حرة,
ash-shamsu ḥarratun, the sun is hot; ʾanta ḥāṣīr, you (fem.) are present, but ʾanta ḥāṣīr, you (masc.) are present.

COLLECTIVE NOUNS

3. Many words have a collective meaning in their singular form. This applies especially to natural features and animals, e.g. ʾḥajar, rocks; ʾshāj, shaj, trees; ʾbqr, baqar, cows. To indicate a single object or animal, the feminine tāʾ marbūta ending is added: ʾḥajaratu, a rock; ʾshāj, shajatu, a tree; ʾbqr, baqaratun, a cow.

THE INTERROGATIVE PARTICLE *

4. In the written language, questions are introduced by either of the particles ʾḥl hal, or ʾa. The latter is written as if it were part of the word which follows it, e.g. ʾḥl ʾṣmr ʾbʿd? hal miṣru baʿidatun, or ʾa-miṣru baʿidatun, is Egypt distant, far? The European interrogative sign is written in modern Arabic either in its normal form or reversed (? or ?). In spoken Arabic, these interrogative particles are almost never used, the interrogation being indicated by the tone of voice.

VOCABULARY

mother ʾummun

girl, daughter bintun

daughter ibnatun

son ibnun

* See also Appendix C, §2.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>bride</td>
<td>عروس (f.) arūsun</td>
</tr>
<tr>
<td>Caliph</td>
<td>خليفة (m.) Khalifatun</td>
</tr>
<tr>
<td>Egypt (Cairo)</td>
<td>مصر (f.) Miṣru</td>
</tr>
<tr>
<td>Damascus</td>
<td>دمشق (f.) Dimashqu</td>
</tr>
<tr>
<td>eye</td>
<td>عين (f.) ainun</td>
</tr>
<tr>
<td>hand</td>
<td>يد (f.) yadun</td>
</tr>
<tr>
<td>foot (anatomical)</td>
<td>رجل (f.) rijlun</td>
</tr>
<tr>
<td>home, homeland,</td>
<td>دار (f.) dārun</td>
</tr>
<tr>
<td>house</td>
<td>حر (m.), حار hārrun, ḥarrun</td>
</tr>
<tr>
<td>hot</td>
<td>أرض (f.) arḍun</td>
</tr>
<tr>
<td>earth, land</td>
<td>شمس (f.) shamsun</td>
</tr>
<tr>
<td>sun</td>
<td>حاضر (f.) hādirun</td>
</tr>
<tr>
<td>present, ready</td>
<td>حجارون (m.) hajarun</td>
</tr>
<tr>
<td>stone (s)</td>
<td>شجر (m.) shajarun</td>
</tr>
<tr>
<td>tree(s)</td>
<td>بقر (m.) baqarun</td>
</tr>
<tr>
<td>cow(s), oxen</td>
<td>بعيد (m.) baʿīdun</td>
</tr>
<tr>
<td>distant, far</td>
<td>بستان (m.) bustānun</td>
</tr>
<tr>
<td>garden, orchard</td>
<td>ملك (m.) malikun</td>
</tr>
<tr>
<td>king</td>
<td>ملكة (f.) malikatun</td>
</tr>
<tr>
<td>queen</td>
<td>محل (m.) mahallun</td>
</tr>
<tr>
<td>a place</td>
<td>إنسان (m.) insānun</td>
</tr>
</tbody>
</table>
yes! نعم
no! لا
grandfather, جد, جدة
grandmother
servant خادم, خادمة, خادم (m.), خادمة (f.)
ugly, nasty قبيح, قبيح, قبيح
hour, watch, clock, time ساعة
strong, violent شديد
doctor, physician طبيب
clean نقي, نظيف
dead ميت, ميت
fire نار

EXERCISE 3
1- الساعة الجديدة
2- أهي ساعة كبيرة؟
3- لا، هي صغيرة.
4- الأم حاضرة.
5- العروس خيلة.
6- كتابة قبيحة.
7- خليفة جديدة.
8- هل هي خيلة كبيرة؟ نعم!
9- رجل نظيف.
10- الأرض واسعة.
11- دقيق محل حار.
12- الدار بعيدة والشمس شديدة.
13- نفدت ميت.
14- الحادثة حاضرة.
15- شجرة طويلة.
16- حسن إنسان جميل، هو طبيب.
17- البستان بعيد.
18- ملك كبير.
19- ملكة جميلة.
20- الملكة جميلة.
A NEW ARABIC GRAMMAR

TRANSCRIPTION


EXERCISE 4

1. You (fem. sing.) are beautiful. 2. The tall tree is dead. 3. The mother is present. 4. Is the bride ready? No! 5. The dead Caliph. 6. The Caliph is dead. 7. A long foot. 8. Extensive (wide) land. 9. Damascus is distant. 10. The old watch is broken. 11. She is an ugly girl. 12. You are the queen. 13. The king is a fine man. 14. Are you the grandmother? No, I am the mother. 15. Awful (ugly) handwriting. 16. A large foot. 17. Is the garden clean? Yes, it is clean. 18. He is a doctor. 19. A long wide road. 20. The new house is small.
CHAPTER FOUR
(الباب الرأيع) Al-bābu r-rābi’u

Declension of Nouns.
The Three Cases

1. There are three cases in Arabic, and these are indicated merely by changing the vowelling of the final consonant (except in the dual and sound masculine plural endings). The “n” sound of nunation occurs after the final vowel in all three cases where required. The cases are:

(a) رفع ع (nominative, vowelled with َة
e.g. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

Note that in the accusative, the letter َيَلَف is added to the indefinite noun, but this does not lengthen the fatha; it is merely a convention of spelling.

2. The English translation of case names given above is sometimes misleading, and it would be a great mistake for students to assume that where, for instance, a word would be considered accusative in English, or any other language, naṣb should be employed in Arabic. As a rough guide, the student would do well, at this stage, to think of naṣb as adverbial as well as objective. For example, حَلَا نَا hālan, at present, at once, is really the accusative indefinite of ḫalun, a state, or condition. Jarr, the genitive, is used for posses-
sion or after prepositions. While rafع, the nominative, is used as the subject of a sentence, we have also seen (Chap. Two) that it is used for the predicate of a nominal sentence.

3. The Arabs call declension عِتْرَبٌ, and words fully declined are said to be مُنْصَرِيفُ. However, certain classes of noun are not fully declined, and are termed غَيْرُ مُنْصَرِيفُ (other than munṣarif). European grammarians sometimes call these diptotes as opposed to the regular triptotes. Diptotes are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>عَلَانٌ</td>
<td>مُعْلَانٌ</td>
</tr>
<tr>
<td>Acc.</td>
<td>عَلَانٌ</td>
<td>مُعْلَانٌ</td>
</tr>
<tr>
<td>Gen.</td>
<td>عَلَانٌ</td>
<td>مُعْلَانٌ</td>
</tr>
</tbody>
</table>

It will be noted from the above that diptotes are quite normal when definite. When indefinite, they differ from triptotes in two respects. First, there is no nunation; second, there are only two different vowel endings, the accusative and genitive both having fatha.

For the present, the student should find out from the vocabularies or from a dictionary which words are diptotes.

**The Genitive with Prepositions**

4. Every Arabic preposition (حرف جر) takes its following noun in the genitive, e.g.

- في بستان fi bustānin, in a garden.
- في البيت fi l-baiti, in the house.
- في مصر fi Miṣra (diptote), in Egypt.
- من ولد min, from min waladin, from a boy.

*Modern usage. In older Arabic it means “in agony”.*
DECLENSION OF NOUNS. THE THREE CASES

mina l-waladi ț-tayyibi, from the nice boy.

min waladin zaElâna, from an angry boy.

mina l-waladi z-zaElâni, from the angry boy.

Li, to, for, belonging to l-ʒél̪ li rajulin, to a man.

 ila s-suqi, to the market.

ilâ Makkata (diptote), to Mecca.

ala, on alâ l-mâ'idati, on the table.

5. Where a nominal sentence has a prepositional phrase as its predicate, and the subject is indefinite, it is usual not to put the subject first, e.g.

fi l-bustâni rajulin qabîhun, an ugly man is in the garden.

NOT

rajulin qabîhun fi l-bustâni.

In such sentences the verb “to be” understood can be translated by the English impersonal verb, “there is” or “there are”, e.g. the sentence above: “There is an ugly man in the garden.”

THE GENITIVE OF POSSESSION

(عِضْافَةً 'iddâfa)

6. A noun followed by another noun in the genitive auto-

With the definite article it is written l', e.g., l-ʒél̪ to or for the man.
matically loses its nunation. Moreover, where—as in the majority of instances—the following genitive noun is definite, the first noun also is automatically definite. A NOUN FOLLOWED BY A GENITIVE MUST NOT TAKE THE ARTICLE.

Thus بيت الرجل baitu r-rajuli means the house of the man; بيت محمد baitu Muḥammadin means the house of Muhammad, or Muhammad’s house.

In the first example, if it is intended that “house” should be indefinite, with the meaning a house of the man’s, and implying that he has other houses also, then another idiom must be used, as بيت للرجل بيتون li r-rajuli, literally, a house to or of the man. Similarly, بيت لمحمد بيتون li Muḥammad, a house of Muhammad’s.

7. It is a rule of ʿidāfa that nothing must interpose between the noun and its following genitive. Consequently, if the noun is to be qualified with an adjective, the latter must come AFTER the genitive, e.g.

بيت محمد الكبير بيت Muḥammadini l-kabīru, Muḥammad’s big house.

بيت الرجل القديم بيت r-rajuli l-qadīmu, the man’s old house.

Note that by altering the vowelling of the adjectives above, quite different meanings are given, e.g.

بيت محمد الكبير بيت Muḥammadini l-kabīri, the house of the great Muḥammad.

بيت الرجل الكبير بيت r-rajuli l-kabīri, the house of the old man.
As will be seen, the adjective of the noun made definite by idāfa takes the article.

It is possible for a noun to form idāfa with a following indefinite genitive. In such cases, that noun still remains indefinite, even though it loses its nunation, as the following example shows:

(without a qualifying adjective)

\[ \text{فنجان قهوتي} \quad \text{finjānu qahwatin, a cup of coffee.} \]

(with a qualifying adjective)

\[ \text{فنجان قهوتي كبير} \quad \text{finjānu qahwatin kibirun, a large cup of coffee.} \]

Such instances are less frequent than the definite idāfa, except, perhaps, in Classical poetry. In modern prose, for instance, one would not expect to encounter

\[ \text{بيت محمد كبير} \quad \text{baitu Muḥammadin kibirun} \]

instead of

\[ \text{بيت محمد لفظ محمد} \quad \text{baitun kibirun li-Muḥammadin} \]

with the meaning of "a large house of Muḥammad's".

**VOCABULARY**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>angry</td>
<td>زعلان</td>
<td>bread</td>
<td>بحر</td>
</tr>
<tr>
<td>(lit. in agony)</td>
<td></td>
<td></td>
<td>خبز</td>
</tr>
<tr>
<td>good, nice,</td>
<td>طيب</td>
<td>meat</td>
<td>لحم</td>
</tr>
<tr>
<td>satisfactory</td>
<td>طيب</td>
<td>butter</td>
<td>زبدة، زبدة</td>
</tr>
<tr>
<td>just</td>
<td>عادل</td>
<td>milk</td>
<td>حليب، لبین</td>
</tr>
<tr>
<td>honest,</td>
<td>صالح</td>
<td>plate</td>
<td>صحن</td>
</tr>
<tr>
<td>upright</td>
<td></td>
<td></td>
<td>شحن</td>
</tr>
<tr>
<td>truthful,</td>
<td>صادق</td>
<td>knife</td>
<td>سكين</td>
</tr>
<tr>
<td>honest</td>
<td></td>
<td></td>
<td>سكين</td>
</tr>
<tr>
<td>Mecca</td>
<td>مكة</td>
<td>fork</td>
<td>شوكة</td>
</tr>
<tr>
<td>market (m. or</td>
<td>سوق</td>
<td>spoon</td>
<td>ملعقة</td>
</tr>
<tr>
<td>or f.)</td>
<td>سوق</td>
<td></td>
<td>عقطر</td>
</tr>
<tr>
<td>table</td>
<td>مائدة</td>
<td>in</td>
<td>فی</td>
</tr>
</tbody>
</table>

\[ \text{Makkatu} \]

\[ \text{sūqun} \]

\[ \text{mā'idatun} \]
from  من min

to, for, belonging to  لَّيَّ lī

on, upon  عَلَى alā

with  مَعَ maʿa

minister (political)  وزِيرُ wazīrun

stale, old  بَائِتَ bāʿītun

EXERCISE 5

١. عَلَى الْمَائِدَةِ مِن مَكَّةٍ. ٢. مَلَعْفَةُ الْوَلَدِ النَّظِيفَةٌ. ٣. الْعَلَبِ يُطِيبُ. ٤. مِن الرَّوْقِ الْقَدِيمِ. ٥. لَسْوَقُ مَكَّةٍ. ٦. أَبُو حَسَنٍ وَلَدُّ صَالِحٍ. ٧. بُنيَتْ مَكَّةٍ (هَيَّ). ٨. فِي بَيْتِ حَسَنِ الصَّادِقِ. ٩. مَلْكُ مَعْرُوكٍ عَادِلٌ. ١٠. هُوَ أَبُو الْمَلِكِ الْزَّعَالِانِ. ١١. أَتَتْ الْزَّعَالِانِ مِن حَسَنٍ وَهُوَ وَلَدُ طَيِّبٍ. ١٢. الْخَيْرُ بَانِثٌ وَالْحَمَّ شَدِيدٌ. ١٣. الْزَّيْدُ مِن حَلِبِّ (لِينَ) بَقَةُ مُحَمَّدٍ. ١٤. شَوَّاهُ أمَّ الخَلِيْفَةِ عَلَى الْمَائِدَةِ الصَّغِيرَةِ. ١٥. مَكَّةُ مَعْلُ حَسَنٍ. ١٦. أَتَتْ فِي بَيْتِ حَسَنِ الْبَيْلِ. ١٧. الْمَائِدَةُ مَعْلُ حَسَنٍ. ١٨. الْخَيْرُ عَلَى الصَّحِيِّ. ١٩. الْزَّيْدُ مِن حَلِبِّ (لِينَ) بَقَةُ مُحَمَّدٍ. ٢٠. هُوَ أَبُو الْمَلِكِ الْزَّعَالِانِ.

TRANSCRIPTION

1. عَلَى الْمَائِدَةِ مِن مَكَّةٍ. ٢. مَلَعْفَةُ الْوَلَدِ النَّظِيفَةٌ. ٣. الْعَلَبِ يُطِيبُ. ٤. مِن الرَّوْقِ الْقَدِيمِ. ٥. لَسْوَقُ مَكَّةٍ. ٦. أَبُو حَسَنٍ وَلَدُّ صَالِحٍ. ٧. بُنيَتْ مَكَّةٍ (هَيَّ). ٨. فِي بَيْتِ حَسَنِ الصَّادِقِ. ٩. مَلْكُ مَعْرُوكٍ عَادِلٌ. ١٠. هُوَ أَبُو الْمَلِكِ الْزَّعَالِانِ. ١١. أَتَتْ الْزَّعَالِانِ مِن حَسَنٍ وَهُوَ وَلَدُ طَيِّبٍ. ١٢. الْخَيْرُ بَانِثٌ وَالْحَمَّ شَدِيدٌ. ١٣. الْزَّيْدُ مِن حَلِبِّ (لِينَ) بَقَةُ مُحَمَّدٍ. ١٤. شَوَّاهُ أمَّ الخَلِيْفَةِ عَلَى الْمَائِدَةِ الصَّغِيرَةِ. ١٥. مَكَّةُ مَعْلُ حَسَنٍ. ١٦. أَتَتْ فِي بَيْتِ حَسَنِ الْبَيْلِ. ١٧. الْمَائِدَةُ مَعْلُ حَسَنٍ. ١٨. الْخَيْرُ عَلَى الصَّحِيِّ. ١٩. الْزَّيْدُ مِن حَلِبِّ (لِينَ) بَقَةُ مُحَمَّدٍ. ٢٠. هُوَ أَبُو الْمَلِكِ الْزَّعَالِانِ.
DECLEXION OF NOUNS. THE THREE CASES 39


EXERCISE 6

1. The king is angry with the new minister. 2. There is a beautiful new table in Hassan's house. 3. On the table are a knife, fork and spoon. 4. The milk is with the bread and butter. 5. The new market of Damascus is in a long, narrow street. 6. The meat is on the plate. 7. He is a good and just man from Mecca. 8. The king's young son is in one of the minister's houses (lit. a house to the minister). 9. The Caliph's grandmother is dead. 10. Hassan's beautiful mother is a doctor (fem.). 11. Is there a fire in the house? 12. Is there a strong chair in the man's house? 13. Is there fresh (new) coffee in the large cup? 14. The knife and fork belong to the minister. 15. I am a just man, and you are a reliable servant. 16. I am from Egypt. 17. Damascus is beautiful. 18. The King of Egypt is a just man. 19. Yes, he is a short man. 20. The doctor's old broken watch is with the book on the table.
CHAPTER FIVE
(Al-bābu l-khāmisu)

Number. The Sound Masculine and Feminine Plurals. Personal Pronouns.
Some simple Verb Forms

1. There are three numbers in Arabic: Singular (مفرد), Dual (مثنى) muthannan, and Plural (جمع) jam.

The Dual is formed by adding the termination ان ani in the Nominative and بني aini in the other cases. (The latter, which we may term the oblique case, is the only form used in the colloquial, and becomes ain.)

e.g. ملك malikun, a king; ملكان malikāni, malikaini, two kings.

الملك al-maliku, the king; الملكان al-malikāni, al-malikaini, the two kings.

When the noun ends in تاء marbuṭa, this changes to an ordinary تاء before any suffix is joined to it, consequently

ملكة malikatun, a queen, forms the dual الملكان malikatāni, two queens.

الملكة al-malikatu, the queen, الملكان al-malikatāni, the two queens.

2. There are two types of plural in Arabic:

(i) The Sound Plural (الجمع السالم al-jamal s-sālim) which has different masculine and feminine forms. This is formed by adding certain endings to nouns.
(ii) The *Broken Plural* (الْجُمْعُ الْمُكَسَّر) or *jum* (الْجُمْعُ التَّكْسِير) formed by internal changes, sometimes with the addition of prefixes and suffixes (see Chaps. Six and Seven).

3. The Sound Masculine Plural of nouns and adjectives is formed by adding *an* to the Nominative, and *n* to the Oblique, e.g. مَعْلُومٍ, مَعْلُومٌ, mu'allim'un, a teacher, pl. مَعْلُوم، مَعْلُومًا, mu'allimun, mu'allima. عَيَّنَتَهُ, عَيَّنَتَهُ, khayyāt'un, a tailor, pl. عَيَّنَتَهُنَّ, عَيَّنَتَهُنَّ, khayyāt'unā, khayyātīnā. حَسَنٌ, حَسَنٌ, ḥasanun, good, nice, pl. حَسَنَ, حَسَنَ, ḥasanūna. كَثِيرٌ, كَثِيرٌ, kathīrun, much, many, pl. كَثِيرَ, كَثِيرُ, kathīrūna.

4. Many nouns and adjectives cannot form the sound masculine plural, and for them the broken plural (see succeeding chapters) is used as the masculine plural. Similarly, some nouns and adjectives cannot form the broken plural, and must invariably take the sound plural.

When the dictionary does not give the plural of a noun or adjective, this usually means that it takes the sound masculine plural. Among the common types of noun to take the sound masculine plural are participles of verbs, and also nouns of profession or occupation like خَيَاطٌ, khayyāt'un, a tailor, and حَبَّازٌ, ḥabbāz'un, a baker. In these latter the middle radical consonant is doubled and is followed by an 'alif of prolongation.

5. Apart from a very few exceptions, two of which are given below, the sound masculine plural can only be used of male human beings. Names of animals, inanimate objects, and abstract nouns which have no broken plural should take the sound feminine plural given below.
Exceptions:

سنات sanatun, year, plural سنوات sinūna or سنوات sanawātun.

ارض اردن, earth, plural اراضي اردن or اراضی اردن.ارض sātin in the nominative, and بات sātin in the oblique. The final "n" is treated as a nunation, and therefore disappears when the word is definite, e.g. حيوانن alhayawānun, animal; pl. جمعات un, meeting; pl. جمعات un, meeting.

Where the noun in the singular has the tā' marbūta feminine ending, this is removed before the sound feminine plural ending is added, e.g. السيدة malikatun, queen, pl. السيدة malikatun, malikātin. الكثرة kathiratun, much, many (feminine), pl. الكثرة kathirātun. خادم خادم khidimatun, a maid-servant, pl. خادم خادم khidimātun. When definite، السيدة almalikut; pl. السيدة al- Malikātu, al-malikāti, the queens.

The sound feminine plural is not confined to female human beings, but is used with many abstract nouns, infinitives, and other forms. It does not follow, either, that a feminine noun ending in tā' marbūta will take the sound feminine plural. In fact, the whole question of the plural in Arabic is complicated to the beginner. He will ultimately learn to associate certain singular forms with certain plural forms, but there will be many instances when the dictionary is the only guide. It should be stressed that the plural of a word should be learned with its singular.
7. A few feminine nouns take the sound masculine plural. The commonest is سناتٍ sanatun, year, which has already been given. Conversely, some masculine nouns take the feminine plural, as حيوانٍ hayawānun, animal, already noted.

AGREEMENT OF ADJECTIVES

8. Adjectives agree with their nouns in gender, case, and number, with certain exceptions:

(a) For the agreement of the broken plural see the next chapters.

(b) The sound feminine plural noun usually has its adjective in the feminine singular. This is occasionally so even when female human beings are concerned.

E.g. حيوانات وحشة hayawānātun waḥšatun, wild animals; خادمتات جميلة khādimātun jamīlātun, beautiful maidservants (خادميات جميلات khādimātun jamīlātun is preferable, especially in modern Arabic).

Examples of regular agreement:

خادم غائب khādimun ghā'ibun, an absent servant.

خادماني غائبī khādimānī ghā'ibānī, two absent servants.

خادمون غائبون khādimūnā ghā'ibūnā, absent servants.

خادمة غائبة khādimatun ghā'ibatun, an absent maidservant.

خادماتان غائبتان khādimatānī ghā'ibatānī, two absent maidservants.

خادمات غائبات khādimātun ghā'ibātun absen
or maidservants.

خادمات غائبات khādimātun ghā'ibatun absent

maidservants.
9. The personal pronouns are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>﴾anza, I</td>
<td>﴾antum, you</td>
<td>﴾alnu, we</td>
</tr>
<tr>
<td>﴾anta, thou (you)</td>
<td>﴾antum, you (masc.)</td>
<td>﴾antunna, you (fem.)</td>
</tr>
<tr>
<td>masc.</td>
<td>(two)</td>
<td>(masc.)</td>
</tr>
<tr>
<td>﴾anti, thou (you)</td>
<td>m. &amp; f.</td>
<td></td>
</tr>
<tr>
<td>feminine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>﴾huwa, he</td>
<td>﴾hum, they</td>
<td>﴾hu, hum, they</td>
</tr>
<tr>
<td>(two)</td>
<td>(masc.)</td>
<td></td>
</tr>
<tr>
<td>m. &amp; f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>﴾hiya, she</td>
<td>﴾hunna, they</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(fem.)</td>
<td></td>
</tr>
</tbody>
</table>

(Attached pronouns will be explained later.)

Note: Where only one form is shown above, there is no distinction between masculine and feminine forms. Where dual or plural pronouns refer to mixed sexes, the masculine predominates and the masculine form of the pronoun is used. Thus if the pronoun "they" refers to "men and women" previously mentioned in the passage concerned, the form ﴾hum, not ﴾hunna, would be used. This would be the case even if the pronoun referred to "two women and one man".

SOME SIMPLE VERB FORMS

10. Verbs will be dealt with in detail from Chapter Twelve onwards. However, to make more realistic sentences possible for translation a few forms will be introduced here.

The simplest form of any Arabic verb is the third person masculine singular of the Perfect which usually has a past meaning.

e.g. ﴾wašala, he arrived, or he has arrived.

 ﴾talaba, he demanded, requested, or he has demanded, etc.

 ﴾kana, he was.

 ﴾haḍara, he attended, was present, etc.

This part of the verb invariably ends with the vowel fatha.
We have already pointed out that the tā', in the form of the tā' marbūṭa, is a feminine ending. The third person Perfect of the verb may be made feminine merely by adding a tā', but in this case it is the ordinary tā', not the marbūṭa. Thus from ُوُصلَتَ wasala we have ُوُصلَتَ wasalat, she arrived. From ُكَانَ kāna we have ُكَانَ kānat, she was. From ُكَتَبَ kataba, he wrote, we have ُكَتَبَ katabat, she wrote.

We have noticed that the sound masculine plural is characterised by the wāw with a nūn added, thus ُعَلِمُونَ ُعَلِمُونَ mu'allimūn, schoolmaster, plural ُعَلِمُونَ mu'allimūnā. Similarly, with the Perfect of the verb we add the wāw to make it masculine plural. In this case, however, there is no nūn. Thus: ُكَتَبَ kataba, ُكَتَبَ katabū, they (masc.) wrote. ُكَانَ kāna, ُكَانَ kānū, they were. It should be pointed out that in the Arabic spelling an 'alif is written after the wāw; but this is merely a convention of orthography, and the 'alif is not pronounced. Its existence, in certain cases, prevents ambiguity, such as the wāw's being read at the beginning of the next word as "and".

The dual of parts of the verb in the Perfect are formed by adding the 'alif, which we have already seen in the dual noun ending, ُكِتَابُ katabā, they (two) wrote.

ُكِتَابُ katabatā, they (two) wrote (fem.).

11. The normal sentence order is: VERB – SUBJECT – OBJECT – ADVERBIALS.

e.g. حضَرِ حسنُ الاجتماعِ أَمْسيَ haḍara Ḥasanuni l-ijtimāʿa ʿamsi, Hassan attended the meeting yesterday.

12. When the verb in the third person comes first it is always singular, though it agrees with its subject in gender.
e.g. كَتَبَا الْوَلَدَانِ kataba l-waladānī, the two boys wrote.

كتَبَا الْمُعْلِمُونَ kataba l-muallimūn, the teachers wrote.

كتَبَا الْمُعْلِمَانِ katabati l-muallimatānī, the two teachers (fem.) (or schoolmistresses) wrote.

كتَبَا الْمُعْلِمَاتُ katabati l-muallimātu, the teachers (fem.) wrote.

Should the subject have already been mentioned, however, in the previous sentence the verb agrees with it in number as well as in gender, e.g. حَضَرَ الْمُعْلِمُونَ وَطَلَّبَوْا خَبْرًا hadara l-muallimūna wa ṭalabū khubzan, the teachers arrived (were present) and demanded bread. Here the second verb (طلَّبَوا) is in the plural because the subject in the plural (المُعْلِمُونَ) has been mentioned in the previous sentence: The verb حَضَرَ is in the singular because it comes before its subject (المُعْلِمُونَ).

VOCABULARY

language لِغَةُ (لُغَاتُ) lughatun pl. lughātun
world عَالَمُ ālamun
word كَلِمَةٌ (كَلِمَاتٌ) kalimatun, pl. kalimatūn
window شَبَابَكَةُ, فَانَّتَةُ shubbākun, nāfīdhatun
a Muslim مُسْلِمُ Muslimun
a believer مُؤْمِنٌ muʿminun
food — اكل
a cook — تباهك
a baker — حبايز
a tailor — خياط
a teacher — معلم
animal — حيوان
year — سنة
a meeting — اجتماع
much, many — كثير
wild (beast) — وحش
ill, sick — مريض
hard, difficult — صعب
easy — سهل
weak — ضعيف
present, found — موجود
absent — غائب
day — يوم
today — اليوم
yesterday — أمس

(to arrive) (lit. “he arrived”) — وصل
to demand, request from طلبُ تَلَابَة
to be (lit. “he was”) كانَ كَانَa
to attend, be present حضرُ حَضْرَة
to write (to) كتبُ (لِ) كَتَابَةَ (لِ)

EXERCISE 7

١٣ - حضر الوزير المريض الاجتماع. ١٤ - الكتاب سهل للطَّبيب. ١٥ - أي سَتَان المعلِم حيوان وحش ١٦ - طلب من الخَادِمين جُبَرَماً وزيداً وشايأ وَحْلاَيا. ١٧ - في مصر مسلمون كثيرون. ١٨ - أيَّن مسلمات؟ ١٩ - ليستان الحَسنين بابان. ٢٠ - كان الكتاب على المائدة أمس. اليوم هما في بيت الطَّبيب.

TRANSCRIPTION

1. Fi ْعَلَامِ لُغَاتٍ تَكَحِّرَاتٌ. 2. همَا خَيَّاطان. 3. كَانَ خَبَازان في الْبَيْت. 4. المَعَلِمُون مَوْجُودُون. 5. في كِتَاب حَسَن كُلِمَات كَثِيرة صَعِبَة. 6. المعَالِيم غَائِيَوْنٌ يوْمٌ. 7. كانوا في الشَّارِع. أَحْمَد وأيُوب هُم في الْبَيْت. 8. وَصَلَت السَّنَةُ الْجِدِيرِيَّة. 9. في الْبَيْت شَابَّان (ناَفَذَان). 10. طَلَب أَكْلاً مِن الْطَّبَاخين. 11. كِتَابُ الخَلِيْفة لِلمَعَالِمُون في دِمَشْق. 12. طَلَبَ حَيْوَانًا وَوَصَلَ رَجُل. 13. حَضَر الْوَزِيْرُ الْمَرْيِضُ الْجَمِيْع. 14. الكِتَابُ سَهْلٌ لِّلْطَّبِيب. 15. أي سَتَانُ المَعَالِمُ حَيْوَانٌ وَحُشْ. 16. طَلَبَ مِن الْخَادِمِين جُبَرَماً وَزَيْدَاءَ وَشَيَايَا وَحَلَِيَايَا. 17. في مِصْر مَسْلِمُون كَثِيرُون. 18. أيَّن مَسْلِمَات؟ 19. لَيْسَانُ الْحَسَنِيَّين بَابان. 20. كَانَ الكِتَابُ عَلَى الْمَائِدَةِ أَمَس. الْيَوْمُ هُمَا فِي بَيْتِ الطَّبِيب.
exercise 8

1. Two difficult languages. 2. He wrote two easy books for the boy. 3. The bread arrived from the baker yesterday. 4. The food of the two cooks [who are] present (ئَجْزَاء رَئِيْسِيَّن) today is beautiful. 5. The Muslim teachers are absent today. 6. It was a house belonging to (ل) two believers. 7. Hassan’s house has (ل) two windows, two doors, and a large garden. 8. They (dual) are sick, weak men. 9. There are many wild animals in the world. 10. They attended many meetings. 11. They asked for (demanded) good tailors. 12. Two little words. 13. In the book are many difficult words. 14. They (dual) arrived from Egypt yesterday. 15. You (dual) are teachers. 16. We are upright Muslims. 17. They are schoolmistresses in Damascus. 18. Many years. 19. Two days. 20. You and I are good doctors. He is an animal doctor (a doctor of the animals).
CHAPTER SIX
(Al-bābu s-sādisu)

The Broken Plural

1. Before dealing with broken plurals, it is necessary for the student to appreciate the importance of word forms, or patterns, in Arabic. The great majority of Arabic roots are triliteral, that is, they consist of three radical letters or consonants. The combination of these letters gives a basic meaning. By modifying the root, by the addition of prefixes and suffixes, and by changing the vowels, whether long or short, a large number of word patterns can be formed from each root. Many of these word patterns are associated with a meaning pattern. This is a great help in vocabulary acquisition.

The Arab grammarians expressed the various word patterns by using the root fa'ala (to do). The ف represents the first radical, the ع the second, and the ل the third. Thus of words already given, حسن is of the form fa'alun; بيت bajtun (baytun) is of the form fa'alun; كبير kabīrun of the form fa'ilun and so on.

2. For a large number of Arabic nouns the sound plural does not exist at all. The broken plural must be used.

Unfortunately, many different word patterns are used for the broken plural, and although certain of them are mostly associated with specific singular forms, this is not an invariable rule, and is of little help to the beginner. Consequently the plural of a new word should be learned from the dictionary at the same time as its singular. For this reason, the student should have an Arabic-English dictionary which gives plurals. Some dictionaries, being designed for Arabs learning English, do not give plurals.
3. The following are among the commoner patterns of the broken plural:

(a) 'af household, e.g. 'aulādun ('awlādun) pl. of wāladun; 'amrār, pl. of matārun, rain; 'awqātun, pl. of waqtun, time.

(b) fūlun, e.g. mulūk, pl. of mulūk, king; ḥarfun, pl. of ḥarf, letter; qulūbun, pl. of qalb, heart; suyūfun, pl. of saif, sword; ulūm, pl. of ʿilm, knowledge, science, study; durūsun, pl. of dārsun, lesson.

(c) fiālun, e.g. kilābun, pl. of kilāb, dog; rijālun, pl. of rajul, man; jibālun, pl. of jabal, mountain; among adjectives we find tiwalun, pl. of tiwil, tall; kibārus, pl. of kabīrus, big, old; šiābun, pl. of šaʿbun, difficult.

(d) fūlun, e.g. kutubun, pl. of kitāb, book; mudunun, pl. of madīna, city; sufunun, pl. of safin, a (large) ship; jūdun, pl. of jādīdun, new.

(e) afūlun, e.g. anhurun, pl. of nahr, river; ashrurun, pl. of shahr, month; arjulun, pl. of rijul, foot.

4. It will be noticed that adjectives as well as nouns may
have broken plurals. These plurals are used in place of the
sound masculine plural, and normally refer to male human
beings, e.g. رِجَالٌ طُوَّالٌ riğālun ṭiwālun, tall men. Otherwise,
broken plurals are usually considered to be feminine singular
for the purpose of agreement: e.g. مَدَنٌ كِبْرَةٌ mudunun
kabīratun, large cities; دُرُوسٌ صَعِبَةٌ durūsun ṣaḥābatun, diffi-
cult lessons. أَلْمَدَنْ كِبْرَةٌ al-madunu kabīratun, the cities are
large.

However, in older Classical Arabic, especially poetry, as
well as late Classical and Modern Prose of a rhetorical or
studied nature, broken plural adjectives may be found with
broken plural nouns even when these do not refer to male
human beings.

e.g. عُلُومٌ صَعَابٍ ulūmun ṣaḥābun, difficult sciences
(instead of ṣaḥābatun); سَفَنٌ طُوَّالٌ safunun ṭiwālun (for
ṭawilatun), long ships. The beginner is advised, nevertheless
when writing Arabic, to treat broken plurals as feminine
singular unless they refer to male human beings.

Broken plural adjectives are frequently used with nouns in
the sound masculine plural, e.g. خَادِمُونَ كِبَارَ khādimūna
kibārun, old servants. The dictionary will show us that the
adjective كِبَرَ kabīra does not form the sound masculine
kabīruna; consequently the broken plural, kibārun, has to
do duty for it.

5. Some words have more than one broken plural; e.g.
ṭalābatun and طَلَّابُ طَلَّابٍ ṭalābun, plurals of طَالِبُ ṭālibun,
student. In some cases, this involves difference of meaning,
e.g., بَيْتُ بَيْوتُ bītun means either a house or a verse of poetry.
In the former, and commoner meaning, the plural is
usually بَيْوتُ bīyūtun. In the latter meaning, the plural آيَاتُ aya'āt
'abyyātun is more common. Again, some words may take both the sound masculine plural and the broken plural, e.g. خَادِمٌونَ khādimūna and خَادِمَاتُونَ khadamatun, plurals of خَادِمٌ khādimun, servant.

**VOCABULARY**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic (Masculine)</th>
<th>Arabic (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>rain</td>
<td>مَطَرٌ (مَطَارٌ)</td>
<td>مَتَارُونَ, مَتَارُونَ</td>
</tr>
<tr>
<td>time</td>
<td>وَقْتٌ (وَقْتٌ)</td>
<td>وَقُتُونَ, وَقُتُونَ</td>
</tr>
<tr>
<td>letter (of the alphabet)</td>
<td>حَرَفٌ (حَرَفٌ)</td>
<td>حَرَفُونَ, حَرَفُونَ</td>
</tr>
<tr>
<td>heart</td>
<td>قَلْبٌ (قَلْبٌ)</td>
<td>قَلْبُونَ, قَلْبُونَ</td>
</tr>
<tr>
<td>sword</td>
<td>سَيْفٌ (سَيْفٌ)</td>
<td>سَيْفُونَ, سَيْفُونَ</td>
</tr>
<tr>
<td>knowledge, science, study</td>
<td>عِلْمٌ (عِلْمٌ)</td>
<td>عِلْمُونَ, عِلْمُونَ</td>
</tr>
<tr>
<td>lesson</td>
<td>دُرُسٌ (دُرُسٌ)</td>
<td>دُرُسُونَ, دُرُسُونَ</td>
</tr>
<tr>
<td>dog</td>
<td>كَلَبٌ (كَلَبٌ)</td>
<td>كَلَبُونَ, كَلَبُونَ</td>
</tr>
<tr>
<td>mountain</td>
<td>جِبَالٌ (جِبَالٌ)</td>
<td>جِبَالُونَ, جِبَالُونَ</td>
</tr>
<tr>
<td>city, town</td>
<td>مَدِينَةٌ (مَدِينَةٌ)</td>
<td>مَدِينَاتُونَ, مَدِينَاتُونَ</td>
</tr>
<tr>
<td>(large) ship</td>
<td>سَفَنَةٌ (سَفَنَةٌ)</td>
<td>سَفَنَاتُونَ, سَفَنَاتُونَ</td>
</tr>
<tr>
<td>month</td>
<td>شُهُرٌ (شُهُرٌ)</td>
<td>شُهُرُونَ, شُهُرُونَ</td>
</tr>
<tr>
<td>student</td>
<td>طَالِبٌ (طَالِبٌ)</td>
<td>طَالِبُونَ, طَالِبُونَ</td>
</tr>
<tr>
<td>to go (lit. he went)</td>
<td>ذَهَبٌ</td>
<td>ذَهَابَةٌ</td>
</tr>
<tr>
<td>to go out (from)</td>
<td>خَرَجٌ (مَنْ)</td>
<td>خَرَاجَةٌ (مَنْ)</td>
</tr>
<tr>
<td>to kill</td>
<td>قَتَلٌ</td>
<td>قَتَالَةٌ</td>
</tr>
<tr>
<td>to find</td>
<td>وَجَدٌ</td>
<td>وَاجِدًا</td>
</tr>
</tbody>
</table>


before (prep. of time)  قبل qabla
after (prep. of time)  بعد ba ʿada
then  ثم thumma

Arabic, Arabian, عرب pl. عربی عربی، pl. عربی عربی, pl. عربی عربی, pl. عربی عربی, pI. عربی عربی, pI. عربی عربی, pI. عربی عربی

English, انگلیزی انگلیزی pl. انگلیزی انگلیزی, pl. انگلیزی انگلیزی, pl. انگلیزی انگلیزی

profitable, useful  نافع nāfiʿ ʿun
watchful, guarding  حارس hārisun
fast, swift  سری ʿun sarī ʿun

London  لندن Lundunu

LEXERCISE 9

1 - وجدوا كلاً كبارا في السوق، نسي. 2 - كتب البيت (2nd pers. masc. sing.) المریا حُرُفًا إنگلیزیة جِيلة. 3 - قتلت السيف قبل شهرين. 4 - خرجت سفن كِبيرة طويلة من السویس. 5 - الدروس العربية نافعة للطلاب. 6 - الكتب حيوان حارس. 7 - كان الطالب في القاهرة قبل شهر قليلة. 8 - ثم ذهبوا إلى دمشق. 9 - للموزير خادم سريع. 10 - أوقات الأمطار طويلة في
THE BROKEN PLURAL

India. 11 - خروج الطلاب من الدروس قبل ساعة. 12 - هـ سيوف صعب. 13 - وجد جبال جليلة بعيدة عن المدينة. 14 - هـ السف قاطع. 15 - لا، الكتاب نافع. 16 - لمحمد سيف قاطع. 17 - هو قلب صالح. 18 - هم الرجال الكبار ومن الأولاد الصغار. 19 - وصلت بثمان وثمانينا. 20 - خبرًا وبناء من الخدمة. 21 - عن رجال صعب.

TRANSCRIPTION


EXERCISE 10

1. The students went to the teachers’ houses. 2. They came out of the lessons two hours ago (lit. before two hours). 3. After a long time the new teachers arrived. 4. They (هي)
are swift rivers. 5. A few English boys arrived today in the large ship. 6. They are from many cities. 7. The king killed the minister with (ب) the sword, then went out to the mountain. 8. There is a watchful dog in Muhammad's house. 9. They found the Arab boy an hour ago (before one hour). 10. Hassan's books are easy. 11. The students attended the lessons yesterday. 12. Long months. 13. The cow has (ل) a big heart. 14. The time of the rains has gone. 15. The boys' Arabic letters are ugly. 16. There was a cutting sword in the tall man's hand. 17. They sought learning in Egypt. 18. Cairo and Damascus are great cities. 19. They (هم) are Arab cities. 20. The large new ships arrived in Alexandria from London two days ago.
CHAPTER SEVEN
(Al-bābu s-sābi'ū)

The Broken Plural (continued)

1. Further forms of the broken plural are:

   (f) ፊልaklı'u (diptote), e.g. በወንግራሱ, pl. of በወንግራሽ, a minister (political); አምራሱ, pl. of አምራሽ, a prince, commander; ለሱፈራሱ, pl. of ለሱፈራሽ, an ambassador.

   (g) ወፍልል氝 (diptote), e.g. ለስወወርሱ, pl. of ለስወወርሽ, a friend; ኢባህียว, pl. of ኢባህיียว, a relative እናብወ, pl. of እናብወ, a prophet; ለArguments, pl. of ለArguments, a relative ለጠኑያ氝, pl. of ለጠኑያሽ, ያሄነ, rich, rich man.

   The above two plural forms are common for nouns and adjectives of the form ይፋፋ, when they denote human beings.

   (h) ዓለለን, e.g. በፋፈፋ, pl. of በፋፈፋ, a district, country, town; ዓይይት, pl. of ዓይይት, a rod, sceptre, line (of railway track, modern usage). Care should be taken in identifying this form by checking that the final nūn is a letter of increase, not a radical. There must be three radical consonants before the ending እን, otherwise the nūn is likely to be a radical letter.
2. While it is difficult, and often impossible, to guess the broken plural of a triliteral (three radical) noun and vice-versa, the case is otherwise with quadriliteral (four consonant) nouns. Here the plural can frequently be deduced from the singular and vice-versa. The following forms are encountered:

(i) 
fa'ālilu (diptote), plural of fa'ālun, fa'ālilun, etc.
e.g. jawāhiru, pl. of jauharun, a jewel.

ťajāribu, pl. of tajribatun, an experiment, trial.

majālisu, pl. of majlisun, a council.

manāzilu, pl. of manzilun, a house, lodging, dwelling.

maktabun, an office; a school (obsolete meaning),
and
maktabatun, a library, a desk.

(though in the latter word, the sound feminine plural, maktabātun is also used.)

(j) 
fa'ālilu (diptote), e.g.
salāţinu, pl. of sulţānun, a sultan.
makātibu, pl. of maktūbun, a letter.
şandiqu, pl. of şundūqun, a chest, case, box.
fanajinu, pl. of finjānun, a cup.
manādilu, pl. of mandilu, a napkin, veil, towel (handkerchief in modern Arabic).

Note: The student must be able to distinguish which of these two plural forms is apt for each four-consonant word. This depends on a very simple rule. In almost every case, plural form (i) ġālīlu is used for nouns which have no long vowel in the singular, but merely short vowels after the first and third consonants. It does not matter what these short vowels are and there may be a feminine ending of ta' marbūta. On the other hand, where the singular has a long vowel after the third consonant in the singular, whether it be ā, ī or ū (see above examples), plural form (j) is usual.

(k) Certain nouns which would otherwise have form (j) take the plural ġālīlatun, e.g.

talāmidhatun, pl. of tilmidhun, a scholar;
(talāmidhu (j) also occurs).

This form is used for a small number of Arabicised foreign words, of which tilmidhun is one. Similarly ġustādhun (from the Persian), a teacher, professor, also a courtesy title, and it has the plural ġasātidhatun as well as ġasātidhu. Sometimes the singular does not have the long vowel after the third consonant, e.g.

asāqifatun, pl. of usqufun, a bishop, from the Greek episkopos.

şayā dilatun, pl. of şaidaliyyun, a chemist.

3. The following words deserve special notice:

ibnun, a son, plural bīn mīn bīnūn, banūna, banīna (sound masc. pl.) or abnūn, abnā'un.
Abnīna ibnatun or bintun, daughter, pl. bā'ta' banātun.
A New Arabic Grammar

אָח, 'akhun, brother, pl. 'ikhwān or 'ikhwātun.
אָחָוָן, 'akhwātun, sister, pl. 'akhwātun.
אָב, 'abun, father, pl. 'ābā'ūn.
אָמ, 'ummun, mother, pl. 'ummahātun, or אָמָת, 'ummātun (not commonly used).

When the word ابن ibnun, son, forms part of a proper name, and has a name before it as well as after it, the initial 'alif is not written; e.g. أَلْفَاسِمُ بْنُ سَلَّامُ 'Al-Fāsimu bnu Sallāmin, al-Qāsim son of Sallām. When, however, this man is merely referred to as “son of Sallam” it is written ابن سلام, Ibn Sallām (cf. ابن خلدون Ibn Khaldūn, etc.). This form is also used at the beginning of a line. The 'alif in ابن has hamzatu l-wasl.

VOCABULARY

near adj. قَرِيب qarībun
school مَدْرَسَة madrasatun, pl. madārisu
to take أَخْدَأ 'akhadha
to mention ذِكْر dhakara
to know عَرَف arafa
to إلى 'ilā
about, concerning عَن an
or أو 'au

Ṭanta (town in Egypt) طنطا Ṭanta

(Other words in the accompanying chapter.)
1. كان قضيباً في يد الملك قبل ساعة. 2 - ذكر السفير الأكبير الأخبار الطيبة عن السفينة. 3 - أُعدمًا خص الأغنياء موجودون في البيت مع أقرباء الأمير العربي. 4 - أخذت البيت جواهر حيلة من الوزير. 5 - محمد بن العرب. 6 - هم في مكتبة السلطان اليوم. 7 - حضروا المجلس في منزل الأمير. 8 - وُجدت كتابة كبيرة حيلة بسبب ذلك قديمة. 9 - القاهره والاسكندرية وطنطاب بلدان كبيرة في مصر. 1 - أخذ السفير فنجان شاي في مكتبة الوزير. 11 - وجد الرجل المكتوب على المكتبة الحديدة. 12 - بلغت الأخبار من الوزير أو من الملك. 13 - وصل التلاميذ إلى المدرسة. 14 - سادت التلاميذ نظيفة اليوم. 15 - تحاير الأساتذة نافعة. 16 - ابن السفير وأخذ الأمير صديقان. 17 - هل عرفت أم السلطان أخبار اليوم؟ 18 - لا، هي خرجت من المدينة قبل يومين. 19 - أنتم الأغنياء. 20 - ذكر كتب الأغنياء.

**TRANSCRIPTION**


EXERCISE 12

1. News about the experiments reached the council of ministers yesterday. 2. They are upright princes. 3. The new ambassador is the friend of (the) rich men. 4. He is near to (مَن) the town. 5. There were jewels in the old chests. 6. The king’s son mentioned the good news in the council today. 7. The clean cups are in the big boxes. 8. The professor took the king’s sons to (the) school. 9. The mothers of the pupils attended with the teachers. 10. They learned ( بلغتهم lit. “reached them”) the news about the sultan’s letters. 11. He is with Hassan’s friend in the office. 12. They are in the garden of Muhammad’s house. 13. They went to Cairo or Damascus two months ago. 14. She is the daughter of the king and the sister of the prince. 15. The relatives killed the ambassador and left the house. 16. She found old cups in the house. 17. They are old handkerchiefs. 18. He asked for tea in a clean cup. 19. The rich men are present. 20. Are you prophets?
CHAPTER EIGHT
(
أَلْبَابُ ٱلْمَنِّ
)

The Genitive
(
ِإِضَاحَةٌ
)

1. Declension of nouns has been dealt with in Chapter Four. The purpose of this chapter is to explain the genitive further. We have already mentioned that the noun with a following definite genitive or idāfa is ipso facto definite, and that a noun with idāfa always loses its nūnation.

2. In the dual, and the sound masculine plural, the final nūn and its vowel are omitted. Thus يَنُونُ (āni and aini) become َءَنَ (ā and ai); ُنُونُ (ūna and īna) become َءَنَ and َئِنَ (ū and i).

e.g.

بَيتَةٍ ٱلرَّجُلِ، the two houses of the man.

بَيتَةٍ مُعَامْمَادٍ، the two houses of Muhammad.

بَابَةٍ بِيْتِيِ ٱلرَّجُلِ، the two doors of the two houses of the man.

بَانُتَةٍ ٱلْوَازِرِ، the two daughters of the minister.

مَعَالِمُو ٱلْوَلِدِ، the teachers of the boy (the boy's teachers).

كَتَبَ لِمَعَالِمِي ٱلْمَدْرَسَةِ، he wrote to the teachers of the school.
3. Certain words, *when followed by a genitive*, have long vowels as their case endings, viz.:

<table>
<thead>
<tr>
<th>Case</th>
<th>Father</th>
<th>Father-in-</th>
<th>Brother</th>
<th>Mouth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>-ū</td>
<td>ḍū</td>
<td>-ū</td>
<td>āḥū</td>
</tr>
<tr>
<td></td>
<td>ḍū ʼabū</td>
<td>ḍū ʼhamū</td>
<td>ḍū āḥū</td>
<td>ḍū fū</td>
</tr>
<tr>
<td>Acc.</td>
<td>-ā</td>
<td>ḍū</td>
<td>-ā</td>
<td>ḍū akhā</td>
</tr>
<tr>
<td></td>
<td>ḍū ābā</td>
<td>ḍū ā ḍū āḥā</td>
<td>ḍū akhā</td>
<td>ḍū fā</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ī</td>
<td>ḍū</td>
<td>-ī</td>
<td>ḍū ʼakhib</td>
</tr>
<tr>
<td></td>
<td>ḍū ābī</td>
<td>ḍū ā ḍū ā ḍū āhami</td>
<td>ḍū ʼakhib</td>
<td>ḍū fi</td>
</tr>
</tbody>
</table>

Normal form ḍū abun ḍū ā ḍū ā ḍū ā hamun ḍū ā ḍū ā ḍū ā khun ḍū fi ḍū famun

The last named is particularly irregular.

To these should be added the word ḍū dhū (possessor, master, of) which is only used with a following genitive:

- **Nom.** dhū ḍū
- **Acc.** ʼādhā ḍū
- **Gen.** ʼādhī ḍū

**e.g.** ḍū ʼabū Muḥammadin, the father of Muhammad arrived.

qatalū ʼabā Muḥammadin, they killed Muhammad’s father.

katabat li ʼabī Muḥammadin, she wrote to Muhammad’s father.

kāna rajulun dhū målin kathirin fī qaṣri s-sūltānī, a rich man was in the sultan’s palace (a man, possessor of much wealth).

4. It is a rule of ʼiḏāfa that a noun cannot be separated from its following genitive. If, therefore, it is qualified by an adjective, the adjective must come after the genitive.
e.g. ساعة الرجل القديمة sabatu r-rajuli l-qadimatu, the man's old watch (clock).

بيت محمد الكبير biyt Muḥammadini l-kabīru, Muhammad's large house.

في بيت محمد الكبير fi biyt Muḥammadini l-kabīri, in Muhammad's large house.

It should be noted that here the adjective takes the definite article, because when a noun is qualified by a definite genitive it automatically becomes definite. بيت محمد كبير biyt Muḥammadin kabīrun could only mean "Muhammad's house is big". On the other hand the third sentence above is ambiguous, since it could mean "in old (big) Muhammad's house".

5. If the genitive refers to two nouns, it must follow the first, while the second takes the suffix of the personal pronoun (see Chapter Nine). بيت الوزير وبيتهما biyt l-wazīri wa bustānuhu, the minister's house and garden (literally "and his garden").

6. In the case of parts of the body of which there are two, the dual, not the plural, should be used, e.g.
عينا binti, not عيون 두 binti, the girl's (two) eyes.

7. Although the genitive is primarily for possession, it is also used partitively.

e.g. قطعة لحم qitatu laḥmin, a piece of meat or flesh.

فنجان قهوة finjānu qahwatin, a cup of coffee.

In addition, it may be used to denote the material of which something is composed:

e.g. كرسي خشبي kursiyu khashabin, a chair (made) of wood, a wooden chair.
In such cases, the ʿidāfa may be replaced by the preposition ʿmin, followed by a genitive. When this happens, of course, the noun, being indefinite, and having no ʿidāfa retains its nunation.

\[ \text{e.g. qat} ʿ\text{atun min la} ʿ\text{hmin} \text{ (or better, qat} ʿ\text{atun mina l-la} ʿ\text{hmi).} \]
\[ \text{kursi} ʿ\text{yun min khashabin (or al-khashabi).} \]

The optional (but more usual) use of the article in the above examples with ʿl-h and ʿl-shūb should be noted. When a noun is used in a general sense, not to denote a single unit, the article is more often than not employed.

8. The genitive often occurs after an adjective to define or limit its application; e.g.

\[ \text{Qalilu l-} \text{aqli, little of understanding, stupid.} \]
\[ \text{Kathiru l-mali, abundant of wealth, rich.} \]
\[ \text{Hasanu l-wajhi, handsome of face.} \]

9. Some nouns in Arabic are used with a following genitive noun to denote a quality which, in English, would normally be expressed simply by an adjective. These include:

\[ \text{Dhu (already mentioned), dual masc. Dwo dhaw} ʿ\text{a, plural dhawu, fem. sing. Dwo dha} ʿ\text{tu, dual dha} ʿ\text{ta, pl. dhawatu. } \]
\[ \text{Abu; ummu; ibnu; Sahibu.} \]

These words are, of course, un-nunated because of the following genitive, and they all mean, in a loose sort of sense, master of, endowed with, possessor of. They are not so common in modern Arabic.

\[ \text{* See also Appendix C, §3.} \]
e.g. 
ṣāhibu ʿilmīn, “master of learning”, learned. 
dhātu ḥaṣṣīn (fem.), “possessor of beauty”, beautiful.
Abū līsānaini, “father of two tongues”, dissembling.
Abū līsānaini, “father of two tongues”, dissembling.
Ibnū khamaṣīna sanatun, “son of 50 years”, 50 years old.

These expressions can nearly always be replaced by simple adjectives. For example, the adjective (fem.) ḥāmilatun could replace dhātu ḥusnīn. The indiscriminate use of the above compound expressions in modern Arabic would be considered an affected mannerism.

**VOCABULARY**

father ʿābun (ʿābu), pl. ʿābāʿun
father-in-law ḥamūn (hamū), pl. ʿaḥmāʿun
brother ʿakhūn (ʿakhū), pl. ʿikhwānun
mouth ʿafwāḥun
possessor of dhū
castle, palace qaṣrūn, pl. qaṣūrūn
a piece qiṭṭatun, pl. qiṭṭaṭun
meat  لحم
wood  خشب
mind, intellect, intelligence  عقل  عقول  عقل
wealth, property  مال  مالون  مالون  بمالون
face  وجه  وجه
friend, companion, master  صاحب  صاحب  صاحب
pl. "ašhaban
pl. "ašhaban
pl. "ašhaban
tongue  لسان  لسان
pl. "alsinatun
tribe  قبيلة  قبيلة
pl. "qabā'īlu
a morsel, bit  قمة  قمة
pl. "luqamun
iron  حديد
sheikh, old man, elder, tribal leader  شيخ  شيخ
pl. "shuyūkhun
room  حجرة  حجرة
pl. "hujratun, hujratun
kitchen  مطبخ  مطبخ
pl. "matbikhu
people, men  ناس
women  نساء
merchant  تاجر  تاجر
pl. "tājirun, tujjarun
THE GENITIVE

69

to fall, befall, happen

waqa' a

to place, put

wa'da' a

to carry, bear

jal hamala

to see

nazar a

to look at

nazar a 'ilâ

very (after adj.)

jidda'

(e.g. حسن جيداً, very good)

Iraq

Al-îrâqu

EXERCISE 13

1. - وقع ابن المعلم الصغير على الأرض. 2. - جمل الناجر

3. - الكتاب الجديدة وذهب للمدرسة. 4. - هو رجل ذو مال كبير وهو قليل العقل.

5. - هن طباخات في مطبخ الملك. 6. - وضعت الأم لقمة خم

7. - وقطعة خبز على النائدة. 8. - رأوا أبو محمد الكبير المال.

9. - وجد الأمير ولدوزير في حجرة صغيرة في القصر. 10. - عينا الأميرة

11. - خياطو دمشق طيّب. 12. - كان صندوق خشبي


15. - نظرا وجب صاحب البيت لم يذهب. 16. - هما قبيلتا العراق.

6. - معلم الأولاد ناس طيب. 16. - تكل الوزير ابن الملك أسي.
17 - هَيِّدَتْ فِي مَنْكَبِيرٍ ١٨ - نَظَّروا شَبَائِيْ (نَافِذَتِيْ) الْبَيْتِ مِنْ بِعِيدٍ ١٩ - أَلْسَأَتْ هُمْ الْطَلَّابَاتُ فِي يُوْتِيْلِ الْعَرَبِ ٢٠ - طَلَبَ المَعْلُومَ سَاعَىٰ وَلَدِينِ لِتَجْرِبَةٍ نَافِعَةٍ.

EXERCISE 14

1. There are many pieces of wood in the dirty garden of the Sheikh. 2. Two morsels of meat fell on the ground from the table. 3. The teachers of the big new school are good. 4. He is a man of wealth. 5. You are of small intelligence. 6. The Sheikhhs of Cairo are learned (lit. “masters of learning”). 7. The woman demanded bread of the merchant. 8. There is an iron chest in the man’s room. 9. He placed the Sultan’s two old books on the large table. 10. He found a man of learning from Damascus in the market. 11. News of the two sons of the minister arrived yesterday from the city. 12. The two men wrote to the merchant and asked for wood for the kitchen. 13. The cow’s tongue is long. 14. The boy saw Muhammad’s father’s face in the window of the house. 15. The master of the house arrived and killed the Sheikh’s two dogs. 16. The bread of the Cairo bakers is beautiful. 17. They are beautiful women. 18. Hassan’s teachers have arrived today. 19. The man wrote two long letters to the minister. 20. There were two useful experiments in the school today.
CHAPTER NINE
(الباب التاسع)

The Attached Pronouns

1. In addition to the detached pronouns (ضَمَّائرٌ مُنْفَصَّلةٌ) given in Chapters Two and Five, Arabic has also attached pronouns (ضَمَّائيِرٌ مُتَتَصَّلَةَ). They are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
</table>
| 1st Person Masc. and Fem. 
-î (as plural)    | -nā        |             |
| (نِî -ni when attached to a verb) |            |             |

2nd Person

| Masc.  | ٍ-ka     | كُمَّا -kum |
|        | -ku       |            |
| Fem.   | ٍ-ki      | كُنّا -kunna|

3rd Person

| Masc.       | ُ-hu (ِ-hi) | هُمُ -hum (هم him) |
|            | -humā       |                |
| Fem.       | ُ-hā        | هُنُ -hunna (هنَّ -hinna) |
|            | (ِ-himā)    |                |

2. They are used in the following ways:

(a) Attached to the verb as direct object:

- فَتَحَ ٱلْبَاب fataḥa l-bāba, he opened the door.
- فَتَحَهُ fataḥahu, he opened it.
- قَفَّلَتْ شَباَٰلاَكَ qafalat shubbākan (modern usage), she closed a window.
qafalathu, she closed it.

ḍarabūnī, they hit me.

(b) Attached to a preposition:
wašalū min Baghdāda (diptote), they arrived from Baghdad.
wašalū minhā, they arrived from it (i.e. from there).
qāla l-malīk lakum, the king said to you.

Note that the preposition ل li, to, changes its vowel to fatha (ل la) before the attached pronouns, except with the 1st person, ل لī, to me.

(c) Attached to a noun to indicate possession.
kitābī, my book.

(Note that the final vowel disappears with this particular suffix, consequently there is no distinction of case.)
min baitī, from my house.
baituhu, his house.

The attached pronoun is, in fact, a genitive of ʿidāfa, and therefore makes its noun definite. Thus, بيتُهُ baituhu tends to imply that he had only one house. If you wish to say "a house of his, one of his houses", you must use some such expression as بيتُ مِن يوتهُ baitun lahu (lit. a house to him), or بيتُ من يوتهُ baitun min buyūṭihi, a house from his houses.

(d) After the particles ِ إنْ ْinna, َأَنََ ْanna, etc. (See Chapter Eighteen).

3. The attached pronouns, ُهُu, ُهُمَا huma, ُهُمَُ hum, hunna, take the kasra in place of the damma (as shown in
the above table) when preceded by a kasra or ya', whether long vowel or diphthong. Students should realise that this change of vowel is purely euphonic and has no connection with declension.

e.g. ilaihi, to him, it. alaihi, on him, it; لكرسيه
li kursiyih, to his chair. fihimah, in them (dual); قال خادمه
qala li khadimihi, he said to his servant.

4. The suffixes *kum* and *hum* become *kumu* and *humu*, when followed by hamzatu l-wasl, or in poetry, where the metre demands an extra syllable.

وجدهم اليوم
wajadahumu l-yauma, he found them today.

5. The following anomalies occur with the first person singular suffix:

(a) the final nuna of من min, from, is doubled: مني, minni, from me.

(b) the pronoun becomes ى -ya, instead of ى -i, after an unvowelled ى -و .

e.g. إني ilayya, to me; دنياه dunyaya, my world.

6. As already stated, these pronouns form an *yidawa*, and when attached to a noun, they make it definite. For this reason, the final nuna of the sound masculine and the dual endings is removed.

---

muعِالِمُونَ معلَمُونَ عِالِمُونَ 
الصَّالِحْ 
مَنْ عِالِمُونَ 
ما مَنْ عِالِمُونَ 
منَ مَنْ عِالِمُونَ
ar-rijläni, the (two) feet.
rijläya țawilatäni, my (two) feet are long.
đarabů rįjlayya, they struck my (two) feet.

**Note:** "my teachers" (nom.) is مَلَمْمِيّ instead of مَلَمْمِيّ, the being replaced by ى which is then doubled.

7. When a pronoun is attached to the third person masculine plural of the perfect verb, the conventional and unpronounced final ُalif of the verb is removed.

e.g. ضرَبْوا əl- ٌعادُوا, they struck the enemy,
but ضرَبْوهُ ٌعادُو, they struck him.

8. Certain forms of the Perfect Verb have been given in Chapter Five. Here are the remaining forms, with فتح fataḥa, to open:

فتحت fataḥtu, I opened.
فتحت fataḥta, you (masc. sing., thou) opened.
فتحت fataḥti, you (fem. sing., thou) opened.
فتحنا fataḥnā, we opened (note this is the same ending as the attached pronoun).
فتحتم fataḥtum, you (masc. pl.) opened.
فتحتم fataḥtunna, you (fem. pl.) opened.
fتاحوا fataḥū, they (masc.) opened.
fتاحنا fataḥna, they (fem.) opened.

(For full tables see Chapter Twelve.)

**Note:** The practice in Classical Arabic verb tables is to begin with the 3rd person. This is followed in later chapters of this book.
9. Although Arabic has verbs meaning to possess, these are not usually used where in English the verb "to have" would be used. Instead, phrases introduced by the following prepositions are used: مع الماء, ل لى, and عندinda; e.g. لزائد (له) كتب كبيرة لزائد (لها) كتب كبرى. Zaid (or he) has many books.

The sentence literally means: to Zaid many books ("are" being understood). It is thus a nominal sentence, "many books" being the subject, and "to Zaid" the predicate. Therefore كتب كبرى kutubun kathiratun is in the nominative.

مع الأولاد جنبهم مع a l-auladi junaihani, the boys have two pounds (lit. "with the boys", etc.).

The preposition مع usually implies not merely possession, but having the thing possessed actually with one.

ع عند الشيخ عدد من المدامين inda sh-shaikhi adadun mina l-khadimina, the sheikh has a number of servants.

Although عند inda is used with the mere meaning of possession, and is particularly common with this implication in modern written and spoken Arabic, in Classical Arabic it frequently means "at or in the house of". Thus عند حسن indi Hasanun means "Hassan is (staying) at my house".

Note also its use for time and place, as:

ع عند الفجر inda l-fajri, at dawn, daybreak.

ع عند باب المدينة inda babi l-madinati, at the city gate.

VOCABULARY

here هنا hunâ
there هناك (هناك) hunâka (hunalika)
to open (trans.)

فَتَحَ 
fataḥa

to close (trans.)

قَفَلَ 
qafala

to strike, hit

ضَرَبَ 
daraba

to enter (with direct object or of)

دَخَلَ 
dakhala

to say

قَالَ 
qala

to ride

رَكِبَ 
rakiba

to leave, abandon

تَرَكَ 
taraka

enemy

عَدُوُّ (أَعْدَاءٍ) 
adūwun, pl. 'aḍā'un

world

ذَنَبُ (فِئَةٍ) 
dunyā (indeclinable)

pound, guinea

جَنَّةُ (جَنَّاتٍ) 
junaihun, pl. junaihātun

by, with, in possession of, at

عَنْدَ 
einda

between

بَيْنَ 
baina

paper

وَرَقُّ (أُرَاقٍ) 
waraqun, pl. 'auraqun

a piece of paper

وَرَقةٌ (أَفْلاَمٍ) 
waraqatun

pen

قُلَمٌ (أَفْلاَمٍ) 
qalamun, pl. 'aqlamūn

ink

حِبْرٌ 
hibrun

silver

فَضْلٌ 
fidḏatun

gold

ذَهَبٌ 
dhahabun

name

إِسْمُ (أَسْمَاءٍ) 
ismun, pl. 'asmatun

donkey

جِمَارُ (حِمَارٍ) 
himārun, pl. hamirun

horse

حِصَانُ (أَحْصَانَةٌ، حُصُنٍ) 
ḥisānun, pl. 'aḥsinatun, ḥuṣunun
slave

noon, midday

head

chest

shop

roof, ceiling

wall

motor-car

bicycle

minute (of time)

what?

why?

soldier

sad

in, at

by, with, in

Abu Bakr (pr. n. masc.)

Zaid (pr. n. masc.)

dirty

abdun, pl. aḥīdun
zuhrun
raʾsun, pl. ruʾūsun
sadrūn, pl. šudūrūn
dukkanūn, pl. dakahīnu
saqqūn, pl. suqūqūn
hāʾītun, pl. hītānūn
sayyāratun
arabatun
ajalatun
darrājatun
daqīqatun, pl. daqāʾiqū
mā, mādhā
limādhā
jundiyun, pl. jundūn, jūnādūn
ḥazinūn
fī
bi
Abū Bakrin
Zaidūn
wasikhūn
EXERCISE 15

1 - افتتحت الأبواب هناك؟ - نعم، فتحتها قبل ساعات، ثم فقانتها من جديد (afresh, again) قبل دقيقة. 2 - دخلت النساء ووجدن أولادهن. 4 - وجدنا كتب كثيرة جديدة في دكان أبي بكر. 6 - لماذا اسمك؟ اسمي حسن واسم أبي محمد. 7 - ركبت بنات المدرسة عجلاتها (دراجاتهن) من بيوتهن إلى السوق. 7 - وصل الملك من القصر بسيارته (비용ه). 8 - ركب الشيخ خيرهم وحصنهم. 9 - كتب الوالد مكتوبًا طويلاً بقلمه وجعلها على ورق أخيه. 11 - وجد جنود الملك ذهباً وفضّة في بيت الوزير وقلعوا عليه. 12 - وجدوني في عدوى وصدقي. 13 - لي جهات كثيرة في البيت. 13 - عني دمان وخادمة. 14 - ضربت رأسه أسي. 16 - لماذا تركت بيتك؟ حكّاته وسعّه. 19 - أتمنى حزنون. 17 - لماذا في صدرك؟ 18 - ضرب الأطفال الصغار سقف البيت بالخجي. 18 - الدنيا صعبة اليوم. 19 - كان زيد هذا أسي مع أبنائه. 20 - تقل أبصاك الدكاكين دكاكينهم عند الظهر.

EXERCISE 16

1. Your friend opened the windows and closed the door an hour ago (before an hour). 2. My teachers found me in the street with my father's horse. 3. He hit me on my head. 4. My car is very fast. 5. The room is small and its ceiling is old and dirty. 6. Why did you ride your bicycles to school today? 7. The news about (عن) you reached me yesterday.
8. The enemy is there at the gate of the city. 9. I have two pounds with me today, and he has a pound. 10. The mother is present here, and her many sons are at school (lit. in the school). 11. The schoolmistresses went out of the school and closed its doors. 12. Why have you ridden your donkeys from your homes to the city? 13. What have you written with (ب) your pen on the paper? 14. He said to the women: You arrived a moment ago (before a minute). 15. His head is big and his feet are small. 16. The wall and ceiling of the room are dirty. 17. The girls are in their father's shop in the market. 18. I entered her house and she struck me. 19. I left her in the street far (بعيدة) from her house. 20. There are many beautiful cities in Egypt. They have wide streets.
CHAPTER TEN

Demonstrative Pronouns

1. The Demonstrative Pronoun (اسم الإشارة) ismu-l-ikhāra) as normally used is as follows:

   This, these.               Masculine   Feminine
   Singular, all cases.        هَذَا هَذَى   هَذِهي
   Dual Nominative.            هَذَان هَذَان   هَذِيْن هَذِيْن
   Accusative and Genitive.    هَذَان هَذَان   هَذِيْن هَذِيْن

   Plural, all cases, masc. and fem. هَذُوْلَا هَذُوْلَا’ي

   It will be noted that the 'alif of the long ַا after the initial ُهَذ of all these forms is written as a short vertical stroke above the letter. In unpointed Arabic, this 'alif is not normally shown. It is incorrect to write an ordinary 'alif, thus هَذَا.

   There are really two elements in the above forms, the ُهَذ which is the basis, and the preceding َا, which reinforces it. Sometimes, though infrequently in modern written Arabic, the ُهَذ is omitted, and the following forms result:

   Masc.   Fem.
   Singular ُهَذَا ُهَذِي (or ُهَذِهي)
   Dual Nom. ُهَذَان ُهَذِيْن ُتَانِي
   Acc., Gen. ُهَذِيْن ُهَذِيْن ُتَانِي

   Plural all cases, masc. and fem. ُهَذُوْلَا ُهَذُوْلَا’ي

*Note: In the full form, هَذِهي sometimes occurs for هَذِهي.
2. That, those.

These are based on the forms already given with the addition of the suffix َلِّka, which implies distance, but without the preliminary ُهَا. In some examples ُلِّ is interpolated.

Masc.  
Singular َذَا َكَ َذَا َلِّka
or  
َذَا َلِّka (very rarely)
(more common) َلِّka

Fem.  
Dual Nom. َذَا َنِّka
Gen. and Acc. َذَا َكَ َلِّka

Plural, all cases, َأَلِّka masc. and fem.

(very rarely َأَلِّka or َأَلِّka)

3. If the demonstrative qualifies a simple noun, it precedes it and the noun takes the article, e.g. ُهَذَا ُكِتابُ هَذَا ُلِكَabu, this book.

But if the noun is defined by a following genitive or a pronominal suffix the demonstrative is placed after these, e.g. ُذَا ُنِسْنِكُ هَذَا ُلِكَabu َأَبِنُ َلِكَ هَذَا kitābkām hādhā, this book of yours. ُذَا and ُذَا have the meaning of “these” and “those” respectively when used with broken plurals of inanimate objects, e.g. ُهَذَا ُكِتابُ هَذَا ُلِكَabu, these books; َلِّka ُلِكَabu َأَلِّka ُلِكَabu ُلِكَabu, those days.

4. If the demonstrative is used pronominally and as subject of a nominal sentence, then:

(a) If the predicate is an indefinite noun, no copula is necessary, e.g. ُهَذَا ُكِتابُ hādhā kitābun, this is a book.
(b) If the predicate is defined by the article the 3rd pers. pron. is used as a copula to prevent the demonstrative from being taken adjectivally (as in 3), e.g. هذَا هوَ الولدُ hādhā huwa l-waladu, this is the boy.

(c) If the predicate is defined by a following genitive or a pronominal suffix, the demonstrative is put first and no copula is needed, e.g. هذَا كتابُكُمُ this is your book.

5. The Interrogative pronouns (اسمُ الاستفهامُ) ismu li-stifhām) are ِمَنَ man, who?; ِمَا mā, what? (sometimes مَدَا māḏā); ِأَيْ ayyun, fem. ِأَيْنَا ayyatun, which?; ِكمَ kam, how much? how many?

ِمَنَ is indeclinable (مُبِينٌ mabnī). The genitive relation is expressed by placing it after a noun, e.g. كِتابُ مَنَ kitābu man, whose book?

ِمَا is also indeclinable. After some prepositions it is sometimes written ُمَ لَمَ lima, for what? why? (for لَمَا lāma or لِمَا lima).

ِأَيْ ayyun, fem. ِأَيْنَا ayyatun, which man? ِأَيْنَبَنتَ ayyatu bintin, which girl?

ِكُمَ takes the following noun in the accusative singular, e.g. ِكُمَ وَلَدَا kam waladan, how many boys?

VOCAUBULARY

a person, individual (شَخْصْ) person, individual pl.* شَخْصُ shakhsun,
pl. *شَخْصُونَ ashkhāsun

shade (ظُلْم) zillun

famous (مُشْهُور) mashhūrun

not (with perfect of verb) (لا) mā
to return (intrans.)  رَجَعْ عَائِض
until, up to (with genitive)  حَتَّى
reason, cause  سَبْبُ (سُبُبُ)
pl.  'aṣbābun
pl.  'aṣbābun
calamity, great misfortune  مُسَبَّبَةٌ (مُصَابَبٌ)
pl.  مُصَابَبَتُونَ,  مَعَشِّبَةٌ
pl.  مَعَشِّبَةٌ
neglect, carelessness  غَفَّلَةٌ
woman  عَائِضَةٌ
pl.  عَائِضَاتُ
to study  دَرَسٌ
adventure  زِرَاعَةٌ
mosque  جَانِبٌ (جَانِبُ)
pl.  جَانِبَاتٍ
pl.  جَانِبَاتٍ
university  جَانِبَةٌ (جَانِبَةٌ)
pl.  جَانِبَاتٍ
pl.  جَانِبَاتٍ
each, all, everybody,  كُلٌ
pl.  رَجُلٌ
e.g. every man
the East  أَنْتَشْرُ
the West  الغَرْبُ
inhabitant  سَكَانٌ (سَكَانُ)
pl.  سَكَانٌ
pl.  سَكَانٌ
village  قَرَىٰ (قَرِّ)
pl.  قَرَىٰ
pl.  قَرَىٰ
dirty  وَسِيْخٌ
wasikhun
فاً - وصل هذا الكتاب同志.au حتى الساعة. 3 - هذا كتاب صعب. 3 - دخل المسلم وقال لتميم عن التلميذ: كتبك هذه وساحة جيدة. 4 - وجدت هذين البنين في تلك الدار. 0 - أحضرتم ذلك المجلس أسي؟ 6 - هؤلاء الأشخاص قتلوا أولاد الصفار 7 - تلك الشجرة ذات ظل. 8 - أولئك الرجال ذو علم. 9 - خرج ذلك الرجل المشهور من المدينة وما رجع حتى اليوم. 1 - عرف الناس سبب هذه المصيبة قبلوا أبويهم. 11 - سبب يعتديكم هذه من سبب غفلتكم. 13 - هذه المرأة من؟ هي من الغاليات. 15 - ترك المعلمون كم ولدا في المدرسة بعد الدروس؟ 14 - آية أسرة موجودة في ذلك الدكان؟ 9 - من ركب حمصي وما قفل الباب؟ 16 - درس الزراعة في جامعه القاهرة. 18 - هذا البنام مشهور في الشرق والغرب. 9 - طلب سكان هذه القرية يئستها جديدا. ومدرسة كبيرة. 20 - لماذا لا تتم حاضرون وهم غائبون؟

EXERCISE 17
EXERCISE 18

1. Did you know that famous man? No, I knew his elder (big) brother. 2. This is a good man, and that (fem.) is a bad woman. 3. This tree has good shade. 4. These Arabs are nice persons. 5. Those men have not arrived so far (until the hour). 6. This woman returned from Cairo yesterday. 7. Which man did you find in that room? 8. Which woman killed the minister’s father? 9. How many persons attended that meeting of the council yesterday? 10. What did you demand of your students in the university? 11. This is the great (big) mosque of the city. 12. I found these books in Muhammad’s shop in the little market. 13. This is a great calamity to the inhabitants of my village. 14. All this has two reasons, the sword of the foe and the neglect of the prince. 15. Whose son is Hassan? He is the minister’s son. 16. These two men are friends, and those two are enemies. 17. That daughter of the sheikh is beautiful of face. 18. The two men mounted (rode) their horses and left (went out of) the city. 19. This is a new English car. 20. We have studied agriculture from these two new books.
CHAPTER ELEVEN
(الباب الحادي عشر)

Adjectives

1. Some of the commonest forms of adjectives (اسم صفة ism šifa) are given below. Of these, the first is the active participle; the rest are forms which give the meaning of the active participle, with, at any rate originally, some intensification in meaning. They are derived from what might be termed 'stative' verbs, that is, verbs which denote a state or condition rather than an act. They are not normally derived from transitive verbs.

(a) فاعلُ faʿilun (properly the active participle) e.g. صادقُ šādiqun, upright; عادِلُ ādilun, just; جاهلُ jāhilun, ignorant.

(b) فاعلُ faʿilun, e.g. سعيدُ saʿīdun, happy; كبيرُ kabirun, great; كثيرُ kathirun, much, many.

(c) فعالُ faʿjualun denoting intensity, e.g. جاهلُ jāhilun, very ignorant; كسلُ kasūlun, very lazy.

(d) فعالُ faʿjualun (without nunation), e.g. غبَّانُ ghād-bānu, angry.

2. Another intensive form of the active participle is فعالُ faʿjualun; but these words are nouns rather than adjectives. They are used to denote occupations, e.g.

خبازُ khabbāzun, baker; خياطُ khayyāṭun, tailor.
ADJECTIVES

ṭabbākhun, cook.  جَازَرُ butcher.

baqqālun, greengrocer.

Unlike the adjectives mentioned in paragraph 1, nouns of this form are usually derived from transitive, not stative, verbs. They form the sound masculine plural, e.g. ṭabbākhūna, cooks. They add tā marbūta to form the feminine, and also take the sound feminine plural, e.g. khayyāṭun, pl. khayyāṭātun, tailoress, needlewoman.

3. Another common form of adjective expressing the meaning of the active participles of stative verbs is that used for colours or defects. They have the masculine singular in ʿafālu, and the feminine singular in faʿlāʾu (both diptotes). The plural, ʿafālun, is a triptote, and is used for both genders.

Here are typical examples.

<table>
<thead>
<tr>
<th>Sing. Masc.</th>
<th>Fem.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿaswādū, black</td>
<td>ʿaswādū</td>
<td>ʿaswādū</td>
</tr>
<tr>
<td>ʿayyāṣū, white</td>
<td>ʿayyāṣū</td>
<td>ʿayyāṣū</td>
</tr>
<tr>
<td>ʿaḥmāru, red</td>
<td>ʿaḥmāru</td>
<td>ʿaḥmāru</td>
</tr>
<tr>
<td>ʿaẓrāqū, blue</td>
<td>ʿaẓrāqū</td>
<td>ʿaẓrāqū</td>
</tr>
<tr>
<td>ʿakhḍāru, green</td>
<td>ʿakhḍāru</td>
<td>ʿakhḍāru</td>
</tr>
<tr>
<td>ʿaṣfārū, yellow</td>
<td>ʿaṣfārū</td>
<td>ʿaṣfārū</td>
</tr>
<tr>
<td>ʿaṭrāṣhū, deaf</td>
<td>ʿaṭrāṣhū</td>
<td>ʿaṭrāṣhū</td>
</tr>
<tr>
<td>ʿakhrāsū, dumb</td>
<td>ʿakhrāsū</td>
<td>ʿakhrāsū</td>
</tr>
<tr>
<td>ʿaʿmā, blind</td>
<td>ʿaʿmā</td>
<td>ʿaʿmā</td>
</tr>
<tr>
<td>ʿaʿraju, lame</td>
<td>ʿaʿraju</td>
<td>ʿaʿraju</td>
</tr>
</tbody>
</table>
Note: The fem. of the dual changes hamza into e.g. ﻟﻮد ﺤوﺎئ ﺤود، and the wāw in ﺹﻮب and the wāw in ﺹﻮب.
5. If the root has a doubled consonant, as جَدِيدٌ jadidun, new, the superlative form is أَجَدُ ajaddu, instead of أَجَدُّ ajadu. From قَلِيلٌ qailun, little, few, comes أَقلُ aqallu, less, fewer (instead of aqlalu) and so on.

6. The Arabic preposition for "than" in such English phrases as "smaller than" is مِنَ min (from), e.g. أَصِغرُ مِنَ 'asgharu min.

   e.g. حَسَنُ أَصِغرُ مِنَ أَختِهِ Hasanun 'asgharu min 'ukhtihī, Hasan is smaller (younger) than his sister.
   هي أَكبرُ مِنْهَا hiya 'akbaru minhu, she is bigger than him.
   التَّلَامِدَةُ أَجِدَلَ مِنْ إِخْوَانِهِمْ في مَدَرَسَةِ الْقَاهِرَةِ at-talamidhatu ajhalu min ikhwānimih fi madrasati l-Qāhirati, the pupils are more ignorant than their brethren (fellow) in the Cairo school.
   Note the use of the plural of أَخَّ اخْakhun here.
   المُعْلِمَاتُ أَجِدَ مِنْ المَعْلِمِيْنَ al-mu`allimāt ajaddu mina l-mu`allimin, the schoolmistresses are newer than the schoolmasters.

7. In the Superlative, the Arabs prefer to use the Elative as a noun, followed by a genitive, rather than as an adjective;

   e.g. هو أَكْبَرُ رَجُلٍ فِي الْمَدِينَةِ huwa 'akbaru rajulin fi l-madinati, he is the greatest man in the city,

   instead of

   هوُ الرَجُلُ الأَكْبَرُ فِي الْمَدِينَةِ huwa ar-rajulu l-'akbaru fi l-madinati,

   though the latter is permissible.*

* See Appendix C, §4 (a).
In this case, there is no need to put the Elative in the feminine or plural, e.g.

هي أَمِير زوجة هي ašbaru zaujatin, she is the most patient wife.

النساء أَمِير سكَان an-nisāʾu ašbaru sukkānin, the women are the most patient inhabitants.

8. The substantives خير hair, good, and شر sharrun, evil, are used as Elatives with the meanings “better” and “worse”, e.g. هو خير مِنكُ huwa khairun minka, he is better than you.

VOCABULARY

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>colour</td>
<td>لون (pl. ألوان) launun, pl. alwānun</td>
</tr>
<tr>
<td>hair</td>
<td>شعر (pl. أصول) sharrun</td>
</tr>
<tr>
<td>yesterday</td>
<td>البَارِحُ al-barihā</td>
</tr>
<tr>
<td>origin</td>
<td>أصل (pl. أصول) ašlun, pl. usülun</td>
</tr>
<tr>
<td>boundary, limit</td>
<td>حد (pl. حدود) haddun, pl. ḥudūdun</td>
</tr>
<tr>
<td>a beggar</td>
<td>سَائِلُ sā'ilun</td>
</tr>
<tr>
<td>North</td>
<td>شَمَالُ shimalun</td>
</tr>
<tr>
<td>South</td>
<td>جَنُوبُ janūbun</td>
</tr>
<tr>
<td>army</td>
<td>جُيُوشُ jašhun, pl. juyūshun</td>
</tr>
<tr>
<td>pleasant</td>
<td>لطيف (pl. لطيفة، لطائف) laṭifun, pl. luṭafā'u, liṭāfun</td>
</tr>
<tr>
<td>to stop, stand up</td>
<td>وَقَفَ waqafa</td>
</tr>
</tbody>
</table>
ADJECTIVES

history, date تاريخٍ (تاریخ) pl. تاریخون, pl. تواریخ

better, best احسنَ ahsanu

Syria (Damascus) الشام, ال‌شامٍ ash-sha'mu, ash-shamu

camel جملٍ (جمال) jamalun, pl. jimalun

desert صحراءٍ (صحراء) sahrah'u, pl. saharâra

EXERCISE 19

ا - هذه البيت الجميلة وصلت من بنداد قبل شهر قليلاً. هي أغلى

بنت في تلك المدينة المشهورة. 2 - لونها أجمل. 3 - كان

العبد الأسود في الحيرة الزرقاء. 4 - قال المعلم لتلامذته: لماذا

كنت دومًا بالحبر الأخضر؟ 5 - في قرى الشرق وجدت نساء

طرشًا وجمالًا خرسًا! 6 - هذا السائل أغلى وأعجج وهو أصغر

اللون. 7 - الملك أعاد، فالسكان أعدد من آبائهم. 8 - هي أكبر

معيبة في تاريخ العالم حتى اليوم. 9 - الأب الصغير أغلى من الأب

الفضبان. 10 - خرج التلميذ التعبان من الدسَر وهو أجمل ولد في

المدرسة. 11 - ترك المعلم الجديد الولد الكسول في المدرسة بعد

الدرس. 12 - دخل جيش الأمير المدينة من الشمال خجول

الملك من الجنوب، وتركوا السكان لسويق الأذاعات. 13 - نظر الرجل

أجل بنت في أطول شارع في المدينة، وقفًا. 14 - شعر

هذا الرجل الأسود أجمل من شعرك الأبيض. 15 - هذا الطريق
EXERCISE 20

1. He is worse than his father, and his grandfather is the worst man in the village. 2. My mother’s eyes are blue, and mine (my eyes) are green. 3. The Red Sea is the boundary of Arabia in the West and the South. 4. I have found a book better than that in the city library. 5. My house is more spacious (wider) than yours (your house): it is the most spacious house in Baghdad. 6. The deaf (plural) stood up in the meeting, and said: “We are happier than you (plural)”. 7. This boy is very ignorant, and that [one] is very lazy. Their teacher is angry with (من) them. 8. The blind hump-backed beggar demanded food of (من) the women. 9. He arrived from the far (most distant) South yesterday and entered Damascus. 10. I rode my brown (red) horse, and the sheikh rode a white camel. 11. The army of Egypt halted (stopped) in the North of the deserts of Arabia. 12. Men are stronger than women. 13. Hassan has the longest hair of the students. 14. My father hit the biggest boy and left the two smaller [ones]. 15. The students studied the easiest of the books about the origin of (the) animals, in the university. 16. Who closed the newest window in the house? 17. He opened the door, entered the room, and took
(use ْدَهَبَ بِ) the newest plate and the best spoon from the table. 18. This milk is older than that. 19. The two tallest soldiers returned, and mounted the biggest horses. 20. These two ignoramuses have asked for the best books in the book-shop (lit. shop of the books).
CHAPTER TWELVE

(اَلْبَابُ الْثَانِي عَشَرُ)

The Verb

(الْفِعْلُ fi′)

1. Arabic verbs are mostly triliteral, that is, they are based on roots of three consonants. Thus, the basic meaning of writing is given by the three consonants k-t-b. The basic meaning of killing is expressed by the consonants q-t-l. As has been stated, the simplest form of a verb is the third person masculine singular of the Perfect. For example, كَتَبَ kataba means, he wrote, he has written, and قَتَلَ qatala means, he killed. In an Arabic dictionary, all words derived from triliteral roots are entered under this part of the verb. Thus, مَكْتَبٌ maktabun, meaning an office, or the place where one writes, is derived from كَتَبَ kataba, and will be found in the dictionary under this root. There are also derived verb forms, in which additions to the triliteral root give different shades of meaning; these will be dealt with from Chapter Nineteen onwards.

2. In the simple triliteral verb, the first and third root consonants (or radicals) are voweled with fatha; but the second radical may be voweled with fatha, kasra, or damma.

   e.g. كَتَبَ fataha, to open, conquer (literally, he opened, he has opened).

   حَزِينَةُ hazina, to be sad (literally, he was or became sad).

   كَبُرَ kabura, he was, or became, big or old.

Verbs having kasra or damma generally denote a state, or the entering of a state: to be or become the basic meaning.
Kasra frequently denotes a temporary state, damma a more permanent one. But this can only be taken as a general guide.

3. Some verbs, though often classed as triliteral, have the same letter as the second and third radical. In this case, the second radical has shadda, and the verb has the appearance of being biliteral.

   e.g. ُّّ مَّ رَّ مَّ رَّ مَّ رَّ مَّ رَّ مَّ رَّ مَّ رَّ مَّ رَّ مَّ رَّ مَّ رَّ مَّ رَّ مَّ رَّ مَّ رَّ مَّ رَّ MARRA, for ُّّ مَّ رَّ مَّ RARRA, to pass (by, ب bi),
   جَّ رَّ جَّ رَّ جَّ رَّ جَّ RARRA, to drag, draw.
   حَّ جَّ حَّ جَّ حَّ حَّ حَّ حَّ حَّ حَّ HAJJAJA, for ُّّ حَّ حَّ حَّ HAJJAJA, to make the pilgrimage.
   فَّ كَّ فَّ كَّ فَّ كَّ فَّ كَّ FAKKA, for ُّّ فَّ كَّ FAKAKA, to loosen.

Note: Arab grammarians and lexicographers differed in their attitude to these roots, which Europeans call “doubled”. Some considered them biliteral, others triliteral. Their place in dictionaries therefore varies. For example, ُّّ مَّ RARRA may be placed before all other roots beginning with م and ز or, it may occur among them, after م. Moreover, doubled verbs will be dealt with in Chapter Twenty-four.

4. By reason of the presence of one of the semi-vowels among the three radicals, some roots may appear to be biliteral, e.g. ُّّ قَّ لَا, to say (he said); ُّّ رَّ ثَ رَّ RAMA, to throw, he threw. But these are in reality triliteral, and will be explained among the irregular verbs in Chapters Twenty-seven to Twenty-nine.

5. There is a comparatively small number of quadriliteral verbs, with four radicals. Very few occur among the 5,000 commonest words in the language. They will be discussed in Chapter Thirty-one. An example is ُّّ دَ حِ رَ جَ داَ حِ رَ جَ داَ حِ RAGHAJA to roll (transitive). These also may have derived forms.

TENSES

6. Arabic, in common with other Semitic languages, is deficient in tenses, and this does make for ease in learning. Moreover, the tenses do not have accurate time-significances as
in Indo-European languages. There are two main tenses, the Perfect الماضي al-māḏī, denoting actions completed at the time to which reference is being made; and the Imperfect المضارع al-muḍāri, for incompleted actions. There is also an Imperative الأمر al-'amr, which may be considered a modification of the Imperfect.

7. The Perfect Stem is obtained by cutting off the last vowel of the 3rd singular masculine perfect, and the perfect is declined by adding to this stem the following endings:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>١َا</td>
<td>١َا</td>
</tr>
<tr>
<td>3. fem.</td>
<td>١ً٢ً٢٢ً</td>
<td>١ً٢ً٢٢ً</td>
</tr>
<tr>
<td>3. masc.</td>
<td>١ً٢ً٢٢ً</td>
<td>١ً٢ً٢٢ً</td>
</tr>
<tr>
<td>2. masc.</td>
<td>١ً٢ً٢٢ً</td>
<td>١ً٢ً٢٢ً</td>
</tr>
<tr>
<td>2. fem.</td>
<td>١ً٢ً٢٢ً</td>
<td>١ً٢ً٢٢ً</td>
</tr>
<tr>
<td>1. m.&amp;f.</td>
<td>١ً٢ً٢٢ً</td>
<td>١ً٢ً٢٢ً</td>
</tr>
</tbody>
</table>

E.g.

Sing. 3. masc. كَتَبَ kataba he has written, (or he wrote).

" 3. fem. كَتَبَت katabat, she has written.

" 2. masc. كَتَبَت katabta, you (man) have written.

" 2. fem. كَتَبَت katabti, you (woman) have written.

" 1. masc. & fem. كَتَبَت katabtu, I have written.

Dual 3. masc. كَتَبَ katabā, they two (men) have written.

" 3. fem. كَتَبَت katabatā, they two (women) have written.
Dual 2. masc. & fem. كتبتما, you two have written.

Plural 3. masc. كتبوا, they (men) have written.

3. fem. كتبن, they (women) have written.

2. masc. كتبتم, you (men) have written.

2. fem. كتبن, you (women) have written.

1. masc. & fem. كتبنا, we have written.

In the same way from verbs of the forms فعل عila and فعل عula we have: شرب شربت, he drank, شربت شربت, she drank, etc.: from كرم كرمت, he was noble, كرمت كرمت, karumtu, I was noble, etc.

**AGREEMENT OF THE VERB WITH ITS SUBJECT**

8. The normal order in an Arabic **verbal sentence** is **Verb – Subject – Direct Object – Adverbial and other matter.** Even if the subject is not mentioned separately, it is already implicit in the verb as a pronoun. For example, we may say وصل زيد wasala Zaidun, Zaid arrived. Here Zaid is the subject. But if we merely say وصل, this is still a complete sentence, meaning “he arrived”. The final fatḥa of the verb is really a pronominal suffix meaning “he”.

e.g. ضرب الاب ولد حالاً ّdaraba l-’abu waladahu ḥalan.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Subj.</th>
<th>Obj.</th>
<th>Adverbial</th>
</tr>
</thead>
<tbody>
<tr>
<td>The father beat his son at once.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
When the verb in the 3rd person comes before the subject it is always in the singular.

*e.g.* 

كَتَبَ الْمَلِكٌ 

كتَبَ الْمَلِكَانِ 

كتَبَ الْمَلِكَانُونَ 

Kataba l-mu'allimu, the teacher wrote.

Kataba l-mu'allimāni, the two teachers wrote.

Kataba l-mu'allimūna, the teachers wrote.

The verb preceding its subject, however, will agree with it in gender.

كَبْرَتْ الْبَنَاتُ 

Kaburati l-banāt, the girls grew.

كَبْرَتْ الْبَنَاتِ 

Kaburati l-bintāni, the (two) girls grew.

Note: the kasra added to “kaburat” is due to the hamzatu l-waṣl which follows.

For this purpose, broken plurals are considered to be feminine, unless they refer to male human beings.

*e.g.* 

ظَهَرَتْ النَّجَومُ 

(pl. of مَجَمَّعُ najmun.)

But

ظَهَرَ الرِّجَالُ 

Zahara r-rijālu, the men appeared.

However, in Classical Arabic, a feminine verb will often be found with a broken plural, even referring to male human beings, ظَهَرَتْ الرِّجَالُ زَاهِرَةٌ r-rijālu. The student is not recommended to imitate this which is unusual in modern Arabic, even in literature.

Note that it is the actual gender which counts, not the form of the word. Thus خَلِيَّةٌ Khalifatun, Caliph, is masculine, though it has a feminine ending.
qatala l-khalisatu l-wazira
(Not qatalat).

Similarly, سَنَةُ sinūna, one plural of سَنَةَ sanatun, year, though in the form of the sound masculine plural, would count as a broken plural and take the feminine singular verb.

When the verb follows the subject it agrees with it in number and gender (the rule of the broken plural given above, however, still applies).

e.g. al-‘aulādu fatāḥū l-bāba, the boys opened the door.

al-banātu dakhālna, the girls entered.

When the sentence begins with a verb it is known as a verbal sentence (جملة فعلية), e.g. خرج الولدُ kharaja l-waladu, the boy went out. A sentence introduced by the subject is called a nominal sentence (جملة اسمية) whether or not the subject is followed by a verb,

e.g. al-waladu sāghirun, the boy is small.

الولدُ خرج al-waladu kharaja, the boy went out.

9. Since, as we have already noted, the normal sentence order in Arabic is for the verb (in the singular) to come first, the question of when the 3rd person plural verb is used arises. There are three situations in which it is required:

(a) The subject may not be mentioned by name, e.g.

ذَهَبُوا dhāhabū, they went, have gone.

(b) The subject may be placed first for stress or emphasis,
e.g. لَمْما وَصَلَتْ الْبَنَاتُ الْأَوْلَادُ خَرَجُوا lamma wasalati l-banātu
l-aulādu kharajū, when the girls arrived, the boys went out.

Here the juxtaposition of البات and الولد gives stress to the latter.

(c) The subject may already have been mentioned in the preceding sentence,

e.g. وصلت البنات وجلسن في القصر waṣalati l-banātu wa jalasna fī l-faṣli, the girls arrived and sat down in the class(room).

10. The Perfect may be translated by the Historic Past or the Past Perfect, e.g. وصل waṣala, “he arrived” (at some time in the past) or he has arrived (in the recent past). When translating, the student will often only have the context and common-sense to guide him. However, the particle قد qad is sometimes placed before the Perfect verb. It is a confirmatory particle, which may make the verb definitely Past Perfect,

e.g. قد وصل qad waṣala, he has arrived (not “he arrived”).

However, this particle may also make the verb Pluperfect, so that the verb given might also mean “he had arrived”, according to the context.

**Vocabulary**

to understand فهم

to rise (of the sun); ascend to set (of the sun) طلع غروب

to go out

to intend, to travel towards 목적

speech

a traveller, tourist

to descend, alight, stay (at a place)

moon

water
THE VERB

**wine**

**courtyard, enclosure**

**day, daytime**

**hunt, hunting**

**to accept, receive**

**guest**

**to break**

**glass (drinking), tumbler**

**to send**

**peasant, cultivator**

**governor, ruler**

**to be distant (from)**

**towards, in the direction of, about**

**a half**

**rich**

**to rejoice**

**a youth**

**food**

**to sit**

**to appear**

**to drink**

**night, night time**

**a (single) night**

**subject (matter)**

EXERCISE 21

1. أكتب الكتوب؟ 2. لا ما كتب الكتوب. 3. هل فهمت قولنا. 4. نعم فهمنا فولكم. 5. طلعت الشمس. 6. غرب الشمس. 7. قصد الشام السائح وعادته ودخلت المدينة. 8. خرجنا من باب المدينة. 9. طلع الرجال الحبل ونزلوا. 10. هل شربتم الماء؟ 11. لا ما شربنا الماء شربتم الماء. 12. أكرمتكم كتابة الله. 13. بعثت هولا
أَلْفَاحِنَ إِلَى يَبِيْتِ الْخَاكِمِ. ۱۰ - رَجَعَت إِلَى يَبِيْتِ أُبُكَ. ۱۱ - بَعَدَتَ الْزَّرْقَةُ نَصِفَ ۱۷ - قَصَدتُ (تَقْصِدُ) هَذِهِ الْقَرْنِ. وَوَجَدَتِ (تَجَدُّ) أَنْ شَاهِبَا مِنْ الْأَجْيَامِ. ۱۸ - فَحَلَّ لَهُ صَاحِبُ الْدَّارِ بَابُ الْحُوَشِ. ۹ - خَرَجَتُ فِي هَذَا الْمَهْدَارِ إِلَى الصَّبِيدِ. ۲ - قُلُوا الْشَّيْخُ عِنْدَهُمْ هَذِهِ اللَّيْلَةِ. ۱۷ - فَرَحَ الصَّبِيدُ وَطَلِبَ مِنْ الرَّجُلِ الْطَّعَامِ.

**EXERCISE 22**

1. Have you written your letters to your friends today? 2. Yes, we have written them (كتَبْناها) and put them on that big table. 3. The beggar sought food from me. 4. The maid opened the door of the house, and they entered. 5. Have you been out hunting (تَرْجَح) today? No, I did not go out hunting, I went to the city, to the market. 6. The sun has set, and the moon has risen. 7. Muhammad and his son went into the city, and came out of it (عَرَجَ) an hour later (لِيْت., *after an hour*). 8. He struck me two minutes ago (لِيت. before two minutes). 9. The men sat down and drank tea with the sheikh. 10. We returned from the hunt with the minister, then attended the council meeting. 11. They drank (الْبَيْعُ) coffee with the women. 12. I received the guests at my house (*عَتِّدُ) and my wife received the female guests. 13. I stayed (تَنَزَّلَ) with (عَتِّدُ) Hassan and his brother Muhammad. 14. Have you understood what I said (لِيت. my speech)? 15. He said this an hour ago, and you knew it from his books. 16. Why have you (fem. sing.) closed the door and opened the window? 17. The wind is from the North today. 18. You studied this subject months ago (لِيت. before months). 19. They mounted their horses and made for Damascus, and arrived there two days later. 20. The girls went to (الْبَيْعُ) the school, and asked for the new books.
CHAPTER THIRTEEN
(أَلْبَابُ الْثَّامِنَةِ عَشْرُ)

The Verb with Pronominal Object
The Verb “To Be”

1. The use of the attached pronouns as direct object to the verb has been illustrated in Chapter Nine. Here it should again be stressed that, for the first person singular pronoun, the form نَيُ -ni is used, not يُ -y.
   e.g. ضَرَبَني darabani, he struck me.

2. In the third person masculine plural verb, such as وَجَدُوا wajadū, they found, from وَجَدَ wajada, the final 'alif is omitted when a pronoun is attached.
   e.g. وَجَدُوهُ wajadūhu, they found him (it).

3. In the second person masculine plural, such as وَجَدَتُمُ wajadtum, you found, a wāw is added to the verb before the pronoun, e.g. وَجَدَتْكُوْها wajadtumūhā, you found her (it), them (with broken plural non-human objects)
   وَجَدْنِئِنِ wajadīnī, you have found me.

4. Some verbs in Arabic are doubly transitive, and take two direct objects where we would expect one direct and one indirect object. These will be dealt with in greater detail in Chapter 45, 3(a), and they include verbs of giving, seeing and thinking, e.g. حَسَبَتْهُ جَاهِلًا ġasibtuhu jāhilan:
   I considered him ignorant.

5. The verb “to be” كَاهُن kāna (lit. he was) is a weak (مُعَتَّل) verb, and will be treated in full in Chapter
Twenty-eight, where it is included among the hollow verbs. As it is used so often, however, its Perfect is given here.

Sing. 3. masc.  كَانَ kāna, he was.
   3. fem.  كَانَتَ kānat, she was.
   2. masc.  كُنَتَ kuntä, you (m.) were.
   2. fem.  كُنَتَ kunti, you (f.) were.
   1. masc. & fem.  كُنْتُ kuntu, I was.

Dual 3. masc.  كَانَا kāna, they two (m.) were.
   3. fem.  كَانَتَا kānatä, they two (f.) were.
   2. masc. & fem.  كُنْتَما kuntumä, you two were.

Plur. 3. masc.  كُنُوا kūnū, they (m.) were.
   3. fem.  كُنْنَ kunna, they (f.) were.
   2. masc.  كُنْتُمَ kuntum, you (m.) were.
   2. fem.  كُنْتَنَ kuntunna, you (f.) were.
   1. masc. & fem.  كَنَا kūnä, we were.

6. The Perfect كَانَ is used with the Perfect of another verb to express the Pluperfect, the subject being normally placed between the two verbs.

   e.g. كَانَ زَيْدَ كَتَبَ kāna Zaidun kataba, Zaid had written.

Note that, where the subject is plural, referring to human beings, كَانَ will be in the singular, according to the rule of the preceding verb: but the second verb, its subject having been mentioned already, must agree with it in number.

   e.g. كَانَ الْرَجَالَ شَربُوا kāna r-rijālu sharibū, the men had drunk.

The interpolation of qad also occurs,
e.g. كَانَ الرِّجَالُ قدَّ شَرَبُوا kāna r-rijālu qad sharibū, with the same meaning.

7. When كَانَ is used as a copula, its predicate (خبر khabar) is put in the accusative as if it were a direct object.

e.g. كَانَ زَيْدٌ وَلَداً kāna Zaidun waladan, Zaid was a boy.

kānat Fāṭimatu bnata l-maliki, Fatima was the King's daughter.

kāna l-bustānu kabīran, the garden was large.

8. The verb "to be" cannot be used impersonally in Arabic, as in English, e.g. "there was a thief in the house". In Arabic, we say "a thief was in the house" (the verb, of course, usually being placed first). كَانَ لَصُّ في الْبَيْتِ kāna lāṣṣun fi l-baiti. Consequently, in such sentences the verb كَانَ may be feminine, if the subject demands this,

e.g. كَانَتْ قَلْعَةٌ فَوقُ الْجَبَلِ kānat qalʿatun fauqa l-jabali.

There was a fort on top of the hill.

Beginners tend to translate such sentences treating the subject of كَانَ as its object, as if the Arabic read "it was a fort on top of the hill"; putting قَلْعَةٌ in the accusative. They should carefully avoid this common error, which is made even by Arab schoolchildren.

ALL. EACH. EVERY.

9. كُلَّ kullun is used to mean "all", "each", or "every". When followed by an indefinite noun in the genitive singular, it means "each" or "every",

e.g. وَصَلَ كُلُّ وَلَدٍ every, or each boy arrived.

When followed by a definite noun in the genitive plural, it means "all",

e.g. حضرُ كُلُّ الْوَزْرَاءَ all the ministers attended.
حضرُ كُلُّ وزراءِ الحَكْمَةِ الِاِجْتِمَاعِ all the ministers of the government attended the meeting.

In the latter case, if it is the subject of a following verb, the verb will be in the plural, when referring to human beings,

e.g. وَصَلَ كُلُّ الْوَزْرَاءِ وَجَلَّسُوا all the ministers arrived and sat down.

جَمِيعُ jamī′un also is used to mean “all”. Like كُلُّ it is a noun and is followed by a genitive,

e.g. حضرُ جمِيعُ الْوَزْرَاءِ all the ministers attended.

Both these words may take a plural attached pronoun as their genitive,

e.g. كُلُّهُمْ all of them.
جمِيعُكُمْ all of you.

They may occur in apposition to the nouns to which they refer,

e.g. وَصَلَ الرِّجَالُ كُلُّهُمْ The men arrived, all of them.
ضرَبتُهُمُ جِمِيعَهُمْ I hit them, all of them.

(جمِيعُ is in the accusative here).

VOCABULARY

الحزنُ to be or become sad
عليُّ Ali pr. n. masc.
الحزنُ sadness قلَّاَعُ pl. pl. قلَّاءَ fortres, citadel
المتاجرُ تاجرُ pl. merchant
السُّمْيُ to hear السُّمَّيَ to take prisoner
السِّمْيُ important
goods, merchandise
Prime Minister

government

policy, politics

state, power

since prep.

now

also

adv. greatly, much, a lot

apple, apples

an apple

thereafter (collective), dates

to do

work, deed, doing

Italy

EXERCISE 23

1. سمعت الساعتين الخبر عن وفاة رئيس الوزراء فليس يا بخير.

2. وكان حزن التجار كثيراً.

3. كان على أخذي للمدينة، ونظرت نوراً هناك في قلعة من...
قلاع الملك. ٤ - قد بلغتنا أخبار سيئة عن سياسة الحكومة الجديدة.
٦ - كانت إيطاليًا من (among) الدول الكبرى. ٧ - كنت حزينًا لما أسر الأعداء كثيرين من جنودنا قبل سنة. ٨ - كانت عندي فواكه كثيرة في جنيني، منها (among them, including) التفاح والتمر.
٩ - ذكر أستاذ الجامعة الحيوانات المهمة، منها الخيل والجرفان، وذكر الأسماك أيضاً. ١٠ - قال لهم: لماذا أخذتم أبي وخيركم؟ وجد الأولى نشأ في الشارع وأخذوه. ١١ - وضعت أم السكر على المائدة. ١٢ - هذه الوزارة كانت قد عملت ذاك سنين كثيرة. ١٣ - وارتكب ضعفًا إحداها الآن. ١٤ - آية بضائع عند ذلك الناجي الغني؟ ١٥ - عنه أئمة من جميع الآثار. ـ ـ السكر أهم بضائع بلادنا اليوم. ١٦ - وصل الوزارة كلهم ودخلوا القصر وجلسوا على كراساتهم، ثم وصل الرئيس. ١٧ - كان اجتماعهم مهم للوزارة الحديدة قبل يومين. ١٨ - تمي Approached the Boys. ١٩ - كان جمل أشجع أسرع من خيلنا.

EXERCISE 24

1. Has this news reached you about the death of many of our soldiers? 2. No, and our sorrow is very great now. 3. The Prime Minister said: These merchants have many goods important to our country. 4. He also mentioned the new policy of the government. 5. Ali said: There were many fine fruits in my garden, but the boys of the village have
entered it in the night and taken them. 6. They became sad when they heard what he said (his speech). 7. The cloth of these garments is very old. It is my grandmother’s cloth. 8. The soldiers found the enemy and took them prisoner. 9. The women wore their white clothes when the men returned. 10. Cairo is the largest city in the Arab East. 11. These sheep have been mine since the days of your father. 12. Each scholar took an apple and two dates from the fruits of the school garden. 13. What have you done to this fish? 14. The soldiers rode their horses to the fortress, (and) captured it, and took prisoner the inhabitants. 15. They killed the old and left the young, all of them. 16. There were lights from the windows of my friend’s house. 17. That merchant has all the sugar in the market. 18. The wives had demanded a great deal of work from their servants, (fem.) so the latter (these) left the food on the table and went out. 19. We have attended every meeting of the council. 20. You were our friends, and now you are our enemies

* See pp. 114, 115 on the orthography of final *hamza*.
CHAPTER FOURTEEN
(الباب آلذاب عشر)
The Imperfect

1. The *Imperfect tense* (المضارع) expresses an action still unfinished at the time to which reference is being made. It is most frequently translated into English by the Present or the Future.

2. Whereas in the Perfect, as we have seen, the different persons were expressed by suffixes, the Imperfect has prefixes. It also has some suffixes to denote number and gender.

The prefixes and suffixes are as follows:

3. masc. یَكُتُّب 3. masc. یَكُتُّب 3. masc. یَكُتُّب

3. fem. یَكُتُّب 3. fem. یَكُتُّب 3. fem. یَكُتُّب

2. masc. یَكُتُّب 2. m. & f. یَكُتُّب 2. masc. یَكُتُّب

2. fem. یَكُتُّب

1. m. & f. یَكُتُّب

Full form of Imperfect Indicative of یَكُتُّب

Sing. 3. masc. یَكُتُّب yaktubu, he writes (or will write)

,, 3. fem. یَكُتُّب taktubu, she writes.

,, 2. masc. یَكُتُّب taktubu, you (masc.) write.
Sing. 2. fem. التْكِبَّينَ taktubina, you (fem.) write.

, 1. masc. & fem. الأَكْتُبُ aktubu, I write.

Dual 3. masc. يَكْتُبانِي yaktubani, they two (masc.) write.

, 3. fem. يَكْتُبانِي taktubani, they two (fem.) write.

, 2. masc. & fem. يَكْتُبانِي taktubani, you two write.

Plur. 3. masc. يَكْتُبُونَ yaktubuna, they (masc.) write.

, 3. fem. يَكْتُبُونَ yaktubna, they (fem.) write.

, 2. masc. يَكْتُبُونَ taktubuna, you (masc.) write.

, 2. fem يَكْتُبُ taktubna, you (fem.) write.

, 1. masc. & fem. النَّكْتُبُ naktubu, we write.

3. It will be noted that after the pronominal prefix the first radical or consonant of the verb has sukūn (the د in this case). The second radical (ت) has ḍamma. But this is not always so, for the vowelling of the second radical in the Imperfect, no less than in the Perfect, may be fatha, ḍamma, or kasra, and in the majority of verbs only the dictionary will show which vowelling is used with any particular verb.

The following points may, however, give some particular guidance:

(a) Most verbs whose second or third radical is a guttural (i.e. غ ع خ ح) take a — e.g. فتَحُ to open, Imperfect فَتَحَ; منع, to hinder, Imperfect يَتَنْعِ. There are, however, many
exceptions as دَخَلَ to enter, Imperfect بلَغَ; يَدْخَلُ, to reach, Imperfect يَرْجِعُ to return, Imperfect بلَغَ.

(b) Verbs of the form فَعَلَ generally take — as شَرَبَ to drink; Imperfect يَشَرَبُ; exceptions, however, occur as حَسَبَ (حسابُ to reckon, makes حَسَبُ).

(c) Verbs of the form فَعَلَ may only take — as كَرَمَ to be noble, Imperfect يَكَرُّمُ.

4. The Imperfect in itself denotes only unfinished action, but it may be made to indicate the future by putting the independent word سوف before it or prefixing the contraction، e.g. سوف يكتب or سوف يكتبُ he will write.

But where it is clear from the context that the Imperfect has a Future meaning, these particles need not be inserted. e.g. ذهب البارحة وذهبَ غداً أيضاً He went yesterday and will go tomorrow also.

Here the use of the word “tomorrow” makes it clear that the verb refers to future time.

5. When used with a Present significance, the Imperfect may give the meaning of the Continuous Present or the Habitual Present, e.g.

(Continuous) يَدْخَلُ الآن He is (actually) going now.

(Habitual) يَدْخَلُ كَلَّ الْيَوْمِ He goes every day.

(Note that كَلُّ accus. here)

The Past Continuous and Habitual are expressed by the Perfect of كَانَ followed by the Imperfect of the verb concerned, e.g.
When he passed by my house, he was going to the market.

He used to go to the market every morning.

6. As we have seen, the verb "to be" is not used in Arabic to express the Present Indicative. A Nominal Sentence is used instead. Consequently, when the Imperfect of كانَ is used, it must have some other meaning. The Imperfect of كانَ is given below. (A fuller explanation of this type of verb will be given under the "Hollow Verb" in Chapter Twenty-eight.)

Sing. 3. masc. يُكُونُ yakunu, he will be.

,, 3. fem. تُكُونُ takunu, she will be.

Sing. 2. masc. تُكُونُ takunu, you (m.) will be.

,, 2. fem. تَكُونِينَا takunina, you (f.) will be.

,, 1. masc & fem. تَكُونُ اَكُنُ takunu, I shall be.

Dual 3. masc. يُكُونُانِ yakunani, they two (m.) will be.

,, 3. fem. تُكُونُانِ takunani, they two (f.) will be.

,, 2. masc & fem. تُكُونُانِ takunani, you two will be.

Plur. 3. masc. يُكُونُونَا yakununa, they (m.) will be.

,, 3. fem. يَكُونُونَ yakunna, they (f.) will be.

,, 2. masc. تُكُونُونَا takununa, you (m.) will be.
Plur. 2. fem.  تَكُونَ takunna, you (f.) will be.

1. masc. & fem.  تَكُونُ nakūnu, we shall be.

6. The *Future Perfect* is expressed by using the Imperfect of كَانَ with the Perfect of the verb concerned,

*e.g.*  يَكُونُ زَيْدٌ تَكِبَ Zaid will have written.

Frequently, the particle قَدْ is inserted:

يَكُونُ زَيْدٌ قَدْ تَكِبَ

**THE ORTHOGRAPHY OF FINAL HAMZA**

7. In Chapter One no attempt was made to give exhaustive rules for writing the *hamza* in order to avoid confusing the beginner. However, the final hamza may have already caused some confusion, and a few rules will now be given. It should be mentioned, though, that they do not cover the writing of hamza as a final radical for a verb. First, the student should study the following table:

<table>
<thead>
<tr>
<th>Case</th>
<th>With pronominal suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>جَزَّهُ (a part)</td>
</tr>
<tr>
<td>Accus.</td>
<td>جَزَّا (his or its part)</td>
</tr>
<tr>
<td>Gen.</td>
<td>جَزِّهِ</td>
</tr>
</tbody>
</table>

Beginning, and عَبْرَ burden, may be written in the same way (but the accusative of عَبْرَ with attached pronoun is عَبْرَهُ, etc.). Note that final hamza, when preceded by an unvowelled letter, is written “on the line”, as the Arabs put it; that is, alone. When, however, a pronominal suffix is added, the hamza is no longer final, and is written on the semi-vowel appropriate to its own vowelling (و for دَامْما, and ى, without dots, for كَسْرَا) except in the accusative,
when it is written on ی if the previous letter is one which connects, or otherwise "on the line".

Similar rules apply when a long vowel or diphthong, with ی or ə or ی precede the final hamza, since from the Arab viewpoint these, too, are unvowelled letters.

e.g.

B.  
Nom. ضوء light  
Acc. ضوءا  
Gen. ضوء  

With pronominal suffix

Nom. ضوءها its (fem.) light 

C.  
Nom. وزراء (diptote) ministers  

Acc. وزراءهم 

Gen. وزراءهم (defined as triptote)

In the latter type, however, when ʼalif precedes final hamza in a triptote the indefinite accusative is not written with ʼalif (as in بيت a house), to avoid two ʼalifs coming together.

e.g.

D.  
Nom. بناه building  
Acc. بناه  
Gen. بناه  

E.  
Nom. نبی a prophet  

Acc. نبیا  

their prophet
The orthography of the hamza in ۲۲۷۴, thing, is similar to that in ۲۲۷۴.

In table E, note the difference in the writing of hamza in the indefinite accusative.

**VOCABULARY**

**Note:** Verbs marked with an asterisk have been given before but are repeated here to show the vowelling of the Imperfect, indicated in brackets beside the verb in Arabic.

- ۲۲۷۴ (عنو) to hinder ۲۲۷۴ (نصب) to estimate
  (from)

- ۲۲۷۴ ۲۲۷۴ to go
- ۲۲۷۴ ۲۲۷۴ to gather
- ۲۲۷۴ ۲۲۷۴ to cut
- ۲۲۷۴ ۲۲۷۴ to raise, lift
- ۲۲۷۴ ۲۲۷۴ to hear
- ۲۲۷۴ ۲۲۷۴ to play
- ۲۲۷۴ ۲۲۷۴ to work, do
- ۲۲۷۴ ۲۲۷۴ to carry
- ۲۲۷۴ ۲۲۷۴ to sit
- ۲۲۷۴ ۲۲۷۴ to wash trans.
- ۲۲۷۴ ۲۲۷۴ to break

  • بلغ (۲۲۷۴) to reach
  • حضر (۲۲۷۴) to attend
  • دخل (۲۲۷۴) to enter
  • درس (۲۲۷۴) to study
  • سكن (۲۲۷۴) to live, dwell, inhabit (with في or direct object)
  • طلب (۲۲۷۴) to demand, request
  • كرم (۲۲۷۴) to be or become noble
  • كبير (۲۲۷۴) to be or become big, old
  • شئ pl. ۲۲۷۴ thing
  • جزء pl. ۲۲۷۴ a part
THE IMPERFECT

أعُبَءَ عَبَءَ a burden

أَحَمَلَ حَمَلَ a porter

ضُوءَ pl. ضُوُءَ light, brightness

ثَوْبَ beginning

أَحَمَلَ حَمَلَ a load

بَعْدَ الظُّهْرَ (in) the afternoon

بَانَةَ عَلَى in accordance with

صَباحًا، فِي الصَّبَاحِ in the morning

اِنْبِذَةِ (Allâhu) God

صَبَاةَ، فِي اللَّيْلِ at night

نَاسَخَ pl. أَسَابِيحَ week

يُلَامِسَ pl. أَعْوَامَ year

حَبَلَ مُحَبَّلَ rope

مَاتَ pl. حَقُوقَ a right

لَمَّا (with perfect only), when

EXERCISE 25

1- مَاذَا يَمِنَكَ عَن ذَلِكَ بَعْدَ الظُّهْرِ؟ 2- هَلْ مَحْمَلٌ جُزءًا مِن ذَلِكَ أَمْ لَا؟ 3- قَالَ الْأَمُ لَبِينَهَا الصِّبَاحِ: أَيَّ شَيْءٍ كُسِّرَ الْآنُ؟

4- قَالَ الْوُلْدُ: كَنَّا أَلْعَبَ فِي الْحَجَرَةِ وَوَقَعَ شَيْءٌ (something) بَيْنَ الْأَنْهَرِ. 5- سَوَّى مَحْلُولُ الْوَزَرَاءِ أَسَابِيحًا (for a week) بَيْنَ الْأَنْهَرِ. 6- قَالَ الْرَّئِيسُ: مُعَلِّسَةُ الْأَمَّةِ ثَيَابَهَا فِي الْثَّيَابِ الصِّبَاحِ.

7- حَسَبَ الْحَمَالِينَ كَسَالَ (كَسَالَ) كُلُّهُمُ. 8- كَانَ مُحَمَّدٌ تُبِيّنَ (نبيًا) كَبِيرًا. 9- يَكُونُ ضُوءُ الشَّمَسِ شَيْبًا بَعْدَ الظُّهْرِ.
التلاذة يشربون العذان في البدء وكان ذلك عثماً كبيرًا على الملك. 11- جمع الجيش وقال للجنود: الله أكبر. 12- اعمل هذا العمل في الليل أم غدا؟ 13- سوف تسمع الأخبار من مصر في النساء. 14- السكان طيرون ووزراهم من أحسى الناس. 15- ستدخل النساء بيوت ويسكن (يسكنن) فيها حتى بذة العام الجديد. 16- حين يكون هذا العالم يكون من أطباء الرجال. 17- فزع الجماهير حبال أمهم ورفعها من جنبهم. 18- بعد هذه الأعمال سوف يكون اسمك بين إخوانك وأخواتك. 19- تكون أبتي هذه قد حضرت دروس المدرسة منذ بداية السنة ودروست الموضوع كبيراً لماذا لا تسمعون قولها؟ 20- حين تبلغ منزل الشيخ تطلب منه الشاه.

EXERCISE 26

1. We are students, and we seek learning. 2. At the start (in the beginning) the women saw the light of the sun, and they will also see it in the afternoon. 3. The porters will carry all the loads from the house to the car. 4. Were you (plural) collecting the boxes in the morning or not? 5. The Prophet of God will have gone to Mecca tomorrow evening. 6. The people will hear the news and will kill their ministers. 7. Ali cut the rope from his friend's hands during the night (by night), and they broke a part of (بي) the wall, and went out of the fortress. 8. This thing will be a big burden to (علي) us. 9. She will be in Damascus in two weeks' time (after two weeks). 10. She used to smoke a lot, but her father prevented her a year ago. 11. We have many ancient (old) rights, and the government knows them. 12. My
father used to raise great stones from the ground and carry them from our garden to Hassan’s (garden). 13. The clean boy washes his face and hands every day in the morning and evening. 14. What are you doing now? Are you studying your lessons? 15. He has broken everything in the room. 16. The Arabs were noble and used to live in the desert. 17. I considered (حسب) him better than me in this work. 18. In accordance with the president’s speech, we attended the meeting. 19. The minister has grown old – he is the oldest minister in the Arab world today. 20. The news will reach you tomorrow when you are in the council.
CHAPTER FIFTEEN

Moods of the Imperfect
The Subjunctive

1. So far we have given only the Imperfect Indicative, the Imperfect which makes a plain statement, whether applicable to the present or the future. But the Imperfect, by slight changes, may be in the Subjunctive or Jussive moods, the former implying wish, purpose (or command in indirect speech), and the latter command (or, with the negative, prohibition). The reader will have noted that in the Indicative the final vowel of the Imperfect is damma in the singular number. Thus يَكْتُبُ yaktubu, he writes. For the subjunctive, this damma is changed to fatha, يَكْتُب يَكْتَب yaktuba; while, for the Jussive, it is replaced by sukun, يَكْتُب yaktub. In addition, those parts which, in the indicative, end in a nun following a long vowel lose the nun in both Subjunctive and Jussive, which are then identical. E.g. يَكْتُبُون yaktubīna becomes يَكْتَبُون وا yaktubū (as in the Perfect third person plural, the final alif here is merely a spelling convention).

يَكْتَبُان يَكْتَبَان يَكْتُبَان yaktabāni becomes yaktabā.

تَكْتَبُس تَكْتَبُن تَكْتَب تَكْتَب تَكْتُب تَكْتُب taktubīna becomes taktubī taktubī taktubī.

But those feminine plural forms which end in the suffix نَا na do not change, and are therefore the same for all three moods.

2. Here is the complete table for the Subjunctive (المضارعُ)

(المنصوبَ)
### Moods of the Imperfect. The Subjunctive

#### Singular

<table>
<thead>
<tr>
<th></th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>בִּקְרֹבְבָּא yaktuba</td>
</tr>
<tr>
<td>3. fem.</td>
<td>בִּקְרֹבְבָּא taktuba.</td>
</tr>
<tr>
<td>2. masc.</td>
<td>בִּקְרֹבְבָּא taktuba.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>בִּקְרֹבְבָּא taktubī.</td>
</tr>
<tr>
<td>1. m. &amp; f.</td>
<td>בִּקְרֹבְבָּא aktuba.</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th></th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>בִּקְרֹבְבָּא yaktubū.</td>
</tr>
<tr>
<td>3. fem.</td>
<td>בִּקְרֹבְבָּא yaktubna.</td>
</tr>
<tr>
<td>2. masc.</td>
<td>בִּקְרֹבְבָּא taktubū.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>בִּקְרֹבְבָּא taktubna.</td>
</tr>
<tr>
<td>1. m. &amp; f.</td>
<td>בִּקְרֹבְבָּא naktuba.</td>
</tr>
</tbody>
</table>

**Note.** The Imperfect Subjunctive of 'kān is declined like the indicative subject to the same changes in the endings as in the verb above.

3. The Subjunctive can only be used after certain particles (conjunctions):

- 'an, that. 'alā (for 'an lā) that not.
- لِ lī, in order to. لَلَّا lī'allā, in order not to.
- كَ kāi, in order to. كَيْلا kailā, in order not to.
- لَ لَ lī'an in order to.
- حَتْحَت hattā, so that.
- لَن lan, shall not (used as a strong negation of the future).

**e.g.** قالَ لِهُ أنَّ يُذَهَّبَ حَالاً he told him to go at once.
he ordered him not to attend.

(or he) Muhammad advanced to do his duty.

the watchman opened the door to see (so that he could see) the state of the house.

the minister left the palace so that he should not see the king.

I shall (certainly) not do that.

you shall not flee from the fight.

It is not necessary to repeat the participle where two subjunctive sentences follow each other linked by a conjunction such as and, or, or.

e.g.

The watchman opened the door to enter the house and see the condition of the furniture.

4. It is difficult to specify which of the above particles should be used in any given context. \(\text{لَنُّ} \) is restricted to the denial of the future, and is a fairly strong particle, often carrying the force of 'you shall not', 'they shall not at all' and similar expressions in English. It is common in classical literature. The student who wishes to write modern Arabic should use it sparingly. \(\text{لَّي} \) has some sense of finality about it; it tends to mean the ultimate aim.

* The rest are synonymous. But it may be said that \(\text{لَّي} \) and

* But see Appendix C, §5 for further details, which to some extent replace the following explanation.
are the least frequently used.

5. The student should distinguish between the use of ل as a preposition followed by a noun in the genitive and as a particle introducing the Subjunctive.

ل does not necessarily take the subjunctive. For example, it may take a genitive noun (but not a pronoun) with the meaning of “up to”, “until”, “as far as” or “even” (“including”).

It may also take a Perfect verb, with the meaning of “until”, e.g. ضربه حتى صرخ He beat him till he cried out.

VOCABULARY

- pl. أمر command
- pl. أمور affair, matter
- أمر (أمر) to command (with acc. of the person and ب of thing)
- L (ل) to allow (with ل for the person and ب for the thing)
- pl. غرفة room
- صرف (صرف) to spend
- فراش bed, bedding
- pl. غدير watchman, caretaker
- أوربا Europe
- pl. قيد bond
- رقد (نام) to sleep, lie down
- عاقل intelligent
- أمام before (of place)
- وعد to promise (with acc. of the person and ب of thing)
- سر pl. أسرار a secret
- مطلوب demand, desire, requirement
- ات - واجب pl. - duty
- to advance intrans.,
- قدم (تقدم) come forward
- (تunction) (تunction) to send
- لجان pl. لجان committee, commission
- سأل، imperf. سأَلَلْ to ask
A NEW ARABIC GRAMMAR

١٢٤

١طقَبَ المُديِّر مَنْكَمُ أن تُحضِروا عنده. ٢ - أمَرْتُهُمَا أن يَجْلَسَا.
٣ - حضَرُ التَاجر عندِي ليَطَلْبَ البَضائع. ٤ - هل فَتَحَت لَهُمْ الْبَاب لَيَمْضُوا عَنْدَنَا؟ سَأَفتح الْبَاب لَهُم حَالًا. ٥ - خَرجُ الرَّجُلُ لِيَذهَبُوا إِلَى الصَّيْد. ٦ - طَلَبَ الصَّيْدُ مِنَ الرَّجُلِ أن يَسَمح لَهُ بَيْنِّ عَرْفَة وَبِنْتِهِ لِيَصْرَف لِبَيْنَهَا وَهَا. ٧ - فَتَحَت الثَّبَاب حتَّى أَدْخَلَ الْغَرْفَة. ٨ - كَانَتُ أُؤَمِّرُ السُّلْطَان أَن يَرْجِعُ الْحَاكِمُ مِن زِيَارَتِهِ لِبِرْطَانِيا لِيَعْمِل وَاجِبه فِي بَلَادِه. ٩ - قَالَ الرَّجُلُ هَذِهِ الأكِذَّابَ ليكُون مُشْهُورًا فِي جِبَع أُورَبَّا. ١٠ - أَمَرَ الْمَلِك جَنُودُهُ أَن يَقْطَعُوا فِيْوَدُ السَّفَرِ الكَلَاسُ لِيُرَجِعُ لعَمَلِهِ الْمَهْم. ١١ - المَلِكُ مِنَ الْأَسْفَال أَن يَتَرَكُوا أَعْمَالِهِ الْبَدْوَى حَتَّى يَأْسِرُهُم جَسَدَ الْحَزْب بِذَلِك.
MOODS OF THE IMPERFECT. THE SUBJUNCTIVE

EXERCISE 28

1. I sent a boy with him to see what (ما) he would do.

2. Muhammad and his servant intended to go to (إلى) the market. 3. I shall return to the house to see what you are (m.sing.) doing. 4. I have commanded the servant to appear (be present) before me. 5. I have promised him that that shall be a secret between me and (between) him. 6. Will (أ) you permit me to leave these things in front of you until the evening? 7. The teacher has ordered that you spend the day, all of it, in the classroom, to do what he asked (of) you yesterday. 8. It is required of the watchmen that they leave their work to attend a meeting of the Labour Party (the party of the workers) to hear the news of the chairman's visit to Britain and Italy. 9. The ambassador came from Europe two months ago, to ask about the truth of the matter.

10. It is for you to ( عليك أن) or (لَك أن) do your duty. 11. The
intelligent man should (لَ) know the truths from the lies in the newspapers. 12. The men asked their wives to be in their houses in the afternoon, and this was difficult for (على) them. 13. Why are you lying on your bed? Is your body weak, or are you lazy? 14. The governor and the Director of Works (أشغال) attended the committee meeting to hear the government's orders. 15. These apples have the colour of blood; (هي) they are among (from) the finest fruit in your garden. 16. They opened the windows of the room, so that their relatives should see the sun in the morning. 17. The moonlight (light of the moon) is beautiful tonight. 18. The governor ordered his men to cut Hassan's bonds, so that he could return to his mother. 19. They told the two boys to open the door so that the women could come in. 20. Thou shalt not break anything (a thing) in this house!
CHAPTER SIXTEEN
(الباب السادس عشر)

The Moods of the Imperfect
The Jussive

1. The Jussive Mood (المضارع المجزوم) has the same forms
as the Subjunctive except that where the third radical is the
last letter, it takes jazma (sukūn) e.g.

\[
\begin{array}{cc}
\text{Singular} & \text{Dual} \\
3. \text{masc.} & \text{yaktub.} \quad 3. \text{masc.} & \text{yaktubâ.} \\
3. \text{fem.} & \text{taktub.} \quad 3. \text{fem.} & \text{taktubâ.} \\
2. \text{masc.} & \text{taktub.} \quad 2. \text{masc.} & \text{taktubâ.} \\
2. \text{fem.} & \text{taktubî.} \\
1. \text{m. & f.} & \text{aktub.} \\
\end{array}
\]

\[
\begin{array}{cc}
\text{Plural} & \\
3. \text{masc.} & \text{yaktubû.} \\
3. \text{fem.} & \text{yaktubna.} \\
2. \text{masc.} & \text{taktubû.} \\
2. \text{fem.} & \text{taktubna.} \\
1. \text{m. & f.} & \text{naktub.} \\
\end{array}
\]

2. The verb كان in the Jussive loses its و (see Chapter Twenty-
eight) when the last radical is vowelless, e.g.

\[
\begin{array}{cc}
\text{Singular} & \text{Dual} \\
3. \text{masc.} & \text{yakun.} \quad 3. \text{masc.} & \text{yakûnâ.} \\
\end{array}
\]
3. fem. تُكن تَكُون takun. 3. fem. تَكُونَا takūnā.
2. masc. تَكُون takun. 2. m. & f. تَكُون تَكُونَا takūnā.
2. fem. تَكُونِي takūnī.
1. m. & f. أَكْنَ akun.

**Plural**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>يَكُونُوا yakūnū.</td>
</tr>
<tr>
<td>3. fem.</td>
<td>يَكُونُ yakunna.</td>
</tr>
<tr>
<td>2. masc.</td>
<td>تَكُونُوا takūnū.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>تَكُون takunna.</td>
</tr>
<tr>
<td>1. m. &amp; f.</td>
<td>تَكُون nakun.</td>
</tr>
</tbody>
</table>

3. The Jussive may be used (a) alone; (b) after certain particles, and (c) in conditional sentences. (This last usage will be dealt with in Chapter 35).

(a) Used alone, its purpose is to express a command. In the second person it would have the same meaning as the Imperative (see Chapter Seventeen), and it is not so used, except, rarely, for the sake of politeness. لَكِنَّ بِكْ would resemble the English “you write!” instead of the peremptory command “write!” Used with the first and third persons, it can often be translated as “let me” or “let him”. The first person is comparatively infrequent, e.g. أَدْعِي لِلسَّوْقِ let me go to the market, a sort of command to oneself, implying certainty or definite intention.

It is commonly used with the third person, e.g.

جِبَين (عَنْدَما) يُحْضِر يَلْبِسُ نَيَائِهِ a نظيفةً when he attends, let him (he must) wear clean clothes.

In this sense it is generally reinforced by the particle ل
when he attends, let him wear his white clothes.

This \( \text{ل} \) is preceded by the conjunction \( \text{ف} \) when there is a close connection with the previous sentence. In this case, \( \text{ل} \) loses its vowel, e.g.

When he attends, then let him wear new clothes.

The sukūn of the Jussive is changed to kasra when followed by hamzatu \( \text{l}-\text{wasl} \); (for example, with the Definite Article).

then let him wear the new clothes.

(b) After certain particles.

(i) After \( \text{ل} \) with prohibitions. There is no negative Imperative in Arabic. Consequently, \( \text{ل} \) must be used with the Jussive in its place,

\[ \text{لا تكتب} \]

\[ \text{لا تكن كاذبا} \]

\text{do not write.}

\text{don't be a liar.}

(ii) After \( \text{لم} \) to deny a statement. When so used it gives the verb the meaning of the Perfect,

\[ \text{لم يكتب} = \text{لما كتب} \]

\text{he did not write.}

\text{An extension of لما means "not yet".}

\[ \text{لما أمرته وما بدهب} \]

\text{I ordered him, and he has not yet gone.}

4. The Jussive may be rendered more emphatic by adding \( \text{ن} \) an or \( \text{ن} \) anna, thus forming the two Energetic Forms (Modus energeticus).

\text{Modus energeticus I}

Sing. 3. masc. \( \text{يكتب} \) yaktubanna \( \text{يكتب} \) yaktuban.

\text{he shall write}
Sing. 3. fem. كتببناه taktubanna كتابه taktuban.
,, 2. masc. كتببناه taktubanna كتابه taktuban.
,, 2. fem. كتببناه taktubinna كتابه taktubin.
,, 1. m. & f. كتبناه aktubanna كتابه aktuban.
Dual 3. masc. يكتبناه.yaktubáníi.
,, 3. fem. يكتبناه.yaktubáníi.
,, 2. m. & f. يكتبناه.yaktubáníi.
Plur. 3. masc. يكتبونه.yaktubunna يكتبونه.yaktubun.
,, 3. fem. يكتبونه.yaktubnníi.
,, 2. masc. يكتبونه.taktubunna يكتبونه.taktubun.
,, 2. fem. يكتبونه.taktubnníi.
,, 1. m. & f. يكتبونه.naktubanna يكتبونه. naktuban.

Note that certain forms are missing in Energetic Form II. The Energetic Moods are not much used, especially in modern Arabic. In the Qur’an, Sermons, and other rhetorical literature, they are employed for exhortation. They tend to give an antique flavour to the language.

They may be strengthened by prefixing the particle ل لِيكتِبَنُ let him surely write.

With the negative particle ل لم they give the meaning of “thou shalt not”.

لم لم تقتلن or لم تقتلن ل لم تقتلن thou shalt not kill.

The beginner is advised not to spend too much time over the energetic moods in the earlier stages of his studies.

5. The commonest particle of the Vocative in Arabic is
MOODS OF THE IMPERFECT. THE JUSSIVE

Though sometimes translated by “O”, “Oh” in modern idiomatic English, there is frequently no need to translate it at all. It is not used when the following noun has the definite article. It is followed by the nominative without nunciation, when the noun is not followed by idafa (a genitive), or by any predicate, whether in the form of a prepositional phrase or a direct object. These latter eventualities will be dealt with in the following chapter.

e.g. يا حسن O Hassan!

يا وَلْدُ Oh! boy (in address).

VOCABULARY

جانب جوانب side

غريب غريب pl. strange,
stranger

موضع موضع pl. place

مكان مکان pl. place

قدر (ـ) (ـ) to be able, can

غير غير pl. un-, non-, another, other than (with genitive)

غير غير pl. another (other than he)

طيب طيب not good

كذب كذب (ـ) (ـ) to lie, to tell lies

ضيق ضيق pl. need

دخول دخول entering n.

dُهاب going n.

قائم coming, next,
approaching

عالم عالم pl. learned (man)

سفر سفر pl. journey, travel,
travelling

سفارة سفارة pl. — embassy

طريقة طريقة pl. manner, way

وطن وطن pl. home, homeland, country, fatherland

جيد excellent

جزير جزير pl. island

فقر فقر pl. poor (man)

كاتب كاتب pl. clerk
writer
article, essay
(to search for)
(to study, investigate, discuss
service
(to publish, spread

can say, conjugated like ل
Followed by ل with noun

or pronoun, it means "to say to", "to tell"

لكن (lākin), but

بعض some, one of (with genitive)

تحت under

بلاد العرب Arabia

مالطا Malta

EXERCISE 29
EXERCISE 30

1. I did not (ما) know the affair and did not (لم) understand it. 2. O boys, do not open the door. O girl, do not lie. 3. The pupils were idle (كسالى pl. of كسامى) and did not do their duty. 4. They heard your speech and did not understand it. 5. Do not leave your friends in (the) anxiety. 6. Do not prevent me from going. 7. Let us drink (the) coffee. 8. The father and his son were not able to return to their house (... that they should return.) 9. Let me be (jussive) at your side among (بين) these strange people in this strange place. 10. Oh Muhammad, I told Hassan to come in, but someone else (other than he) entered. 11. In the coming week a famous scholar will come to the embassy to discuss the state of the schools in our homeland. 12. The poor clerks shall not work every day in the service of this government. 13. Let the newspapers publish the good news, so that the people may know it at once. 14. I told him to go but he did not go. 15. Malta is a small island, and travelling to it is very nice. 16. One of the writers wrote an excellent article on this subject. 17. Do not work in this manner, workman! 18. Let Baghdad be the most beautiful city under the sun, workers; so you must do your duties. 19. He has left our country, so let him not return. 20. This is the truth; let her mention it in her speech!
CHAPTER SEVENTEEN
(أَلْبَابٌ أَلْسَانٍ عَشَرَ)

The Imperative

1. The Imperative (فَعَلُ أُمَرٌ) is formed from the Jussive, of which it may be considered a modification, by taking away the pronominal prefix, and replacing it by an 'alif, e.g.

\[ 
\text{كتب} 
\]
to write; Jussive, يكتب let him write.

Imperative, أكتب write!

This 'alif may be vowelled with damma or kasra.

(a) Verbs having damma on the middle radical in the Imperfect take damma also on the 'alif of the Imperative, e.g.

(i) \( \text{كتب} \) above.

(ii) \( \text{بعد} \) to be distant, Jussive, يبعد let him keep at a distance, Imperative, أبعد keep at a distance!

(b) All other verbs (i.e. those taking fatha or kasra on the middle radical of the Imperfect) take kasra with the initial 'alif of the Imperative, e.g.

(i) \( \text{ضرب} \) to strike; Jussive يضرب let him strike.

Imperative, إضرب strike him!

(ii) \( \text{منع} \) to prevent; Jussive يمنع let him prevent.

Imperative, إمنع prevent! prevent him!

Note that with a pronominal suffix as direct object, the verb still takes sukūn.

2. The 'alif of the Imperative, perhaps, originally served to prevent the word beginning with an unvowelled consonant, e.g. "ktub". This is borne out by the fact that the 'alif carries
ha'mzatu l-wasl, and could be also written إ، أ. Consequently, the above vowellings only apply at the beginning of a statement, or of direct speech (in Modern Arabic usage). Otherwise, this 'alif takes the vowel of the end of the previous word, e.g.

إذهب ولباب وأفتحه go to the door, and open it.

إجلس وأكتب sit down and write.

But

ثم قال الوزير هذا القول: أكتب مكتوبًا طويلًا لأخي Then the minister made this statement: "Write a long letter to my brother".

3. The parts of the Imperative, naturally all second person, are as follows:

Sing. 2. masc. كتب uktub

. 2. fem. كتبی uktubi

Dual 2. masc. & fem. كتبًا uktubā

Plur. 2. masc. كتبوا uktubū

,, 2. fem. كتبنا uktubna.

The Imperative of كان is:

Sing. 2. masc. يكون kun

,, 2. fem. كوني kūni

Dual 2. masc. & fem. يكونا kūnā

Plur. 2. masc. كونوا kūnū

,, 2. fem. كوننا kunna.

4. As stated in the previous chapter, the negative Imperative is expressed by the Jussive preceded by لا،

e.g. لا تكتب، do not write.
5. The use of the Vocative with يا has been mentioned in the previous chapter. When the noun after يا has a following Genitive it is in the Accusative instead of the Nominative. This commonly occurs in certain proper names which consist of أب or أب followed by one of the ninety-nine names of God, e.g.

يا أبا بكر!  
Oh Abu Bakr!

يا عبد الله!  
Oh Abdullah!

يا عبد الحميد!  
Oh Abdul Hamid!

But it may also occur with ordinary 'idāfa, e.g.

يا كاتب المحكمة!  
Oh clerk of the court!

Another vocative particle, ابها fem. ابها is used only when the following noun has the definite article.

ابها البنت!  
Oh scholar!

ابها البنت!  
Oh girl!

It may be preceded by يا, e.g.

يا ابها الوزير!  
Oh minister!

Note that the noun after ابها must be in the Nominative.

6. The Active Participle (اسم الفاعل), which is better so called than by the European term “Present Participle”, is of the form فاعل for the simple triliteral verb, e.g.

كاتب  
writing; طالب demanding.

7. The Active Participle is also used as a noun with what might be termed a technical meaning. Thus, كاتب writing, has come to mean a clerk; طالب demanding, has come to mean a student (originally علم "seeker of learning");
ư riding, a horseman or knight. In such instances, the participle takes one of several broken plural forms, e.g.

كتَبُ كاتِبٍ clerk, pl. كَتَبَ كاتِبٌ writer, pl. طَلَّبُ طالِبٌ student, pl. فَارِسُ فارِسٌ knight, pl.

These plurals should not be employed when the participle has a verbal force, e.g.

هم كاتبو هذة المكتوبات they are the writers of these letters.

أنا كاتب مكتوبًا I am writing a letter.

8. When used with كان, the Active Participle gives the meaning of the Past or Future Continuous, and as such, may replace the Imperfect, e.g.

كان يخرج من بيته for he was going out of his house.

يكون ينزل عنيدي for he will be staying with me.

9. The Active Participle, when used verbally, may take a direct object, and in these circumstances it retains its nunations, as the object, being in the Accusative, is not an ِّيِدَّة, e.g.

هو راكب حصانًا he is riding a horse.

كان راكب حصانًا he was riding a horse.

هم قاتلون أعدائهم they are killing their foes.

كانوا قاتلين أعدائهم they were killing their foes.
10. There is no set form for the *Infinitive* or, more properly, *Verbal Noun*, of the triliteral verb in its root form. Instead there is a large number of noun forms (three or four dozen), any one of which may be used for any particular verb. Indeed, only the dictionary will show what form of *Verbal Noun* is used with any particular verb. The Arabs call the *Verbal Noun* the مَصْدَرُ, literally, “source”.

Here are a few examples:

<table>
<thead>
<tr>
<th>V. N.</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَتَلَ</td>
<td>قَتَلُ the act of killing</td>
<td>to kill</td>
</tr>
<tr>
<td>فَرِحَ</td>
<td>فَرِحُ rejoicing</td>
<td>to rejoice</td>
</tr>
<tr>
<td>دَخَلَ</td>
<td>دَخُولُ entering</td>
<td>to enter</td>
</tr>
<tr>
<td>خَرَجَ</td>
<td>خُروِجُ going out</td>
<td>to go out</td>
</tr>
<tr>
<td>نَزَلَ</td>
<td>نَزُولُ descending, staying.</td>
<td>to descend, alight, stay (in a place)</td>
</tr>
</tbody>
</table>

The *Verbal Noun* is sometimes placed in the accusative after its own verb, as a sort of adverb or object, with little or no addition to the meaning.

قَتَلَهُ, he killed him.

With some authors this may become a mannerism; though at times it may serve either to balance the sentence from the musical point of view, to add a sense of finality, or to give some stress. On the other hand, when the *Verbal Noun* so used is qualified by an adjective, it then describes the manner of the action. In this connection it must be remembered that Arabic has no adverbs.

*E.g.* ضَرَبَهُ ضَرَّباً شَدِيداً I struck him hard (lit. a hard or strong striking).

This usage is termed the *Absolute Object* المَفْعُولُ المُطْلِقُ. 
THE IMPERATIVE

VOCABULARY

(to tell the truth) سَمَّى to be or remain silent

الإِسْلاَمُ Islam (religion)

سَارِقٍ pl. a thief

آَبَاءُ pl. a well

ثُلُّ pl. a miser, avaricious

بَدنُ pl. body

قُلُدُ cold n.

قُطُّ pl. cold adj.

بَرُّ pl. land (as opposed to بحر sea)

بَراَبَ pl. by land, on land

بِيروت Beirut

(ـ) to follow

تُرْكِ pl. Turkey

ترك، أتراك pl. Türk, Turkish, a Turk

قُتَالُ fighting, battle

EXERCISE 31

۱ - إِفْتَحِي البابَ يا أبِي. ۲ - يا أولادٌ لا تدخلوا. ۳ - أصدِقوا

يا تلاميذَها ولا تَكُذِبوا. ۴ - أَسْكَتَ يا ابْنَي التَّلْمِيذِينَ وأجِلَّتْ على مكانِكَ.

۵ - يا عبد الله أفتح باب الدار. ۶ - يا إيها الرجال أمنعوه من الدخول علينا. ۷ - انظروا إليها السيدة ما (what) فعلت.
1. See, O boys, what you have done. 2. O friend, enter and sit by my side. 3. O scholar, open the door of the room. 4. I was going to the city. 5. Where is Mr. (السُّيد) Hassan living? 6. He is living in the middle of the city. 7. I was writing a letter, when (ف) our friend entered. 8. Do not prevent me from entrance to (على) you. 9. They are famous thieves. I have seen them in the court when I was a witness. 10. Lady, do not be one of (بن) the unbelievers; follow the religion of Islam. 11. The miserly Turk returned to his fatherland by land. 12. The sultan said to the Arabs: "Be silent, you witty men!" 13. Tell the truth, women! Have the men of the village gone to the fight or not? 14. The dead man's
body was extremely cold. 15. The cold is extreme (شديد) in the mountains of Turkey. 16. The Arabs were riding their camels to the nearby well. 17. There are many clerks in the government offices in Cairo. 18. Go to school (the school), boys, and learn your lessons. 19. The students of Damascus University have arrived in Cairo for an important meeting with their Egyptian brethren (brothers.) 20. Leave this work to the women.
CHAPTER EIGHTEEN

(البَابِ الثَامِنَ عَشَرَ)

The Passive Verb

1. The Active voice of the verb is called in Arabic مُعَلُومٍ ("known"), whereas the Passive is termed مُجهَولٍ ("unknown"). The Passive is formed by merely changing the vowelling of the Active, and is standard for all verbs, irrespective of the varied vowelling of the Active. It is characterised by damma on the first syllable, so that in unvowelled Arabic, when it is desired to draw the reader's attention to the fact that a verb is passive, the placing of damma over the first syllable is usually considered sufficient to indicate this. However, after the initial damma, kasra follows in the Perfect, and fatha in the Imperfect, e.g.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Active</em></td>
<td><em>Passive</em></td>
</tr>
<tr>
<td>ُكَتَبَ he wrote.</td>
<td>ُكَتَبَ it was written.</td>
</tr>
<tr>
<td>ُكَتَبَ خطَابًا he wrote a letter.</td>
<td>ُكَتَبَ خطَابًا a letter was written.</td>
</tr>
<tr>
<td>ضَرَبَيْهٔ he struck me.</td>
<td>ضَرِبَتْ I was struck.</td>
</tr>
<tr>
<td><em>Imperfect</em></td>
<td></td>
</tr>
<tr>
<td>ُيَكَتَبُ he writes.</td>
<td>ُيَكَتَبُ it is (being) written.</td>
</tr>
<tr>
<td>ُيَضَرِبُكَ he strikes (or will strike) you</td>
<td>ُيَضَرِبُكَ you are (will be) struck</td>
</tr>
</tbody>
</table>

The following tables will illustrate the vowelling:

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PERFECT

Sing. 3. masc.  الضرب 3 duriba he was struck.

, 3. fem.  الضرب 3 duribat she was struck.

, 2. masc.  الضرب 3 duribta you (m.) were struck.

, 2. fem.  الضرب 3 duribti you (f.) were struck.

, 1. m. & f.  الضرب 3 duribtu I was struck.

etc.

IMPERFECT

Sing. 3. masc.  الضرب 3 yudrabu he is struck.

, 3. fem.  الضرب 3 tudrabu she is struck.

, 2. masc.  الضرب 3 tudrabu you (m.) are struck.

, 2. fem.  ضربين 3 tudrabina you (f.) are struck.

, 1. m. & f.  الضرب 3 udrabu I am struck.

etc.

Similarly, the Imperfect Subjunctive and Jussive may be made Passive by a change in the vowelling.

2. Unlike the practice in English and other Indo-European languages, it is not correct to use the Passive in Arabic when the doer of the act is mentioned particularly if a human being is mentioned in this capacity. Thus, "Hassan was struck by Zaid" must be turned into "Zaid struck Hassan", or "Zaid was the one who struck Hassan", e.g.

كان زيد الذي (who) ضرب حسنًا or ضرب زيد حسنًا

This rule is not broken by such sentences as قتل بالسيف, "he was killed by the sword".

Here,  ب introduces the instrument, not the actual killer of the person concerned. At times in modern Arabic, especially journalese, the rule may appear to be circumvented, if not
broken, and this is often due to the literal translation of European phraseology. The student will notice these instances in the course of his reading.

3. The Passive is sometimes used in what appears to be an impersonal manner, e.g. ذُكرَ "it has been mentioned". (See below under أن). But in such cases, what follows the verb is really its subject, even though it may be a whole sentence.

4. The Arabs do not term the subject of a Passive Verb its قاعل, as this means literally "doer"; they call it, instead, تابع الفاعل "the deputy or representative of the doer".

PASSIVE PARTICIPLE

5. The Passive Participle (the term "Past Participle" is not recommended) is formed on the measure مفعول for the simple triliteral verb, e.g. مضروب struck; مفتوح opened. It is declined like other nouns, and takes the Sound Plural.

6. But, as is the case with the Active Participle, it sometimes acquires a technical meaning and is used as a noun in its own right. It then usually takes a broken plural of the measure مفعول e.g.

\[
\begin{align*}
\text{كتب} & \quad \text{كتوب} \quad \text{written, a letter, pl. مكتوبين} \\
\text{سجين} & \quad \text{مستجوب} \quad \text{imprisoned, a prisoner, pl. مساجبين} \\
\text{جن} & \quad \text{جبون} \quad \text{mad, madman, pl. مجنونين}
\end{align*}
\]

THE PARTICLE إن AND ITS SISTERS

7. There is a type of nominal sentence in Arabic which is introduced by one of certain particles, all of which are
characterised by a doubled final letter, usually nūn. They are as follows:

 إنَّ (Enn) usually not translated, though old grammars translate it by the Biblical "verily".

 إنَّ (Enn) that

 لَكَّنَّ (Lakkun) but, like لَكَّنَّ but the latter should be followed by a verb.

 لَانَّ (Lann) because

 لَعَلَّ (Lulla) perhaps – comparatively rare in modern Arabic.

 All these participles resemble verbs, in that they must be followed either by a noun in the accusative, or by an attached pronoun which is grammatically considered to be in the accusative. After them the verb "to be" is understood, therefore a predicate may follow in the nominative.

 e.g. إنَّ حسَناً موجودَ (Enn hasnā manūjad) (verily) Hassan is present.

 (It is not necessary for إنَّ (Enn) to be translated by "verily" except in ancient or religious literature.)

 After إنَّ (Enn) the predicate is sometimes strengthened by لَّ (Lall),

 e.g. إنَّكَ لَماَتِلَ (Ennkallamatiil) you are intelligent.

 This is more often the case when some phrase interposes between the subject and predicate, or when the subject after إنَّ (Enn) is a long sentence or phrase, e.g.

 إنَّكَ، يَا سُليمَانُ، لَرَجُلٌ عَظِيمٌ (Ennkayasaлимān, larjul ‘uzīm) (verily) you, O Solomon, are a great man.

 إنَّ الرَجُلَ المَوجودَ في بِيتي (Enn larrjul manūjad fī biyyī) The man present in my house is my brother’s friend.
8. When the subject after these particles is an attached pronoun in the First Person Singular or Plural, there are alternative orthographical variants.

\[\text{e.g. } \text{‘innā or } \text{‘inī } \text{‘inni } \text{‘innā or } \text{‘inā } \text{‘innā}\]

9. \[\text{‘an } \text{is used to introduce speech after the verb } \text{‘alā to say, as well as to begin an ordinary nominal sentence.}\]

\[\text{e.g. } \text{‘alā } \text{‘ulīmān } \text{‘an } \text{‘ulīmān } \text{‘alā } \text{‘ulīmān}\]

Solomon said that David (was) present.

10. \[\text{‘an } \text{is used for indirect speech after verbs other than } \text{‘alā, or in what resembles indirect speech or thought. It is also used to introduce a sentence which occupies the place of the subject or object of a sentence.}\]

\[\text{bluṭī } \text{’an } \text{zīdā } \text{‘ulā’}\]

\[\text{lit. } \text{‘that Zaid is intelligent has reached me’ (I have heard that Zaid is intelligent, it has come to my notice that Zaid is intelligent).}\]

\[\text{Note that here the verb } \text{’ulā’} \text{is not impersonal; its subject is the whole clause introduced by } \text{‘an’}.\]

\[\text{dūkūr } \text{’an } \text{‘alīk } \text{’arīṣī } \text{It has been mentioned (it is said) that the king is ill.}\]

\[\text{‘ulūm } \text{’an } \text{zīdā } \text{‘ulūm}\]

\[\text{I know that Zaid will be present.}\]

\[\text{‘ulūm } \text{’an } \text{zīdā } \text{‘ulūm}\]

\[\text{and similarly introduce nominal sentences.}\]

\[\text{‘an } \text{’an}\]

\[\text{‘ulūm}\]

\[\text{’an } \text{is often prefixed with } \text{‘ulūm’, } \text{’an, } \text{’an}\]

11. All these particles may have a verb in their predicates, provided that their own accusative noun or pronoun comes first, e.g.

\[\text{‘an } \text{‘ulūm } \text{’an } \text{‘ulūm}\]

(verbatim) fear had overcome him.
I was angry because my servant did not wash my clothes.

Perhaps joy killed him.

The Jews attended, but the Arabs stayed away.

The only circumstance in which anything is allowed to interpose between these particles and their accusative is when that accusative is an indefinite noun, and the predicate is a prepositional phrase, or *هنا* "here" or *هناك* "there". This prepositional phrase then comes after the particle, e.g. 

إنَّ في الشارع رجلًا in the street is a man.

Further details on the use of these particles will be found later in this grammar.

**VOCABULARY**

- **letter (mod.)**, خطاب
- **speech, discourse (class.)**, نَوَاب
- **deputy, representative, M.P.**, نَوَاب
- **sick, ill**, مريض
- **pl.** اتل, خطاب
- **pl.** نواب
- **pl.** historians
- **pl.** historians
- **pl.** historians, date
- **sickness**, شجاعة
- **bravery, courage**, شجاعة
- **to conquer, defeat, overcome (with direct obj. or with على)**, غلب
- **fear n.**, خوف
- **(ـ) to be, become, angry (with على)**, غضب
EXERCISE 33

1- ذكر اسم حسن لشجاعته، ولأنه كان من المجاهدين. 2- إن زيدا الضارب وعمر هو المعروب. 3- عرفنا من كتاب التاريخ ومن سيرة النبي أن جيشه غلب في هذا اليوم، لكنه غلب على أعدائه الذين أنهىهم بعد ذلك. 4- وصلنا (reached us) الخبر من حضرة النبي، أنه مشغول. 5- كتبنا خطابًا له قبل شهرين ولم نسمع إخباره. لعله قد غضب علينا. 6- إن في السماء ضوءًا عظيمًا من تلك النجوم الليلية. 7- قال هذا الطبيب المشهور إن خوف الموت أكثر خطراً للمريض. 8- أمر اليهودى أن يقدم للوزير وأن يحمل معه هداهفاً نفيسة. 9- إننا له ونأتي إليه راجعون (151). (Qur'an, Sura 2, 1). 1- إن هذا المعلوم معروف بين العلماء. 2- كسر سيف الجهادى.
EXERCISE 34

1. The doors of the house were opened, and the presents were received with (ب) joy. 2. I did not know that you were (are) busy today. 3. I know that the Arabs are the conquerors and the enemies the conquered. 4. The men mentioned are [some] of (من) my friends. 5. His courage has been mentioned in the history books. 6. He was killed with the sword because the madmen were angry with him. 7. You have been here a long time (period), perhaps you will go now. 8. The sick M.P.s attended this meeting, because the nation demanded that of them. 9. (إن) Courage is better than fear. 10. He said that all the wood had been put on the fire. 11. Look at the lives of (the) great men in the books of the historians. 12. Many soldiers crossed the river, but (لكن) the wounded were not able to leave their positions (places), so they were killed. 13. There are (begin with (إن) many valuable substances in the stars. 14. His honour the M.P. lost the key of
his car, so he returned home (to his house) in his friend's old
car. 15. I heard that (أَنَّ) the merchants' losses have been
very great this year. 16. The reason for that is the danger of
war. 17. (إِنْ) The Jews are a very old nation in the history
of the world. 18. Verily the fear of God is in your hearts.
Let it open the gates of heaven to you! 19. Oh Hassan, you
are a great man today. A year ago you were [one] of (مَنْ)
the poor. 20. The teacher said that Solomon was king of the
Jews.
CHAPTER NINETEEN
(الباب التاسع عشر)

Derived Forms of the Triliteral Verb
General Introduction

1. Although Arabic is poor in verb tenses, it is rich in derived verb forms which extend or modify the meaning of the root form of the verb, giving many exact shades of meaning. This is a common feature of Semitic languages, though it perhaps reaches its greatest extent in Arabic. The simple or root form of the verb is called أَفْعَلُ الْجَرَدُ (the “stripped” or “naked” verb), while the derived forms are said to be مَزَيد ("increased"). Derived forms are made by adding letters before or between the three radicals. كتاب means “to write”; كَانَ “to write to”, “correspond with”; and كَتَب “to write to each other”, “to correspond with each other”. قَتَلْ means “to kill”; قَتَلَ “to massacre”. كَسَرْ “to break” (trans.); إنْكَسَرَ and تَكَسَرْ “to be broken”, “to break” (intrans.).

2. Beginners often consider these forms a bugbear. But once their peculiarities are grasped, and it is realised that each derived form is associated with certain meaning patterns, they become a great help to the speedy acquisition of vocabulary. As we have said, the acquisition of an understanding of word patterns is of prime importance in learning Arabic.

3. The derived forms are generally numbered by Europeans from II upwards, I being the root form. The exact number of derived forms is open to dispute: fourteen (Nos.II-XV) could be given, but this number would increase if one took into account a number of quasi-quadriliteral
<table>
<thead>
<tr>
<th>Form No.</th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>(3rd pers. sing. m.) faعَلَala</td>
<td>(3rd pers. sing. m.) يَعْفَأ عَيْلُu</td>
</tr>
<tr>
<td></td>
<td>(e.g. عُلَمَ to know; علمَ to teach)</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>faعَلَا</td>
<td>يَعْفَأ عَيْلُu</td>
</tr>
<tr>
<td></td>
<td>(e.g. كُبُرَ to write; كُانَ to write to)</td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>afعَلَا</td>
<td>يَعْفَأ عَيْلُu</td>
</tr>
<tr>
<td></td>
<td>(e.g. عُلَمَ to know; علمَ to inform)</td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>tafaعَلَا</td>
<td>يَتَفَاعَأ عَيْلُu</td>
</tr>
<tr>
<td></td>
<td>(e.g. كُسْرَ to break; كُسْرَ to be broken)</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>tafaعَلَا</td>
<td>يَتَفَاعَأ عَيْلُu</td>
</tr>
<tr>
<td></td>
<td>(e.g. كُتَابَ to write to one another)</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>ifaعَلَا</td>
<td>يَتَفَاعَأ عَيْلُu</td>
</tr>
<tr>
<td></td>
<td>(e.g. كُسْرَ to break intrans.)</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>iftaعَلَا</td>
<td>يَعْتَفَأ عَيْلُu</td>
</tr>
<tr>
<td></td>
<td>(e.g. نُفَعَ to profit, benefit trans.; نُفَعَ to profit by)</td>
<td>(note insertion of ت after first radical)</td>
</tr>
<tr>
<td>IX</td>
<td>ifاَلَلَأ</td>
<td>يَعْفَأ عَيْلُu</td>
</tr>
<tr>
<td></td>
<td>(e.g. حُمرَ to become red)</td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>istاَلَأ</td>
<td>يَتَفَاعَأ عَيْلُu</td>
</tr>
<tr>
<td></td>
<td>(e.g. حُسنَ to be good; تَسْتَحْسَنَ to think good, admire)</td>
<td></td>
</tr>
<tr>
<td>XI</td>
<td>ifاَلَأ</td>
<td>يَعْفَأ عَيْلُu</td>
</tr>
<tr>
<td>XII</td>
<td>ifاَلَأ</td>
<td>يَعْفَأ عَيْلُu</td>
</tr>
<tr>
<td>XIII</td>
<td>ifاَلَأ</td>
<td>يَعْفَأ عَيْلُu</td>
</tr>
<tr>
<td>XIV</td>
<td>ifاَلَأ</td>
<td>يَعْفَأ عَيْلُu</td>
</tr>
<tr>
<td>XV</td>
<td>ifاَلَأ</td>
<td>يَعْفَأ عَيْلُu</td>
</tr>
<tr>
<td>Verbal Noun</td>
<td>Meaning Patterns</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>------------------</td>
<td></td>
</tr>
<tr>
<td>تفَعِيل taf'ulun</td>
<td>Strengthening or intensifying of meaning. Applying act to a more general object. Causative. Transitive of intransitive roots.</td>
<td></td>
</tr>
<tr>
<td>لَجَهَةَ taf'ulatun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>لَجَهَةَ taf'ulun (rare)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>لَجَعَ fi'ulun</td>
<td>Relation of the action to another person. Attempting the act.</td>
<td></td>
</tr>
<tr>
<td>مُفَاعِلةٌ mufa'ulatun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حَيَالَ إِذَاََّ if 'alun</td>
<td>Transitive of intransitive verbs. Causative of transitive verbs. Also for &quot;stative verbs&quot; derived from nouns.</td>
<td></td>
</tr>
<tr>
<td>تَفَعِيل tafa'ulun</td>
<td>Reflexive of II (or sometimes of I). Verbs derived from nouns of quality or status. To consider or represent oneself as having a quality expressed in the root meaning.</td>
<td></td>
</tr>
<tr>
<td>تَفَعِيل tafa'ulun</td>
<td>Reflexive of III, often implying the mutual application of the action.</td>
<td></td>
</tr>
<tr>
<td>لَجَعَ infi'ulun</td>
<td>Passive sense (perhaps originally reflexive).</td>
<td></td>
</tr>
<tr>
<td>حَيَالَ إِذَاََّ ifti'ulun</td>
<td>Reflexive of I, but used for varied twists of meanings from the root idea.</td>
<td></td>
</tr>
<tr>
<td>حَيَالَ إِذَاََّ ifi'lalun</td>
<td>The possession or acquisition of colours or defects.</td>
<td></td>
</tr>
<tr>
<td>حَيَالَ إِذَاََّ istif'ulun</td>
<td>Asking for the act or quality of the root. Esteeming or thinking someone or thing to have the quality of the root. Originally, perhaps, a reflexive of IV.</td>
<td></td>
</tr>
<tr>
<td>حَيَالَ إِذَاََّ ifi'lalun</td>
<td>Similar to IX, perhaps intensive.</td>
<td></td>
</tr>
<tr>
<td>حَيَالَ إِذَاََّ ifi'lalun</td>
<td>Very rare, with specialised meanings.</td>
<td></td>
</tr>
<tr>
<td>حَيَالَ إِذَاََّ ifi'lalun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حَيَالَ إِذَاََّ ifi'lalun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حَيَالَ إِذَاََّ ifi'lalun</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
forms listed by Lane on page xxviii of Vol. One of his "Arabic Lexicon". However, the beginner will only be concerned with forms II to X: the remaining rare forms, if ever encountered at all, will be easily understood by the more experienced scholar.

(There are also three derived forms of the quadriliteral verb which will be dealt with in their appropriate place.)

4. Even leaving out of account the very rare derived forms from number XI upwards, very few verb roots have all the other derived forms from II to X; some have only one or two, while four or five is a good average. Despite this, there is often a good deal of overlapping of meaning between the forms. On the other hand, we sometimes find that the root form is no longer in use, whereas the derived forms are. It is the presence of available, but neglected, derived forms which makes Arabic potentially one of the very richest of languages, able to coin new words to meet modern requirements without necessarily adopting foreign words. This fact has been exploited by linguistic academies in centres like Cairo and Damascus in their efforts to abolish non-Arabic words.

5. In this chapter the common derived forms will be listed, together with their meaning patterns, for reference only. (They should not be learned by heart at this stage.) The various forms will be dealt with in detail in later chapters.

6. It may be noticed that, in respect of their vowelling (in the Imperfect), the derived forms II to X fall into three classes:

(a) II, III and IV, which have damma followed by kasra.
(b) V and VI which have fatha throughout.
(c) VII, VIII and X which have kasra on the middle radical (or ġain), but fathas on preceding vowelled letters.

(Note: IX may be considered to have had this form, yaffalīlu, originally, but to have lost the kasra when the two lāms were written together with tashdīd.)
7. The verbal nouns of all the forms except II, V, VI and sometimes III, have a long ā between the last two radicals.

8. Verbal nouns regularly take the sound feminine plural, e.g. نَخْب (Nখب) to choose, elect.
v.n. الْإِلْخَابَاتُ (الْإِلْخَابَاتُ) elections.

Some verbal nouns of form II also take a broken plural (in addition to the sound feminine) of the pattern تَفَعَّلٌ.

9. The Participles are easily grasped, as for all forms they are prefixed with mim vowelled with dhamma (ڈ). The middle radical (or ā'ain) is vowelled with kasra for the Active and fatha for the Passive, except for form IX where, in any case, there is only an active participle.

<table>
<thead>
<tr>
<th>No. of Form</th>
<th>Perfect</th>
<th>Participles</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Active</td>
</tr>
<tr>
<td>II</td>
<td>فَعَلَ عَالَ</td>
<td>مُفَعَّل مُعَالَعَ</td>
</tr>
<tr>
<td>III</td>
<td>فَعَلَ عَالَ</td>
<td>مُفَعَّل مُعَالَعَ</td>
</tr>
<tr>
<td>IV</td>
<td>مُفَعَّل عَالَةً</td>
<td>مُفَعَّل مُعَالَعَ</td>
</tr>
<tr>
<td>V</td>
<td>مُفَعَّل عَالَةً</td>
<td>مُفَعَّل مُعَالَعَ</td>
</tr>
<tr>
<td>VI</td>
<td>مُفَعَّل عَالَةً</td>
<td>مُفَعَّل مُعَالَعَ</td>
</tr>
<tr>
<td>VII</td>
<td>مُفَعَّل عَالَةً</td>
<td>مُفَعَّل مُعَالَعَ</td>
</tr>
<tr>
<td>VIII</td>
<td>مُفَعَّل عَالَةً</td>
<td>مُفَعَّل مُعَالَعَ</td>
</tr>
<tr>
<td>IX</td>
<td>مُفَعَّل عَالَةً</td>
<td>مُفَعَّل مُعَالَعَ</td>
</tr>
<tr>
<td>X</td>
<td>مُفَعَّل عَالَةً</td>
<td>مُفَعَّل مُعَالَعَ</td>
</tr>
</tbody>
</table>
VOCABULARY

Note: The following additional vocabulary is not based specifically on the preceding chapter. The two exercises which follow it may be regarded as partly for grammatical revision.

\[\begin{align*}
\text{ثابت} & \quad \text{fixed, firm} \\
\text{ثقيل} & \quad \text{heavy} \\
\text{خفيف} & \quad \text{light (in weight)} \\
\text{جبين} & \quad \text{forehead} \\
\text{وجع} & \quad \text{pain n.} \\
\text{جلسة} & \quad \text{session, sitting} \\
\text{جمال} & \quad \text{beauty} \\
\text{اجنبي} & \quad \text{foreign(er)} \\
\text{جهول} & \quad \text{unknown} \\
\text{جواب} & \quad \text{reply, answer} \\
\text{حجار} & \quad \text{neighbour} \\
\text{حرية} & \quad \text{liberty, freedom} \\
\text{حارس} & \quad \text{guard, sentry} \\
\text{حسين} & \quad \text{(pr. n. masc.) Hussein} \\
\text{اسpring} & \quad \text{spring} \\
\text{صيف} & \quad \text{summer} \\
\text{خريف} & \quad \text{autumn} \\
\text{شتاء} & \quad \text{winter} \\
\text{خصوصي} & \quad \text{private} \\
\text{خصوصا} & \quad \text{especially} \\
\text{درهم} & \quad \text{dirhem (coin or weight) (in the plural, also money)} \\
\text{دفع} & \quad \text{(to push, pay)} \\
\text{دولي} & \quad \text{international} \\
\text{انتخابات} & \quad \text{elections (political, etc.)} \\
\text{بدون} & \quad \text{without (with genitive)} \\
\text{جسم} & \quad \text{body (anatomical)} \\
\text{فصل} & \quad \text{season} \\
\text{لبنان} & \quad \text{Lebanon}
\end{align*}\]
EXERCISE 35

1. هذه الحَجَّة ثَانِيَةٌ في الحائط وهي ثُقِيلة جدًا. 2 - لي وعَدٌ شَديد في جيبي يا ولد. 3 - ستكون الجلسة الجديدة لجَنَّةِ دوليَة في مصر. 4 - وسوف يحضرها بعض الأجانب. 5 - وإن سبب الاِحِجَاجِ ومواضِعُ الحرية. 6 - كَبَّت لهُم في الربيع ووصلي جُوابُه في الخريف. 7 - وَجَدَ جَنَّةه في يِبَت جاهز، وهو ميت، وقَتلَهُ يَمْعَلُ. 8 - تَرَكْ أبَوَاب المدينة بدون حارس لأنهم قد ذهِبوا كلهُم للانخِطَاب. 9 - إن جال لَبَان في الصَيف مشهور بين الأجانب، لكنها أُجِيلٌ بكر في السِناء. 10 - كان المطر خفيفًا وخصوصاً في الربيع. 11 - قدْ دفعت الجُنَّة من درامى الخصوصية. 12 - فلذَلك إلى غِيْضَت عَلَيك. 13 - أين كَتَابُ هذا الكِتاب الكَبِير في المكتبة؟ 14 - قَفَّت الشبايك (النوافذ) قُفِّولا وَجَلَّت بجانب النَّار الخفيفة. 15 - ترك الولد الصغير بلا أب ولا م. 16 - كَمْ درَّحْما معك؟ 17 - لا تَنَك من الكَلَّابين. كَن صَيْلا. 18 - إن كَتاب سِيِّرة النبي نافَعٌ جدًا للمسلمين. 19 - أُلْبِب من صديقك أن يعبر الشارع ويدهِب لذَكْرِ الحَيْزَ في السوق القديم. 20 - إنَّ الوَاجِب عليك أن تَسْمَع قول الأقراء.

EXERCISE 36

1. The elections are near and I am without my car. 2. Pay the two dirhems and go back to your house, you thief! 3. This is my private book, so do not take it away (use ذَهَب).
4. International meetings are important, especially in this period of danger. 5. Hussein is the father of Hassan and the brother of Muhammad. He is the tallest man in the room, and the newest M.P. in the Lebanon. 6. I have heard that you have a pain in the head. 7. Why don’t you ask for the doctor? 8. The foreigner said to the girl that he had heard about her beauty from his neighbour. 9. This is a heavy book – that light one is better for a small boy. 10. Liberty (the liberty) was unknown among the Egyptians before the days of Islam. 11. What is your reply to the sentry’s words? 12. I saw Hussein in the spring, then I did not see him until the new year. 13. Summer is better than winter in our country, but autumn is the best season. 14. This session is very important to the Arabs. 15. Will you be at school (in the school) this evening after lessons? 16. I asked you not to return without your sister. So where is she? 17. Let her go to her grandmother’s (house). 18. You are worse than him. 19. The minister has been struck in the streets, and his assailants (strikers) are unknown. 20. Ask of the prisoners, perhaps they know.
CHAPTER TWENTY
(أُلْبَابُ الْمُشَرُونَ)

Derived Forms of the Triliteral Verb:
II, III and IV

1. It will help the student to consider Derived Forms II, III and IV as one group, since they all have the vowel pattern of dhamma for the prefix and kasra for the middle radical in the Imperfect.

   e.g. from عَلِمْ عَلِمْ عَلِمْ عَلِمْ عَلِمْ عَلِمْ عَلِمْ
        نِعَالِمِ، يُعْلَمُ يُعْلَمُ يُعْلَمُ يُعْلَمُ يُعْلَمُ يُعْلَمُ يُعْلَمُ
        يُعْلَمُ يُعْلَمُ يُعْلَمُ يُعْلَمُ يُعْلَمُ يُعْلَمُ يُعْلَمُ
        تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ
        لُعْلَمُ لُعْلَمُ لُعْلَمُ لُعْلَمُ لُعْلَمُ لُعْلَمُ لُعْلَمُ
        تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ
        مُعْلَمُ مُعْلَمُ مُعْلَمُ مُعْلَمُ مُعْلَمُ مُعْلَمُ مُعْلَمُ
        تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ تُعْلَمُ

   FORM II

2. Conjugation of كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ
   to break in pieces, smash.

   Imperf.

   كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ
   كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ
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   كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ كَسَرْ
   etc.     etc.      etc.      etc.

* NOTE: This is not a very common verb, but is used so as to show the three forms from a single root. This illustrates the difficulty of finding a root with commonly used verbs from a number of derived forms.
It will be seen that the prefixes and suffixes used to specify person, gender and number are exactly the same as in the root form of the verb. There are no different conjugations in Arabic in the sense in which they are encountered in languages like Greek, Latin and French. Consequently, in explaining derived forms, the conjugation table or paradigm will only be shown for the singular: the student will be able to work out the dual and plural for himself.

3. The Imperative does not have the prefixed ’alif, and is as follows:

   masc. sing. كسر
   fem. sing. كسرى
   dual كسرًا
   masc. pl. كسرًا
   fem. pl. كسرن

4. The participles are as follows: Active, مكسر

    Passive, مكسر

5. The normal form for the Verbal Noun is تفعيل, e.g. تكسير. An alternative form occasionally met with is تفعلة, e.g. جرب تجربة from to try, experiment. This form will be found to be usual with irregular verbs with wāw, yā’ or hamza as final radical (see Chapters Twenty-six and Twenty-nine). Even rarer is تفعال, e.g. رحب ترحاب from to welcome.

6. The Passive is: Perfect بكسر

    Imperfect كسر

    etc.

    etc.
7. (a) *Static* or *intransitive* verbs are made *transitive*, e.g.

- قَرِبَ to be near.
- قَرِبَ to make near, bring someone or something near.
- كَثُرَ to be numerous.
- كَثُرَ to make numerous.

(b) *Transitive* verbs are made *causative* or *doubly transitive*, e.g.

- عَلَمَ to know or learn; عَلَمَ to teach.
- ذَكَرَ to mention, remember; ذَكَرَ to remind.

(c) The meaning of the root form is strengthened, either by making the act more final, or making it more intense and wider in application, e.g.

- كَسَرَ to break; كَسَرَ to smash, break in pieces.
- قَطَعَ to cut; قَطَعَ to cut in pieces.
- قَتَلَ to kill; قَتَلَ to massacre.

(d) Sometimes it has an *estimative* meaning, where the root verb is intransitive, e.g.

- صَدَقَ to be sincere; صَدَقَ to believe, consider sincere.
- كَذَبَ to lie; كَذَبَ to consider a liar, accuse of lying.

(e) This form is also found in *denominal* verbs, that is, verbs derived from nouns, giving the meaning of making, dealing with, or collecting, e.g.

- نوعَ type, kind; نوعَ to compose, assort.
- جَلَدُ skin, leather; volume. جَلَدُ to skin, bind.
- جَنَدُ soldiers, army; جَنَدُ to levy troops.
FORM III

8. Conjugation of كتاب to write to, correspond with.

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Imperative

كتاب

Part. Active

كتاب

Part. Passive

كتاب

Verbal noun كتاب, more usually مكتبة

Passive, Perf. كتب Imperf. Indic. يكتب

9. The Verbal Noun has two alternative forms. The dictionary will show which one is normally used, though often both are possible. Where this is so, there may be different shades of meaning. Thus, in the verb given above، مكتبة is the usual Verbal Noun, signifying the act of writing to, or corresponding with, anyone. Its plural، مكتبات، means “correspondence”. The other form، كتاب، is used as a simple noun to mean “a book”, though in older Arabic it may mean “a letter”.
MEANING PATTERNS

10. (a) Normally this form expresses the relation or application of the act of the root form to another person, e.g.

کتبَ to write; ِکَتَبَ to write to.
جلَسَ to sit; ِجَالَسَ to sit with.
شرَبَ to drink; ِشَارَبَ to drink with.

Note also:
عملَ to do; عَامَلَ to treat anyone, to behave to someone, deal with.

Verbal Noun, معاملةُ treatment, dealing.

(b) It also often expresses the meaning of attempting to do something, e.g.
قتلَ to kill; قاتِلَ to try to kill (therefore, normally) to fight against.
سبقَ to precede; سابقَ to try to precede, (therefore, normally) to compete with, race against (سابقٌ, a race).

Note that the verb حاولَ to try, attempt, is of this form. (The wāw is radical; see Chapter Twenty-eight on the Hollow Verb.)

11. This verbal form is, of course, transitive, and it takes the accusative of the person, e.g.

كانَ الشاعِرُ يجالِسُ السلطانَ the poet used to sit with the sultan.

كَتَبَ he wrote to him.
قاتلَ العربُ أعداءِهُمْ قتالًا شديدًا the Arabs fought their foes fiercely.
12. Conjugation of اجلس to make to sit, seat.

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Imperative

- اجلس
- اجلس

Part. Active

- اجلس

Part. Passive

- اجلس

Verbal noun

- إجلس

Passive, Perf.

- اجلس

Imperf. Indic.

- اجلس

MEANING PATTERNS

13. (a) The Fourth Form is Causative. It makes intransitive verbs transitive, and transitive verbs doubly transitive, e.g.

- حضر to be present; احضر to cause to be present, bring.
- جلس to sit; اجلس to seat.

(b) Often forms II and IV have the same meaning, with perhaps a slight difference, e.g.
TRILITERAL VERB: FORMS II, III AND IV

both mean to inform, give news.

to repair; to rectify, reform.

ُأَلْعَم ُعَلَم to teach; أَعْلَم to inform.

As a doubly transitive verb, a Form IV Verb may have two direct objects in the accusative, e.g.

ُأَخَبَر كُسْتَنَا ُحُبَر I informed Hassan of the news.

(more often ُبَخَبَر).

(c) More rarely, Form IV verbs may be formed from nouns, e.g.

ُأَصْبَح to do in the morning

ُصَبَح morning. This verb is commonly used meaning "to become".

(d) There are a few intransitive verbs of this form, e.g.

ُأَسْلَم to become a Muslim.

ُأَقْبَل to approach.

VOCABULARY

ُلَكَ like, as (preposition attached to nouns only, not pronouns)

ُلَم ُلَم (على) peace, greeting (to, upon).

ُلَطَفَ friendliness, kindness

ُبِدُوَّة desert

ُبِدُوَّي pl. Bedouin

ُحُرَل around prep.

ُأَفْقُ أفق horizon

ُبَعْد distance

ُعَن from, concerning

ُأَبَلَ (лит. begetter)

ُأُمَّةُ mother.

ُأَتَانَا, في أَنَا during

ُمَرَة time (occasion)
VERBS OF FORM II

to deliver

to search for

to greet

inspector

to speak to, address;
to tell (+ subjunctive)

to take good news to

to kiss

to propose, manage

to bring

to determine, estimate

to convey, inform

value,

to inspect

to believe

VERBS OF FORM III

to disobey, go against,
contravene

to watch, supervise,
oversee

to consult, ask advice of

to mix with, have intercourse with

to witness, see

to travel

to defend

to be neighbour to,
adjacent to

to interrupt

neighbourhood

to attack

VERBS OF FORM IV

to send

to be or become dark

to become

to bring forward,
present

to inform (with acc. of
person and ب of thing)

to be fond of

to inform

to treat anyone kindly

to do anything well
TRILITERAL VERB: FORMS II, III AND IV

EXERCISE 37

1 - كلمته أن يرسل فصيحا ليشار لبدو. 2 - تلقوا الأعداء، يا جنود. 3 - قال الأب لابنته الصغيرة: قبلي أمك. 4 - شاهد مفتش الوزارة أعمال الأولاد عن بعد. 5 - إن الرجال فتشوا ذلك الجوار وبعد التفتيش رجعوا. 6 - أمرهم الشيخ أن يذهبوا حالا لتبشير الأمير. 7 - طلب زيد أن يخبروا أبياه أنه وجد أبيه وأنه سيكون عليه غدا. 8 - عرف الشيخ أن ضيفه خالد البدو. 9 - الإنسان يدبر والله يقدر (proverb).


وكان هناك مكان الأب في البيت أو الملك في البلاد. 15 - ساقم إلى أبعد آفاق الدنيا، لأنكم مغرون بالسفر. 16 - نظرت جيش العدو حول المدينة، فدخلت قلعة الحاكم وأعلمه بذلك، لكنه قاوم في كلاسي. 17 - لم هاجم الأعداء المدينة أثناء الليل، وفتحوها بدون قتال. 18 - في ذلك اليوم المنظم، أحضَر الحاكم جنديا وبلغ هذا (the latter) الملك أن وادنه قد قتل في المدينة المجاورة. 19 - تسن الهزوة يا نساء. 20 - طلب الرجل من صاحب الدكان أن يجلد الكتاب.
EXERCISE 38

1. Servant, bring us fresh (new) coffee at once from the kitchen. 2. The minister commanded them to bring forward the robber. 3. I ordered them to tell their friends about this affair, but they did not believe me. 4. Man proposes, but God disposes. 5. Send that man to me, so that I may supervise his work. He has disobeyed my orders many times. 6. Bring in the doctor so that we can consult him about the prince's condition. 7. God brings you good news about a son, whose name is (his name is) Jesus (يَسُوع). 8. Attack (the attack) is the best way of defence. 9. Do not mix with the people next door (lit. in the neighbouring house). 10. The government inspectors travelled to the village, greeted the sheikh, and witnessed the horse races. Then they inspected the new houses. 11. We saw the bedouins round the well, from a distance, during the journey. 12. He kissed her hands and informed her that he (أنه) had become prime minister. 13. They are fond of travel. 14. I will inform you during the coming (مقيل) month. 15. He was big like his father, but his sister was small like her mother. 16. He was speaking to his wife, but she cut him short. 17. The horizon was dark, but the bedouin mounted his camel and left the village. 18. My son did his studies well, and his teacher treated him kindly (use بَلْطَف). 19. Where is peace in this world of ours? 20. They are the new inspectors of agriculture.
CHAPTER TWENTY-ONE
(الباب الحادي والعشرون)

Derived Forms of the Trilateral Verb:
Forms V and VI

1. Derived Forms V and VI form a pair. They tend to be Reflexives of Forms II and III, from which they are formed by prefixing ت. Moreover, they are both vowelled entirely by fatha in the imperfect, but take damma on the middle radical in the verbal noun.

FORM V تفعل

2. Conjugation of تسلم to take over, receive:

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Imperative

- تسلم
- تسلم etc.

Part. Active

- تسلم
- تسلم etc.

Part. Passive

Verbal noun

Passive, Perf. تسلم

Imperf. Indic. تسلم

169
3. (a) This is most frequently the reflexive of II.

- فَرَغَ to separate; فَرَغُ (to separate oneself), to scatter.
- تَنْفَرَ (to teach oneself), to learn.
- تَنْفَرَ (to be reminded), to remember.
- تَنْفَرَ (to teach oneself), to learn.
- تَنْفَرَ (to be reminded), to remember.

(b) It is also used to form verbs from nouns, especially nouns of quality or status, e.g.

- فَرَغَ نَصَرَيْنَ to become a Christian; فَرَغَ نَصَرَيْنَ to become a Christian.
- فَرَغَ يَهُودِيَ to become a Jew; فَرَغَ يَهُودِيَ to become a Jew.

(c) Closely related to meaning (b) is that of thinking or representing oneself to have a certain quality or status, e.g.

- فَرَغَ كَبِيرُ to think oneself great, to be proud.
- فَرَغَ نَبِيَّ to represent oneself to be a prophet.

FORM VI تَنَافَعَ

4. This only differs from V in having the ’alif after the first radical. It is conjugated as follows:

Conjugation of تَنَافَعَ to fight with one another:

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etc.    etc.    etc.    etc.
TRILITERAL VERB: FORMS V AND VI

Imperative

مَتَاقَلَل

Part. Active

مَتَاقَلَل

Part. Passive

مَتَاقَلَل

etc.

Verbal noun

مَتَاقَلَل

Passive, Perf.

مَتَاقَلَل

Imperf. Indic.

مَتَاقَلَل

MEANING PATTERNS

5. (a) The reflexive of III, e.g.

مَتَاقَلَل to fight; مَتَاقَلَل to fight each other.

مَتَاقَلَل to fight; مَتَاقَلَل to fight each other.

مَتَاقَلَل to co-operate with; مَتَاقَلَل to co-operate together.

مَتَاقَلَل to agree with; مَتَاقَلَل to agree together.

In this sense, this form of verb must always have a dual or plural subject, though, of course, when the third person verb comes first it will always be in the singular.

مَتَاقَلَل the two parties agreed with each other.

مَتَاقَلَل the two armies fought each other.

But the subject is sometimes a collective word such as مَتَاقَلَل or مَتَاقَلَل or مَتَاقَلَل or مَتَاقَلَل or مَتَاقَلَل people.

مَتَاقَلَل the people co-operated (together).

(b) Even more than Form V, Form VI is used with the meaning of simulating a state or status, or representing oneself to have it, e.g.

مَتَاقَلَل ignorant; مَتَاقَلَل to affect ignorance.

مَتَاقَلَل busy; مَتَاقَلَل to pretend to be busy.

مَتَاقَلَل clear (from مَتَاقَلَل to appear); مَتَاقَلَل to feign.
A NEW ARABIC GRAMMAR

VOCABULARY

.trace, footprint (in pl. also means "antiquities")
.brave — side, point of view
.i. the same way
.likewise, moreover
.strength, severity, violence
.violently, strongly

.child, baby
.to laugh (at)
.Christian
.strong
.power, strength, force
.arm, forearm
.weapon, arm

to speak (may be transitive)
to follow
to come forward
to separate, one from another
to be grateful
to remember
to go slowly, to be slow
to wonder, be astonished
to learn
to have the honour, be honoured
to expect

to converse together
to disperse
to meet each other
to co-operate together
to fight each other
to agree together
to feign, show, demonstrate
TRILITERAL VERB: FORMS V AND VI

EXERCISE 39

1 - هل تتكلم اللغة العربية؟ نعم، يا سيدي، أكلمو قليلاً.
2 - الأمير وأخو جلسة يتحدثان في ذلك الأمر. 3 - لا ما سمع الرجال ذلك، تقدموا جميعًا إلى جهته. 4 - هل تذكرين ما أمرتني بخادمة؟ 5 - تعجبنا من قوة العدو وشدة القتال في ذلك اليوم المشهور. 6 - ضحك الطفل على جدته لتباهيه لما عبر الشارع. 7 - إننا أهالي معاكم شيو مهمن ونشف به. 8 - لا تفتاحوا يا أصدقائي، بل (but) تظاهرة التوافق. 9 - تفرق العربي والأكزبي ولم يخفلا حتى هذا الوقت. 10 - إني متشكر لك لأنك علمتني كثيرًا من لغتك الصعبة. 11 - الدراج الطويل من النعاس الجميل للجني الفردي (more important) أهم. 12 - تبجاوا أثار أعدائهم الشجعان، ثم نفرقوا بعد ذلك. 13 - قال أبي: الأمير كذلك، فلا توقع حضورين بين مواقفي. 14 - تركناهم يتحدثون. 15 - هل من وجهي أن أنتظر لأنك رجعتي وقد تنصرت أنت؟ 16 - ذكرت لكونه لم يذكر. 17 - لا تزاون ذلك الرجل المتكي. 18 - نتوقع كم ضيف الليلة؟ 19 - إنني من المتوقع أن يذهب الملك ليكة. 20 - نسلم اليد الشاذة.

EXERCISE 40

1. We conversed about this affair yesterday morning, but did not agree. 2. The Muslims and Christians fought each other a long time (use مدة مدة ago, but they agree today in
many things. 3. The learned men were talking together about the antiquities of Egypt. 4. We expect the enemies' advance from this side. 5. The children were grateful to their grandmother, and kissed her; she was astonished at this. 6. She remembered that they (مَنَّهُمُّ) used to laugh at her. 7. Let us agree and co-operate; let us learn our new and important work, and be strong in everything. 8. Moreover, let us follow the road of duty. 9. Hassan and Zaid fought violently, but Hassan's arm broke, and his sword fell to the ground. 10. Strength is more important than weapons to the brave. 11. The travellers separated in the desert and were killed by the Bedouins. 12. I do not understand you. Speak Arabic! 13. I am a foreigner. Can you go slowly in your speech; then perhaps I will understand you? 14. You are feigning ignorance, sir. You know our language. 15. We met in Damascus two years ago. 16. The king was astonished at the bravery of his young soldiers. 17. I am going to the university to meet a professor. 18. We co-operated during the war, then separated after it. 19. The learned man used to feign ignorance, and the people did not hear his words. 20. It was anticipated (مَنَّهُمُّ) that the session would be long, because the subject was difficult and important.
CHAPTER TWENTY-TWO
(الباب الثاني والعشرون)

Derived Forms of the Triliteral Verb:
Forms VII and VIII

1. Derived forms VII, VIII, IX and X, as already stated, really form a group. They all begin with 'alif, which has hamzatu l-wasl, but which takes kasra when beginning a statement. (They should be distinguished in this respect from Form IV, in which the additional 'alif has the proper hamza, or hamzatu l-qat). Moreover, in the Imperfect, all except IX take a kasra on the Middle Radical, after previous fathas. In Form IX we may imagine that there was originally a kasra but with the telescoping of the doubled final radical, it disappeared.

FORM VII إنَفَعَل

2. Conjugation of إنَكَسَر to break (intransitive):

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>إنَكَسَر</td>
<td>ينَكَسِرُ</td>
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<td>ينَكَّسَرَ</td>
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<td>ينَكَّسِرَتْ</td>
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</tr>
<tr>
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<td>ينَكَّسِرَتْين</td>
<td>تَنَكِّسِرَتْين</td>
<td>ينَكَّسَرَتْين</td>
</tr>
<tr>
<td>إنَكَسَرَتْ</td>
<td>ينَكَّسَرَتْ</td>
<td>تَنَكِّسِرَتْ</td>
<td>ينَكَّسَرَتْ</td>
</tr>
</tbody>
</table>

etc. etc. etc. etc.

175
Imperative

إنكسر

Part. Active منكسر

إنكسر

Part. Passive منكسر

etc.

Verbal noun إنكسر

(Passive, Perf. إنكسر (rare) Imperf. Indic. ينكسر)

MEANING PATTERN

3. Though originally the Reflexive of the root form, it is, to all intents and purposes, a Passive now, e.g.

كشف to uncover; إنكشف to be uncovered.

كسر to break (tr.); إنكسر to break (intr.).

عقد to hold (mod., of meetings, conferences); إنعقد to be held.

قلب to overturn; إنقلب to be overturned or reversed.

Note, however, إنصرف to go off, depart.

The use of this form as a pure Passive has become very widespread in colloquial language. In Classical Arabic it might be argued that there is a subtle difference between the Passive of Form I and Form VII. If one says كسر الشباك the window was broken, one ought to imply, theoretically at any rate, that the agent is discoverable; whereas if one uses the VII form and says إنكسر الشباك one ought, again theoretically, to suggest that the human agency, if any, is undiscoverable!

4. Form VII is not found in verbs beginning with hamza, yā', rā', lām, and nūn. (See below, Form VIII).
TRILITERAL VERB: FORMS VII AND VIII

FORM VIII

5. This may present some difficulty at first, because a tā’ is inserted between the first and second radicals, in addition to the prefixing of ’alif with hamzatu l-wasl.

Conjugation of ﺍﺟﺘﻤﻊ to assemble.

Imperf.

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<tbody>
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<td>ﺍﺟﺘﻤﻊ</td>
<td>ﺍﺟﺘﻤﻊ</td>
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<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Imperative

إِﺟﺘﻤﻊ

Part. Active ﺍﺟﺘﻤﻊ

Part. Passive ﺍﺟﺘﻤﻊ

Verbal noun ﺍﺟﺘﻤﻊ

Passive, Perf. ﺍﺟﺘﻤﻊ

Imperf. Indic. ﺍﺟﺘﻤﻊ

6. The tā’ introduced after the first radical undergoes certain changes:

(a) If the first radical is one of the emphatic letters ض, ص, ط, ظ, the tā’ is changed into a ﺩ; this is assimilated to a ﺩ or ﺩ which is then written with tashdīd e.g. ﺍﺟﺘﻤﻊ “to make” forms ﺍطﻠَّب; إِﺿْرَب “to strike” forms ﺍطِلَّب “to rise” forms ﺍطِلَّم “to be dark” forms ﺍطِلَّم and إِطْلَم.
(b) If the first radical is د, ذ, or ز, the تاء is softened to ّ; this is assimilated to a ذ, which is then written with tashdid e.g. زَخْرٍ forms إِذْخَرٍ; إِذْخَرٍ forms إِذْخَرٍ and إِذْخَرٍ.

(c) If the first radical is ت, it sometimes assimilates the ت e.g. إِتّبَع forms إِتّبَع or إِتّبَع.

MEANING PATTERNS

7. (a) Form VIII is the most elusive from this point of view, and is difficult to pin-point. Indeed, it seems to be reserved for odd by-ways of meaning, e.g.

ضرَبٍ to strike; ضَرَبْتُ to be disturbed, shaken.

حمل to carry; حَمِلْتُ to bear, in the sense of endure, to be probable.

حرَم to forbid; حَرَمْتُ to respect.

It often has the same meaning as the root form, e.g.

بَسَم to smile; بَسَمْتُ (same meaning).

(b) Like VII, it can be the reflexive of the Simple Verb, e.g. جَمَعَ to collect; جَمَعْتُ to collect themselves, assemble.

( hence جَمِعْ meeting)

سمع to hear; إِسْمِعْ (لِ) to listen (to).

شَنَّل to occupy, keep busy; إِشْنَّلْ to be busy, to work.

(c) It also has the sense of doing something for oneself:

كَسَبٍ to acquire; كَسَبْتُ to gain.

كَفَفٍ to uncover; كَفَفْتُ to discover.

بَدَعَ to initiate; بَدَعْتُ to invent.
(d) There is occasionally a reflexive meaning such as one might expect of Form VI, خصم to strive; اختصم to strive with one another; III شارك to take part with; أشترك to contribute towards, participate.

(شَرْكَةُ = a commercial firm or company)

8. Some triliteral verbs have ت as final radical. In the Perfect, where the pronominal suffix of the person has vowelled ت, the two letters are assimilated, and may be written as one, with tashdīd, e.g. إنفت لفت VIII, لفت to turn towards, pay attention to.

إِنْفَتَ I turned towards.

إِنْفَتَكْ you (masc. sing.) turned towards.

إِنْفَتَتْ you (fem. sing.) turned towards.

إِنْفَتْتُ you (masc. pl.) turned towards.

Similar assimilation may take place where the final radical is د and ط, and even ض, ذ and ث. In these instances, however, the two letters are written separately, but the ت of the suffix may have tashdīd, e.g.

قَعَدَ to tie, hold (a meeting);

قُعْدَتْ I tied.

إِبْسَطَتْ (بِئن) to be pleased, VII of بسط to spread out:

إِبْسَطْتُ you (masc. sing.) were pleased.

بَعُدتْ to send; بعنت I sent.

قَبَضَتْ to grasp, arrest (with direct object or على)

قُبَضَتْ I grasped.
VOCABULARY

قسم (ـ) to divide
قسم (ـ) division, part
 Pháp (French)
 فرنسى، فرنسوي (French)
Bizya (Britain)
فَرِيق (Almania (Germany)
ممكن (possible (Act. Part. of المكن)
ركاب (pl. راكب passenger)
راكب (pl. راكب (rider)
عدد (pl. عدد number, amount)
عدد (pl. عدد (lack)
عمال (pl. عامل labourer, worker)
مستشفى (hospital)

VERBS OF FORM VII

ابست (من) (to be pleased (with)
إنهزم (to be defeated)
صرف (to depart, go away
إتقن (to be tied, to be held (meeting)
إكنسر (to be broken
إقلب (to be overturned, reversed
إكتشف (to be disclosed

VERBS OF FORM VIII

إنتكر (to think
تمكر (to approach (with من)
إلتقت (to turn (to), pay attention (to)

Note: (نكر في Form II, to think about)
TRILITERAL VERB: FORMS VII AND VIII

to be disturbed, excited
إنْتَرَب to respect
إِحْتَرَم

to await, expect
إِنتِرُب to be busy, occupied, to work
إِشْتَغِل

to recognize, confess
إِعْتُرَفٌ (ب) to gather together, assemble
إِجْتَمَع

إنْتَصِرُ (على) to be victorious (over) (lit. to be helped)
المجْتَمِعُ (hence, society in the general sense)

EXERCISE 41

1 - قد اكتسبنا من اكتشاف هذه الدراسات في الجينية. 2 - أنقلب

سيارة في شارع رئيسية وفكر أن راكبي من الركاب حيلًا إلى المستشفى. 3 - لماذا انتحاره؟ إنكم كثرت الأعداء قليلون العدد.

4 - فأتت الحادثة: يا سيدى، إنكسر التنكر، وما كسرته أنا.

5 - إنعقد أمس اجتماع بين سفراء بريطانيا وفرنسا وألمانيا، وبعد ساعة انصرف السفير الفرنسي. 6 - فكر في هذا الأمر بعدة طويلة.

7 - اتفق أن الاضطراب السياسي سببه عدم الحرية. 8 - اني

احترام الآباء والأنهات في المجتمع اليوم؟ 9 - التفت إلى يا ولد، كيف تشتبه؟ 10 - نغل هذا العمل غير منكر في المجتمع العربي. 11 - لما أقربنا كنا في انظاره. 12 - اعترفت

الحكومة أخيرًا بحقوق الشبان. 13 - أقسم أن التنازل قصمت.

14 - انصرف بريطانيا على ألمانيا وإيطاليا في الحرب الأخيرة.

15 - انتظروا وإذا جندي مصري يقبل علينا. 16 - لنا سوف.
EXERCISE 42

1. The Labour Party (lit. party of the workers) was victorious in the recent elections. 2. How many hours have you been waiting for us? 3. I turned to him respectfully (with respect), greeted him, then went off. 4. You will be pleased with your large shares. 5. I told the politicians recently to recognize the rights of the Arabs. 6. They said that is not possible now. 7. Do you think that Germany was not defeated in the recent war? Then who was victorious? 8. A meeting was held between the Prime Ministers, and it was attended by (use Active) a number of Arab ministers. 9. The state of the world has become disturbed, and we do not know the reasons. 10. Why do you not think about the matter? Perhaps the truth will be revealed to you. 11. The vehicle turned over and the merchandise was broken. 12. Lo and behold [there was] a man riding a white horse. 13. The young men divided everything (translate literally). 14. Men like these (the likes of these men) do not recognize the truth, even (حَقِيَّة) when they hear it. 15. Go away, girl, and occupy yourself in the kitchen. That is your duty. 16. I told you to approach me. Why do you not do so (that)? 17. There is a political disturbance in the streets today. 18. I was angry at the breaking of the two plates. 19. My grandmother thinks that the youth of today are lazy. 20. She is not pleased with them.
CHAPTER TWENTY-THREE
(ألعاب التالية والعشرون)
Derived Forms of the Triliteral Verb:
Forms IX, X, and XI

1. Form IX, لَعْلَأً is characterised by a prefixed 'alif with hamzatu l-waṣl and the doubling of the final radical. In certain parts, however, the doubled letter is written as two separate letters; in which case, the first of these two has kasra in some instances, thus bringing it into line, as regards vowelling, with forms VII, VIII and X. In this connection note especially the Jussive and Imperative in the following table.

Conjugation of لَعْلَأً to be or become red:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. p. m.</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
</tr>
<tr>
<td>3. „, f.</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
</tr>
<tr>
<td>2. „, m.</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
</tr>
<tr>
<td>2. „, f.</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
</tr>
<tr>
<td>1. „</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
</tr>
</tbody>
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</thead>
<tbody>
<tr>
<td>Sing. 3. p. m.</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
</tr>
<tr>
<td>„ 3. „, f.</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
</tr>
<tr>
<td>„ 2. „, m.</td>
<td>لَعْلَأً</td>
<td>لَعْلَأً</td>
</tr>
</tbody>
</table>

183
---|---|---
Sing. 2. "f. | حمرى | حمرى
" 1. " | أحمر | أحمر
Dual 3. "m. | يحمران | يحمر
" 3. "f. | حمران | حمر
" 2. " | حمران | حمر
Plur. 3. "m. | يحمرون | يحمر
" 3. "f. | حمرن | حمر
Plur. 2. "m. | يحمرن | يحمر
" 2. "f. | حمرن | حمر
" 1. " | حمر | حمر

Imperative
Sing. 2. m. حمر | Dual. 2. حمر | Plur. 2. m. حمر
" 2. f. حمر | " 2. f. حمر
Part. Active حمر
Part. Passive not used.
Verbal noun حمر
Passive tenses not in use.

2. The rule as to when the final doubled radical is to be written as one letter with tashdīd, and when as two separate letters, is the same as the rule that will be given in the next chapter for the Doubled Verb. It is quite simple:

(a) When the final letter has sukūn, either because of the suffix, or because it is Jussive or Imperative, the two letters must be written separately, e.g.
TRILITERAL VERB: FORMS IX, X AND XI

ihilmarra, he became red. BUT
ihilmararna, we became red.
ilmarir, become red! (Imperative masc. sing.)

BUT
ihilmarri, become red! (Imperative fem. sing.)

(b) When the final letter is voweled, the two are coalesced. This does not, of course, apply to the verbal noun, where the long 'alif interposes between the two final letters.

3. Form IX is only used for colours and defects, and therefore the corresponding adjectives will also be found of the measure أَفْعَلَ (see Chapter Eleven).

E.g. أسود black. أسودَة to be or become black.

4. Form XI, إِفْعَالَ is rarely found except in poetry. Some Arab grammarians describe it as stronger, others as weaker than IX. But the truth may well be that it is used, either for the exigencies of metre, or for the musical effect. It is conjugated exactly the same, save that the 'alif comes before the last (doubled) radical. See the table in Chapter Nineteen.

FORM X

5. This is an extremely common form.

Conjugation of إِسْتَفْعَلَ to think beautiful, and, more commonly, to consider preferable or desirable, to admire.

Imperfect

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<tr>
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<tbody>
<tr>
<td>إِسْتَفْعَلَ</td>
<td>يُسْتَفْعَلَ</td>
<td>يُسْتَفْعَلَ</td>
<td>يُسْتَفْعَلَ</td>
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<td>تُسْتَفْعَلَت</td>
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<td>تُسْتَفْعَلَت</td>
<td>تُسْتَفْعَلَت</td>
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</tbody>
</table>
### Perfect, Indic., Subj., Juss.

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<thead>
<tr>
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<tr>
<td>إِسْتَحْسَنُ</td>
<td>إِسْتَحْسَنُ</td>
<td>إِسْتَحْسَنُ</td>
<td>إِسْتَحْسَنُ</td>
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<tr>
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<td>إِسْتَحْسَنُ</td>
<td>إِسْتَحْسَنُ</td>
<td>إِسْتَحْسَنُ</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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</tbody>
</table>

### Imperative

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<tr>
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<th>Part. Active</th>
<th>Part. Passive</th>
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<td>إِسْتَحْسَنُ</td>
<td>إِسْتَحْسَنُ</td>
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<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

### Verbal noun إِسْتَحْسَانٌ

Passive, Perf. إِسْتَحْسَنْ | Imperf. Indic. يُبَشَّرُ

### Meaning Patterns of Form X

6. (a) There are two common meanings. The first is to desire or ask for oneself the action or state of the root verb.

- **E.g.** حَضْرُ to attend; إِسْتَحْضَرُ to summon (to ask for the attendance of).
- **E.g.** عَلَمُ to know; إِسْتَعْلَمُ to ask for information, to inquire about.
- **E.g.** آذَنُ to permit; إِسْتَأذَنُ to ask for permission (to ask leave to depart).
- **E.g.** غَفَرُ to forgive; إِسْتَغْفَرُ to ask forgiveness.

(b) Equally common is the estimative significance. This is usually from intransitive verbs.

- **E.g.** حَسَنٌ to be beautiful; إِسْتَحْسَنَ to find beautiful, to consider preferable.
- **E.g.** فَعَلٌ to be ugly; إِسْتَقْفَحَ to loathe, find ugly.
(c) Causative.

\[ \text{خدم} \] to serve; \[ \text{إستخدم} \] to employ (cause to serve).
\[ \text{شهد} \] to witness; \[ \text{إستشهد} \] to call to witness (cause to witness).

(d) This form is particularly rich in various extensions of meaning from the root, which cannot be classified.

\[ \text{عمل} \] to do; \[ \text{إستخدم} \] to use.
\[ \text{حق} \] to be or become true or certain;
\[ \text{إستحق} \] to deserve, merit.
\[ \text{قبل} \] to receive, accept; \[ \text{إستقبل} \] to welcome or receive a person.

**VOCABULARY**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>المستقبل</td>
<td>the future</td>
</tr>
<tr>
<td>رأي</td>
<td>opinion</td>
</tr>
<tr>
<td>وقائع</td>
<td>event</td>
</tr>
<tr>
<td>قلم رصاص</td>
<td>pencil</td>
</tr>
<tr>
<td>وطني، national, nationalist</td>
<td></td>
</tr>
<tr>
<td>رسم</td>
<td>(to) draw, sketch</td>
</tr>
<tr>
<td>رسوم</td>
<td>sketch, drawing</td>
</tr>
<tr>
<td>رسمي، official</td>
<td></td>
</tr>
<tr>
<td>عضو</td>
<td>member</td>
</tr>
<tr>
<td>قنبلة</td>
<td>bomb</td>
</tr>
<tr>
<td>دُرِيْيْ atomic</td>
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<th>English</th>
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<td>Russia</td>
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<td>England</td>
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<tr>
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</tr>
<tr>
<td>أميركي، American</td>
<td></td>
</tr>
<tr>
<td>ضد</td>
<td>prep. against</td>
</tr>
<tr>
<td>أوروبا， Europe</td>
<td></td>
</tr>
<tr>
<td>قانون، pl. law (cf. canon)</td>
<td></td>
</tr>
</tbody>
</table>
VERBS OF FORM X

استفسهم to enquire

استقبل to receive, entertain

استخدم to employ

استعمل to use

استحسن to approve, think best, admire

استكر to consider great

استعمل to hasten, be in a hurry

استعمل to ask anyone for information about something

EXERCISE 43

1. - نظر الملك ابنه حينما قابل الأمير الأجنبي. 2. - أضف وجه الفارس لما أقبل الأعداء عليه. 3. - لا تحرص يا ولد، إن لا أكل ابن عمك. 4. - استعمل قلم رصاص لرسمك. 5. - تستحسن أن يحضر كل الأعضاء الجدد ليسمعوا كلام الروسي والأمريكي عن (في) هذه الشؤون مهمة. 6. - كان الاستعجال سبب تلك الواقعة. 7. - استخدمت الشركة عملاً أجانب كثيرين قبل القانون الأخير. 8. - استعملت أمريكا القبضة اليدية ضد
اليازان في الحرب. 9 - سوف لا نسمع إلى أرائكم في المستقبل.
10 - استقبل رئيس الوزراء الياباني فرداً دولة أوروبا استقبالاً رسمياً.
وكلموا عن سياسة روسيا. 11 - جلسوا تحت رئاسة رئيس وزراء إنكلترا.
12 - يا بنات، أرسن صورا لهذه القصة العربية القديمة.
الشهيرة. 13 - «هل» حرف (particle) استعمال في اللغة العربية.
14 - لا نعرف شيئاً عن ذلك، فلستم الآن. 15 - إن
الصحافة العربية ضعيفة جدًا. أما الصحافة الإنجليزية فستركرها.
16 - لا يستحسنون سياسة الحرب الوطني. 17 - استعمل القرن
فوق حصنها. 18 - استعملت القنابل في الحرب منذ سين
كثيراً جداً. 19 - أخضر البحر وكبير جرخ ركاب السفينة.
20 - يرقص النيل (Nile) الأبيض، مما هو سبب اسمه الغريب؟ 21 -
إلى لم نسمع تلك القصة.

EXERCISE 44

1. What have you done girl? Why did you blush (become red)?
2. The garden will become green in the summer after the rains of spring.
3. I do not think much of (use استحسن) the English press today.
4. We expect reform in the future; for that is the reason for the new law.
5. The official view is that haste is necessary to these two states, because the enemy
have used these weapons for (since) many years.
6. Enquire of the inspector about the employment of Japanese workers
in agriculture.
7. I fought against the enemy in Europe.
8. The king received the members of the council in his palace.
9. That was the work of the nationalists.
10. They
are under the leadership of Hassan Abdullah. 11. (إن) His story is very strange. 12. He used to be (كان) a teacher in Cairo University. 13. My friend was employed in a foreign embassy for a long period. 14. But he was not happy there, so he thought best to leave his work (use أن with the subjunctive). 15. A bomb fell on the Minister’s car and killed him. 16. They used (the) atomic power. 17. Two atomic bombs fell on Japan during the late war. 18. Do not think much of the small; but do not also belittle (لَيْسَ الصغير) the great. Remember the story of David (داود). 19. I drew a sketch of this picture, but people thought it ugly. 20. What is your opinion of (في) these Italian pictures? Do you find them good or not?
CHAPTER TWENTY-FOUR
(الباب الرابع والعشرون)

Irregular Verbs. The Doubled Verb

1. The term "irregular" is, perhaps, inaccurate with regard to Arabic Verbs, if by "irregular" we mean isolated idiosyncrasies. Yet there are whole classes of verbs in which certain changes or deviations take place owing to the laws of contraction and assimilation. There are three causes:

(a) Where one of the three radicals is a weak letter, that is, a wāw or a yā'.

(b) Where one of the three radicals is a hamza. Early Arab philologers classed the hamza as a weak letter with the و and ی, but in fact the main trouble is in rules of orthography, rather than in actual changes.

(c) Where the second and third radical are identical, i.e. the doubled verb. We have already encountered nouns and adjectives from these verbs, e.g.

بيب a grandfather; جديد new.

The Arabs divide verbs into two classes:

(a) Sound (فعل سالم).

(b) Unsound (فعل غير سالم).

These latter are further divided into:

(i) فعال صحيح, comprising

(1) The doubled verb. (2) The hamzated verb.

(ii) The weak verb فعال معطّل in which one of the radicals is wāw or yā'.

Note: معتلٌ = sick
THE DOUBLED VERB

2. It has been argued that the Semitic languages were originally bi-literal rather than triliteral, thus bringing them into line with, and postulating common ancestry with, Hamitic languages. However this may be, we do find a large number of roots in Arabic in which there are only two radicals, but (except in a few particles), the second radical has been doubled, thus moulding the root into triliteral form.* Apart from this, the three radicals of a root are practically always different. We have odd cases of the first and third radical being identical, e.g.

بابُ door (from b.w.b.), and تلقِّ to be restless, disturbed.

But it is almost unknown for the first and second radicals to be the same. An exception is بَنَاءُ parrot.

3. The rules affecting the doubled verb have already been touched upon in explaining form IX of the triliteral verb.

(a) Assimilation (إِذْعَام) takes place, and the two identical radicals are written as one with tashdīd, when the third radical carries a vowel.

e.g. ردُ (علِي) to restore, to reply (to); ردَّ he replied; ردوا they replied.

In the Imperfect, this necessitates shifting the vowel forward from the second radical:

يرددُ yaruddu, he restores, for يرددُ yardudu.

Exception: the Passive Perfect of III is رُدِّي rūdīda.

(b) Assimilation does not take place where the third

* When we discuss quadriliteral roots, we shall find that sometimes the biliteral root is doubled, e.g. سَلَّ from سَلَّل.
radical has sukūn. This, of course, applies especially to the Imperative and Jussive, as well as certain other forms.

\[
\text{e.g. } رَدَّدُنا \quad \text{we restored.}
\]
\[
\text{رُدَّدُنَّ} \quad \text{they (fem.) restored.}
\]
\[
\text{يُرُدَّدُنَّ} \quad \text{they (fem.) restore.}
\]
\[
\text{رُدَّدُ} \quad \text{we restore (Jussive).}
\]
\[
\text{رُدُّ} \quad \text{restore! (Imperative).}
\]

**Note:** Thus verbs of the form الفعل and الفعل are only distinguished from those of الفعل in the uncontracted forms, e.g. مُلِّ to be bored with; ملَّ I was bored.

(c) Where the second radical is separated from the third by a long vowel no assimilation can take place.

\[
\text{e.g. } مَرْدُدُ Passive Participle, I.}
\]
\[
إِرْدَادَ Verbal Noun, IV.
\]

4. Conjugation of دَلُّ to show:

**Perfect**

<table>
<thead>
<tr>
<th>Sing. 3. m.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
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<tbody>
<tr>
<td>دَلَّا</td>
<td>دَلْنَا</td>
<td>دَلُّوا</td>
</tr>
<tr>
<td>دَلَّت</td>
<td>دَلَّتْنَا</td>
<td>دَلَّتْنَا</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>2. m</th>
<th>2. f.</th>
<th>1.</th>
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<td>دَلَّنا</td>
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**Imperfect Indic.**

<table>
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<tr>
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<th>Juss.</th>
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<tbody>
<tr>
<td>يُدَلُّ</td>
<td>يُدِّلُ, also يُدِّل or يُدُّ</td>
</tr>
<tr>
<td>تَدَلُّ</td>
<td>تَدِّلُ or تَدُّ</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th></th>
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<th></th>
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<td>تَدْلِي</td>
<td>تَدْلِي</td>
</tr>
<tr>
<td>أَدْلَ</td>
<td>أَدْلِي</td>
<td>أَدْلِي</td>
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<tr>
<td>يَدْلَن</td>
<td>يَدْلِي</td>
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<tr>
<td>يَدْلُون</td>
<td>يَدْلِي</td>
<td>يَدْلِي</td>
</tr>
</tbody>
</table>

**Imperative**

- أَدْلُن
  - or دُلْن
  - or دُلِّن
  - or دُلَّ
  - or دُلُوا
  - or دُلَّن

**Part. Active** دَالُّ

**Part. Passive** دَالُّ

It will be noted that in the Imperative and Jussive the rule may be broken and the two repeated radicals may be written with tashdīd. In this case, the third radical is vowelled, usually with fatḥa, but occasionally with đamma or kasra.
IRREGULAR VERBS. THE DOUBLED VERB

5. Passive.

<table>
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<tr>
<td>دَلَّ</td>
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<td>يُدَلَّ</td>
</tr>
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<td>تَدَلَّ</td>
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</tr>
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<td>تَدَلَّت</td>
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</table>

etc. etc. etc.

DERIVED FORMS


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<th>II</th>
<th>دَلَّ</th>
<th>يُدَلَّ</th>
<th>مَدَال</th>
<th>تَدَلَّ</th>
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<tr>
<td>III</td>
<td>دَال</td>
<td>يُداَل</td>
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<td>(Passive</td>
<td>دُوَال</td>
<td>يُدَال</td>
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<td></td>
</tr>
</tbody>
</table>

IV | أَدَل | يُدَل | مَدَل | إِدَال |

V | تَدَلَّ | يُدَل | مَدَل | تَدَلَّ |

VI | تَدَلَّ | يُدَل | مَدَل | تَدَلَّ |

VII | إِدَال | يُدَل | مَدَل | إِدَال |

VIII | إِدَال | يُدَل | مَدَل | إِدَال |

(The VIII form of دَلَل to stretch out, is given here, because in the VIII form of دَلَل there is assimilation = إِدَال.)

IX Seldom occurs.

X إِسْدَال إِسْدَال إِسْدَال إِسْدَال إِسْدَال إِسْدَال إِسْدَال إِسْدَال
VOCA BV A R Y L

- عادة custom, habit pl. أهل people
- مسألة problem, question, matter pl. آمال hope
- موظف officials n. حارة heat
- سوريا Syria حكاية story
- سريع quickly, with speed أفضل (من) preferable (to)
- مشروع scheme, project

DOUBLED VERBS

- مَدَّ (to stretch out) tr. قَرَرَ II to lay down, ordain, decide
- مَدَّ IV to help
- مَدَّ VIII to stretch intr.
- قَصَ (to narrate, recount, tell)
- جَمَّ (to collect) tr. قَرَأ report
- VIII to stretch intr.
- إِنْضَمَ مَعَ VII to join, adhere
- عَدَ (to count, consider)
- عَدَ IV to prepare tr.
- عَدَةَ VIII to be concerned about, bother about, be interested in
- إِعَبَ X to prepare oneself, be prepared
- فَرَ (to be settled)
- أَحَبَ IV to love, like
- ضَرَّ (to injure)
- إِضْطَرَ VIII to compel
EXERCISE 45

1. ـَدَتِ الْأَمْرِ بِهَا إِلَى الْأُمِّيَّةِ السُّوْرِ كَعَادَتِهَا قَبْلَهَا.
2. ـَكَانََّ الْطَّرِيقَ الطَّولِيَّةَ كَمَدَّ آمَانًا فَاسْتَعَدَّاهَا الْمَلْكُ، وَأَحْسَنَا
3. ـَسَوَّرَ فِي قُلُوبِهَا. 4. ـَإِنَّ الْمَسَاءِ جِنَّٰلُ حَيْنَا نَظَرُنَّ هَذَا الْمَشْرَوْعُ,
لَكِنَّ رَجَالَهَا لَمْ يِسْتَمَعُوُّوا بِهَا. 5. ـَكَانَ عَيْنِ رَجِلٍ فَقْطًا يُحْبِبُ الْكُتْبَ
وَالْدِّرُوس. 6. ـَقَدْ قَرَّرَ هَذَا الْكِتَابُ لِلْمَدَارِسِ الْمُسْلِمَةِ كَلَّهَا. 7.
8. ـَأَوْدِدُ السَّافِرَ أَخْيَالٍ لِسَفَرِهِمُّ لِسُوْرِيَا. 8. ـَلِلْشَّرْكَاتِ الدِّيْلٌ
أَنْ تَتَّمَّ الْمَشْرَوْعُ. 9. ـَعَلَّ كُلَّ حَالٍ (in any case) (please)
10. ـَهِيَ اِسْتَفْتَرَتْ إِلَى
الْتَّعَارِضُ مَعَ الْحُكْمَة. 11. ـَكَرِّبَ الرَّئِيسُ فِي
الْمَسَالِحِ (concerning) (any)
12. ـَفِي جُرِيدَةِ مَنَبَّذَةٍ. 13. ـَسَمَّى أَنْ اسْتَحْقَاقْ أَنْ بُدْوَّرَ فِي الْتَّقْرِير.
14. ـَإِنْضَمَّ جَيْشٌ سُوْرِيَّةٌ مَعَ جَيْشٍ مَّسْرِ. 16. ـَأُمِّرَتْ بِأَهْلِ الْقُرْبَة
الصِّعَبَة. 17. ـَعَدَّ عَلَى جِيْبِ الكِتَاب. 18. ـَمِمَّنَّ الْحُجَّاجَ وَعِدْدُهُمُّ حَالًا. 19. ـَإِنْ هَذَا
الْقَرَارُ صَعِبُ جَدًّا إِنَّ أَوْقَاتُ الْبَرْدِ الشَّدِيدِ. 21. ـَتَفْنِّي عَمَّى الْخِرّ
1. The minister has written long reports on this matter, so the government has been compelled to do something (literally: a thing) for the deserving officials. 2. Syria asks for an international scheme for the renewal of the people's hopes, and the completion of their happiness. 3. Help your friends in times of anxiety, as is (like) the custom of the Christians, Muslims and Jews. 4. I realized that he (يَاهِنَّهُ) had gone mad through (from) the heat. 5. I passed many fine buildings during my visit to the West. 6. Affairs have settled down in the foreign companies. 7. The government has laid it down that the people should be ready to fight, all of them, and to join the army at all times. 8. Tell me (عَلَى) the story, for I like it greatly. 9. The English like horse racing in the cold season. 10. Do you think he is pleased? (translate: do you think him pleased?) 11. He is angry at the government’s decision. 12. I am not bothered about the Syrian question. 13. Hope is preferable to fear. 14. The cultivation (agriculture) stretches from here to Damascus. 15. My work will be complete in a week’s time. 16. Go quickly, and tell that passing man to wait a minute. 17. May you deserve what I have done for you and your brother. 18. Work does not harm. 19. Be ready in front of the door and wait for me. 20. It is your duty to be concerned with the future of your country.
CHAPTER TWENTY-FIVE

Hamzated Verbs. Hamza as Initial Radical

1. The main trouble with hamzated verbs is orthography, since the hamza may be written on the 'alif (أ or ع), under the 'alif (إ), on the waw (و) or on the ya (ي) which then loses its two dots – or even unsupported by another letter (except at the beginning of a word). In addition, there is some irregularity in Form VIII of the verb.

2. The hamza is a consonant, and, as such, may be the initial or first radical, as in أَكْنَ أَخَذَ to eat, and أَخَذَ to take; the middle or second radical, as in سَالَ to ask; بَوْسَ to be brave; سَمَمَ to be disgusted at; and the final or third radical as مُتَرَ تُقَ to read; غَطَى to transgress; and بَطْوَ to be slow.

3. The whole question of the orthography of hamza, especially with verbs, is very confused, and, in some cases, alternative usages will be encountered. The following rules are only general guides, and should be taken in conjunction with the verb tables in this chapter and the next:

(a) At the beginning of a word hamza is invariably written over or under 'alif (except in certain Quranic usages),

- e.g. أَخَذَ he took; أَخَذَ he or it was taken;
- إِسْحَاقُ Ishāq (Isaac); إِنَّداً إِنَّداً a warning.

(b) When this initial hamza is followed by an 'alif of prolongation (long vowel ā), the latter is replaced by a madda over the initial 'alif.

- e.g. أَخَذَ ākhidhun, for أَخَذَ, Active Participle of أَخَذَ.
(c) Otherwise, the hamza tends to be written over the semi-consonant corresponding to the vowel of the preceding letter.

\[ \text{e.g. } \text{بُحُدُ } \text{ya'khudhu, he takes.} \]
\[ \text{يُحُدُ } \text{yu'khadhu, he or it is taken.} \]
\[ \text{سُؤالُ } \text{su'ulun, a question.} \]
\[ \text{إِسْتَنَافُ } \text{isti'nafun, Verbal Noun of إِسْتَنَافُ X, to appeal.} \]

(d) Where the previous consonant has sukûn, the hamza tends to be written over the semi-consonant coinciding with its own vowel.

\[ \text{e.g. } \text{مَسْؤولٌ } \text{mas'ulun, asked, responsible, passive participle of مَسّلِل to ask.} \]
\[ \text{ءَسْلِلّ } \text{as'ilatun, questions, pl. of سُؤالَ يُيِسُسُ.} \]
\[ \text{يَاسُ } \text{yay'asu, he despair, Imperf. of يَسُن.} \]

In the Perfect of verbs with medial hamza, this rule is applied instead of (c) above, even though the previous radical is vowelled, because otherwise there would be no visible difference between the varied vowelings of the middle radical. Thus, بُرُسُ, to be brave, is written بُرُسُ; سَأَمَين, to be disgusted with, is written سَأَمَين.

In the Perfect of the Passive Verb, the hamza of the middle radical is always written on kasra, سُلُل he asked; سُلُل he was asked.

(e) In Form VIII of the verb, however, two variations occur. For إِتَلَفْ بِ to be familiar with (إِتَلَفْ Form VIII), in addition to the regular form, we find إِتَلَفْ the ya replacing the hamza. Moreover, in some verbs instead of this hamza we find the tā' of Form VIII doubled,

\[ \text{e.g. } \text{إِتَلَفْ أَخُودُ } \text{from إِتَلَفْ أَحُودُ } \text{for to take, adopt.} \]
4. The reader may find books printed in France and North Africa, as well as in India, Pakistan and Persia – especially older editions – in which hamza is not shown, and the hamza over yā' will therefore appear merely as a proper yā' with the two dots, e.g.

جرائد, pl. of جريدة newspaper.

This calls to mind the fact that in Classical Spoken Arabic only certain tribes actually pronounced non-initial hamza. Indeed, such hamzas are almost unknown even in modern spoken Arabic. In the recension of the Quran, the hamza was introduced into the standard dialect of Arabic – the literary language – and the orthography was such that, if the hamza were not pronounced but replaced by the weak letters 'alif, wāw or yā', the written form would still be correct. Thus مولف with the hamza would be pronounced mu'allifun; without the hamza, it would be muwallifun.

ذبح with hamza would be ya'khdhu, without hamza, yākhdu; جراح with hamza jarā'īdu, without hamza, jarāyidu, and so on. This fact may help the student to write the hamza correctly.

5. The following idiosyncrasies of individual verbs may be noted here.

(a) In certain verbs: أَسْتَ to take; أَمْرَ to command; أَكْلَ to eat, the initial hamza is dropped in the Imperative, and we have:

<table>
<thead>
<tr>
<th>Verb</th>
<th>m. sing.</th>
<th>f. sing.</th>
<th>dual, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَخَذْ</td>
<td>خُذَّ</td>
<td>خُذِّي</td>
<td>خُذَا</td>
</tr>
<tr>
<td>أَمَرْ</td>
<td>مَرَ</td>
<td>مُرِّي</td>
<td>مَرَا</td>
</tr>
<tr>
<td>أَكْلَ</td>
<td>كَلَّ</td>
<td>كُلِّي</td>
<td>كُلَا</td>
</tr>
</tbody>
</table>
(b) The verb ِسَأَلَ to ask, is sometimes written in the Imperfect as if there were no hamza, and it were a biliteral verb.

ِأَسَلَ I ask. ِتَسَلُّ you ask (m.s.) etc.

In the Imperative, we also find ِسَأَلَ for ِأَسَلَ etc.

6. Conjugation of ِأَلَفَ to get, be, accustomed to:

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<tr>
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</thead>
<tbody>
<tr>
<td>أَلَفَ</td>
<td>يَأَلَفَ</td>
<td>يَأَلَفَ</td>
<td>يَأَلَفَ</td>
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<tr>
<td>أَلِفَ</td>
<td>يَأَلِفَ</td>
<td>تَأَلِفَ</td>
<td>تَأَلِفَ</td>
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<tr>
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<td>تَأَلْفَ</td>
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<td>أَلَفَ</td>
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<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Imperative

ِإِلْفَ Part. Active ِأَلَفَ

ِإِلِفَي etc. Part Passive ِمَالَوَفَ

Passive Perf. أَلَفَ Imperf. Indic. يَوَلَفَ

أَسَلُ to hope: Imperf. Indic. يَأَسَلُ Imper. أَوْسَلُ

أَثَرُ to quote: Imperf. Indic. يَأَثَرُ Imper. أَيِّثَرُ

**DERIVED FORMS**


<table>
<thead>
<tr>
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<tbody>
<tr>
<td>II</td>
<td>أَلَفَ</td>
<td>يَوَلَفَ</td>
<td>أَلَفَ</td>
<td>مُوَلَفَةُ</td>
</tr>
<tr>
<td>III</td>
<td>أَلَفَ</td>
<td>يَوَلَفَ</td>
<td>أَلَفَ</td>
<td>مُوَلَفَةُ</td>
</tr>
</tbody>
</table>

or مُوَلَفَةَ
HAMZATED VERBS. HAMZA AS INITIAL RADICAL

IV  
إِلَٰف مُؤَلفٌ أَلْفٌ بُوقُلٌ أَلْفٌ 

V  
تَأْلُفٌ مُتَأْلِفٌ تَأْلِفٌ تَأْلِفٌ 

VI  
تَأْلِفٌ مُتَأْلِفٌ تَأْلِفٌ تَأْلِفٌ 

VII Wanting in all verbs beginning with hamza 
wāw, yā', rā', lām, nūn.

VIII  
إِلَٰف مُؤَلفٌ يَأْتِلُفٌ يَإْتِلَفٌ 

IX Wanting.

X  
إِسْتَلَف مُسْتَلِفٌ يَإِسْتَلِفٌ يَإِسْتَلَفٌ 

VOCABULARY

أَظَهَر IV to show  قُتل murder, killing
مَلاَكُ كَلْبٌ مَلَكَ مَلَكَ pl. angel
رَسُولُ pl. apostle 
قِيَامَة Resurrection
دِينٌ religious
مُسْتَلِفٌ pl. II to name, nickname
اتْ كَلْمَة  pl. word
إِلَٰفْ حِركَةَ pl. movement
إِلَٰفْ دَعْوَةْ invitation
إِلَٰفْ أَتْ قَامِسُ pl. dictionary
حَيَاة life

HAMZATED VERBS AND THEIR DERIVATIVES

آَسَن (to be secure)  إِلَخٌ VIII to take to oneself, adopt
آَسَن بِ (religious)  إِلَخٌ أَمَلَ (to hope)
آَخَذ III to blame  تَأْلِف (ف) V to observe, look at
أثر (ق. على) II to make an impression (on), influence
تأثر V to be influenced, impressed
تأخر V to be late
أذن ب (ـ) to allow
إسألون X to ask permission (beg leave)
أكد II to assure, confirm
تأكد V to be sure (of)
أجر IV to let (for hire)
إسطاعر X to hire, rent
ألف III to be intimate with
ألف II to compile, write, compose
مولف compiler, writer, author
أدب II to discipline
لِد. *أدب* pl. *آداب* courtesy; literature

EXERCISE 47
EXERCISE 48

1. The pig was eaten in the Christian's house. 2. How did the Muslims name their Caliph? 3. They named him with the title of "Prince of the Faithful". 4. The affairs of the state became secure after the murder of the author of that harmful book. 5. Look at the influence of religious opinions on the history of the world. 6. Religion is an important matter, more important than wealth. 7. I accept your kind invitation, and I will try not to be late. 8. But I am very busy, so I will hire a car. 9. Arab thought and literature deserve long study. 10. Muhammad blamed the Christians and the Jews because they went against his religion. 11. Yet they believed in the Day of Resurrection. 12. Wine drinking is forbidden to the Muslim. 13. This author has many famous compilations. 14. It appears that you have disciplined your sons, yet they blame you. 15. The angels and the apostles are servants of God. 16. I am certain that this word is [to be] found in the dictionary. 17. Show your two piastres to the owner of the horse, perhaps he will hire it to you. 18. There is much traffic (movement) in the streets of Baghdad. 19. The heat was the cause of his sickness. 20. Do not be influenced by my opinions. Think about the matter.
CHAPTER TWENTY-SIX
(الباب السادس والعشرون)

Hamzated Verbs. Hamza as Middle and Final Radical

1. The Verb with Hamza as Middle Radical:
   The Middle Radical may be vowelled with fatḥa, damma, or kasra. As explained in rule (d) of Hamza orthography in the previous chapter, this means that the hamza may be written over 'alif, wāw, or yā'.

2. Conjugation of سْئَلَ (to ask):

   --- | --- | --- | ---
   سَالَ | ِسَالَ | ِسَالَ | ِسَالَ
   سَالَ | ِسَالَ | ِسَالَ | ِسَالَ
   سَالَ | ِسَالَ | ِسَالَ | ِسَالَ
   سَالَ | ِسَالَ | ِسَالَ | ِسَالَ
   سَالَ | ِسَالَ | ِسَالَ | ِسَالَ
   اسَالَ | اسَالَ | اسَالَ | اسَالَ
   etc. | etc. | etc. | etc.

Jussive

   سَالَ | ِسَالَ | or | ِسَالَ
   تَسَالَ | تَسَالَ | " | تَسَالَ
   تَسَالَ | تَسَالَ | " | تَسَالَ
   تَسَالَ | تَسَالَ | " | تَسَالَ
   تَسَالَ | تَسَالَ | " | تَسَالَ
   اسَالَ | اسَالَ | " | اسَالَ
   etc. | etc. | etc. | etc.
Imperative

سَأَلَ (سُؤُل) or سُؤُل
سَأْلِي، سَأْلى، سُؤْلِي، سُؤْلى
etc.

Part. Act. سَأْلٌ
Part. Pass. مسِئُولٌ or مسِؤول
Passive Perf. سَأَلَ، Imperf. Indic. يُسَأَلُ (also written يُسُؤَل).

3. Example of the form كِبَرَ to be cast down.

Imperf. Indic. يَكُبْرِ (also written يَكُبَّرِ).
Imper. أَكُبْرِ

4. Example of the form فُجِّرَ to be brave.

Imperf. Indic. يُفِجِّرَ
Imper. أَفِجِّرَ

DERIVED FORMS


II. سَأَلَ، سُؤُلَ، يَسَأَلٌ
III. سَأَلَ، سُؤُلَ، يَسَأَلٌ
IV. سَأَلَ، سُؤُلَ، يَسَأَلٌ
V. سَأَلَ، سُؤُلَ، يَسَأَلٌ
VI. سَأَلَ، سُؤُلَ، يَسَأَلٌ
VII. إِسُؤَلَ

<table>
<thead>
<tr>
<th>VIII.</th>
<th>مُستَلَم</th>
<th>مُستَلَم</th>
<th>مُستَلَم</th>
<th>مُستَلَم</th>
<th>مُستَلَم</th>
<th>مُستَلَم</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>يُتَمِّمُ</td>
<td>يُتَمِّمُ</td>
<td>يُتَمِّمُ</td>
<td>يُتَمِّمُ</td>
<td>يُتَمِّمُ</td>
<td>يُتَمِّمُ</td>
</tr>
</tbody>
</table>

(from لَمَّا to bind up a wound, as this form of لَمَّا does not occur).

IX. does not occur.

X. مُستَلَم مُستَلَم مُستَلَم مُستَلَم مُستَلَم مُستَلَم

Verbal Noun

<table>
<thead>
<tr>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>VI.</th>
<th>VIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُسَاءَة</td>
<td>مُسَاءَة</td>
<td>سَأَل</td>
<td>سَأَل</td>
<td>نَسَأَل</td>
</tr>
<tr>
<td>الْتَمَّم</td>
<td>الْتَمَّم</td>
<td>الْتَمَّم</td>
<td>الْتَمَّم</td>
<td>الْتَمَّم</td>
</tr>
</tbody>
</table>

6. Example of verb, whose third radical is hamza:

قَرَا to read.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>قَرَا</td>
<td>قَرَا</td>
<td>يَقُرَا</td>
<td>يَقُرَا</td>
</tr>
<tr>
<td>قَرَاً</td>
<td>قَرَاً</td>
<td>تَقُرَاً</td>
<td>تَقُرَاً</td>
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<tr>
<td>قَرَاً</td>
<td>قَرَاً</td>
<td>تَقُرَاً</td>
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<td>تَقُرَاً</td>
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<tr>
<td>قَرَاً</td>
<td>قَرَاً</td>
<td>تَقُرَاً</td>
<td>تَقُرَاً</td>
</tr>
</tbody>
</table>

etc. etc. etc. etc.

Imperative

إِفْرَا | إِفْرَا | قَرَا | قَرَا |

Part. Active مُقَرَا | مُقَرَا |

Part. Passive عَرَ قَرَا | عَرَ قَرَا |

Pass. Perf. قَرَا | قَرَا | Imperf. Indic. يُقَرَا | يُقَرَا |

etc. etc.
Note the orthography of the hamza in the following examples. They represent the usual modern practice, though the student should not be surprised if he encounter other minor variants from time to time.

3 Masc. Pl. Perf.  قرأوا, قرَّوا they read, have read

,,,, Imperf. Indic. قَرَّونَ, يَقْرَونَ they read

3 Masc. Sing. Imperf. Indic.  يقرأُ he reads it
with Pronominal suffix

,,,, Subjunctive يقرأ he reads it

3 Masc. Dual Perf. قرأا they (two) read, have read

,,,, Imperf. Indic. قَرَأُونَ they (two) read

7. Conjugation of verbs which take kasra in the Imperf.:

هُنَا to be healthy, Imperf. Indic. بِهِنَ ِ Imperative بِهِنَ.

8. Conjugation of verbs of the form  فَعَلَ to sin.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>خطى</td>
<td>خطَّا</td>
<td>إخطاً</td>
</tr>
<tr>
<td>خطت</td>
<td>خطَّا</td>
<td>إخطت</td>
</tr>
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<td>خطت</td>
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<td>خطَّين</td>
<td>إخطت</td>
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<tr>
<td>خطت</td>
<td>خطَّا</td>
<td>إخطت</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>
9. Conjugation of verbs of the form بَطُوُّ to be slow.

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<thead>
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<th></th>
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</thead>
<tbody>
<tr>
<td>بَطُوُّ</td>
<td>بَطُوُّ ابَطُوُّ</td>
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</tr>
<tr>
<td>بَطُوُّ</td>
<td>بَطُوُّ ابَطُوُّ</td>
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<tr>
<td>بَطُوُّ</td>
<td>بَطُوُّ ابَطُوُّ</td>
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<tr>
<td>etc.</td>
<td>etc.</td>
<td></td>
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</tbody>
</table>

**DERIVED FORMS**


<table>
<thead>
<tr>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
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<th>VI.</th>
<th>VII.</th>
<th>VIII.</th>
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<tr>
<td>قُرَأَ</td>
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</tr>
</tbody>
</table>

IX. Does not occur.

X. سُقَارِأَ مُقْرَأَ إِقْرَأَ إِتَّقَرَأَ إِسْتَقَرَأَ

**Verbal Noun**

<table>
<thead>
<tr>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>VI.</th>
<th>VII.</th>
<th>VIII.</th>
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<tr>
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<td>إِنْقَرَأِةُ</td>
<td>إِنْقَرَأِةُ</td>
</tr>
</tbody>
</table>
VOCABULARY

pl. جُدُرَانُ حَدَار wall
pl. اتِّ حاجة need, in ... of ...
passing n.
pl. بَرَاسِيلُ barrel, cask, vat, drum
نَفْطٌ oil, naphtha, tar
زِيت oil
زيتون olive (زيتون an olive)
صنع (صنع) to make, do, manufacture
صناعة pl. craft, industry
صنع pl. factory, workshop
ارتفع VIII to rise, to be raised
سجون pl. prison
نتيجة pl. result
إِسْتِحْيَانِ examination
نجاح success
 الزمن، زَمَانُ time
فأس (f.) pl. axe

pl. زُجَرُ return
pl. ثَمَنٌ price
pl. سَبِيلُ path, road, method

pl. حَوَادِثُ event mod.
نَفْذَ II to carry out, execute
تنفيذُ executive adj.

في سبيل (with following gen.) in the way of, in aid of, towards
العلاقة pl. تُ أتِrelation(s), relation(s)
نظام pl. اتفُّلُ arrangement, system, discipline
إدارة، management
شُعوبُ pl. people, nation
الاستقلال independence
حلمُ pl. dream
الزَّمَانُ pl. time
A NEW ARABIC GRAMMAR

VERBS WITH MEDIAL HAMZA

(ponent to loathe, be disgusted with)

(ponent to draw a good omen from, bode well of)

(ponent (with ụlā) to draw ill luck upon, bode ill for)

VERBS WITH FINAL HAMZA

(ponent to begin trans.)

(ponent VIII to begin intrans.)

(ponent to read)

(ponent the Qur'an (Koran) (ponent IV to establish, set up)

(ponent Nābā II (with acc.) (ponent to inform

(ponent of . . .)

(ponent ينطُوُّ إلَّى to take refuge (with)

(ponent هِئَنَا to congratulate

(ponent (ponent to fill

(ponent (ponent to grow intrans.

(ponent (ponent ٓاَنْشَا to dare, be brave

(ponent جَرَى pl. أَجْرَاهُ bold, brave

EXERCISE 49

1 - سَمَّى الْوَلِيدُ الصَّرِيحِ مِنَ الحَوَادِيْتِ الأُخْرَىِ. 2 - نَسَأَ اللَّهُ أَن

يُدْنِيا فِي تَنْفِيذِ الشَّرَعِ. 3 - لَمَثَّا تَنْفَأَنَّ بِرُجُوعِ الْمَلَكِ وَقَدْ صَرَح

مُكْمِلٌ بِبِثْرِ الْحُكْمَةِ أَنَّ المُشْكَلَةَ أُخْلِتْ؟ 4 - إِنَّتَلَّ زُوْجَةٌ قِيصر

مِنْ حُلْمِهِ فِي شَهَرِ مَارِسُ (Caesar) (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent (ponent 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العراق الحكومة العراقية بأن تن آل البيت سوف يرجع إلى جنوبين
للبرميل في السنة الجديدة. 8- إنهاء الحكومة صناعات خفيفة.
9- إنهاء النظام المعروف وأسماً برميل بالرزمة. 10- إنهي هذه
الشركة لأن علاقات الإدارة مع العمل حسنة جداً. 11- فقد في
حاجة كبيرة إلى الاستقلال، فلندفع ثمنه. 12- هرب القاتل من
السجني والتجاف في بيت من بيوت القرية. 13- وجد قاصاً هناك لكنه
لم يجري على أن يستعملها. 14- نشأ في بيت صغير قريب من باب
المدينة. 15- ابتداوا تصليح الجدار بأعمال. 16- صنع سيفًا
لرجال الأجراء في مصنع له. 17- بعد مرور الزمان رفع المناصر
وطنه واستقر هناك. 18- لا تقرى هذا الكتاب يا ابنى. 19-
سُلوا معيهم عن نتائج انتخاباتهم. 20- إن واجب الشعب
أن يهني رئيس الوزراء على نجاح المشروع.

**EXERCISE 50**

1. The government congratulated the delegation on their success in the way of improving the relations between the people and the administration. 2. A government spokesman announced the return of the price of oil to what it was before the war. 3. Life is our prison, and we take refuge in dreams. 4. Events have deprived (use من) us of liberty since the war, and we are in need of it. 5. The wall of this room has become dirty with the passage of time. 6. This executive arrangement began a week ago. 7. A cask of olives reached me yesterday. 8. The servants cut the wood with their axes, then
informed their master of the completion of the work. 10. I have read the whole of the Quran. 11. Do you draw a good omen from the establishment of these factories? 12. No, it bodes ill to me (lit. I draw a bad omen from it). 13. I filled the guests’ cups with coffee, and they drank it. 14. This writer grew up in the city of Baghdad (بَغْدَادُ). 15. He was ill, yet he began his examination. 16. The result is not known, because it is in God’s hands. 17. Ask the scholars about that great man. He became disgusted with city life (the life of cities). 18. What have you made today? 19. Don’t ask me about that. It is my secret. 20. Market prices have gone up in recent days.
CHAPTER TWENTY-SEVEN

أَلْبَابُ السَّابِعُ وَالعِشْرَونَ

Weak Verbs. The Assimilated Verb

1. The Weak Verbs (أفعال معتلة) are those in which one radical is one of the two semi-vowels or semi-consonants, wāw and yā'. They are of three classes:

   A. Those with a weak Initial Radical (فعل مثال), sometimes called in English the Assimilated Verb.

   B. Those with weak Middle Radical, the Hollow Verb (فعل آجوف).

   C. Those with weak Final Radical (فعل ناقص), sometimes called the Defective Verb in English.

2. The weak radical in these verbs may undergo, according to certain rules, any one of the following changes:

   (a) It may change to a long "ā" or 'alif,

      e.g. Root Q-W-L. قَالَ he said, for قَوْل.

   (b) It may change to a long "ū" (wāw) or "i" (yā'),

      e.g. يَقُولُ he says, for قَوْل.

      قبل it was said, for قَوْل.

   (c) It may disappear entirely,

      e.g. يَقُولُ let him say (Jussive) for وَقِف.

      َوقف stop! Imperative of قَوْل.

      يَصِلُ he arrives, for يَوْصِلُ.

   (d) In some cases, in disappearing the weak letter leaves some vestige in the shape of a short vowel (see the first example in (c) above).
(e) In certain parts it may be replaced by hamza, which early Arabic lexicographers therefore classed as a weak letter, e.g. قَوَلُ for قَالَ, Active Participle of للَّا for للَّاَيِّ, Verbal Noun of للَّاَيِّ, to say. للَّاَيِّ للَّا للَّاَيِّ III.

(f) In compensation for the change of the weak radical to 'alif, we sometimes find the feminine ending ء added, e.g. إِقَاْمَةٌ وَلِيَةٌ, Verbal Nouns of لَّاَيِّ IV and X respectively. Similarly, certain Verbal Nouns with the feminine ending occur in the assimilated verb, the weak initial radical being omitted, e.g. وَصَفَةٌ صَفَةٌ quality, a verbal noun of صَفَةٌ to describe.

A grasp of the above principles will assist the student to recognise weak verbs when he encounters them in reading.

The Assimilated Verb. A. With يَا

3. The initial may be وَ or يَاً, but the latter, being easier—and also rarer—will be dealt with first. Such verbs are regular, the يَاً always appearing like any other radical, except in the following isolated parts:

(a) In the Imperfect Passive, يَاً turns to وَ.

(b) A similar change occurs in the Imperfect and the Participles of Form IV.

(c) The يَاً is changed to a مَ in Form VIII.

See the following tables where the above are underlined. Conjugation of the verbs, whose first radical is يَسِ to be dry.

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WEAK VERBS. THE ASSIMILATED VERB

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**Imperative**

| | 
|---|---|---|---|
| إِبَسْ | يَبَسَ | مِيَبَسَ |
| إِبِسْ | إِبِسْ | |

**Verbal Noun**

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**Derived Forms**

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IX. Does not occur.

**Verbal Noun**

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Although there are few very common verbs beginning with yā', whether root or derived, there are a few which deserve mention.

e.g. 

٤٩٥٣ (بِئْسُ) to despair (of).

٤٩٥٤ IV to drive anyone to despair.

٤٩٥٥ (بِئْسُ) to become dry, wither (given above).

٤٩٥٦ II to dry anything.

٤٩٥٧ (بِئْسُ) to be or become easy.

٤٩٥٨ II to facilitate.

٤٩٥٩ (بِئْسُ) to wake up.

٤٩٦٠ II, IV to awaken (trans.)

٤٩٦١ V, X same meaning as root form.

The Assimilated Verb. B. With wāw

4. In the root form practically all these verbs except the doubled ones, and all the commonly-used ones:

(a) Lose the wāw in the Imperfect,

e.g. ُوصَلُ to arrive, to link; Imperfect, ُيُوصَلُ

but it is reinstated in the Passive, ُبوَصَلُ.

(b) Lose both this wāw and the preceding ُalif (which would normally be found) in the Imperative.

٤٩٦٢ ُوصَفُ to describe; ُصُنُفُ describe!

٤٩٦٣ ُوضعُ to place, put; ُضعُ put!
Conjugation of وصل.

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Imperative

صل

Part. Act. وصل

Part. Pass. موصول

Verbal Noun صلة وصل or وصل

Pass. Perf. وصل Imperf. Indic. يوصل

5. We pointed out in Chapter Fourteen that verbs of the form فعل، فعل are rare in Arabic. Many of them have initial و، e.g.

(ب) وَنَتَق, to trust; Imperf. بِنَتَق, Imperative نتاق

ورث, to inherit; Imperf. بِرَث, Imperative رث

وَم, to swell; Imperf. بِم, Imperative م

6. Of those few verbs which retain the و in the Imperfect, the least uncommon is وجَل to be afraid.

(ب) يوَجَل Imperf. إِبْيَجَل Imperative (for إوجَل)
7. Doubled verbs having initial wāw retain it in the Imperfect, and merely follow the rules already given for the Doubled Verb, e.g. ٌوَدَٗ to love.
   Imperfect ٌوَدَٗ; Imperative ٌوَدَٗ.

8. Derived Forms. These are regular, except for the following points:

   (a) In VIII, the wāw changes to tā' and appears in the doubling of the tā' of increase,

   e.g. from ٌوَضَٗ ٌوَضَٗ to be clear ٌوَضَٗ ٌوَضَٗ (same meaning).

   (b) Where the wāw has sukūn and is preceded by kasra, it changes to yā',

   e.g. Verbal Nouns of IV and X.

   ٌوَدَٗ ٌوَدَٗ to find ٌوَدَٗ ٌوَدَٗ to create, v.n. ٌمَٗجَٗدَٗ. ٌوَدَٗ ٌوَدَٗ to let, allow; X ٌمَٗسَٗتوَدَٗعَٗ to let, deposit;

   v.n. ٌمَٗسَٗيدَٗدَٗ.

Table of Derived Forms

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<td>V.</td>
<td>ٌوَصَٗلٗ</td>
<td>ٌوَصَٗلٗ</td>
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<tr>
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<td>ٌوَصَٗلٗ</td>
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</table>
WEAK VERBS. THE ASSIMILATED VERB

Verbal Noun

II. إِبْتِضَالُ تَوَاُصُولُ IV. إِبْتِضَالُ تَوَاُصُولُ VIII. إِبْتِضَالُ تَوَاُصُولُ

III. إِبْتِضَالُ مُوَاَصَالُ or V. إِبْتِضَالُ تَوَاُصُولُ X. إِبْتِضَالُ تَوَاُصُولُ

Forms VII and IX do not occur.

VOCABULARY

(ٍ) (ٍ) to despair (of) (ٍ) to be difficult
أَيْاسٍ IV to drive to despair عَسِرٍ II to make difficult
(ٍ) to be, become, dry
(ٍ) to be, become, dry
II to dry
(ٍ) to be, become, easy
(ٍ) to be, become, easy
II to facilitate
إِبْتِضَالُ X to wake up, awaken
أَيْتَفَقٍ IV to wake anyone up
(ٍ) أَتَفَقَ III to face, stand up to, encounter
إِبْتِفَقَ VIII to turn towards
(ٍ) وَجْبَ عَلَى (ٍ) to be incumbent on, the duty of
إِبْتِفَقَ III to agree with
إِبْتِفَقَ VIII to agree together; to happen
وردٍ (ٍ) to arrive; to come to water (of animal)
(ٍ) وَصِفَ (ٍ) to describe
أسَرُّ سَرَّرُ pt. أَسْرَىٰ bed

عَسِرٍ عَسِرٍ II to make difficult
سَاعَدٍ III to help
غَضْبٌ anger
بَاِسٍ despair
رسائلٌ pl. رسالةٌ essay, letter, message
خطرٌ, خَطرٌ dangerous
تقوى piety, fear of God
أَحْبَاءٌ, أُحْبَابٌ loved one, friend
جَمَالٌ شُعَايْةٌ pl. شُعَايْةٌ marvel, wonder
جَمَالٌ, جَمَالٌ wonderful
حركٌ II to move trans.
حركٌ V to move intrans.
سَبِيرٌ easy
مواقفٌ pl. مواقفٌ situation;
park for vehicles mod.
exercise 51

١ - حَتَى وُصُولِ المساعدة بِشَئَ الجُنُود مِن نَتائِج التِّال، لأَنَّ موقعهم قد عَسِر. ٢ - وصلنا إلى موقع العربات، وتركنا سارتنا فيه. ٣ - بُشَرِت الحكومة بالاتفاقية الإنجليزية المصرية الجديدة. ٤ - أصبحت الأرض بارزة، ونشلت الزراعة فكانت الواردات أكثر من الصادرات. ۵ - على المساجين أن يُستَطِفوا حالًا ويفُقَوْن في خِرجهم للفيشي المدير. ۶ - لَا تضع بديك على المائدة. ٧ - واجه خَسّ عدوه، وفي قلبه غضب وپاس. ٨ - وردت رسالة مهَّمة منه فيها وعد المساعدة. ٩ - وصف المؤلف محبوب الدنيا في كتاب محب. ١٠ - إن التقوى من صفات المومنين، ١١ - يا طيَّات، لا تَعَرَّن السير، بل أعلِن أعمالك حَتى بِسَر العَسِير. ١٢ - لا تتحرك يا أسير وصَفِيَ صلبك بهولاء الرجال. ۱٣ - نجح علىكم
1. Quickness to anger is a bad quality. 2. How many apples have you promised? It is your duty to bring more than that. 3. We have described all these events to you so that you may know that piety is preferable to despair, and we have put our ideas in our many letters to you during a period of two years. 4. The situation of our loved ones is perilous. They face difficulties from every side. 5. He had despaired of life before your arrival. 6. My wife drives me to despair, as she wakes me up every day in the morning. 7. We stopped in the car park and alighted (نزل) from our vehicles. 8. This agreement between two enemies is remarkable. It is [one] of (من) the wonders of the world. 9. Speech is easy, but deeds are hard. 10. He has described the qualities of the Arabs exactly. 11. Dry that book which has fallen into the water, so that you can use it again for your lessons. 12. The pupil turned towards his teacher and his tongue became dry from fear. 13. By chance (اتفاقًا) the animal came to the water, and the trees moved. 14. I attempted a description of that animal, but failed because of its quickness. 15. Let us agree together and facilitate matters. 16. Your anger has made them difficult. 17. We will arrive in two hours time, since the road has become hard. 18. Wake up, women, and do your duty in the kitchen. 19. My work has become easy. 20. I don't agree with you.
CHAPTER TWENTY-EIGHT

The Hollow Verb

1. Hollow verbs (فعل أجوف) are those in which the middle radical is و or ی. They are conjugated according to the following rules:

(a) In the Perfect if the final radical is vowelled, the weak letter (i.e. و or ی) changes to the long vowel alif.

\[
\begin{align*}
\text{e.g. } & \text{ كُونَ } \text{ for } \text{ كُونَ, he was.} \\
\text{ قَامَتَ } \text{ for } \text{ قَومَتَ she stood up.} \\
\text{ بَاعُوا } \text{ for } \text{ بَيعُوا they sold.}
\end{align*}
\]

(b) In the Imperfect if the final radical is vowelled, the weak middle radical is changed to ۱, ۰, or ۱, in accordance with the vowelling of the particular verb, as shown in the dictionary.

\[
\begin{align*}
\text{خَافَ } & \text{ to fear; أَخَافُ I fear.} \\
\text{قَامَ } & \text{ to stand up; تَقُومُ we stand up.} \\
\text{بَاعَ } & \text{ to sell; تَبَيعُونَ you (pl.) sell.}
\end{align*}
\]

(c) If the final radical is unw vowelled (e.g. in the Jussive, Imperative, or other parts in which the final radical regularly has sukûn before its pronominal suffix) the weak middle radical disappears, but the preceding initial radical takes the short vowel appropriate to the vowelling of the particular verb.

\[
\begin{align*}
\text{كُنتُ (ـ)} & \text{ to be; كَانَ I was.} \\
\text{قَمَ (ـ) } & \text{ to stand up; قَمِّنَ they (f. pl.) stood up.} \\
\text{بَعَ (ـ) } & \text{ to sell; بِعُ نَعُ let us sell (Jussive). بَعُتُ I sold.}
\end{align*}
\]

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(٥) نَامَ to sleep; يَنْتَمُ يَنْتَمُ they (f. pl.) sleep.

Note: In applying the above three rules the beginner is advised to compare with some simple regular verb. For example, if he has to write “I was”, he may take “I opened” as a model. This is فَتَحَتْ and the final radical, خ has suku'n. According to rule (c), therefore, the middle radical, the wāw of كَانَ must be removed, and we have كُنَتْ. Most verbs of the form كَانَ, يَكُونُ have a damma in the Perfect when the middle radical is elided, e.g.

صُمِّتْ (٥) صُمِّتْ I fasted

Most having the form يَبْعَعْ, يَبْعَعْ also take kasra in the Perfect when there is no middle radical. بَعَعْ I sold. The common exceptions are:

نَالَ to obtain, نَلَتْ I obtained; with Imperfect بَنَالَ .

نَامَ to sleep, نَمَتْ I slept; with Imperfect بِنَامْ .

(d) In the Imperative, not only does the middle radical disappear when the final radical is unwvovelled (as in the Jussive), but in addition, the prefixed 'alif of the regular Imperative is omitted, e.g.

قَالَ to say; Imperative قُلْ (m. s.)

قُولِ but قُولِ (f. s.)

بَاعَ to sell; Imperative بِعَنَ (f. pl.)

. but بِعَوا (m. pl.)

(e) In the root form the weak medial is changed to hamza in the Active Participle:

قَالَ قَالَ قَالَ

بَاعَ بَاعَ بَاعَ

(f) For verbs with kasra in the Imperfect, the Passive Participle is of the pattern بَعَعْ, sold. Otherwise, it is as مَفْلَعْ said; مَخْوُفْ, feared.
2. Conjugation of قام (for قوم), to rise, set out; (with ب) to carry out, undertake.

### Perfect

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
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<tbody>
<tr>
<td>قام</td>
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<td>قاموا</td>
</tr>
<tr>
<td>قامت</td>
<td>قامتنا</td>
<td>قامتما</td>
</tr>
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<td>قامت</td>
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### Imperfect

<table>
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</thead>
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<tr>
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<td>يقوم</td>
</tr>
<tr>
<td>&quot; 3. f.</td>
<td>تقوم</td>
<td>تقوم</td>
</tr>
<tr>
<td>&quot; 2. m.</td>
<td>تقوم</td>
<td>تقوم</td>
</tr>
<tr>
<td>&quot; 2. f.</td>
<td>تقومين</td>
<td>تقومي</td>
</tr>
<tr>
<td>&quot; 1.</td>
<td>تقوم</td>
<td>تقوم</td>
</tr>
<tr>
<td>Dual 3. m.</td>
<td>يقومان</td>
<td>يقوما</td>
</tr>
<tr>
<td>&quot; 3. f.</td>
<td>تقومان</td>
<td>تقوما</td>
</tr>
<tr>
<td>&quot; 2.</td>
<td>تقومان</td>
<td>تقوما</td>
</tr>
<tr>
<td>Plur. 3. m.</td>
<td>يقومون</td>
<td>يقوموا</td>
</tr>
<tr>
<td>&quot; 3. f.</td>
<td>يقمن</td>
<td>يقمن</td>
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<tr>
<td>Plur. 2. m.</td>
<td>تقومون</td>
<td>تقوموا</td>
</tr>
<tr>
<td>&quot; 2. f.</td>
<td>يقمن</td>
<td>يقمن</td>
</tr>
<tr>
<td>&quot; 1.</td>
<td>تقوم</td>
<td>تقوم</td>
</tr>
</tbody>
</table>
Imperative

S. 2. m. قام Part. Act. قام
,, 2. f. قومي Part. Pass. قوم
D. 2. قوم
Pl. 2. m. قوموا
,, 2. f. قمن

Passive

Perf. قام Imperf. Indic. يقام Subj. تقام Juss. يقم

etc. etc. etc. etc.

3. Conjugation of verb, whose middle radical is صَارَ to become.

Perfect

Sing. 3. m. صار Dual صارا Plural صاروا
,, 3. f. صارت " صارتنا " صرنت
,, 2. m. صرت " صرتما " صرتنت
,, 2. f. صرت " صرتنتا " صرتنت
,, 1. صرت
### Imperfect

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<td>, 3. f.</td>
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<td>تصير</td>
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<tr>
<td>, 2. m.</td>
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<td>تصير</td>
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<td>, 2. f.</td>
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<td>, 1.</td>
<td>أمير</td>
<td>أمير</td>
<td>أمير</td>
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</tbody>
</table>

| Dual 3. m. | بصيران | بصيران | بصيران |
| , 3. f.    | تصيران | تصيران | تصيران |
| , 2.       | تصيران | تصيران | تصيران |

| Plur. 3. m. | بصيرُون | بصيرُون | بصيرُون |
| , 3. f.    | بصيرُن | بصيرُن | بصيرُن |
| , 2. m.    | تصيرُون | تصيرُون | تصيرُون |
| , 2. f.    | تصيرُن | تصيرُن | تصيرُن |
| , 1.       | تصير   | تصير   | تصير   |

### Imperative

- صيِر
- صيرى
- صيرا
- صيروا

### Part. Act.

- صائر

### Part. Pass.

- مصير
### Passive

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<td>صَرَّتْ</td>
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<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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### 4. Conjugation of the form فعل خاف (for خوف) to fear

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<td>ثَفَافَ</td>
<td>ثَفَافَ</td>
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<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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### Imperative

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<td>Part. Pass.</td>
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### Passive

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<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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</table>
5. In forms II, III, V, VI, and IX, the weak medial is treated as if it were a normal sound letter, and therefore irregularity does not occur. In the following tables, therefore, students should observe carefully forms IV, VII, VIII and X, where the hollowness still remains. They should also note that in these forms there is no distinction of vowelling between verbs like قَالَ بَعَدُ with وَذَوْ and those like بَبَأَ with يَأَِّ. Note the compensatory feminine ending of the verbal nouns in IV and X. Note that the weak radical becomes ‘اَلِف’ in both Perfect and Imperfect in VII and VIII. Special attention should be paid to IV, which is tricky to the beginner.

6. Derived Forms of the Hollow Verb with Medial وَذَوْ:

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<td>قَوْمٌ</td>
<td>قَوْمٌ</td>
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<td>إِقَامٌ</td>
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<td>مَتُّسَتَقَامٌ</td>
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Verbal Noun

<table>
<thead>
<tr>
<th>II.</th>
<th>تَقَوْمٌ</th>
<th>V.</th>
<th>تَقَوْمٌ</th>
<th>VIII.</th>
<th>إِقَامٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>III.</td>
<td>مَقَاوْمٌ</td>
<td>VI.</td>
<td>تَقَاوْمٌ</td>
<td>IX.</td>
<td>إِسْوَدٌ</td>
</tr>
<tr>
<td>IV.</td>
<td>إِقَاوْمٌ</td>
<td>VII.</td>
<td>إِقِيَامٌ</td>
<td>X.</td>
<td>إِسْتَقَامٌ</td>
</tr>
</tbody>
</table>
7. Derived forms of the Hollow Verb with Medial \( \dddot{y}a' \):

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>II.</td>
<td>تَصِيرُ</td>
<td>تَصيَّرُ</td>
<td>تَصيَّرُ</td>
<td>تَصيَّرُ</td>
<td>تَصيَّرُ</td>
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<tr>
<td>III.</td>
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<td>مصايرُ</td>
<td>مصايرُ</td>
<td>مصايرُ</td>
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</tr>
<tr>
<td>IV.</td>
<td>أصارُ</td>
<td>ليسيرُ</td>
<td>ليسيرُ</td>
<td>ليسيرُ</td>
<td>ليسيرُ</td>
</tr>
<tr>
<td>V.</td>
<td>مصيرُ</td>
<td>مصيرُ</td>
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<td>مصيرُ</td>
<td>مصيرُ</td>
</tr>
<tr>
<td>VI.</td>
<td>تثصيَرُ</td>
<td>تثصيَرُ</td>
<td>تثصيَرُ</td>
<td>تثصيَرُ</td>
<td>تثصيَرُ</td>
</tr>
<tr>
<td>VII.</td>
<td>إنصارُ</td>
<td>إنصارُ</td>
<td>إنصارُ</td>
<td>إنصارُ</td>
<td>إنصارُ</td>
</tr>
<tr>
<td>VIII.</td>
<td>مصاطرُ</td>
<td>مصاطرُ</td>
<td>مصاطرُ</td>
<td>مصاطرُ</td>
<td>مصاطرُ</td>
</tr>
<tr>
<td>IX.</td>
<td>أيضُ</td>
<td>بيفضُ</td>
<td>بيفضُ</td>
<td>بيفضُ</td>
<td>بيفضُ</td>
</tr>
<tr>
<td>X.</td>
<td>مستصارُ</td>
<td>إستصارُ</td>
<td>إستصارُ</td>
<td>إستصارُ</td>
<td>إستصارُ</td>
</tr>
</tbody>
</table>

Verbal Noun.

| II.  | تَصِيرُ  | V. | تصيّرُ  | VIII. | إísticoرُ  |
| III. | مصايرة  | VI. | تصايرُ  | IX.  | إيضاضُ  |
| IV.  | إمرعة  | VII. | إمصايرُ | X.   | إستصايرة  |

**Vocabulary**

- \( \dddot{مَاتُ} \) to die
- \( \dddot{قَالُ} \) to take a siesta
- \( \dddot{تَأَطَّلُ} \) to be long
- مثَّلُ to make long; to take a long time
- إِسْتِرَاحُ X to rest
- راحة rest, ease
- إِسْتِرَاحَةُ rest-house
- أَطَلَIV to lengthen
- سَارُ \( \dddot{سَارُ} \) to go, journey
(٠) to return

أُعَادَ IV to repeat, bring back

أُعِنَّتَ VIII to be accustomed to

أَصِبَ IV to hit the mark, afflict, attack

تَأْوَلَ III to hand over (with double accusative)

سُلْطَة authority, rule, control

السُّلْطَاتُ the authorities

سُهُوَة ease, easiness

صِحيَة health, soundness

أُرَادَ IV to wish, want

زَارَ (٠) to visit

إِزَادَ VIII to increase intrans.

أُطَاعَ IV to obey

إِسْتَطَعَ X to be able (with object in accus., or subjunctive preceded by أنَّ)

جَحَّثَ (٠) to investigate

صَانَ (٠) to protect

صِيانة protection, conservation

تَرَابُ soil, earth

فَرْ (٠) to flee, run away

جَعَلَ (٠) with object: to make
(b) with imperfect verb: to begin doing anything

أُزْوَجَ زوج pl. husband, one of a pair

رُصَاصَة bullet

بَنْدُقَةَ pl. rifle, gun

صَاحَ (٠) to cry out

تَنَومَ sleep

طَأَرَ (٠) to fly

طَائَرَ pl. طَائِرَةَ aeroplane

طَيَّارَ aviator, pilot

مَطَارَ pl. مَطَارٌ airport

مَصَالَةَ pl. مَصَالَةَ department (of government), interest (e.g. in his interests)
EXERCISE 53

١ـ أقام العرب في بعض مدن سوريا لكنه لم يbrahim فيها.

٢ـ طرحنا محل بعيد في الصحراء، ونزلنا في الاستراحة الحكومية.

٣ـ كان المطار هناك صغيرًا جداً، ولكن الطيار يعرفه من زمان.

٤ـ كنا في طائرة إيكبزي، ونبت أنها أثناء السفر كعادل في البيت.

٥ـ كنا صحبنا سالمان فرنسيان لم يزروا البلاد من قبل. قلما يستطعنا النوم.

٦ـ أصبحت صيانته التراب من أهم الحاجات في الشرق.

٧ـ أصابت حسنا رضاعة من بديعة، والفاعل مجهول، والمصائب زوج أختي.

٨ـ لا نصح حينما تقرر، حتى لا يعرف العدو شيئا.

٩ـ أردت أن أزور البلاد الشمالية، لكنني انتظرت وصول الربيع لشبات الشتاء هناك وأريد اليوسف في ذلك الفصل.

١٠ـ با سيدتي الخضر، أخيرا باني استطعت أن أسهر لدكستان وأن أعود منها.

١١ـ بعد يومي راحة، كما (as) قلت لي. خادمك المطيع، حسن.

١٢ـ الدنيا (here, meaning ‘weather’).

١٣ـ ساعة حتى نعيد قوتنا ونستعين صحتنا.

١٤ـ لماذا طوال في السوق، يا زوجتي لعل التجار قد باعوا جميع ضائعتهم لك.

١٥ـ أنت أصبحت ضيفًا من ذلك العمل، أما أنا فإني أعاتم.

١٦ـ أهوى خائف. هل خوفته؟ لا، هو الله حياتك.

١٧ـ أطالت سهولة.
EXERCISE 54

1. An inspector of the Soil Conservation Department flew from the city to investigate the problem. 2. He returned and handed over his report to the Minister. 3. The latter put it on his desk, but was unable to do anything (شَيْء) because his wife began to visit him in his office every afternoon (every day after noon), and he left most of his work to a clerk. 4. We wish to write about this because difficulties have increased in the government recently. 5. Every official must do his duty and obey orders. 6. The sentry’s sleeping was the cause of his being hit by a bullet. 7. Preserve your rifles, soldiers, and do not flee before the enemy. 8. How many times have I said that to you, but you have not listened. 9. We must not take the siesta in times of war. 10. They arrived by aeroplane and settled in a place near the airfield. 11. Their habit was to emerge every evening and terrify the inhabitants. 12. I think it best that you travel by air like the other tourists. 13. Hassan was a brave airman and died in his plane. 14. Take your ease (translate literally) in the rest house. 15. I am glad that the authorities have extended your stay here. 16. Take it easy, and have another look (lit. return the look) at these papers. 17. Perhaps you will find in them something which (ما) will not please you. 18. Your visit has lasted a long time. I think it best that you set out at once, and return to your people, your relations, and your country. 19. Are you accustomed to my ideas or not (أمّا)? 20. Our relations with his government frightened his enemies greatly.
CHAPTER TWENTY-NINE
(الباب السابع والعشرون)
The Verb with Weak Final Radical
(Defective Verb)

1. The verb with weak final radical is called فعل ناقص in Arabic, and, sometimes, in English, by the somewhat ambiguous term Defective. The weak radical may be considered to have been originally either wāw or yā', but it may be written also as 'alif, according to the following rules:

(a) When the Perfect has ل, the Imperfect must have و.

  e.g. دعا to call; Imperfect دعو

(b) When the Perfect has ياء, the Imperfect also must have ياء. This occurs in the following types:

  (i) فعَالَ، يَفْعَلُ عَلَى رَسْيِ لَقِى to throw.

  (ii) فعَالَ، يَفْعَلُ عَلِى لَقِى to meet.

  (iii) The passive of all forms.

  e.g. دعُي to be called.

  يَرْمَى to be thrown.

  يَلْقَى to be met.

Note that the final ياء in some instances is 'alif mağṣūra, and is pronounced like 'alif.

(c) There is also a rare form which has wāw in Perfect and Imperfect. These are verbs of the form فعَلُ عَلَا, يَفْعَلُ عَلِى. An example is يُسْرُو سُرَأ to be noble; but the beginner is unlikely to encounter this type.
(d) In the derived forms the weak final is always written as \( y\alpha \) in both tenses, whatever the root form may be, e.g.

\[
\text{لَقِي} \quad \text{to meet (لَقِي VII)},
\]

\[
\text{دَعَّام} \quad \text{to call one another (دَعَا VI)}.
\]

2. Rules for the elision of the weak radical.

(a) Complicated rules will not be given. It is better to see from the tables. Nevertheless, it is important to note that in the verb when the weak radical is the last letter of the word it is removed in those parts where it should be unvowelled. This applies to the Jussive and Imperative.

\text{e.g. from رَأَى throw!}

\text{دَا call!}

\text{لَقِي meet! (I).}

\text{لَقِي meet! (VIII)}

(b) In the Verbal Noun of derived forms III (type فعَالُ), IV, VII, VIII, IX and X, the weak radical, when occurring after 'alif, is changed to hamza:

\begin{array}{cccc}
\text{From} & \text{لَقِي} & \text{لَقِي} & \text{v.n.} \\
\text{"} & \text{إِلْتَقَى} & \text{إِلْتَقَى} & \text{IV} \\
\text{"} & \text{إِلْتَقَى} & \text{إِلْتَقَى} & \text{VII} \\
\text{"} & \text{إِلْتَقَى} & \text{إِلْتَقَى} & \text{VIII} \\
\text{"} & \text{إِحْمَآى} & \text{إِحْمَآى} & \text{IX} \\
\text{"} & \text{إِسْتَلَقَى} & \text{إِسْتَلَقَى} & \text{X} \\
\end{array}
3. Conjugation of دعَا to call (of the form فعل).

### Perfect

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>دعَا</td>
<td>دعا</td>
<td>دعَا</td>
</tr>
<tr>
<td>3. fem.</td>
<td>دعَت</td>
<td>دعَت</td>
<td>دعَت</td>
</tr>
<tr>
<td>2. masc.</td>
<td>دعَت</td>
<td>دعَت</td>
<td>دعَت</td>
</tr>
<tr>
<td>2. fem.</td>
<td>دعَت</td>
<td>دعَت</td>
<td>دعَت</td>
</tr>
<tr>
<td>1.</td>
<td>دعَت</td>
<td>دعَت</td>
<td>دعَت</td>
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</tbody>
</table>

### Imperfect

<table>
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<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing. 3. masc.</td>
<td>بدَعِي</td>
<td>بدَعِي</td>
<td>بدَعِي</td>
</tr>
<tr>
<td>„ 3. fem.</td>
<td>بدَعِي</td>
<td>بدَعِي</td>
<td>بدَعِي</td>
</tr>
<tr>
<td>„ 2. masc.</td>
<td>بدَعِي</td>
<td>بدَعِي</td>
<td>بدَعِي</td>
</tr>
<tr>
<td>„ 2. fem.</td>
<td>بدَعِي</td>
<td>بدَعِي</td>
<td>بدَعِي</td>
</tr>
<tr>
<td>„ 1.</td>
<td>بدَعِي</td>
<td>بدَعِي</td>
<td>بدَعِي</td>
</tr>
<tr>
<td>Dual 3. masc.</td>
<td>بدُعُوا</td>
<td>بدُعُوا</td>
<td>بدُعُوا</td>
</tr>
<tr>
<td>„ 3. fem.</td>
<td>بدُعُوا</td>
<td>بدُعُوا</td>
<td>بدُعُوا</td>
</tr>
<tr>
<td>„ 2.</td>
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<td>بدُعُوا</td>
<td>بدُعُوا</td>
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<tr>
<td>Plur. 3. masc.</td>
<td>بدُعُوا</td>
<td>بدُعُوا</td>
<td>بدُعُوا</td>
</tr>
<tr>
<td>„ 3. fem.</td>
<td>بدُعُوا</td>
<td>بدُعُوا</td>
<td>بدُعُوا</td>
</tr>
<tr>
<td>„ 2. masc.</td>
<td>بدُعُوا</td>
<td>بدُعُوا</td>
<td>بدُعُوا</td>
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<tr>
<td>„ 2. fem.</td>
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<td>بدُعُوا</td>
<td>بدُعُوا</td>
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<tr>
<td>„ 1.</td>
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<td>بدُعُوا</td>
<td>بدُعُوا</td>
</tr>
</tbody>
</table>
Imperative

Sing. masc. دُعِيَ     Dual دُعَوُوا     Plur. masc. دُعُوا
'' fem. دُعِيَّة   '' fem. دُعُونَ

Part. Active

Sing. nom. masc. دَاعِيَةٍ (الدَّاعِي) fem. دَاعِيَةٌ (الدَّاعِيّة)
'' accus. دَاعِيَةٍ (الدَّاعِيّة)   " " دَاعِيَةٍ (الدَّاعِيّة)
'' gen. دَاعِيَةٍ (الدَّاعِيّة)   " " دَاعِيَةٍ (الدَّاعِيّة)

Dual nom. masc. دَاعيَانِ fem. دَاعيَانِ
'' gen. accus. دَاعيَانِ دَاعيَانِ

Plur. nom. دَاعيَاتٌ دَاعيَاتٌ
'' gen. accus. دَاعيَاتٌ دَاعيَاتٌ

Part. Pass. مدعو

Passive Perfect

Sing. 3. masc. دُعِيتُ Dual دُعِيَّة Plur. دُعُوا
'' 3. fem. دُعِيتَ دُعِيَّةٌ
'' 2. masc. دُعِيتُ دُعِيَّةٌ
'' 2. fem. دُعِيتَ دُعِيَّةٌ
'' 1. دُعِيتُ
### The Verb with Weak Final Radical

<table>
<thead>
<tr>
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<tbody>
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<td>Sing. 3. masc.</td>
<td>يدعى</td>
<td>يدعى</td>
</tr>
<tr>
<td>, 3. fem.</td>
<td>تدعى</td>
<td>تدعى</td>
</tr>
<tr>
<td>, 2. masc.</td>
<td>تدعى</td>
<td>تدعى</td>
</tr>
<tr>
<td>, 2. fem.</td>
<td>تدعين</td>
<td>تدعى</td>
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<tr>
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<td>ادعى</td>
<td>ادعى</td>
</tr>
<tr>
<td>Dua'l 3. masc.</td>
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<td>يدعى</td>
</tr>
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<td>, 3. fem.</td>
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<tr>
<td>, 2.</td>
<td>تدعان</td>
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<td>Plur. 3. masc.</td>
<td>يدعون</td>
<td>يدعوا</td>
</tr>
<tr>
<td>, 3. fem.</td>
<td>يدعين</td>
<td>يدعين</td>
</tr>
<tr>
<td>, 2. masc.</td>
<td>يدعون</td>
<td>يدعوا</td>
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<tr>
<td>, 2. fem.</td>
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<td>يدعين</td>
</tr>
<tr>
<td>, 1.</td>
<td>يدعى</td>
<td>يدعى</td>
</tr>
</tbody>
</table>

The following points should be particularly noted in the above tables:

(a) Active Perfect: The final radical disappears in the 3rd Person Fem. Sing. and Dual. In the 3rd Pers. Masc. Plural also it disappears, but the previous radical has a diphthong to compensate it:

```
داعى
```

for

```
داعوا
```

(b) Active Imperfect: Note the elision of the weak \( w\) in the 2nd P. Fem. Sing., and the 2nd and 3rd P. Masc. Plur. in both Indicative and Subjunctive. In the Jussive it also
disappears in all parts in which it would otherwise be the final letter. The same applies to the Imperative.

(c) The complicated forms of the Active Participle should be especially noted, as some of these participles are of frequent use as nouns, e.g. قاض a judge; داع muczzin. Used thus, with technical meanings, these Active Participles take broken plurals of the form دعاء, قضاء when applied to human beings.

(d) The Passive table above can be taken as a model for all Defective Verbs whatever the vowelling of the Active may be.

4. Conjugation of the verb رضى (عَنْ) to be pleased (with)

(Of the form فعل)

<table>
<thead>
<tr>
<th></th>
<th></th>
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<tbody>
<tr>
<td>Sing. 3. masc.</td>
<td>يرضى</td>
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</tr>
<tr>
<td>&quot; 3. fem.</td>
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<td>ترضى</td>
</tr>
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<td>&quot; 2. masc.</td>
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<td>ترضى</td>
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<td>&quot; 2. fem.</td>
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<td>ترضى</td>
</tr>
<tr>
<td>&quot; 1.</td>
<td>أرضى</td>
<td>أرضى</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperf. Indic.</th>
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<tbody>
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<td>يرضى</td>
<td>يرضى</td>
</tr>
<tr>
<td>&quot; 3. fem.</td>
<td>ترضى</td>
<td>ترضى</td>
</tr>
<tr>
<td>&quot; 2. masc.</td>
<td>ترضى</td>
<td>ترضى</td>
</tr>
<tr>
<td>&quot; 2. fem.</td>
<td>ترضى</td>
<td>ترضى</td>
</tr>
<tr>
<td>&quot; 1.</td>
<td>أرضى</td>
<td>أرضى</td>
</tr>
<tr>
<td>------------------</td>
<td>---------------</td>
<td>--------</td>
</tr>
<tr>
<td>Dual 3. masc.</td>
<td>ئرضا ْيَن</td>
<td>ئرضا ْيَن</td>
</tr>
<tr>
<td>&quot; 3. fem.</td>
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<td>ئرضا ْيَن</td>
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<tr>
<td>&quot; 2.</td>
<td></td>
<td>ئرضا ْيَن</td>
</tr>
<tr>
<td>Plur. 3. masc.</td>
<td>ئرضا ْون</td>
<td>ئرضا ْون</td>
</tr>
<tr>
<td>&quot; 3. fem.</td>
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<td>ئرضا ْين</td>
</tr>
<tr>
<td>&quot; 2. masc.</td>
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<td>ئرضا ْون</td>
</tr>
<tr>
<td>&quot; 2. fem.</td>
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<td>ئرضا ْين</td>
</tr>
<tr>
<td>&quot; 1.</td>
<td></td>
<td>ئرضا ْيَن</td>
</tr>
</tbody>
</table>

**Imperative**

Sing. masc. ِئرضا    Dual ئرضا ْيَن    Plur. masc. ئرضا ْيون
" fem. ئرضا ْيَن    " fem. ئرضا ْيَن
Part. Act. ئرضا ْيَن (with article ئرضا ْيَن) Part. Pass. ئرضا ْيَن
Pass. Perf. ئرضا ْيَن (see دعَيْي ِئرضا ْيَن) Imperf. Indic. ئرضا ْيَن (see بِدْعِي ِئرضا ْيَن)

The Passive of this measure is exactly the same as the Active, but for the change of the vowelling of the initial radical.

5. Conjugation of رَمَى to throw (of the form فَلِّلِلَّ).

**Perfect**

Sing. 3. masc. رَمَي    Dual رَمِي    Plur. رَمُوا
" 3. fem. رَمَت    " رَمَت    " رَمَت
" 2. masc. رَمَي    " رَمَيَت    " رَمَيَت
" 2. fem. رَمَي    " رَمَيَت    " رَمَيَت
" 1. رَمَي    " رَمَي    " رَمَي
<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject</th>
<th>Imperfect Indicative</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 3. masc.</td>
<td>تِرِيْنِي</td>
<td>نُرِيْيَمِ</td>
<td>نُرِيْيَمِ</td>
</tr>
<tr>
<td>,, 3. fem.</td>
<td>تِرِيْكَي</td>
<td>نُرِيْكَمِ</td>
<td>نُرِيْكَمِ</td>
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<tr>
<td>,, 2. masc.</td>
<td>تِرِيْنِي</td>
<td>نُرِيْيَمِ</td>
<td>نُرِيْيَمِ</td>
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<tr>
<td>,, 2. fem.</td>
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<td>نُرِيْكاً</td>
<td>نُرِيْكاً</td>
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<td>,, 1.</td>
<td>أَرِيْنِي</td>
<td>أَرِيْيَمِ</td>
<td>أَرِيْيَمِ</td>
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<tr>
<td>Dual 3. masc.</td>
<td>تِرِماً</td>
<td>نُرِيْماً</td>
<td>نُرِيْماً</td>
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<td>,, 3. fem.</td>
<td>تِرِيمَي</td>
<td>نُرِيمَمِ</td>
<td>نُرِيمَمِ</td>
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<tr>
<td>,, 2.</td>
<td>تِرِمَا</td>
<td>نُرِمَا</td>
<td>نُرِمَا</td>
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<tr>
<td>Plur. 3. masc.</td>
<td>يِرِمُون</td>
<td>نُرِمُونَ</td>
<td>نُرِمُونَ</td>
</tr>
<tr>
<td>,, 3. fem.</td>
<td>يِرِمُكَن</td>
<td>نُرِمُكَنَ</td>
<td>نُرِمُكَنَ</td>
</tr>
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<td>,, 2. masc.</td>
<td>يِرِمُون</td>
<td>نُرِمُونَ</td>
<td>نُرِمُونَ</td>
</tr>
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<td>نُرِمُكَنَ</td>
<td>نُرِمُكَنَ</td>
</tr>
<tr>
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<td>أَرِمُون</td>
<td>أَرِمُونَ</td>
<td>أَرِمُونَ</td>
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</tbody>
</table>

**Imperative**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject</th>
<th>Imperfect Indicative</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. masc.</td>
<td>إِرْمِي</td>
<td>نُرِمِيَمِ</td>
<td>نُرِمِيَمِ</td>
</tr>
<tr>
<td>,, fem.</td>
<td>إِرْمِي</td>
<td>نُرِمِيَمِ</td>
<td>نُرِمِيَمِ</td>
</tr>
<tr>
<td>Dual</td>
<td>إِرْمَاي</td>
<td>نُرِمَايَمِ</td>
<td>نُرِمَايَمِ</td>
</tr>
<tr>
<td>Plur. masc.</td>
<td>إِرْمُون</td>
<td>نُرِمُونَ</td>
<td>نُرِمُونَ</td>
</tr>
<tr>
<td>,, fem.</td>
<td>إِرْمِيْنَ</td>
<td>نُرِمُيْنَ</td>
<td>نُرِمُيْنَ</td>
</tr>
</tbody>
</table>

**Verbal Noun**

<table>
<thead>
<tr>
<th>Part. Act.</th>
<th>رَأِيْمِ (الْرَأِيْمِ)</th>
<th>Part. Pass.</th>
<th>مُرْمِيْ (مُرْمِيْ)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Pass. Perf.</th>
<th>رَيْمِيْ (رَيْمِيْ)</th>
<th>Imperfect Indic.</th>
<th>بَرِيْمِ etc.</th>
</tr>
</thead>
</table>

**etc.**
6. Derived Forms are standard, whatever the vowelling of the root, and the final radical invariably appears as \( y\ddot{a} \).

Conjugation of the Derived forms of all Defective verbs.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>ملتقي</td>
<td>لتبقى</td>
<td>بيتبقى</td>
<td>يتبقى</td>
<td>تلتقى</td>
</tr>
<tr>
<td>III</td>
<td>متلالق</td>
<td>ليتبقى</td>
<td>يتبقى</td>
<td>ينلتقى</td>
<td>تلتقي</td>
</tr>
<tr>
<td>IV</td>
<td>متلق</td>
<td>ينلتقى</td>
<td>يتلقى</td>
<td>بإلتقى</td>
<td>ينلتقى</td>
</tr>
<tr>
<td>V</td>
<td>متلقى</td>
<td>ينلتقى</td>
<td>يتلقى</td>
<td>إلتقى</td>
<td>ينلتقى</td>
</tr>
<tr>
<td>VI</td>
<td>متلالق</td>
<td>ينلتقى</td>
<td>يتلقى</td>
<td>إلتقى</td>
<td>ينلتقى</td>
</tr>
<tr>
<td>VII</td>
<td>متلاقى</td>
<td>ينلتقى</td>
<td>يتلقى</td>
<td>إلتقى</td>
<td>ينلتقى</td>
</tr>
<tr>
<td>VIII</td>
<td>متلاقى</td>
<td>ينلتقى</td>
<td>يتلقى</td>
<td>إلتقى</td>
<td>ينلتقى</td>
</tr>
<tr>
<td>IX</td>
<td>Very rare</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>متلاقى</td>
<td>ينلتقى</td>
<td>يتلقى</td>
<td>إلتقى</td>
<td>ينلتقى</td>
</tr>
</tbody>
</table>

Verbal Noun

<table>
<thead>
<tr>
<th>II</th>
<th>III and VI</th>
<th>IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>نتلقى</td>
<td>متلالق</td>
<td>وإنلاق</td>
</tr>
<tr>
<td>متلالق</td>
<td>متلاق</td>
<td>وإنلاق</td>
</tr>
<tr>
<td>وإنلاق</td>
<td>إنلاق</td>
<td>إنلاق</td>
</tr>
</tbody>
</table>

The following points should be noted:

(a) The elision of the final radical in the Active Participle of the simple verb. These words are declined like ُدَاعِ, already given in full.

(b) The nunation (with kasra) of the Active Participle in the derived forms of the verb is changed to ُيَ in the
definite, e.g. مَرُّ مَرِّ مَرُّ مَرِّ. The thrower (from أَرْسَى IV); أَرْسَى the thrower; مُرْسَى الحَجْرَة, the thrower of the stone.

(c) The 'alif maṣūra of the Passive Participle in the derived forms loses its nunciation when the word is definite, e.g. مُلْقَى, مُلْقَى The feminine is مُلْقَى, مُلْقَى.

(d) Verbal Nouns: Note that in Form II these verbs always have the form تَتَمَّعَتْ, not تَتَمَّعَتْ. In III the first form of the verbal noun has an 'alif in place of the weak radical, before the feminine ending. Forms V and VI elide the final radical when indefinite and they change the damma of the middle radical of the regular verb to kasra. The ya'? reappears when the word is definite. Finally, the verbal nouns in forms III (second type), IV, VII, VIII, IX and X have a final hamza in place of the weak radical.

(e) Form IX is extremely rare in this type of verb, but when it occurs, the doubled final radical appears as an 'alif followed by a ya'. From عمَيَّ to be or become blind, we also have اْعمَيَّ with the same meaning. The XIIth Form also occurs, and in it the ya' is doubled, as it should be, e.g. اْعمَيَّ, also with the same meaning.

7. When an attached pronoun is added to any word ending in 'alif maṣūra, the latter is written as an 'alif, according to its actual sound. This applies to pronominal objects of defective verbs.

e.g. رَسِي he threw; رَسَّة, he threw him or it.

بَلَقَى he meets; بلَقَّاهُم, he meets them.

لَقَى he encountered; لآتَاكَ, he encountered you.

But note that, the ya', if preceded by kasra, is no longer an 'alif maṣūra.
e.g. لَقَيَّةَ he met; لَقَيَّةَ he met him.
برَسِيّهُ he throws; بَرَسِيّهُ he throws it.

The same change to 'alif occurs also in nouns.

e.g. رَضِيّهُ consent; رَضِيّهُ her consent. بِذُونِ رَضَاها without her consent.

This rule does not apply to the prepositions عَلَى "on" and إِلَى "to", which, as already shown, become diphthongs when a pronoun is attached, e.g. عَلَى her, it; إِلَيْهِ to them, etc.

8. The Defective and Hollow Verbs can cause much difficulty for the beginner in one way or another. This is particularly so when he encounters certain forms of these verbs in unwovelled Arabic. Let us take as an example the phrase لم يقل. Here it would be difficult to tell whether the verb is:

from a hollow verb قَالُ (ـ)
" " " " قَالُ (ـ)
" " doubled قَلُّ (ـ)
" " defective قَلَّ (ـ)

The root of the verb in the phrase لم يجد could be either جَدَّ or جَدَّ or جَدَّ. In most cases, of course, the context should prove a guide to the correct root. Where there is doubt the student may have to check several possible roots before finding the correct one.

VOCABULARY

(ـ) to hope for, request دعَ (ـ) to call, pray for,
(acc. of person or thing) اَبْتِّيَ (ـ) invite

(ـ) hope انْدْعِي VII to claim

(ـ) to read, recite استَدْعِي X to summon

17
(ب) to approach

(ب) to complain (about)

شُكُوٰي complaint

نَادَى III to call

(ب) to escape

عَفَا (عَنْ) to forgive

صَفَا to be pure, clear

مَفْعُولَة pure, clear

نَامَى II to name, call (doubly trans.; or second object with (ب)

(ب) to weep

(ب) to run, flow, happen

(ب) to walk, go

infantry (pl. of Act. Part.)

cattle pl. of مَاشِيَة

فُتَدَى V to lunch, have lunch

فُتَسِى V to dine, have dinner, supper

فُعُطُى IV to give (doubly trans.)

(ب) to pass, go away

(ب) to forget

(ب) to decide, judge

(ب) to demand, require

(ب) judge (Cadi)

(ب) to build

(ب) to water

غُشِّي عَلَيْهِ Pass. he fainted

غُشِّي عَلَيْهَا Pass. she fainted

(ب) to wish, hope, beg

(ب) II to train, bring up, breed

نَزِيَّة education, upbringing

مَهْدٌ institute

فُوَّتِي V Pass. to die

(ب) to guide

صِرَاطٌ road, path (Quranic)

مُسْتَقِيمٌ straight

(ب) to be contented with, approve of

(ب) to forget
THE VERB WITH WEAK FINAL RADICAL

sky, air, atmosphere
air- adj.
post, mail
create
Satan, devil
rest, remainder (with
following genitive)
instead of

un with article
high
majority

bus

Christmas

EXERCISE 55

1. أرجوك من لا (ألا) تدعو ذلك الرجل لأنه يدعو أن أنجب
2. جندي في جيش أمير المؤمنين
3. و اشتدع صاحب الطائره
4. بشكو. ب لنند التاجر المسجون وقل له
5. إننا قد عقوتنا عليه
6. دنا الجمعه وتناول القرآن بصوت عال
7. ف لنرك الزجاج في كوك بلذا من الشكر
8. بكت زوجة الحليفة المتوفى ثم قلت دعونهم
9. نبا أغليطة المشاه بناتهم
10. ويذيا في ينك
11. فاستحسن أن تعتني عني
12. أعطني خبرًا وزيدًا حتى لا أموت


(III) to punish

bitter
man

(III) to remain
remaining n., existence

the Hereafter,
Heaven (lit. the House of Eternity)

(III) to meet someone

III " " "

IV to throw

VIII to meet one another

عاقب

نـيـان

forgetfulness, forgetting

(ـ) و

قـي

to remain

remaining n., existence

دار البقاء

Heaven (lit. the House of Eternity)

(ـ) لـي

(ـ) (to create

شياطين Satan, devil

سائر

rest, remainder (with

following genitive)

بدلاً عن

instead of

عـال

with article

majority

بـص، باـص pl.

bus

عيد الميلاد

Christmas
1. أقتني أن يكون القاضي قد لاق عمة في أثناء زيارته لعدن.
2. كنت البيت لتوزع عمتها لكونها رجعت بالباس. 3. لا تشكي لما مضى: نُصِر في المستقبل. 4. بين القاضي بينما جدًا في حي العرب، وسكنه في الشهر الماضي. 5. أهداهم الطريق المستقيم (Quran, sura I). 6. بُقوا وافدين مدة طويلة، ثم غضي على رجلين منهم وغلبهم السجان. 7. يا خادم، ألي هذا المُطاب في الصدوق الخاص بالرَّبِّي الحَيَّ لعله يصل أخيا في إنكُرًا قبل عيد البلاد. 8. كن الأحوال تثمُّن أن نربي أولادنا في مئذنة الغيرة. 9. خلقنا الله لأن نرجع إليه بعد الموت. ونسكن دار البقاء. 10. هذا الرجل مثل شيطان لا يرضى عن الصُّلاحات (righteous deeds).


EXERCISE 56

1. Abu Bakr (may God be pleased with him!) (Use Perfect, "God has been pleased with him", for a pious wish) was the first Caliph in the history of the Islamic State. 2. We read in the opening sura (سورة) of the Quran: "Lead us in the straight path". 3. The foreign traveller mounted a swift
camel and escaped. For two months he drank camels' milk, and found it very bitter, because he was used to cow's milk. 4. They met in an elevated place, and the atmosphere was pure there. They had become disgusted with the smoke of cities. 5. Hassan will remain here instead of his father. As for the rest of those present, let them lunch with us, then we will give them the presents, and they can leave. 6. I used to meet him in the bus every day when I was studying in the Institute of Education. 7. We hope that the judge will treat these men as they deserve when they appear before him. They stole many letters from the air mail, and opened them. Then, when they found no money in them, they threw them in the river. 8. Indeed, they are devils, and the majority of the inhabitants of this city fear them. 9. In the past many people complained about your friend's doings, but we forgave him. Now we shall weep, but we shall also punish him. 10. The teacher said to the girls: "Run", and to the boys, "Walk!". 11. Have you forgotten that your father died last week? 12. God created us that we might go to heaven. 13. I have called you, so approach me and tell me about your complaint. 14. The foreign commander did not know correct Arabic, so he called the infantry "cattle"! 15. Summon the man who claims that his son is a prophet. 16. You two have built a beautiful house, you have watered a beautiful garden, but you have not brought up your children; and this is the most important of your duties as parents and Muslims. 17. We hope that you will recite the Quran in the mosque tomorrow. You are the best reciter in the village. 18. Our hearts have become pure. 19. The ministers have invited me to dine with them. 20. This invitation was unexpected, and I cannot go as I am busy that night. 21. He greeted her, and passed on to his uncle's house, and remained there until sunset.
CHAPTER THIRTY
(أَثْبَبُ الْثَّلَاثَنِ)
The Doubly and Trebly Weak Verb

1. Taking the hamza as a weak consonant, it is possible for two, or even three, radicals of a triliteral verb to be weak. Such verbs were termed لَفْيِفٌ (complicated, tangled) by the philologers. They are, obviously, of rare occurrence, but they do include some common verbs, and, in any case, they must be given for completeness. The following types may be encountered:

2. Verbs with wāw and yā as 2nd and 3rd radicals respectively. These must be conjugated as Deficient verbs, the Medial wāw remaining in all parts. Consequently there is no need to give any tables, e.g.

َرَوَيْتُ to recount, transmit,

(hence روَاْيَةٌ a story or play).

Imp. اِرْوُ

The derived forms present no problems.

3. Doubled verbs with yā as Medial and Fintal Radicals. Conjugation of حيي also written حي (for حي (to live.

Perf. Imperf. Indic.

حي (also written يحيي)

ْحيت etc.
In the derived forms, the second *ya* is changed to 'alif, e.g. in Form IVَّالْقُبُّ (to resuscitate, revive)

In X the forms إِسْتَحْيَى and إِسْتَحْيَيْ (to spare alive, to feel ashamed) are encountered. The second *ya* of this root appears to have been originally a *wa*, as is seen in the word حَيَوَانُ animal.

4. Verbs in which the first and third radicals are weak letters. These follow the rules that govern the conjugation of the Assimilated and the Defective verbs; e.g.

Perf. وَقَ to guard; Imperf. Indic. يَتَى; Juss. يَقِ.

Imper. Masc. Sing. قِ; Fem. Sing. قِ; Plur. تُوا.

Part. Act. أَوَّلَ (with Article الْأَوَّلَ). VIII. form إِنَّى to fear (God).

Perf. وَقَ to be complete, fulfil (a promise).

IV. form أُوْفُ to fulfil a vow; Imperf. Indic. يُوفِ; Imper. أُوفُ; Verbal Noun إِنْفَاء.

Perf. وَلِىَ to be near, follow; Imperf. Indic. يَلِى; Juss. يَلِى; Imper. يَلِ.

5. Verbs with *wa* or *ya* for all three radicals. Only يَسَى is encountered, and that only in II أَسَى, to write, a beautiful *ya*.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>يَسَى</td>
<td>يسَى</td>
</tr>
<tr>
<td>3. f.</td>
<td>يسَت</td>
<td>etc.</td>
</tr>
<tr>
<td>2. m.</td>
<td>يسَت</td>
<td>etc.</td>
</tr>
</tbody>
</table>

6. Doubled Verbs with Initial *hamza*, e.g.

أَلْجُ to burn أَمُّ to direct one's steps towards.
Such verbs must follow the rules of the doubled verb, and those of the Verb with initial \( \text{hamza} \). Needless to say, the \( \text{hamza} \) cannot be removed (e.g. as the Imperative of \( \text{أخذ} \)).

<table>
<thead>
<tr>
<th>Conjugation</th>
<th>Perfect Indicative</th>
<th>Imperfect Indicative</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 3. m.</td>
<td>أَجَّلَ</td>
<td>أَجَّلَ</td>
<td>أَجَّلَ or أَجَّلَ</td>
</tr>
<tr>
<td>3. f.</td>
<td>أَجَتْ</td>
<td>أَجَتْ</td>
<td>أَجَتْ etc.</td>
</tr>
<tr>
<td>2. m.</td>
<td>أَجَتْ</td>
<td>أَجَتْ</td>
<td>أَجَتْ etc.</td>
</tr>
<tr>
<td>2. f.</td>
<td>أَجَتْ</td>
<td>أَجَتْ</td>
<td>أَجَتْ etc.</td>
</tr>
<tr>
<td>1.</td>
<td>أَجَّلَ</td>
<td>أَجَّلَ</td>
<td>أَجَّلَ etc.</td>
</tr>
</tbody>
</table>

7. Verbs with Initial \( \text{hamza} \) and Medial \( \text{wāw} \) or \( \text{ya}^{2} \):
These are conjugated like hollow verbs, save that the rules of orthography for the \( \text{hamza} \) must be followed:

e.g. اَتُّوبَ for اَتُّوبَ to return.

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>أَتُّوبَ</td>
<td>أَتُّوبَ</td>
<td>أَتُّوبَ (also written أَتُوَب)</td>
</tr>
<tr>
<td>أَتَتَ</td>
<td>أَتَتَ</td>
<td>أَتَتَ</td>
</tr>
<tr>
<td>أَتْ</td>
<td>أَتْ</td>
<td>أَتْ</td>
</tr>
<tr>
<td>أَتِّ</td>
<td>أَتِّ</td>
<td>أَتِّ</td>
</tr>
<tr>
<td>أَتِّ etc.</td>
<td>أَتِّ</td>
<td>أَتِّ etc.</td>
</tr>
</tbody>
</table>

Imper.

<table>
<thead>
<tr>
<th>أَتِّ</th>
<th>Part. Active</th>
<th>أَتِّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَتِّ</td>
<td>Pass. Perf.</td>
<td>أَتِّ</td>
</tr>
</tbody>
</table>

So too the rarer verbs:

\( أَتَفُ \) (for أَتَفُ), to injure.
\( أَلَّ \) (for أَلَّ), to come, return.
\( أَتَيْدُ \) (for أَتَيْدُ), to be strong. II أَتَيْدُ to strengthen.

8. Verbs with Medial \( \text{hamza} \) and Initial \( \text{wāw} \) or \( \text{ya}^{2} \).
These are very rare, but the following are the most common.
THE DOUBLY AND TREBLY WEAK VERB

، to despair. As is usual with verbs with Initial yā', that letter is not elided. With wāw we find يَتَنَّلُ, يَتَنَّدُ, to seek refuge; and the Quranic يَتَنَّدُ, يَتَنَّدُّ, to bury (a female child) alive. In these the wāw is elided according to the rules for the Assimilated Verb, and the orthography of the hamza follows the normal rules.

In the unlikely event of derived forms being encountered, they follow the normal rules; e.g. from وَأَدَّ إِتَّامَدَ VIII to act slowly, Imperfect إِتَّامَدَتُ, Imperative إِتَّامَدَ. It should be noted that the hamza is a normal consonant, and may therefore be doubled; e.g. وَأَدَّ V; Imperfect وَأَدَّتُ; with the same meaning as VIII.

9. The Hollow Verb with final hamza. This is an extremely common class, and in many parts, the hamza is written, as the Arabs say, "on the line", that is, to our way of thinking, suspended in mid-air,

e.g. سَأْلَ for سَأْلَ to be bad.

جَآءَ for جَآءَ to come.

Conjugation of جَآءَ to come.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>جَآءَ</td>
<td>جَآءَةَ</td>
<td>جَآءَةَ</td>
</tr>
<tr>
<td>جَآءَتِ</td>
<td>جَآءَتِ</td>
<td>جَآءَتِ</td>
</tr>
<tr>
<td>جَآتِ</td>
<td>جَآتِ</td>
<td>جَآتِ</td>
</tr>
<tr>
<td>جَآتِ</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Imper.

جَآي | Verbal Noun جَآي |

جَآي | etc. | Part. Active جَآي (with Article الْجَايِ) |

Pass. Perf. | Imperf. | جَآي
The student may wonder how such a verb can have a Passive. But verbs in Arabic may be transitive through a preposition, and this especially applies to verbs of motion which, with بـ, mean to bring or take;

e.g. ـُذَهَبَ بـ to bring. ـُذَهَبَ to go; ـُذَهَبَ to take (away).
ـُسُوَى (سَوَا) to be bad.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>سَأَيْلَةَ</td>
<td>يـُسُوَى</td>
<td>يـُسُوَى</td>
</tr>
<tr>
<td>سَأَيْلَتً</td>
<td>تـُسُوَى</td>
<td>تـُسُوَى</td>
</tr>
<tr>
<td>سَأَيْل</td>
<td>تـُسُوَى</td>
<td>تـُسُوَى</td>
</tr>
<tr>
<td>سَأَيْل</td>
<td>تـُسُوَى</td>
<td>تـُسُوَى</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Imper. ـُسُوَى

Verbal Noun ـُسُوَى

Part. Active سَأَيْلَةً (السَّائِيَةِ) (with Article سَأَيْلَةً)

Pass. Perf. سَأَيْلَة Imp. Indic. ـُسُوَى

Of the Derived forms is IV أسَأَيْلَةً to make bad; Imperf. Indic. ـُسُوَى; Imper. أسَأَيْلَةً; Verbal Noun إسَأَيْلَة; Part. Act. أسَأَيْلَة

Conjugation of ـُشَأَيْل (ـُشَيَيْل) to wish.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>شَأَيْلَةَ</td>
<td>ـُشَأَيْلَةَ</td>
<td>ـُشَأَيْلَةَ</td>
</tr>
<tr>
<td>شَأَيْلَتً</td>
<td>ـُشَأَيْلَتً</td>
<td>ـُشَأَيْلَتً</td>
</tr>
<tr>
<td>شَأَيْل</td>
<td>ـُشَأَيْل</td>
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<tr>
<td>شَأَيْل</td>
<td>ـُشَأَيْل</td>
<td>ـُشَأَيْل</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Imper. ـُشَأَيْل

Verbal Noun ـُشَي تـُشَيَيْل and مـُشَيَيْلَةَ

10. Verbs with Medial *hamza* and Final *ya*'. These include the common verb رَأَيَ to see, which also has certain irregularities of its own, in that the *hamza* is dropped in the Imperfect and Imperative, and in Form IV.

**Perfect.**

<table>
<thead>
<tr>
<th>Sing. 3. masc.</th>
<th>3. fem.</th>
<th>2. masc.</th>
<th>2. fem.</th>
<th>1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَأَى</td>
<td>رَأَت</td>
<td>رَأَيْت</td>
<td>رَأَيْت</td>
<td>رَأَيْت</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>رَأِوا</td>
<td>رَأَن</td>
<td>رَأَنَّم</td>
<td>رَأَنَّن</td>
<td>رَأَنَّنا</td>
</tr>
</tbody>
</table>

**Imperfect Indic.**

<table>
<thead>
<tr>
<th>Sing. 3. masc.</th>
<th>3. fem.</th>
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<th>2. fem.</th>
<th>1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَرَى</td>
<td>يَرَى</td>
<td>يَرَىْت</td>
<td>يَرَىْت</td>
<td>يَرَىْت</td>
</tr>
<tr>
<td>Subj.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>بِرَى</td>
<td>بِرَىْت</td>
<td>بِرَىْت</td>
<td>بِرَىْت</td>
<td>بِرَىْت</td>
</tr>
<tr>
<td>Juss.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أَرَى</td>
<td>أَرَىْت</td>
<td>أَرَىْت</td>
<td>أَرَىْت</td>
<td>أَرَىْت</td>
</tr>
</tbody>
</table>

**Dual**

<table>
<thead>
<tr>
<th>3. masc.</th>
<th>3. fem.</th>
<th>2.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَرِىْن</td>
<td>يَرِىْن</td>
<td>يَرِىْن</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>3. masc.</th>
<th>3. fem.</th>
<th>2. masc.</th>
<th>2. fem.</th>
<th>1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَرُوْن</td>
<td>يَرُوْن</td>
<td>تُرُوْن</td>
<td>تُرُوْن</td>
<td>تُرُوْن</td>
</tr>
</tbody>
</table>

-  

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Imperative

Sing. رَأَى  
Dual رَأَا  
Plur. رَأَوُا

Verbal Noun رَأَي

Part. Active رَأَي (with Article الْرَأَيُي)

Part. Pass. مَرَأَي

Pass. Perf. رُمِّي  
Imperf. Indic. بْرَي

When united with a suffix the forms used are رَأَيْهُ he saw him; بْرَأَيْهَا he sees her, etc.

Of the Derived Forms the following occur:

III. رَأَيْإِنْ, to dissemble; Imperf. Indic. بْرَأَيْإِنْ; Verbal Noun رَأَيْإِنْ or سَرَأَيْإِنْ.

IV. أَرْي, to show; Imperf. Indic. بْرُي, Juss. بْرُي; Imper. أَرْي; Verbal Noun إِرْأَيْإِنْ or إِرَأَيْإِنْ.

VI. تَرَأَيْإِنْ to look at one another.

VIII. إِرَتَنْإِنْ to think.

11. Verbs with Initial hamza and Final ya׳ or, rarely, wāw. These include the extremely common verb أَتَى (ُ-َى), to come; (also, with or without ب) to bring. أَتَى (ُ-َى) to deny, refuse. These verbs are conjugated as Defective Verbs, the hamza being always retained.

    أَتَى  بِأَتِى  بِأَتِى  بِأَتِى  بِأَتِى
    أَتَى  تَأَتَى  تَأَتَى  تَأَتَى  تَأَتَى
    أَتَى  تَأَتَى  تَأَتَى  تَأَتَى  تَأَتَى
etc.  تَأَتَى  etc.  تَأَتَى  etc.  تَأَتَى  etc.
THE DOUBLY AND TREBLY WEAK VERB

Imper. \(\text{إِيَت} \) from \(\text{إِنَبَت} \) also shortened \(\text{إِبت٥} \) etc.

Part. Active \(\text{آت} \) (with Article \(\text{إِنَّّي} \))

Pass. Perf. \(\text{أَت} \) Imperf. Indic. \(\text{يُبُتَ} \)

Of this verb the IV form is \(\text{آَتَ} \) "to bring"; Imperf. Indic. \(\text{يُبُتَ} \); Juss. \(\text{أَتَ} \); Imper. \(\text{أَوَّلَ} \); Pass. Perf \(\text{أَوَّلَ} \).

12. Verbs with Final *hamza* and Initial *wāw* (or *yā*). These may occur with different vowellings. For example, there is \(\text{هَدَّأَ} \), \(\text{ودَّأَ} \) to level; but the only verb likely to be encountered is \(\text{يُبِطُأَ} \), \(\text{وُطَّأَ} \) to tread. It is conjugated according to the rules of the verb with final *hamza* and the assimilated verb, e.g. Imperative, \(\text{يُبِطُأَ} \) to tread.

13. Trebly weak verbs. The doubled verb with initial *hamza* has already been mentioned. There are also \(\text{أَيَأَيَ} \), \(\text{يُبِيَأَ} \), to promise, threaten; and \(\text{أَوْيُأَىَ} \) to take refuge (with), the second named being quite common.

The student can work the first out for himself, with the aid of the dictionary, noting that the Imperative masculine singular is just \(\text{إِ} \) "i"! fem sing. \(\text{إِ} \); masc. pl. \(\text{أَوَا} \).

The few derived forms which may be encountered can be easily worked out by the student himself.

VOCABULARY

- روی (ـ) to recount, tell
- رواة pl. a recounter, transmitter
- حیبَ (ـ) to live
- اَبَی IV to resuscitate, revive
- تِراَجَعَ V to burn, be aflame
- ـَآبَ to return
سوءَ n., evil (badness)
سيَّةٍ evil adj.
أَتُ إِلَى (ـ) to come
بِـ to bring
جَاءَ إِلَى (ـ) to come
شَاءَ (ـ) to wish
رَأَي إِلَى (ـ) رأى (ـ) to see
آوى IV to harbour, provide refuge, shelter, lodging
عَمَرَ life, age
عَيَّنَ II to appoint
زُوجَ II to marry (someone to somebody)
تَزَوجَ V to marry (someone)
خَلَتَ VIII to choose
أُجَابَ عَلَى IV to reply to
ضَبْطُ pl. ضابط officer
نَفْرُ pl. أنصار private (mil.)
(ـ) to drive
سَاقَ، سَاقَ driver
إِحْتِاجَ إِلَى VIII to need
عاشَ (ـ) to live
أُضَاعَ IV to lose
فُوَانِدُ pl. فوائدٌ benefit, profit, interest
إِسْتَفَادَ مِنْ X to benefit from
تحْوَيْلَةٌ in the direction of, towards prep.
غَابَ (ـ) to be absent, go absent
يَضَ رَينَ eggs
عَالِمَ general adj., public
فُسُنَ IV to be possible (for)
خَاصَٰثٌ special
قضَى pl. قضى case (legal)
قَادَ (ـ) to lead
قَائدَ leader, general
أُنْقَدَ IV to save, deliver
EXERCISE 57

1. — يَرْوَى رَأَوْنَ رَأَيْنَ الرَّوَايَةُ أَنَّ سَكَانَ مَرْوَ (Merv) أَجْتَمَعُوا حَوْلَهُمْ وَصَاحُوا: يُمِينِ حَاكِمَةَ الْكَرِيمَ. 2. — إِيَّاكُنْ أَنْ أَحْصِرْ هذِهِ القَضَىَّةَ الْخَاصَّةَ؟ 3. — لَمْ تَنْسَهْ فَيْنَ يَزْبَخْكُ لِلْسَوْقِ، فَلَنَكَ بَعْتَ النَّبِيَّ مُأْمَاتُ الدُّرَاهَمِ. 4. — زُوَّجَ نَاثِرُ غَنِيُّ بِنْتَيْ الْحَمِيمَةَ بِضَاطِمَ مِنْ ضَبَاطِ الْجَيْشِ الْعَرَّافِ. 5. — وَقَبِلَ هَذَا كَانَ سَاَيِّقُ ذَلِكَ الضَّاطِمِ — وُهُوَ نَقْرُ فِي الْجَيْشِ — يُرِيدُ أَنْ يَنْتَزْوَجْهَا لِكَلِنَّ أَبَا أَبَا. 6. — أَخْتِيرَ حَسِنَ مُسْأَدًا لِلْمُدَّيْرِ الْعَالِمِ. 7. — رَأَوْا مِدَانًا كَبِيرًا فِي الْبَعْدِ فَشَتَتَوا تَحْوُلُ بَيْنَهَا وَدَخَلُوْهَا وَأَوْلُوهَا إِلَى حَاكِمَهَا. 8. — كَانَ شَاوِشُ يُسَيِّقُ سَيْلَةَ الْعَادِ. 9. — عَمَّرَ كَمْ سَنَةً؟ 10. — عَمَّيْنَ شَابٌ وَزِيرًا وَغَنِيعُ مُتَخَضَّرُونَ إِلَى رَجُلٍ قُوَّى. فَمَا فَائِدَةَ تَعْمِينَهُ؟ 11. — عَشَتْ مَعَنَا سَنَةً وَلَمْ تَقَبَّلَنَا شِيْئًا. 12. — نَادَى المُهَمِّدُ اسْمُ رَبِّيَةَ وأَجَابَ صِدِيقُهُ: "غَايِبُ. " 13. — كَانَ يَتَّجِجُ بِجَيْبِ الْمَلَك، وَلِذَلِكَ كَادَ يَجَا لَلْدِينِ. 14. — لَا أَتَأْتَ أَوْلَادًا بَعْدَ غِيابٍ (v.n.) طَوِيلٍ حَزَنًا (حَزَنًا) مِنْ سَوَى حَالَهُمْ. 15. — فَلَنَا مَا تَشَاءَ. 16. — وَقَدَّمَ (for) تَكَّلَّقَ الْأَرْضَ الْغَرْبَةَ وَلَمْ أَدْخَلْ مَنْ (لَو) بُرَوْيِي. 17. — أَبَ وَلَدَيْنِ مِنْ الْمُدَرَّسَةِ وَجَاءَ بِرُوَايَةَ سَيْبِيَّةٌ. 18. — سَوَى تَحْيَى، بَعْدَ يوْمِي، وَتَرْى سَبِبَ كَلَّ شَيْءٍ. 19. — لَمْ تَرْمِلْ هَذَا الْمُشْهُورُ فِي الحَرَبِ الْعَالِمِيَّةِ الْكَبِيرِ. 20. —
1. It is recounted that the general led his army in[to] the inferno of the fighting, and returned defeated (accusative), and took refuge with the inhabitants of Merv. 2. We cannot attend this case in the court, because the victim is our friend. 3. The officer appointed an army private as my special driver. 4. The transmitters have brought back to life the history of Islam, and we see the past in their stories. 5. Long live the king. (lit. may the king live). 6. I have chosen a sergeant because the officers have gone absent, all of them. 7. The servant lost the food, so I took advantage of the food of his neighbour’s cook. 8. I have long lived in the desert, so I don’t need anything. 9. They have not trodden on the soil of their native land for (since) two years, but they will return to it in a month’s time. 10. I came, I saw, I conquered. 11. I complained of the badness of my condition, so I got married. 12. My father married me (ب) to an ugly woman; her name was Hind (هند). 13. She provided shelter for me, but did not benefit me. 14. Do not drive my car, you are a bad driver. 15. Bring me those eggs and put them on the table. 16. I said to the beggar: What do you want of (from) me? He replied: I don’t want anything of a man like you. 17. The benefits of this good government are known to all (عند الجيّع). 18. Go towards the city, and stop at the bridge. 19. Bring me flesh and bring me wine! 20. There is a green hill far away, and they recount that Our Lord (سيد) died there to save us all.
CHAPTER THIRTY-ONE

(البَاب الْخَادِي وَاَلْثَلَاثُونَ)

The Quadriliteral Verb

1. As far back as the 9th century, Arabic grammarians and philologers had classified Arabic roots as:

(a) *Biliteral*, ُثَلَاثِيٌّ, including, in their pure form, particles like ُعَنَّ and ُكَتَبَ; but also, the doubled verb, though the latter was moulded into triliteral form.

(b) *Triliteral*, ُثَلَاثِيٌّ, by far the largest part of the language.

(c) *Quadriliteral*, َرَبَاعِيٌّ, comprising many roots, but few derivations and comparatively few common words. Among the nouns are words like ُعَرَبُ scorpion; ُبَسْتَانُ garden; ُبَرْهَانُ proof.

(d) *Quinquiliteral*, ُخَمْسِيٌّ, a very small section of the vocabulary, and confined to nouns. No verb can have more than four radicals, when the letters of increase are stripped away. Among common quinquiliteral words are ُعَنْكَبُوتُ a spider, and ُعَنْدَايِبُ nightingale.

2. Here we are concerned with the quadriliteral; more particularly, its verbs. It has a root form and three derived forms.

The Root Form corresponds in form and vowelling to Form II of the triliteral, e.g. ُدْحَرَ to roll (transitive), compared with ُعَلَمَ عَلَمٌ II, ُعَلَمَ to teach.
3. Quadrilateral verbal roots are of three types:

(a) Those of genuine four-radical origin, or at least thought to be, e.g. ٍدٍرٍحٍ. Sometimes these were of foreign
origin, as تَمَّذَرَ to make a disciple; and تَرَجَّمَ to translate; in both of which the ta' is a radical; and عَسَّرَ to camp, or levy troops.

The Arab philologers noted the frequent presence of the letters ل and ر in quadriliteral and quinquiliteral roots. The term "genuine four-radical" is open to suspicion in many cases, but those wishing to pursue the subject may check Lane's lists of Quasi-quadriliteral measures in page xxviii of Vol. I of his Lexicon.

(b) Verbs formed by the doubling of a biliteral root, sometimes with a suggestion of onomatopoeia, e.g. تَمَّمَ to stammer; غَرَّرَ to gargoyle; سَلَسَلَ to form a chain or sequence.

(c) Composite roots taken from a familiar phrase or combination of roots. These are rare, but we may note بِنَسَمَ اللَّهِ حَمَدَلَ to say بِنَسَمَ اللَّهِ; الحَمَدَلِيَّةَ to say بِنَسَمَ اللَّهِ حَمَدَلَ

DERIVED FORMS

4. The root form is expressed in Arabic as فَعَّلَ, with the derived forms:

II اِفْعَلْلُ; III اِفْعَلْلُ; IV إِفْعَلْلُ.

The following are examples:

II. تَدْخَرَحُ to roll (intrans.)

* Imperf. Indic. يَتَدْخَرَحُ Imperative تَدْخَرَحُ Active Participle مَتَدْخَرَحُ Verbal Noun تَدْخَرَحُ

Other verbs of this form are: تَزَلَّلُ to be shaken; تَمْدَهُبُ to follow a sect.

III. إِخْرَنَطُ to raise the nose, be proud.

* Imperf. Indic. إِخْرَنَطُ Imperative إِخْرَنَطُ Active Participle إِخْرَنَطُ Verbal Noun إِخْرَنَطُ
IV. إطمَنَّ to be tranquil.

Imperf. Indic. إطمَنَّ Imperative إطمَنَّ

Active Participle مطمَنَّ Verbal Noun إطمَنَّ

Other verbs of this form are: إضمحل to dwindle away; إقنَصَر to shudder.

5. Of these only II is fairly common, and it is often passive or stative where I is active or causative. It is also customary to form verbs of this sort from nouns, as in the example given مذهب تحمل to go, which has the specialized meaning of a religious way or sect. Other examples are تسلم to become a Muslim; تفلسف to philosophize from فلسوف a philosopher. Many such verbs are to be found in Modern Arabic such as تسوّد to become (like a) Sudanese; تآمرك to be like (or become) an American.

**VOCABULARY**

زَرَفَ to adorn, embellish

زَارِفِاتُ زَرَفٌ pl. adornment

تزلِّل to shake tr., frighten

تَزْلَلَ II to shake intr., tremble, quake

تَغَرَّرَ to gargle

حَلقُ throat

عَنقُ, عَنقَةُ neck

tَرَجمَ to translate, interpret

تَرَجم، ترَجمُ translator

تَرجمان interpreter, drago-man, guide

تَتمَّ to stammer

تَخرجَ to roll tr.

تَدْخُرَ II to roll intr.

هَنَسُ to sketch, make a plan

مِهِنَّسِسُ engineer

وَسوَسَ to whisper, suggest evil (of Satan)

تَفلَسَفَ II to philosophize
فیلسوف pl. فلاسفة philosophy

Filosopher

يطر pl. يطارة veterinary surgeon

ثُلَّة to practise veterinary surgery

Eschatology pl. إسحاقية privilege, concession (modern commercial)

مُركَّز centre, headquarters

مُركَّز central

اصْرَأى III to be proud

الخرطوم Khartoum

الخرطوم elephant's trunk; hose

الإبل pl. فيل elephant

إجمَّل IV to fade away, dwindle

إطمَّن IV to be tranquil, calm

إشعَّر IV to shudder with horror

فُسْتَه يُطِر pl. يطارات veterinary surgeon

سلسلة مذهب الصوفية فليسوا ملابس من الصوف.

لقد سمعنا من إذاعة الخرطوم أن هناك عدداً كبيراً من الأقلاع نُظرت في جنوب السودان. 3 - لذلك سافر رئيس إقامة الحكومة المركزية من العاصمة لدى حال الحيوانات. 4 - كان ذلك الرجل فيلسوفاً، وفق فلسفة أنه زحار الدنيا من واسوس شيطان. 5 - للمهنيين

EXERCISE 59
ضبط ز家园 في البلاد الشرقية. 6 - شعرت بالمر في العنق والحلق في عطس وقعت 7 - هذا النموذج بسمة دائما في قولنا لكي ترجمته جملة جدًا. 8 - إنه قد ترجم القرآن إلى اللغة الفاسيّة. 9 - يا مرتيمهم إن شاء الله سوف يسيج في المستقبل. (Persian)

10 - نجح ولد حجرة من سقف البيت فوقعت على رأس عٍّد.


15 - دفعت الحكومة المحلية مبلغًا كبيرًا لإصلاح الإدارة. 16 - أراني الترجمان مناظر القاهرة المشهورة. 17 - زارنا قلوبك بالنقاط، يا مومنن. 18 - هذا الرجل يتفلسف، لكنه لا يعرف شيئا عن الفلسفة. 19 - تكمل كلاماً واضحًا ولا تتسم 20 - كان الرجال يشيرون إلى رئيس الإدارة.

EXERCISE 60

1. It has been broadcast in the capital that the sum needed is two pounds per (for each) inhabitant. 2. I refer to the local order about the appointment of veterinary surgeons. 3. This is a matter for the central government. 4. The government has given special privileges to the wool merchants. 5. Why do you follow the Christian way, and you a philosopher? 6. Religion is better than philosophy, for the latter (هذه) will dwindle away. 7. We shuddered with horror when we saw the elephants’ trunks. 8. Be tranquil, and do not think about worldly adornments (the adornments of the world).
9. Satan has whispered these thoughts in your ears. 10. The earth trembled, the rocks were rolled from the mountains and the people stammered in their speech. 11. My throat was constricted (closed), I had a pain in my neck, so I gargled with hot water. 12. We have translated this book that you might know and believe. 13. He used to practise veterinary surgery, but now he is a translator in a government office. 14. The women adorned their faces for the holiday. 15. The engineer became famous, so he became proud. 16. Roll that big stone from the door. 17. Why do you always philosophize in times of trouble? 18. They attacked the frontiers but were driven back and defeated. 19. What do you think about the Sufis? 20. I don't know anything (a thing) about them.
CHAPTER THIRTY-TWO
(الباب الثاني والثالثون)
Various Unorthodox Verbs

1. The Verb لِسَل not to be.

Perfect

Sing. 3. masc. لِسَل Dual لِسَل Plur. لِسَلوا
3. fem. لِسَل
2. masc. لِسَل
2. fem. لِسَل
1. لِسَل

This is all that exists of the verb. Only the Perfect occurs, and when used it has the meaning of the Imperfect. Like كَانَ لَسْتُ عُرَبِيًا I am not an Arab. It is also used with لَسْتُ بَعْرِي بَيْنِي. Note that, unlike other hollow verbs its middle radical does not change to alif.

2. The Verbs نَعِمَ and بِشَسِ are Verbs of Praise and Blame (أفعال المِدْح والدِمْ). These, like لِسَل, only occur in the Perfect, and have the Imperfect meaning. They are only found in the 3rd Person, e.g. نَعِمَتْ fem.

Examples of use:

نَعِمَ زَيْدٌ Zaid is good.
نَعِمَ زَيْدٌ مَعْلَمًا ,, ,, as a teacher.
Fatima is good.

Or, since the verb is sometimes put in the masculine even with a feminine subject, because the Arabs were not certain that these were verbs at all.

**THE VERB عَسِى**

3. This is one way of saying “perhaps” or “it may be” in Arabic. It is almost never used except in the 3rd Person of the Perfect, and it gives a Present or Future meaning. It is followed by a sentence in the Subjunctive introduced by أن the subject of which is also the subject of عَسِى:

Perhaps Zaid is standing, or will stand (difference of emphasis in the two forms). The first sentence suggests “perhaps it is Zaid who will stand”.

This verb gives the sense of nearness, and in the rare instances in which it occurs in 1st or 2nd Persons it means “nearly”.

I am nearly doing that.

**THE VERB OF WONDER (انْعَالُ التَّعْجِبِ)**

4. The verb of Wonder is formed on the measure of Derived Form IV (with a prefixed hamza) from any adjective.

From ُحُسَنُ ُحَسَنُ ُطَيْبٌ ُطَيِّبٌ ُسَهُلٌ ُسَهِّلٌ good ْأَحْسَنُ ْأَطِيْبُ ْأَسْهَلُ good easy
From كَرِيمَ ـ نَوْلِهَ ـ جَدٌّ ـ جَيْدٌ ـ اَجْوَدِ ـ اَجْدَّ ـ جَيْدٌ ـ اَجْوَدِ

Note that in hollow roots the correct radical appears. In the doubled root, the doubled radical is written with tashhid. They are used as follows:

(a) ما أَحْسُنَ زُيدًا ـ how good is Zaid!
ما أَحْسُنَ قاَتِمَة ـ” ” ” Fatima!
ما أَحْسُنَ بَيْتِنا ـ ” ” ” our house!
ما أَكْرَمَ الرِّجَالُ ـ ” ” noble are the men!
ما أَطِيبُ المَلِئاتٍ ـ ” ” good are the teachers (fem.))!

Note that we have here a verb, not an adjective. It must always have fatha at the end, and the noun at which wonder is expressed is its object, and is therefore in the accusative. The verb itself is always masculine singular, and we may, perhaps, imagine ـ to be its subject; "what has made Zaid good?" or "that which . . .!"

(b) A much rarer form, found in the Qur’ān and early poetry in particular, uses the Singular Masculine Imperative of Form IV, and prefixes the Preposition بَـ to the object (thing or person).

e.g. أَحْسُنَ بَزِيدَ ـ how good is Zaid!
 أَحْسُنَ بَقَاطِمَة ـ” ” ” Fatima, etc.

A pronominal object may be used with either form.

أَحْسَنَ بِهِ ـ مَا أَحْسَنَهُ ـ or ـ how good he is!
If two such verbs apply to one object, the second one must take a pronominal termination referring to the object already mentioned.

ما أجمل ناظمة وما أطولها how beautiful is Fatima and how tall.

WISHES (THE OPTATIVE)

5. In Classical Arabic it was customary to express wishes, especially pious wishes in which the name of God was mentioned, in the Perfect, as if the wish had already been fulfilled, e.g.

شرح الله May God have mercy on him (literally, God has had mercy on him)

Certain formulae of this kind are used in old literature whenever the name of the Prophet Muhammad or the early saints of Islam are mentioned.

e.g. For the Prophet صلى الله عليه وسلم May God bless him and save him (abbreviated to صلعم).

For the early Khalifas, Companions of the Prophet, etc., رضى الله عنه may God be pleased with him (abbreviated to رضه).

This Perfect may be preceded by the negative لا,

e.g. لا سلتك يداك, May thy hands not grow dry!

Later, especially in speech and popular language, the Imperfect came to be used in this context, e.g. الله يرحمه or يرحمه الله God have mercy on him! (of the dead).

THE VERB زال

6. The verb زال Imperf. يزال to cease is used preceded by the negative particles ما, لا, or لَم, and followed either by an Imperfect Verb, or a participle or other adjective in the accusative, to mean that the action is still continuing.
Hassan is still going.
(lit. did not cease to go).

they still fought.

he is still alive.

Sometimes the *Predicate* after َزَالْ may take the form of a *prepositional* phrase:

matters were still in that condition.

**THE VERB عَادَ**

7. The verb عَادَ, *Imperfect يَعُودُ*, which is used in the normal manner to mean "to return", has also a special usage in which it means "to do again". Like the previous verb, it may be followed by an Imperfect Verb or an accusative. It occurs sometimes in the *positive*, as well as the *negative*.

he did not return again.

we did not return again.

do not do so again.

I will not do it again.

the journey was no longer possible.

he hit him again, went on hitting him.

he hit him, then did it again.
8. The Verb کاذ means literally "to be on the point of", but it is used to mean "nearly" or "almost", followed by the Imperfect Indicative, or, occasionally, by the Subjunctive:

کاذ آن یفعل ذلک کاذ یفعل ذلک
he nearly did that.

کیدت اموت
I almost died.

When used in the negative it means "scarcely".

ما کاذ بنظر یل
he scarcely looked at me.

لم یکد العرب یقفون فی تقدیمهم
the Arabs scarcely halted in their advance.

THE VERB دام

9. The Verb دام, to continue, preceded by the Conjunction سا "as long as" and followed by a verb in the Imperfect, or an Accusative is used to express "as long as, while", e.g.

ما دام یقوم
as long as he stands.

م دمت قائم
I stand.

THE VERBS قل AND طلال

10. The Verb قل, to be little or rare, is used in the phrase قل سا (also written قلما) to express "seldom",

e.g. قلما چنتنا (قلما) you have seldom come to us.

The verb طلال, Imperf. یطول, to be long, is used in the phrase طلال سا طالما (also generally written طالما) to express "for a long time".

e.g. طالما (طالما) شرفتنا long have you honoured us.
THE VERB كان and Its Sisters

11. As already stated, كان may take a predicate in the Accusative, e.g. وكان محمد ناجراً Muhammad was a merchant.

Certain other verbs, termed its "sisters" (أخوات كان) do the same. ليس has been referred to earlier.

The following are the principal verbs of this group:

- بقي to remain.
- دام to last, continue (see para. 9).
- زال to cease (see para. 6).
- صار (ـ) to become.

أصبح IV to become; also, to enter upon the morning, or to do in the morning.

أمسى IV to become; also, to do in the evening, etc

بات (ـ) to become; also, to spend the night.

E.g. بقيت واقفاً I remained standing.

أصبح الجنود تعبانين the soldiers became tired.

12. The verbs صار to become; أخذ to take; جعل to make or do or put, also mean "to begin" when followed by a verb in the Imperfect:

\[
\left\{\begin{array}{c}
صاروا
\\
أخذوا
\\
جعلوا
\end{array}\right. \text{ they began to weep.}
\]

Note also use with Verbal Noun with ف or ب.

E.g. أخذنا بالسير we began to travel.
VOCABULARY

**police**

**colonialisation; imperialism**

(to fall)

(to fall, descend, land)

(IV to notify, advertise, announce)

pl. **advertisement, announcement**

**soldier, policeman**

pl. **camp**

pl. **celebration, party**

pl. **circle; office**

when *(relative)*

(to display, show)

(pl. **show, exhibition**

VIII to link with, get in touch with

during

**economy, economics**

**economic**

**region, zone**

(to happen; to be new, young)

**pl. Hadith, tradition of the Prophet**

(a recounter of Hadith)

**with, at**

( *(to take the place of, fill the position of)*

**pl. **basis, foundation**

**II to found, establish**

*(to rebel)*

**propaganda**

**VIII to come to an end**

**II to perform**

**II to lead to**

**pl. **station**

**pl. **train**
1 - حدث ذلك خلال يوم العيد. 2 - صار الناس يَبُكون عندما أَعلنَ إنهاء المعرض. 3 - أَخذت النساء يَفسن فِيَسَط الاستعمار، وعَدَّن يَفسن حتَّى ضَعف أصواتهن. 4 - هبطت الطائرة على المطار وخرج الركاب منها، وجعلوا يُجرون إلى مكتبة الديار.

5 - رأيت صورة أخي الغائب في جريدة بالإليزي (الشروطة). 6 - إن رأى الدوائر الرسميَّة أن حالة منطقتنا الاقتصادية ما كانت تتحسَّن منذ ابتداء السنة، ولي ذلك بداعة. 7 - ذهب حسن إلى الحفظة واشترى تذكرة للخروج، ثم ركب القطار. 8 - عَسِى حسن أَلا يرجع إلينا. 9 - نعم البخاري (محدث): إنه أسس كاتب الأحاديث: رحمه الله. 10 - ما أفضل المملكة وما أجملها: إنه لم نزل تخريجها منذ يوم تنويعها. 11 - بدأ التجار يَعرَضون بضائعهم في البيع. 12 - دخلت بيته، وهو يبيِّن جالساً لا يستطيع أن يقوم لأنه ما كان أكل شيئاً منذ أسبوع، وليس لديه درَّاهم يشتري بها (طعاماً). 13 - من أجل محل موسي هذه المدينة؟ 14 - حضرنا حفلة تشاي في المعسكر، وقابلنا عساكر كثيرون هناك. 15 - اتصل الوزير بصاحب الجراح، فأدى
1. How excellent is this exhibition; the club will benefit greatly from it. 2. When I attended the party of the circle of authors, a strange thing happened to me. 3. A police ‘askari came in searching for the revolutionaries. 4. That station used to broadcast a great deal of propaganda under the name of “Voice of Freedom”. 5. The science of the hadith is very important for the believers. 6. The war had scarcely ended when a new war began, so the great powers fought again. 7. The basis of the new economic policy is not sound. 8. Hassan is still filling the place of the governor of the region. 9. Muhammad (may God bless him and save him!) was a good prophet. 10. Rarely have I read an advertisement like that during my whole life. 11. My father got in touch with his brother, and they began a policy of strict economy. 12. He told the merchants to display their wares in the camp, so that the soldiers would buy them. 13. Down with colonization, for it is not the basis of sound government. 14. The times of trains are advertised in the daily papers. 15. So long as the tickets are dear, I shall travel by donkey. 16. He began to weaken after his coronation; God rest his soul! He is in a better place now! 17. Two stones fell from the wall, but I did not think about them. Then a month later the whole wall broke and fell. 18. The crown became important. 19. He read the whole of the Quran, then read it again. 20. That is the duty of every Muslim.
CHAPTER THIRTY-THREE
(الباب الثالث والثلاثون)

How To Use an Arabic Dictionary

1. It is unfortunately true that only when one has a grasp of the structure of the language, and, in particular, when one knows the various derived forms of the verbs, both strong and weak, is one competent to use an Arabic dictionary with ease. There are two reasons for this. First, practically all Arabic dictionaries enter words under their roots. Only the roots are in alphabetical order. Secondly, unless one is familiar with the changes which take place in irregular verbs one has difficulty in deciding under which root to look up many words.

2. Taking the first point, the following words would all appear under علم to know or get to know: علم to teach; علم to inform; علم to learn; علم to ask information; علم a learned person; علم world; علم teacher; علم a sign, token, flag, or milestone. Therefore, on encountering a strange word the student must first sort out the root letters (usually three) from the letters of increase. He must note, for example, that the mim of مجلس council is a letter of increase, and that the root is مجلس to sit. Once the root has been found in the dictionary the student will be faced with a whole series of derivations, often numbering between 30 and 50. The problem is how to find the required derivation quickly. In modern dictionaries the root form of the verb comes first, followed by the various derived forms in numerical order, as given in this grammar. After the verbs come the nouns (and adjectives), beginning with the simplest, that is, those with no letter of increase; then those merely increased by a long vowel; and so on to the derived nouns with the prefixed mim.
3. The second point, however, concerns "irregular" roots, where the beginner may have difficulty in deciding which the root letters are. The following points should be noted, but even so the beginner must be prepared to spend some time looking up a given word under alternative possible roots:

(a) Letters of increase, even those used in pronominal prefixes and suffixes, may also be radicals. For example, the student may think that the verb تَرَك تَرَكّ (if it is unvowelled in the text) to leave, is a doubled verb, and the التَّ the pronominal prefix of the second person. Again, he glanced might be glanced he wrapped herself from لَفْ VIII. An initial 'alif with hamza may be a letter of increase, or it may be a radical. he imprisoned might be سَرَ سَرَ سَرَ IV).

(b) Care must be taken in recognizing those verbs which lose a weak radical in certain parts: the Hollow and Defective Verbs in particular, and also the Assimilated Verb. It must be mentioned that the weak letter may be وَأَوْ or يَأَ, and this will affect the position of the root in the dictionary. True, in many cases the two alternatives do not occur; but we have, for example, both قَالَ (ت) to say, and (ت) to spend the heat of the day in siesta. The following phrase ما قَالَ, unvowelled, might therefore mean either he did not say, or he did not spend the heat of the day in sleep.

(c) Certain derivations which are formed in regular manner are not shown in dictionaries. For example, the participles are not given unless they also have a technical nominal meaning. We do not find, for instance, ذَاهِب going; but we find a teacher, Active Participle of كَانَب عِلَمَ clerk; a letter, respectively Active and Passive Participle of كَتَب. In such cases these nouns are entered among
the nouns, not with the verbs. The verb of wonder is not
given, and the comparative-superlative is rarely shown.
Noun entries are given under their singular, but good
dictionaries designed for Europeans add the plural(s) after-
wards, often with the Arabic letter جم meaning plural.
When no broken plural is given, the word must be assumed
to have the sound plural, masculine or feminine as the case
may be.

4. The student requires a dictionary which shows the
following:

(i) Broken plurals, where applicable.

(ii) Full vowelling of the Verb, including the vital vowelling
of the Imperfect.

(iii) Verbal Nouns, which are generally given in the accusa-
tive (as if they were absolute objects) after their verbs.
But with derived forms, where there is only one form of
Verbal Noun, it is not given. Where a Verbal Noun has
a technical meaning and takes a broken plural, it is
entered separately under the noun also, e.g. تَجْرِبَة
pl. تَجْرِيبْ experiment, Verbal Noun of جَرَبَ to try, test.

Unfortunately certain dictionaries, although otherwise
good, do not provide this information because they are
designed for Arabs learning English, not vice-versa. The
reader is assumed, not always correctly, to know these
details. Some words have more than one meaning, especially
verbs, and these should be noted. Again, certain verbs take
a preposition instead of, or even as an alternative to, a direct
object. This is given after the verb in the dictionary. Thus
رَغَبَ قَيَّاَمَةَ to love. This must be used with all parts of the verb
where the action is carried on, e.g. أَلْبَىٰ الْمَرَّةَ وَفِيْهَا beloved (girl.)
Where a verb takes a direct object this is often indicated
by the letters ـ or ـ، the former being used for animate
beings and the latter for inanimate objects.
5. In order to illustrate the use of a dictionary, the following passage from Ibn Baṭṭūta (إبن بطوطة) will be explained:

"كُنتَ أرَدتَ الدخول إلى أرض الظلمة والدخول إليها من بلغار (Bulgaria). وسُجِّرْتُ في مسيرة أربعين يومًا. ثم أضحت عن ذلك لعظم المؤمنة فيه وقلة الجدد. والسفر إليها لا يكون إلا في محالات صغار تجرها كلاب كبار. فإن تلك الفارقة فيها الجليد. فلا تثبت قدم الآدئ ولا حافر الدابة فيها. والكلاب لها الأنظار فتشتت أقدامها في الجليد. ولا يدخلها إلا الأقوياء من التجار الذين يكون لأحدم مائة محلة أو عقوها موفرة بطماعه وشرابه وخطبه. فإنها لا شجر فيها ولا ججر ولا مدر. والدليل بتك الأرض هو الكلب الذي قد سار فيها مرارًا كثيرة وتنطهى قيمته إلى الف دينار وثروها. وتربط العربة إلى عقته. ويَقَرَّ معه ثلاثة من الكلاب ويكون هو المقدم. وتتبعه سائر الكلاب بالعربات فإذا وقف وقتت.

I formed the desire or wish (رود IV).

مسيرة journey, from سار to go, journey.

مسوونة trouble, from مان to supply. (مسوونة also means "provisions")

يجدوى gift; advantage, profit, from يجدو جدًا to make a gift.

جر draw them, from جر to draw, drag.

صرفأ escape (from). دابة beast of burden, Act. Part. (ج) of دب to walk slowly (of an animal).

تجار merchants, pl. of تاجر.

مدرس villages, towns. 'The root here is
VOCABULARY

darkness  حَلَّٰلَةُ
journey (distance) دِيْلَٰلُ
della, pl. دِيْلٌ guide
أَرْبَعِينَ يَوْمًا forty days الَّذِينَ الَّذِينَ m., which, pl. الَّذِينَ who (relative)
lack, smallness قِيمَتُ pl. لَتِمْ قِيمَتُ price, value
pl. الْحَجَّةُ wheel (sledge)
جرَ (ـ) to draw, drag رَبِطَ (ـ) to tie, connect, link
حَلِيدَ snow, ice ثَلَاثَةُ three
ضَفَازَةُ desert
إِذَا if, when
ثَبَتَ (ـ) to be firm, to grip قَرْنَ (ـ) to join, couple
مُهَرَّبُ man (from أَدَمَ Adam) قَرْنُ pl. قُرْنُ horn; century
حَافِرُ pl. حَوَافِرُ hoof ثَوْرُ pl. بِلَارُ bull
دَوَابُ pl. دَوَابَهُ beast (of burden) أُضِرِبْ عَنْهُ to leave, forsake a thing, desist from
أَمْحُدَ one (of + gen.) إِلَّآ except, if not
ظَفَّرَ pl. أَظَفَّرَ claw, talon; pl. أُظَفَّرَ times, turn
أَظَفَّرَ finger-nail
بَيْنَتَهَا, سَنَةً a hundred مَقَامُ chief
أَلْفٌ a thousand عَظِيمُ magnitude, greatness
أَفْوَرٌ pl. دِيْنَارُ Dinar (a coin)
IV to load

EXERCISE 63

Translate the passage from Ibn Battuta given above in this chapter.
1. I entered the house, and was afraid of the darkness in it.
2. London (لندن) is a distance of 40 miles (ميل) from my house; consequently I go there to buy most of my requirements.
3. A car (السيارة) has four wheels (أربعة محاور).
4. Do not drag these things in the snow.
5. I was afraid of the lack of provisions in the desert.
6. We need wood for the fire, for winter has begun.
7. The donkey is a useful beast of burden.
8. Load two camels with water.
9. Hassan was one of our guides.
10. The claws of wild animals grip (الكلاب) the ground.
11. The price of meat has become high (الحمROUGH) since the war.
12. Tie your horse to that tree.
13. This animal has two long horns.
14. This is the century of progress.
15. We have many bulls, but we need more cows.
16. The hooves of the camel are firm in the desert.
17. In the severe English winter there is much snow, especially in the North.
18. What is the value of this gold?
19. It is worth two pounds.
20. You are few, and we are a hundred.
CHAPTER THIRTY-FOUR
(الباب الثامن والثالثون)

Relative Sentences

1. The *Relative Pronoun* (الاسم المرصوب) is expressed by:

   (a) 
   
   which is declined as follows:

<table>
<thead>
<tr>
<th>Masc. Nom.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>الذُنُدُنُ</td>
<td>الذِّنُنُ</td>
<td>الذِّنُنُ</td>
</tr>
<tr>
<td>أَلْلُهَ</td>
<td>أَلْلُهَ</td>
<td>أَلْلُهَ</td>
</tr>
<tr>
<td>أَلْلُهِ</td>
<td>أَلْلُهِ</td>
<td>أَلْلُهِ</td>
</tr>
</tbody>
</table>

   This pronoun is a combination of the definite article *ال* (hence the *'alif* has *hamza* `l-*wasl*), the particle, *ل* and the demonstrative *ذٌَٰٕٔ* *ذَا* (where *ذَا* is written in the dual, and also in the feminine plural).

   (b) 
   
   he who, whomsoever; and *مَا* that which, whatsoever.

   (c) 
   
   *فِئَة* *أَيََّهُ* which is followed by a Genitive, with the meanings, whichever and whatever. It is compounded as *وَأَيَّهُ* *أَيَّا* proverbial, whosoever; and *أَيََّهُ* whatsoever.

2. The words *مَا* and *مَنْ* are always treated as nouns, whereas *الَّذِي* is usually treated as an adjective governing a noun which has already been mentioned. It is, however, sometimes used as a noun, in which case it is synonymous with *مَا* and *مَنْ*.  

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3. The Relative Pronoun is called الاسم الموصول, and the Relative sentence which follows الصلة. When the relative pronoun refers to any part of the relative sentence which follows except the subject, it must be repeated by an attached pronoun, known as the عائد, or راجع, e.g.

الرجل الذي ذهب
the man who went.

الرجل الذي رأيته
the man whom I saw (lit. the man who I saw him).

الرجل الذي مررت به في الشارع
the man whom I passed in the street.

الرجل الذي كتبت له خطابا
the man to whom I wrote a letter (lit. the man who I wrote to him a letter).

الرجل الذي قابلت أبنه
the man whose son I met (lit. the man who I met his son).

The عائد may be omitted, especially in modern Arabic, where the meaning is clear. In Classical Arabic it is frequently omitted after مَن, and مَا, e.g.

أحببت مَا (من مَا) رأيت
I was astonished at what I saw.

أحببت من رأيت
I loved the man (lit. whom) I saw.

4. The relative pronoun is always omitted when it refers to an indefinite noun. This is especially difficult for Europeans to appreciate: e.g.

رأيت الولد الذي ترك أباه
I saw the boy who had left his father; but

رأيت ولدا قد ترك أباه
I saw a boy who had left his father.
In such cases the relative sentence is itself called a "صة"، or adjective; e.g.

"Damascus is a city in which are many marvels."

5. Certain constructions with the Passive Participle may be construed as shortened Relative Sentences.

"the witnesses, whose names are mentioned below."

The Article here may be regarded as a shortened Relative pronoun, the following clause as a whole depending on it; e.g. "The witnesses, who (mentioned are their names)". The following phrases of a similar nature are much used:

العُلمَةُ إِلّهٍ or the above-mentioned.

الرَّجُلُ المَشْارِ إِلّهٍ the man above-mentioned.

الرَّجُلُ العُلمَةُ إِلّهٍ

الرَّجُلُ العُلمَةُ رَجُلٍ إِلّهٍ the men above-mentioned.

الرَّجُلُ العُلمَةُ إِلّهٍ إِلّهٍ the woman above-mentioned.

VOCABULARY

VIII to listen (to)

غَلِي II to sing

كَمَا like, as

أَطْلُقُ الرَّصَاصُ (النَّار) (عَليّ) IV to shoot (at)

كِمَّةٌ quantity

عَرَمُ (عَليّ) to determine (on)

أُولٌ أَسِيٌ the day before yester-

زِينَ II to adorn
dَمِاءٍ دَمُ pl.

لَؤْلُؤٌ pl. pearl

مَعَارِكُ مَعرَكَةٌ battle

غِنَاءٌ song

أَسِيٌ the day before yester-

دماءٌ دَمُ pl.
(菹) to flow

عائِلة family

زهْرَة، زهْرَةٌ pl. flower, flowers
ورَدَة، وُرَدَةٍ pl. rose, roses

تمّت ب V to enjoy

البحر الأبيض المتوسط the Mediterranean Sea

البحر الأحمر the Red Sea

البحير السفاري the Persian Gulf

أعلى higher, highest (com-par.-superl.)

بيان declaration, statement, announcement

أخر، آخر another

أول IV to cancel, annul

تسجّل V to arm oneself

رغبة (ٌ) to desire, love

رغبة love, desire

تدابير measures, steps

لزم necessary

خطبة sermon (in the mosque)

حكم rule

ذاتي self- (adj.)

وزير الخارجية foreign minister, foreign secretary

إمبراطور pl. emperor

إمبراطورية empire

شكَّ pl. doubt

(ٌ) to doubt

جلالة majesty (term of respect)

جمال exalted

مجيد glorious

مجيد glory

مشاكِلة pl. difficulty, problem

إفريقيا Africa

آثار IV to arouse, incite

عواطف pl. emotion, feeling

فلسطين Palestine

عثمانية Ottoman

عصر pl. age, era, epoch, afternoon
1 - أفتتح إلى قولٍ مُّجيٍّ من القلب. 2 - الجواب لهذا السؤال.
لا. 3 - حَزَّم الرجل على ذلك السبيل.
كان الْشَّيْاطِين قد أقامتوا في قلوبهم. 4 - لم أرى المَغْنَينَ الذين
غُنِّوا ذلك الغناه. 5 - كانت المَرَكِبة التي تُحَارِب فيها العرب
والنصارى من أَهْمِ مَعْرِكَة العصور الوسطى. 6 - عن المُسافِرِن.
الْذَّان سُلِّفا في البحر الأَبْيض المَتوسط والَّيْبَر الأَحْمر والَّخْليج الغازِي.
7 - هذا جليل عالم، أعَلِن من الحَرِّة ذَلِك وصِف في يانك.
8 - إنَّ شُعُوبٍ أَفْريقيَة تُرَغُّب في الاستقلال والمُحَكم الْدَّائِي.
9 - خذ التدابير اللازمة. 10 - كانت مع اللّي الذي أطلق الرصاصة
عليها أول أسـي كَبيّة من الدائِي. 11 - قال الخَليفة في خطبته:
لا تزِدَّونَ أَجسَامكم بالأَشياء التي لا يشْتَعُ بها القُراءة. 12 - تَسُلَّم
عَائِشَة فَسَا دْمُهم في تلك المعركة. 13 - في بِسْتَانِي زُهْورُ الورد
تُبْيِب عواطفنا. 14 - رَجِبتنا في ذلك سَعْوَرْنَ عند كُلّكم. 15 - لا
تَشَك في أن خطاب (speech) جِلالة الملك خطابٌ من حق يُسْتَحِقَ الذكر.
16 - تَرَجِح مشاكل وزِيرِ الْخَارِجِيَّة إلى أَيام الإمبراطورِية العثمانِيَّة.
17 - كان لدينا شَكْ كبير في أمر الإمبراطور، مع أنّه أتى في
تاريخ الشرق والغرب. 18 - هو الملك جُليل لا يسيّس أثاث في
المُسْقِب. 19 - البَيْتان اللّانة وُصِلتا من بغداد قَدِدتَ سُدُنَتمهما في
القطار. 20 - لا تستمع إلى دعاء الأجانب.
1. The reply which you sent yesterday does not require (demand) any thought. 2. The sermon which we heard in the mosque was glorious, but it did not mention the blood which flowed in the Arabs' battles. 3. He determined to shoot my family, but did not succeed. 4. Hassan had a quantity of pearls which had been sent to him from Africa. 5. As you said the day before yesterday, the song of this singer referred to self-government. 6. Don't listen to those who adorn their houses with flowers. 7. We enjoy the benefits which the foreign minister mentioned, nevertheless (مع أن) we doubt the solving of the problem. 8. Our emotions have been aroused, but our doubts have increased since the departure of his majesty the king to visit the emperor. 9. Their empire has come to an end, but its glory remains. 10. Our doubt remains, as if we were still in times of darkness. 11. We have taken the necessary measures for the annulment of the new law. 12. Mount Sanin (جبل صنين) is higher than the mountains you have visited. It is the highest mountain in Lebanon. 13. Another statement has been broadcast. 14. We have crossed the Mediterranean twice. 15. The soldier whose name we have mentioned crossed the Persian gulf and visited Arabia. 16. The Red Sea is famous in the history of the Jews. 17. It is the sea which they crossed when they departed from Egypt and made for Palestine. 18. It is a high mountain. 19. The Egyptians armed themselves. 20. Our love for independence is what led to our departure from Egypt and our travelling to Palestine, for self government is better than good government.
CHAPTER THIRTY-FIVE
(الباب الحادي وثلاثون)

Conditional Sentences

1. Conditional sentences consist of a Protasis, that is, a sentence containing the condition (شرط), and an Apodosis (جواب الشرط or جزاء الشرط, answer of the condition), which is the main sentence expressing what will result from the condition. In Arabic the Protasis usually, and the Apodosis frequently, in a Verbal Sentence, have the verb in the Perfect or Jussive, with no particular inherent temporal significance.

2. There are two types of condition, the Likely and the Unlikely. The Unlikely condition is introduced by the conjunction لو with the Perfect (or, very occasionally, Imperfect Indicative).

   e.g. لو كنت ملكا حكمت بعدلتة if I were king (but I am not, and am not likely to be) I would rule with justice.

   The unlikely nature of the condition may be illustrated by the reversed condition, لوددت لو كان الموقد كماك would that the situation were sol (lit. I wished that the situation were like that).

   A more usual type is: لو شاء ربك لجعل الناس آمة واحيدة if thy Lord had wished, He would have made men one people. (Qur'an 11, 120.)

   An unlikely negative condition is often expressed by لَوْ لَا with a nominal sentence, giving the sense of the English "were it not for" or "if it were not for", e.g. لَوْ لَا العرب أنطفأ نور الحضارة في العصور الوسطى if it were not for the Arabs, the
light of civilization would have been extinguished in the Middle Ages. Note the noun after لو لا goes in the Nominative.

3. Sometimes we meet لو أن, e.g.

لو أنك بقيت لما جريحت if only you had remained you would not have been wounded.

4. The Apodosis of the لو condition may be introduced by the attached particle ل, which adds nothing to the meaning. While this particle may occasionally be construed as giving stress, its function is really to warn the reader that the Apodosis is beginning; it is therefore almost compulsory where the Protasis is so complicated as to give a risk that the opening of the Apodosis may pass unnoticed.

 لو أخذت الكتاب الذي تركته على الطاولة وقرأته, لفهمت أرايي فهمًا نازًا if you had taken the book which I left on the table, and read it, you would have understood my ideas fully (lit. a complete understanding).

Nevertheless, with some writers the use of ل almost becomes a mannerism.

5. The Likely (or possible) Condition is usually introduced by إن or إذا. As stated, the Perfect or Jussive may be used in both Protasis and Apodosis. There are four possibilities:

(a) The perfect is used in both parts:

إذا ذهب زيد ذهب معا if Zaid goes I shall go with him.

(b) The Jussive is used in the Protasis, the Perfect in the Apodosis:

إن يذهب زيد ذهب معا
(c) The Perfect is used in the Protasis, the Jussive in the Apodosis:

 إن ذهب زيد أذهب معه

(d) The Jussive is used in both parts:

 إن يذهب زيد أذهب معه

Note: The Jussive is fairly rare after إذا.

6. As explained, there is no particular temporal significance in the verbs of conditional sentences, and often the context is the only guide:

\[
\text{either, each caravan had a leader, and when (if) he stopped, all his followers stopped.}
\]

\[
\text{or, each caravan has a leader, and if (when) he stops, all his followers stop.}
\]

However, the sentence may be made definitely Perfect or Pluperfect, by prefacing either كان or قد to the verb:

إن كان قام دخل بيته

if he has departed, then enter his house.

إن كان قد قام دخلوا بيتته

if he had departed, they entered his house.

Sometimes, the use of لم with the Jussive gives a past significance, as in this passage from Ibn Baṭṭūṭa.

إن لم يرضه تركه

if it has not pleased him, he leaves it.

On the other hand, لم is synonymous with لا in most conditional propositions in Classical Arabic literature, implying no time definition.

7. If the Protasis begins with إن, the Apodosis must be introduced by the attached particle ف in certain circumstances. (This usage should be clearly distinguished from
that of ل with Unlikely Conditions, which is purely optional.) These circumstances may really be summarized by the statement that when the Apodosis is anything but a straightforward positive verbal sentence, without any introductory particle, then ف must be used. Here are the chief circumstances in which ل is obligatory, with examples:

(a) When the Apodosis is a nominal sentence:

إِنْ أَرَادَ ذُلْكَ فَأَلْنَءْنَهُ if he wishes that, it is his concern (lit. the matter is his).

(b) When the Apodosis is an Imperative.

إِنْ رَأَيْتُهُ فَأَكْثِرْهُ عَنْ حَالِي if you see him, (then) acquaint him of my condition.

(c) When the Apodosis is negative.

إِنْ رَفَضُوا فَلَا يَنْجِحُونَ if they refuse, they will not succeed.

(d) When the Apodosis is a future, expressed by the Imperfect Indicative with سوف or سوف.

إِنْ قَرَأْتَ الْقُرْآنَ فَسَوْفَ تَتَعَلُّمْ أَسَابِيْعَ أَنْشَأَ الْإِسْلاَمِ if you read the Qur'an, you will learn the reasons for the spread of Islam.

Note that after سوف or سوف the Indicative is used.

(e) When the Apodosis is introduced by قد.

إِنْ يَسَرَقْ فَقَدْ سَرَقَ أَحُدْ مِنْ قَبْلِ if he steals, one of his brothers has already stolen before him (Qur'an 12, 77).

(f) When the Apodosis is introduced by ل.

إِنْ كَيْسَتْ فَلَنْ تَتَجَوَّ بِرَأسِكَ if you betray me, you shall not escape with your life (head).

Note that ل must take the Subjunctive, in accordance with its rule.
(g) When the Apodosis is a nominal sentence beginning with إن: 
إن عبد الأصنام فإنه كفر if he worships idols, he is surely an infidel.
إن عمل ذلك فإنه قد عيب نفسه أيضا if he has done that, then he has (surely) shamed himself also.

(h) When the Apodosis is introduced by an incomplete verb; لبس or the verb of Wonder or Admiration: 
إن يقُل ذلك تَليس له پرهام if he says that, there is no proof for it.
إن حضرت الأجناس فما أكرسها if she attends the meeting, it is very kind of her (lit. then how kind she is!).

8. "If not" is expressed by لا\ لا (for لولا, إن لام, إن لام) 

9. Conditional sentences may also be introduced by the following:

سن he who, if anyone, حيث everwhere
أي which, if any مهم wherever
 أيisn whoever مي when
ما what, if anything سما whenever
كل من everyone who مثما (whenever
كلما whenever أين where
كلما whenever أين wherever
مكان where كيف however
e.g.

Whosoever tries succeeds.

Whoever (says) that lied.

What you sow you will reap.

Whenever you see him, you will find him wearing white clothes.

Wherever you go, I will accompany you.

However you strive, you will not succeed.

Everyone who reads this will die.

Whenever they reached a river, they built (made) boats and crossed it.

Whoever comes, fight him.

Whichever preacher you listen to, you hear the same words.

With all these particles, the Perfect or Jussive (occasionally Imperative) is normal for both Protasis and Apodosis; the meaning is usually present or future. Note, however, the use of كَمَا as illustrated above. This often appears, to our way of thinking, to be followed by a plain fact; yet the conditional element is present, none the less.

10. Sometimes the Apodosis is omitted, and must be supplied from the context. 

أَنْ رَجَعْتُ عَنْ قَوَّلِكَ إِلاَّ أَمَرْتُ بِتَفْتَلُكَ if you go back on your word, (good); otherwise I command that you shall be killed.
11. The Imperative, being related to the Jussive, may be used in the Protasis, and in this case, the Jussive is normally in the Apodosis:

live contented (if you live contented), you will not feel the lack of riches.

12. "Whatever the case may be” is used as a Protasis and is expressed by sentences such as or . But is also used to introduce an ordinary Protasis:

whatever happens, you will fail.

13. We often meet what may be described as an “afterthought condition”. A statement is made as if it were a fact, then a condition is added with the Jussive or Perfect; e.g.:

I am Prime Minister, whether you wish or not.

They said that they were noble, although they were infidels.

is used where in English we would say, “even though”.

I will continue, even though the heavens were to fall.

14. The above may be considered as reversed conditions in which the Apodosis comes first, and these are not at all unusual in Arabic, e.g.

I will find you wherever you may be

for

wherever you may be, I will find you.
If this occurs, the rule about ُفَ ُبَنَّ ابْنُ ُوُرْدَةَ ُتَكَرَّمَ ُفَ ُبَنَّ ابْنُ ُوُرْدَةَ ُتَكَرَّمَ if you die, I will bury your body under a vine.

I will bury your body under a vine, if you die.

**VOCABULARY**

حَرِيقَة fire, conflagration

أَنْطَلَأَ (ـَ) ُتَقْفُ ُتَقْفُ VII to go out, be extinguished

أَنْطَلَأَ IV to extinguish, put out

فَرَقَةُ السَّطَاقَةُ fire brigade

صَلَّى II to pray

صَلَاة prayer, praying

جَرْحُ ُدَرْجَةَ wounded (man)

جَرْحُ جَرْحَةَ pl. جَرْحَةَ جَرْحَةَ table (Syr. from Ital. "tavola"); backgammon

قَانُون pl. قَانُون قَانُون caravan

أَرْضَى IV to please (anyone)

خَبَانَة v.n. to betray

خَوَانَة pl. خَوَانَة خَوَانَة treacherous, traitor

صَنَّمُ pl. صَنَّمُ idol

عبد (ـَ) (ـَ) (ـَ) (ـَ) to worship

برَهَانُ pl. بَرَهَانُ بَرَهَانُ proof

رفَقَ ُتَعْلَى VIII to strive, be diligent

إِجْتِهَادَ III to accompany

رفَقَةُ pl. رَفَقَةُ رَفَقَةُ companion

ْعَبَى (ـَ) to succeed

ْزَرَعَ (ـَ) to sow (seeds)

ْحَصَدَ (ـَ) to reap

ْحَصُّلَ (ـَ) to happen

ْحَصُّلَ عَلَى to obtain

ْحَاصِبَلَ ـ أَتَ ُتَعْمَلُ ِتَعْمَلُ ِتَعْمَلُ pl. ْحَاصِبَلَ ـ أَتَ ُتَعْمَلُ ِتَعْمَلُ produce, crops, harvest

ْمَرْكَبُ pl. ْمَرْكَبُ ْمَرْكَبُ small ship or boat (mod.)


EXERCISE 67

1 - لَوْ وَقَلْتُ فُرُوقَ الطَّائِفَةِ قَبْلَ سَاعَةٍ لَّمْ أَنْشِرْ الْحَرِيقَ لِلسُّبَّانِ المَجَاوِرَةِ. 2 - لَوْ أَنْكُمْ قَدْ صَلِّيْتُمْ صَلاةَ العُسْرِ كَانَ بِكُمْنَا أَنْ تَقُومُ حَالًا. 3 - لَوْ لَا هَذَا النَّافِرُ أَنْطَفَا الخَرِيقُ. 4 - إِنَّ مَاتَ الْجِرْحِيَ قَانَتُ السَّوْلُ بِذَا طَيْبٍ. 5 - إِذَا تَضَعُّ الزَّوْجَةُ لَهُمَا عَلَى الطَّاولةِ أَنْهَا الْكُلُِّ: لِهذَا السَّبِبِ إِنَّها كَانَتْ ذَاتًا تَضَعُّهَا فِي الدُّوَالَابِ. 6 - كَانَ هُوَ المُقَدُّمُ، إِذَا وَقَفَ وَقَفَ الْيَافُونُ كَالعَادَةِ فِي نَظَامِ الفَوَاقِلِ. 7 - إِنْ كَانَ مِلَّكُهَا كَانَ أُرَّدَا خَانِيْنَ فِي تَأْرِيخِ بَلَادَنَا، وَإِنْ لَمْ يَخْتَهُ، كَذَّبَ المُؤْرِخُونَ. 8 - إِنْ بَعْدُ الأَصْنَامَ
CONDITIONAL SENTENCES

EXERCISE 68

1. If hot water pours into the cupboards, all the contractor's work will be in vain. 2. Were it not for this wicked and eloquent preacher the inhabitants of the village would have been contented with what they had. 3. If only (use لَوْ أنْ) you had helped the wounded they would not have fallen into the hands of that treacherous enemy. 4. If you had witnessed what happened to the unbelievers who worshipped idols, you would have buried your doubts and the words of the Prophet would have satisfied you. 5. If you say the
afternoon prayer at once we can leave with the Mecca (سُكَّة) caravan. 6. When you open the window the wind comes into the room; when you open the door the rain comes in. 7. If my daughter had asked for a proof, I would have told her what was preached in the sermon in the mosque yesterday. 8. If what was on the table has not pleased him he takes what is in the cupboards also. 9. If he acts (عَمَّل) through this group, the result is in their hands because he has no authority over them. 10. If you see a fire, call the fire brigade; they will come and put it out quickly. 11. If he has a companion he will not be afraid of the dangers. 12. If you don't work hard (عَمَّل) you will certainly not succeed. 13. Whatever the case may be, the crops are bad this year; the reason is the lack of water. 14. If you are absent from the house a long time the fires will go out. 15. What you sow you reap. 16. If you don't find a boat on the river, that is not (لَيْسَ) my fault. 17. Whoever betrays his country deserves death. 18. Wherever you go, I will accompany you. 19. Whenever I see you I remember my mother. 20. Live contented in the future, [and] you will find the ties of friendship a great help, and you will obtain what is more valuable than wealth — a tranquil mind.
CHAPTER THIRTY-SIX
(أَلْبَابُ أَلْسَانِينَ وَالْثَّلَاثُونَ)
The Cardinal Numbers. Time, Dates

1. Although it is easy to learn the Arabic numerals for colloquial use, as they follow a simple general pattern, they are one of the trickiest features of written Arabic, particularly when fully vowelled, and the Arabs themselves frequently make errors in their use. It might be best to deal with them here in groups beginning with the numbers "one" and "two".

2. "One" masc. 
   ١ وَاحَدّ Arabic sign
   بَيْنَاءً 

fem. ١ وَاحِدَةٌ with attached pronoun.

The first form is participal (Active Participle I), and is usually employed as an adjective after the noun:

وصَلَ رجلٌ وَاحِدٌ one man (only) arrived.

قرأ الكتاب سّرة واحدة he read the book once (one time).

It may also be used (and declined) as a noun, e.g.

جاء كثيرون لكن بقي واحده many came but only one remained; أخذت واحداً, I took one. But it may not take an 'idāfa. The meaning of the 'idāfa may, however, be given by adding e.g. 

وصَلْ واحِدًا منْهم one of them arrived.

The second form, ١ وَاحَدًا, is usually used either with a negative, meaning no-one or none, or with a following genitive or 'idāfa whether noun or pronoun, e.g.

لم أر أحدًا I did not see anyone.
many books arrived but I took one of them only.
we spoke to one of the women.
we ordered two papers but one of them did not arrive.

Note: The singular noun in Arabic, when indefinite, means "one" or "a", so that the word for "one" is used much less frequently than in English, e.g.
I saw him once.
give me one nail; I will take another later.

3. "Two" masc. إِثْنَانُ (nom.) إِثْنَانَ يٌئِنْانَ (acc., gen.)

This number on the whole is seldom used, since the dual ending gives its meaning. Thus, بَيْنَانِ means "two houses";
if we write بَيْنَانِ إِثْنَانَ, then some emphasis is implied on the word "two".

e.g. رَأَيْتُ رَاعِيَنِ إِثْنَينِ فَطَتُ I saw two shepherds only (implying that I expected to see more).

I was told that there were many shepherds there, but I met two old men only.

إِثْنَانِ is also used as a noun:

I invited all my relatives but two (of them) stayed away.

4. 3 to 10.

3 masc. إِنْصَارُ (written إِنْصَارٌ) إِنْصَارٌ إِنْصَارٌ أَرْبَعُ I invited all my relatives but two (of them) stayed away.
THE CARDINAL NUMBERS. TIME. DATES

5 masc. خمسة
fem. خمس

6 " ستة
6 " سبعة
7 " ثمانية
also written " نان (تمن)
also written " آثما (ثمانية)
8 " سبعه
9 " عشراً
10 " عشري

(i) It will be noted that these numbers reverse the genders, adding the تاء marبّوطة for the masculine form.

(ii) قاضي 8 is declined like تنان

(iii) They are all nouns, and, when not standing alone, take the nouns to which they refer as genitive plurals in 'idāfa.

أعلنت ثلاث ثلاثات (برادات) three refrigerators were advertised for sale in today's paper.

عدد الغائبين ثمانيّة the number of absentees is eight.

لني ثمانيّة كتب جدّيأ I have eight new books.

خذ عشرة من هذه الكراسي وأترك أربعة take ten of these chairs, and leave four.

Note: The gender of the numeral depends on the singular of the noun, not its plural. For example, باب is masculine but its broken plural أبواب is, grammatically, feminine singular. Nevertheless, one writes أربعة أبواب four doors, treating the noun as masculine. In the case of a broken plural of a feminine noun the numeral is put into the feminine.
5. 11 to 19,

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 masc. أَحَدُ عَشِرَةِ</td>
<td>11 one in (10)</td>
</tr>
<tr>
<td>12 &quot;</td>
<td>أَتَنَا عَشِرَةِ</td>
</tr>
<tr>
<td>13 &quot;</td>
<td>ثلاث عَشِرَةِ</td>
</tr>
<tr>
<td>14 &quot;</td>
<td>أَرِبَاعٌ عَشِرَةِ</td>
</tr>
<tr>
<td>15 &quot;</td>
<td>خَمْسَةٌ عَشِرَةِ</td>
</tr>
<tr>
<td>16 &quot;</td>
<td>سِتَّةٌ عَشِرَةِ</td>
</tr>
<tr>
<td>17 &quot;</td>
<td>سِتَّةٌ عَشِرَةِ</td>
</tr>
<tr>
<td>18 &quot;</td>
<td>ثُلَاثَاءٌ عَشِرَةِ</td>
</tr>
<tr>
<td>19 &quot;</td>
<td>ثُلَاثَاءٌ عَشِرَةِ</td>
</tr>
</tbody>
</table>

(i) All these are *indeclinable*, except Twelve.

(ii) They are followed by a * Singular noun in the Accusative*,

\[ \text{e.g.} \quad وَقَدْ وَقَدْ وَقَدْ \text{ ستة عشر تَلْمِيزُ} \]

16 pupils arrived.

\[ \text{مُرت} \quad يَسِعُ عَشِرَةٌ أَمْرَأَةٌ \]

I passed 17 women.

\[ \text{أَرِبَاعٌ تَسْعَةٌ عَشِرَةَ} \]

I want nineteen.

\[ \text{اصْلَحَتْ أَثْنَاثُ عَشِرَةَ جِنَّةَ} \]

you have twelve pounds (guineas).

\[ \text{أَرْسَلَ لي عَمَّي أَثْنَاثُ عَشِرَةَ كَبَابَا} \]

my uncle has sent me twelve letters during the last year.

6. 20 to 99.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 masc. وَعُشْرُونَ</td>
<td>20 twenty</td>
</tr>
<tr>
<td>21 masc. أَحَدُ وَعُشْرُونَ</td>
<td>21 one and twenty</td>
</tr>
<tr>
<td>22 &quot;</td>
<td>أَثْنَانِ وَعُشْرُونَ</td>
</tr>
</tbody>
</table>

etc.
### The Cardinal Numbers. Time. Dates

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 ٣٠</td>
<td>ثلاثون masc. and fem.</td>
<td>٣٠</td>
</tr>
<tr>
<td>40 ٤٠</td>
<td>أربعون</td>
<td>٤٠</td>
</tr>
<tr>
<td>50 ٥٠</td>
<td>خمسون</td>
<td>٥٠</td>
</tr>
<tr>
<td>60 ٦٠</td>
<td>ستون</td>
<td>٦٠</td>
</tr>
<tr>
<td>70 ٧٠</td>
<td>سبعون</td>
<td>٧٠</td>
</tr>
<tr>
<td>80 ٨٠</td>
<td>ثمانون</td>
<td>٨٠</td>
</tr>
<tr>
<td>90 ٩٠</td>
<td>تسعون</td>
<td>٩٠</td>
</tr>
</tbody>
</table>

(i) The tens from 20 to 90 are declined as nouns in the sound plural:

في هذا الشهر ثلاثون يومًا there are 30 days in this month.

قضيت أربعين يومًا في الصحراء I spent 40 days in the desert.

(ii) All these numbers from 20 to 99, like those from 11 to 19, are followed by a noun in the Accusative Singular. See the examples above.

#### 7. From 100 upwards.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>100 ١٠٠</td>
<td>(also frequently written مائة, but the 'alif is not pronounced)</td>
</tr>
</tbody>
</table>

From 200 upwards.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 ٢٠٠</td>
<td>مئتان</td>
</tr>
<tr>
<td>300 ٣٠٠</td>
<td>ثلاث مئات also written سَتَّ مَائَة</td>
</tr>
<tr>
<td>400 ٤٠٠</td>
<td>أربع مئات</td>
</tr>
<tr>
<td>500 ٥٠٠</td>
<td>خمس مئات</td>
</tr>
<tr>
<td>600 ٦٠٠</td>
<td>ست مئات</td>
</tr>
<tr>
<td>700 ٧٠٠</td>
<td>سبع مئات</td>
</tr>
</tbody>
</table>
800 ثمانية ألف
900 تسعون ألف
1000 ألف
2000 ألفان
3000 ثلاثة آلاف

etc. to 10000.

11000 ألف
100000 ألف
1000000 ألف

Melôn or Plur. ملايين (hence "cypher").

(i) These numerals from 100 are nouns and take their following noun in the Genitive Singular. Note that as the word مائة 100 is feminine the "three" in 300 has no tā' marbūta. As ألف 1,000 is masculine the 3 of 3,000 has the tā' marbūta in accordance with the rule governing numbers 3 to 10.

(ii) In compound numerals over 100 the noun follows the rule governing its relation to the last element in the number. Thus in "103 men", the rule for 3 must be followed; therefore, the noun must be in the Genitive Plural.

e.g. مائة وثلاثة أَوْلَاد a hundred and three boys.

In "123 men" the last element, 23, has an Accusative Singular noun, e.g. مائة وثلاثة وعشرون رجل.

In "2,300 men" the last element, 300, takes the Genitive Singular, e.g. ألفان وثلاثة مائة رجل.
Note the order of the various elements in the following:

١٩٣٩ years. An older form is which, however, is not used in modern Arabic. Note that each element is connected by و.

8. “Some” is expressed by بعض. It is also used in Classical Arabic to mean “one of”, “a certain”, e.g. قال بعض الشعراء one of the poets said (but this may also mean “some of”).

“A few” is expressed by بعض or بعض، followed by the Genitive, e.g. بعض أيام a few days (presumed to be between three and ten).

An undefined number over ten is expressed by يفت, e.g. مائة ونَفَت نُفَت، مائة نُفَت ونَفَت a hundred or more souls, a hundred or so souls.

“Approximately, in the region of” is expressed by نحو، literally “towards”. It is a noun with the following word in the Genitive, e.g.

حمل علينا نحو ألف فارس about 1,000 cavalry attacked us.

رأينا نحو مدينة حمل we saw about 100 camels.

This word is also used as preposition in the sense of “direction”, as: ركبت نحو المدينة I rode towards the city.

9. When a number is required to be definite, e.g. “the nine books”, it is placed after the noun to which it refers in apposition with the definite article, e.g.

رجع لي الكتب العشرة التي أسلتنها return me the ten books which you borrowed.

أعطني كتاب حسن التسعة give me Hassan’s nine books.
In the first example, however, the reader may encounter 
العُشرةْ كُتُبْ in modern Arabic; this is the colloquial usage also.

TIME

10. Among the words used for time are وقتُ أوقاتْ pl. ظُهْرٌ أِوْلَدْ or رَبَضْ pl. عُصُورْ عُصْرٌ pl. مَعْتُورْ meaning "an age" or "era" (e.g. العصور الوسطى the Middle Ages), also "afternoon". أَعْوَامْ, سَنَوْاتْ, سَنَةْ or عَامْ, pls. أَعْوَامْ, سَنَوْاتْ, سَنَةْ قُرُونْ قُرُونْ "year"; شهرْ pl. شهرْ, "month"; أسَابِيعْ, أسَابِيعْ, "week"; يَوْمْ pl. يَوْمْ, "day"; ساعاتْ, سَاعَاتْ, "hour"; دقيقةْ, دقائقْ, pl. دقيقةْ, دقائقْ, "minute"; ثُمَّانْ, ثُمَّانْ, "moment"; ثُانِيةْ, ثُانِيةْ, pl. ثُانِيةْ, ثُانِيةْ, "second". ساعةْ also means a "watch" or "clock" and is used in telling the time:

الساعةْ كمْ what time is it?
الساعةْ ثلاثةْ it is 3 o'clock.*

(Note the use of the masculine here)

The Ordinals (see Ch. Thirty-seven) are also used for expressing the time of day, as: الساعةْ الرابعةْ four o'clock (the fourth hour).

11. The periods of the day are expressed by في, sometimes by عند, or more commonly by the Adverbial Accusative, e.g. صَباحَهُ or صَباحًا in the morning.

عندُ الظُهرِ at noon.

في العصرْ in the afternoon.

سَاءَهُ or سَاءًا in the evening.

* Numerals used in this way as abstract numbers are diptote.
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フィ at night.

フィ during the day.

フィ means the daytime, whereas بوم means the whole 24 hours. When a single night is specified, we say ليلة, e.g. ليلة last night.

12. The days of the week are:

يوم (نهار) الأحد Sunday.
يوم (نهار) الاثنين Monday.
يوم (نهار) الثلاثاء Tuesday.
يوم (نهار) الأربعاء Wednesday.
يوم (نهار) الخميس Thursday.
يوم (نهار) الجمعة Friday.
يوم (نهار) السبت Saturday.

The word بوم or نهار is often omitted, e.g. الاثنين. Tuesday.

"The week" is or or (usually the latter).

MONTHS OF THE CHRISTIAN YEAR

13. The Christian year is called السنة الميلادية the birth year, or السنة المسيحية the Messiah year, or, occasionally, السنة الشمسية, the sun year. Dates B.C. are called قبل الميلاد (abbreviated ق م); and A.D., بعد الميلاد (abbreviated م) or just م.

The names of the months have two alternative forms, the first being used primarily in Egypt and the Sudan, the second in the Levant and Iraq.
(1)  
January  يَنْبُرُ  ١٠٠*١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠_
one seldom sees the Hijriya date alone. Newspapers, for instance, always show the Christian date, which is also operative in commerce and official pronouncements.

The following are the Islamic months:

1. رجب 
2. صفر 
3. ربيع الأول 
4. ربيع الثاني 
5. ذو القعدة 
6. ذو الحجة 
7. محرم 
8. شعبان 
9. رمضان (the month of fasting).
10. شوال 
11. جمادى الأولى 
12. جمادى الآخرة (month of the جم). 

Some names of these months are often used with special attributives, e.g.

- محرم الخير
- صفر الخير
- رجب الفرد
- شعبان المعظم
- رمضان الكريم
- etc.

MUSLIM FEASTS (HOLIDAYS)

15. The general term for a festival is عيد عيد. The chief ones are:

(a) رأس السنة or أول السنة New Year's day of the Islamic Calendar.

(b) المولد النبوي The Birth of the Prophet.

(c) العيد الصغير "the small festival", at the beginning of the month of شوال after the end of the fast of the month of رمضان.
"the great festival", also called عيد الأضحى المبارك (Al-ʿAṣghiy Al-kabīr) "the sacrificial festival", on the 10th of the month of ذو القعدة when the pilgrims offer sacrifice in Mecca.

The commonest festival greeting is أتUBLك مبارك the feast (is, or may be) blessed on you.

INDICATING DATES

16. To indicate the date, the Ordinal numbers are usually employed (see the following chapter). After the ordinal is put the name of the month, with or without the word شهر before it, and after that the number of the year, with or without the word سنة in the genitive or accusative.

E.g. في السابع (شهر) ينأير (سنة) 1956 (On) the 7th of the month of Al-yum Al-sabūn Mīn (sharh) Ynāīr in 1956 January 1956

INDICATION OF AGE

17. How old are you? is expressed by عمرك كم سنة (lit. your life is how many years?). An older form is ابن كم سنة أنت (lit. the son of how many years are you?) but this is rarely used now.

The answer to the above questions would be:

عمرني عشرون سنة
أنا ابن عشرين سنة
I am twenty years old.

VOCABULARY

فقط only (at the end of the sentence or that part of the sentence to which it applies)
ضاحية village, neighborhood
راعة flock, subjects (of a ruler)
doctor
نAIL nail
سن old, aged
refrigerator (mod.)
(Syria, Lebanon)

talâğha refrigerator (Egypt, Sudan)

ضَانُ (m.s. ضَانَةَنَّ (f. ضَانَيْنَ (sheep

غَنَم sheep

مَاعَر (sing. مَاعَرُ (goats

شَأْ (pl. شَيّاء (a single sheep

أَبْلُ, أَبْلٍ camels (collective no singular)

نَوْقُ she-camel

حديقة الحيوانات zoo, zoological gardens

حَلْلَة attack

فلسطيني Palestinian

لايجية refugee

صادر II to export

إِستورد X to import

tَصِيرُ declaration (mod. permit, permission)

مناسب suitable

مناسبة suitability

_segmented_text_ with reference to, on the occasion of (+ gen.) (mod.)

إِستَقالَ X to resign

زَادَ (−) to increase (intrans.)

زيّدَ II to increase (trans.)

زيادة increase, more, surplus

علقَ II to hang (trans.), suspend

تعلقَ ب V to hang from, depend on, be attached to, appertain to

المعلقات Mu‘allaqāt, the name given to 7 pre-Islamic odes said to have been hung from the Ka‘ba in Mecca

قصيدة pl. قصائد ode, poem

دُكُّور doctor (mod.)

آت coming, next

سُوانِ سُوان port, harbour

آلمانيَّة German

الآلمانيَّ German (the Germans)
A NEW ARABIC GRAMMAR

درهم public, crowd, masses
جمهوري republic
سعادة happiness, good fortune
ممثل باسم spokesman for
جمهوري republican
الصحراء الكبرى the Sahara (desert)

EXERCISE 69

١ - صرح أمي مكلم بِاسم الحكومة بأن أحد الوزراء قد استقال وتم
(من ما) يزيد في صموعة رئيس الوزراء أن سبب الاستقالة مجهول.
٢ - دخلت المعلمة الجديدة الفصل لتعليم البنات التاريخ لكنها
وجدت إحداهن فقط وهي لا جعّة. ٣ - أعطى مسمارين أثاثًا ومع
المسمار البائقة في ذلك الصندوق الكبير. ٤ - خرج ثلاثة رعى
ومهم بسبع ضأن وخمس وعشرون ناقة وجمالان. ٥ - أزعم حديثة
الحيوانات بيروت؟ هناك أربعة أقيال صغيرة وأيبل كبير. ٦ -
المعلقات السج من أشرار قصائد الشعر العربي. ٧ - في قرنتين
دُكَّرَ واحده الآن: كان أثاث قبل الحرب. ٨ - قدست ثمانية نساء
من باب المدينة بعد حملة الألمان وكن يحمل أطفالهم. ٩ - حليب
البقر أحسن من حليب العرق، خصوصًا إذا بني باردًا في الثلاجة.
إلى وقت لك ذلك ألف مرة، فلماذا تشرى لين العرق وتركون في
السمس؟ ارجع لتلقك يا خادم! ١٠ - تعلم كثيرًا عن أثار رعايا
خلعاء بغداد من كتاب "ألف ليلة وليلة"، لكن هذه القصص غير
ساسة للصبيان في بعض الأماكن. ١١ - حينما كنت أعب الصحراء
الكُبريَّة سنة ألف وتسعة مائة وخمسمائة وعشرين ألف يُكتب سنة شيوخ مَسِينين لِم يُروَى أَجيَّبًا فِي ذلك اليوم، فَحَمَّلْيَلا علَى. 12 - ثُمَّ أرْضَهُم تَصِريحيَن من الحاكم، لِكُنْ زَيد ذلِك شُكْمُهُم فِي أَمْرِي وَخُوَفُهم مَيِّي. 3 - استُوردُت لبنانَ ألف بَرادة وَنِقَّيَ فِي السنة الآتية، وَبِوْف تَسْتُورد أكثر من هذا القدار (amount) فِي السنة الآتية. 4 - وُصِدَرت فؤادًا كُبْرَة في تلك الليلة من مِنها بَارُوت. 5 - مَضى تسعة عشر قرناً مِنْ مِيلاد المسيح. 16 - كان حسنًا يُبيِّن صاحبًا ويُوقَع عَنْمَ أَبيَّ إِلَى عَمَل بعيد من البيت، وَلَمْ يَطِمْ مَعَة سَاعة، فِي النساء كان يَسَال ْكَل مَارٌ: السَّاعة كَمْ يَا سَيِّد؟ 17 - إن هذه البلاد جُمُهُورٌ مِنْ له ثُلَاثة أعوام وتُسْر سَياسة الحكومة الجَمُهُورِيَّة. 18 - ولدتُ بِلَندن (London) سنة 1914 م. 19 - عُلِق الزَّائر مَلاَبِسُ الَّوْسِخة بِالشَجَرَة الكبيرة يوم الأحد وقَامُ يوم الأربعة، واليوم يوم السبت وبلَامِسْهَا لا تزال تتعلق من الشَجَرَة. 20 - تكملت مع أَعْليَّة سُكَان القرية بِِمناسِبة إِضاعة شاة الشَخْ.”

EXERCISE 70

Note: Numbers given in words should be translated in words.
1. My sister opened one of the boxes only; there are many long nails in the other, and she has not opened it since she came from Palestine with the refugees.
2. Why have you three refrigerators in your house, and you say that you are a poor shepherd?
3. One came, and one stayed away because he wanted to visit the zoo. There were two this year. I invited three last year, but one died in February. God have mercy.
on his soul (use Perfect). 4. I am an old man now, but I cannot say that my happiness has increased since my youth. I have eight sons and three daughters, but all of them have got married and left home. 5. The minister explained in his statement with regard to the economic state of the republic that imports were more than exports. 6. The country had exported seventeen thousand cars in the previous year, but had imported commodities whose value was greater than that. 7. The future of this country depends on trade, and there are a hundred reasons for the present difficulties. “Still”, he said, “I am the one responsible, and so I resign”. 8. We read in the history of the Arabs that the seven poems known as the “Mu‘allaqāt” were hung in Mecca. Some scholars say that there were ten (they were ten). 9. He is a Palestinian, but he studied in a university in Germany and became a doctor in Nineteen hundred and thirty-five. 10. Our country will have a new port in the coming year, and it will be suitable for the biggest ships. 11. September has thirty days, but October has thirty-one. February has only 28 or 29. 12. I worked with sheep and goats for a week (use the accusative) and then resigned. Now I am working with camels. But I really want to work with elephants. 13. This tribe attacked a caravan a few days ago, and killed about 100 men. This attack has increased the public’s fear of the Arabs. 14. I do not know what time it is because I have no watch. 15. I lost it on Sunday night when I was going from my house to my friend’s house. 16. I looked for it on Monday morning. 17. Those two boys were born in 1931 A.D. 18. I met him in Ramaḍān, 1370 A.H. 19. How old is your eldest daughter? She is seventeen, and my youngest son is three. 20. I spent the holiday in my garden. There are twelve apple trees in it, but my neighbour’s sons have taken much of the fruit. 21. I heard that you have 50 or so cows. Why, then, do you buy milk in the market?
CHAPTER THIRTY-SEVEN
(أَلْبَابُ السَّابِعُ وَالثَّامِنُونَ)

The Ordinal Numbers. Fractions

1. The Ordinals from 1 to 10 are generally formed on the measure of the Active Participle, فَعَّلٍ, more or less from the Cardinals

الأولِ fem. الأولي the first.
الثاني " الثانية the second.

(without article ثانٍ)

الثالث " الثالثة the third.
الرابع " الرابعة the fourth.
الخامس " الخامسة the fifth.
السادس " السادسة the sixth.
التاسع " التاسعة the seventh.
الثامن " الثامنة the eighth.
التاسع " التاسعة the ninth.
الحادي عشر " والعشرون the tenth.

All the above are declined fully.

2. After 10, the Cardinal Numbers are used as Ordinals, save in so far as the above numbers are included in them. Those from 11 to 19 are indeclinable.

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الحادي عشر fem. the eleventh.
التاني عشر " the twelfth.
التاني عشر " the thirteenth.
الرابع عشر " the fourteenth.
etc.

Higher numbers run as follows:

Masc. and Fem.

العشرون The twentieth
الفتاني والعشرون fem. the twenty-first.
التاني والعشرون " the twenty-second.
التاني والعشرون " the twenty-third.
etc.

المئة masc. and fem. the hundredth.

الآخر fem. the last.

The Ordinals have the Sound Plurals, e.g.

الأولون fem. the first;
الأولات männ. the early part;
الأوسط the middle;
الأوستَ وكان the middle part;
الأخر the last;
الأخرى fem. the last part.

Note the following plurals:
in the early 19th century.

in the middle of the year.

towards the end of the affair.

3. The **Numerical Adverbs**, “first”, “secondly”, “thirdly”, may be expressed by the **Accusative Indefinite** of the Ordinal.

   e.g. ثلاثًا, ثانيةً, أولاً first, secondly, thirdly.

4. The Numerical Adverbs “once”, “twice”, “several times”, may be expressed by the use of the noun مَرَة in the accusative,

   e.g. مَرَة once

   مَرَاتَينَ twice

   مَرَاتَ مَارَأَ several times.

Note مَرَتَينَ أو ثلَاثَ “two or three times”.

“Thrice” (three times), “four times”, etc. are expressed by the use of مَرَة as a genitive of *iḍāṣa* following the Cardinal Number in the Accusative,

   e.g. أربع مَرَاتَ four times.

I have met him five times during the past month.

“Once” used historically, “once upon a time”, may be expressed in any of the following ways:

(a) فِ يَوْمٍ مِنِ الْأَيَامِ (b) يومًا ما

   (c) فِ ذَاتِ يَوْمٍ (d) ذات يوم

The occurrence of an action once or more times with the verb is often expressed by the Verbal Noun, with the
feminine ending added, known as the اسم المرة. This is always of the measure قمة with the root form of the verb. With derived forms the tāʿ marbūṭa is simply appended to the Verbal Noun:

ٍنظر إلى نظرة غريبة he gave me a strange glance.

افتتحت المدرسة الجديدة the new school was opened officially twice.

ضربه ثلاث ضربات he hit him three times (lit. three blows).

5. The Fractions (with the exception of "a half") are of the type فعُل or فعلُ with the Plural أَنْصَافِ:

<table>
<thead>
<tr>
<th>Fraction</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَصِف</td>
<td>أَنْصَافِ</td>
</tr>
<tr>
<td>٤</td>
<td>٥</td>
</tr>
<tr>
<td>نَصْرَةٌ</td>
<td>أَنْصَافِ</td>
</tr>
<tr>
<td>٤</td>
<td>٥</td>
</tr>
<tr>
<td>ربع</td>
<td>أَنْصَافِ</td>
</tr>
<tr>
<td>٤</td>
<td>٥</td>
</tr>
<tr>
<td>خمسة</td>
<td>أَنْصَافِ</td>
</tr>
<tr>
<td>٤</td>
<td>٥</td>
</tr>
<tr>
<td>سدس</td>
<td>أَنْصَافِ</td>
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<tr>
<td>٤</td>
<td>٥</td>
</tr>
<tr>
<td>أَثَامٍ</td>
<td>أَنْصَافِ</td>
</tr>
<tr>
<td>٤</td>
<td>٥</td>
</tr>
<tr>
<td>ثلث</td>
<td>أَنْصَافِ</td>
</tr>
<tr>
<td>٤</td>
<td>٥</td>
</tr>
<tr>
<td>نَصْرَةٌ</td>
<td>أَنْصَافِ</td>
</tr>
<tr>
<td>٤</td>
<td>٥</td>
</tr>
<tr>
<td>أَثَامٍ</td>
<td>أَنْصَافِ</td>
</tr>
<tr>
<td>٤</td>
<td>٥</td>
</tr>
<tr>
<td>عشرون</td>
<td>أَنْصَافِ</td>
</tr>
<tr>
<td>٤</td>
<td>٥</td>
</tr>
</tbody>
</table>

e.g. ٣ أَثَامٍ أَثَامٍ أَثَامٍ

If a whole and a fraction are united, they must be joined by ٌ; e.g.
THE ORDINAL NUMBERS. FRACTIONS

\[ \frac{44}{9}, \text{ أربعة وخمسة أسداً} = \frac{44}{9} \]

\( \% \) (per cent) = \( \% \)

\( \text{e.g. } 2 \% \) \( \text{شيء في ثلاثة} \)

\( \text{percentage} = \)

6. The **Multiplicative Adjectives** are of the form مفعول

\( \text{e.g. } \text{ستى} \)

\( \text{ستى} \) \( \text{مثلى} \) \( \text{ثلاثة} \)

\( \text{ستى} \) \( \text{مربع} \)

\( \text{ستى} \) \( \text{مربع} \)

\( \text{ستى} \) \( \text{مربع} \)

Single, simple, singular, is مفرَد.

7. The **Distributive Adjectives**, 2 by 2, 3 by 3, etc., are expressed:

(a) By repeating the ordinal in the accusative.

\( \text{دخلوا ثلاثة ثلاثة} \) they entered three by three, in threes.

(b) By the forms مفعول or مفعول;

\( \text{جاءوا ستى} \) or جاءوا ستى they come two by two.

\( \text{مررت بقوم ستى وثلاثة} \) I passed by people (walking) in twos and threes.

8. The **Numerical Adjectives** expressing the composition of anything are of the measure نوعالي

\( \text{e.g. } \text{ثنائي} \)

\( \text{ثنائي} \) \( \text{ثلاثي} \) \( \text{رباعي} \)

\( \text{ثنائي} \) \( \text{ثلاثي} \) \( \text{رباعي} \)

twofold, biliteral.

deeply, trilateral.

fourfold, quadrilateral or a quatrain in poetry, hence the "Rubā'iyyat" (رَباعِيَّات) of Umar Khayyām.
قوَيُ national, nationalist

 ألْحَاثُіمُ research, investigation

 شَرَقُ Eastern, Oriental

 قَابِلَ III to meet, to correspond to

 أَطَّلَقَ IV to fire, throw

 أَطَّلَقَ النَّارَ على to fire at

 أَطَّلَقَ كِلَمَةً على to use a word with a certain meaning

 وكيل pl. agent

 وكالة pl. agency

 تَوَكَّلَ على V to entrust oneself to, rely on

 ساِبق former

 ساِياً formerly

 أمُن security

 ارَضَةُ pl. dearth, scarcity; crisis (mod.)

 مِنْاقِشَة discussion (mod.)

 بِرَانُ pl. Parliament (Fr.)

 بِرَاهِيجُ pl. scheme, programme

 أَفْرَادُ pl. individual n.

 ألْوَیة™ pl. standard, flag;

 لواء Legion, Brigade, major-general

 مراسِل correspondent

 اساسي fundamental(ist)

 أَيَ that is to say, namely

 قَنْصِلُ pl. consul

 أَشْرَافُ شَرِيف pl. noble (n. and adj.)

 شَرفَ II to honour

 إِشْتَمِلَ على VIII to comprise, include

 فُرُوعٍ pl. branch

 الْمَغْرِب N.W. Africa, the Maghrib (also used for Morocco) (lit. the West)

 الجزائر Algeria, Algiers

 مَراَکِش Morocco, Marrakesh

 إِحتَوِى على VIII to contain, comprise

 حَوِى (ـ) (ـ) to comprise, contain

 محتويات contents (of a book, etc.)
THE ORDINAL NUMBERS. FRACTIONS

continent (same meaning) following on, immediately after
Sunna, religious law in Islam
Sonnet (Ahl al-Sunna Sing. *the Sunnites*
Shi'ite Sing. *the Shi'ites
IV to spread trans., make known
Communist
Communism
Socialist
Socialism
the Labour Party

EXERCISE 71

1 - يَقُولُ رَئِيسُ الحِزْبِ الْقُوْمِيَ السَّابِقِ إنَّ أَباَتَ الْعَلَّامَ أَخْطَأَ أَنَّ

هذه السنة هي السنة الساَبِقَة، والثانيَّان في تأريخ الحزب، وهو
أَقْدَمُ حِزْبٍ فِي بلادنا: هو أَقْدَمُ مِن الحزب الإسْتَرْكَايْيَ - أي حزب
العَالِم - والحزب الشَّيْعِيّ بِكَبَيرٍ. 3 - أَسْمَهُ هذا الشهير ذو الفعُّالة،
وهو الشهير الأَثْرَى عَشَر. 3 - ثُمَّ كَمَّانَ تُسَرِّفُونا بِمَضْرَوِّرَكْمَ عِنْدَنَا
في اليوم الأوَّل من شهر يناير. 4 - تُتَقَعُدُ الخَلْلَةُ فِي بَيْتٍ أَلْدِيَ
كان سابقاً بيت وكيل القنصلي في مراكش. 5 - إنني أشتريته بنطة حينما استقال بابا الأمن وسافر إلى المغرب. 6 - نتوكل على الله الذي وفق المسلمين الأولين في أوائل القرن السابع، فإنه سوف يوفق المسلمين في المستقبل، لأن التوفيق من الله، ولا من غيره. 7 - نطلق كلمة «عائس» على البرلماني في بعض الدول الشرقية. 8 - جرت مقالة طويلة في مجلتي الأسبوع من جريدة الأميرة المتحدة عن مشاكل القاهرة الإفريقية. وتقدم بمثل أسا برنامجة جديد. 9 - (as quickly as possible) حمل تلك المقالة بسرعة ما أمكن طلب من الأمية أن تقارب كما جاءت في الماضي. 10 - تعلمنا هذا من مراسلي الجرائد الكبرى العربية. 11 - إن في هذا الكتاب محتويات ذات فائدة كبيرة لأهل السنة والشيعة أيضاً. 12 - قد شرفتموني بزيارتيك وأرجو أن تكونو مهتمين موته الثانية في يوم من الأيام. 13 - يشتق قصر الملك على أجزاء مختلفة من الخصمي أنه تقربياً بيت خصوصية للملك وأقاربه، وهم آخر مساكن للخدمة، والتعليم الثلاثة السابقة تستعمل ككاتب للوزراء وأعضاء الحكومة. 14 - كان الأشراف الثلاثة في العائلة من الرعايا، لكن مع ذلك كانوا يملكون نصف الأراضي. 15 - في اللغة العربية يوجد آفات ثنائية وثلاثية ورباعية. 16 - بنيت القلعة في شكل مربع.
Exercise 72

1. He founded the first national newspaper to appear (which appeared) in the Eastern world; it corresponds to The Times (التايمز) in Britain. 2. He fired at the former agent for (ل) the thirteenth time and wounded him. 3. The twenty-first chapter contains fundamental knowledge about the sunna and the views of the Shi'ites about it. 4. In the early part of the twentieth century the majority of people thought Socialism a branch of Communism, and this was one of the reasons for the Labour Party's lack of success in the elections for Parliament. 5. It is the duty of every individual first to believe as the Muslims believed formerly, secondly to say his prayers five times a day, and thirdly to trust in God, for success is from Him. 6. What is the use of long discussion in this crisis? You have seen the programme which was made known in the Security Council of the United Nations. 7. You are nobles, and we have been honoured by your visit. Indeed, you have paid us three honours: by your coming, your precious gifts, and your kind words. 8. The flag of independence was raised here yesterday for the first time since the middle of the century. 9. The women looked at the presents they had received from their husbands with the look of happy children. 10. The consul claims that this correspondent only sends half the news; but my view is that he sends no more than a quarter of it. 11. The reason is that he spends forty per cent of his time in private investigations,
and does not think about the contents of the paper for which he works. 12 *Shape* is a singular noun. 13. The solution to this problem is threefold. 14. I read my thousandth book following my admission in hospital. It was a book not suitable for children. 15. I scarcely noticed the difference in his appearance when he returned after an absence of 25 years. 16. He is about seventy now, but if you saw him you would think he was 50, no more. 17. A third of the representatives have resigned following the receipt of the recent petition. 18. But the real reason is the company’s lack of capital. 19. They have been told five times so far that there is hope of an improvement in the situation, but they have despaired since the resignation of the director. 20. Once upon a time there rose a great man from among the people.
CHAPTER THIRTY-EIGHT

(الباب الثالثون واثلاثون)

The Structure of Arabic Noun Forms

1. There are *three parts of speech* in Arabic:

   (a) Verb أفعال, pl. فعال. 

   (b) Noun اسم, pl. اسماء. This includes what we would call adjectives.

   (c) Particles حروف. That is, prepositions, conjunctions and interjections.

2. We have seen that, although the Verbal Noun is termed the مصدر or source, it would seem that the actual root in Arabic consists usually of three consonants – occasionally two, the second being doubled; and, more rarely, four or even five consonants.

   Arabic roots can be seen most clearly in the third person masculine singular of the Perfect of the simple verb; whereas the verbal noun not infrequently includes a letter of increase. For example, جلوس is the Verbal Noun of جلّس to sit. In such cases it might appear that the verb is the source of the noun, not vice versa. On the other hand, some roots appear to have been originally nouns, not verbs. When we look up the word رأس head, in the dictionary, the first entry under the root is the simple verb يرأس, Imp perf. رئاسة يرأس, Verbal Noun رئاسة "to be chief (of a tribe)". But common sense tells us that really the noun رأس is a primitive noun, and the verb was formed from that noun. The Medieval Arabic lexicographer would usually put the noun رأس first under this root, and the verb later. Modern dictionaries put the verb first in order to standardize the sequence of entries under all roots.

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3. We find, then, that there are three types of nouns, having regard for their possible derivation:

(i) *Primitive Nouns*, such as أَذْنُ ear; بُيُوتُ house (originally, tent), تُورُ ox; in fact, those simple nouns which describe everyday objects familiar in primitive society. With these we may also class nouns adopted from foreign languages, e.g. جِنْسُ species, race, from the Greek *genos*; from which Verbs جَنُّسُ (II) to specify; جَانُسُ (III) to be of the same type as.

(ii) *De-verbal Nouns*. We have already seen numerous noun forms derived from verbs, e.g. قُتِلْ killing, from قَتَلَ; جَلِسُ session, council, from جَلَسَ to sit; كُبْرُ great, from كَبَرَ to be great.

(iii) *De-nominal Nouns*, that is, nouns derived from other nouns, e.g. وُطُنَّةُ patriotism, from وُطَنُ homeland (mod.), nationality, from جِنْسُ race. In modern Arabic we also have compound nouns such as الرَّاسَال, or, more correctly, رَأْسُ الْحَالَ capital (head of wealth); عَرْضُ الْحَالَ petition (showing of state). We may mention also مَأْسَدَةُ (pl. مُأَسَّدَاتُ) a place abounding in lions, from أَسْدُ lion.

4. The Verbal Noun properly expresses the verbal idea in the form of a noun, but it sometimes has a remoter meaning and is then known as اسم مَصْدَرٍ. Some grammars attempt to associate various measures of the Verbal Noun with specific root verb vowellings. This is not, on the whole,
THE STRUCTURE OF ARABIC NOUN FORMS

very helpful, and the student had best learn the Verbal Noun of any new verb from the dictionary.

It may be mentioned here, however, that we often encounter what is called the مصير
ميمي, the Verbal Noun beginning with the letter mim, existing side by side with some other form of noun.

Such words are often identical with the Noun of Place and Time (see Chapter Thirty-nine); e.g. فنصد, to intend; قتل, murder, from قتل. It must be pointed out also that some verbs have several Verbal Nouns, though often there is a distinction in meaning, e.g. وصف, quality, from صفة to describe.

5. The Verbal Nouns of Derived forms have already been given, although there are some alternative forms, particularly in II and III. Verbal Nouns of II sometimes take a broken plural when used technically, e.g. مخبرة, an experiment, pl. مخبرات, or occasionally تركيب, جرب to test, try; تركيب v.n. of تركيب to set up, compose, may take the plural تركيب when it has the meaning "a construction". But all Verbal Nouns may take the sound feminine plural:

صالح repair, v.n. of تصليحات repairs.

vt. of نقل to be transferred, transported, pl. نقلات transfers, postings.

The Passive Participle is sometimes used as an alternative Verbal Noun from Derived forms, e.g. مقتضي necessity, for إفتضى, to demand, necessitate.

6. We may distinguish broadly two uses of the Verbal Noun, although there is much overlapping: (a) as a Noun, (b) as a Verb. To these should be added as a third usage the absolute object. While (a) is grammatically obvious, (b) is
not, at least to the beginner, because an Arabic verbal noun, used verbally, may have its own subject and object.

(a) As a Noun. In its most extreme form, this takes the form of the complete divorcing of any action from the meaning. Thus, كَتَابُ a book, is really a verbal noun of كَتَبُ III. In modern Arabic we may speak about اقْتَصَادٌ, economy or economics, but it is really the verbal noun of قَصَدَ VIII.

But there is also an in-between stage, in which the masdar acts grammatically exactly as a noun, although the verbal force is not absent:

أَلْقَيْتُ جَرِيَّةٍ عَظِيمَةٍ murder is a serious crime.

(Note the use of the article, because we are thinking of murder in general, not of any particular act of murder.)

Here, قَتَلُ the Verbal Noun, is merely the subject of a Nominal Sentence of which جَرِيَّةٍ عَظِيمَةٍ is the Predicate.

أَعْجَبْتُ مِنْ قَتَلَ زَيْدَ I was astounded at the murder of Zaid.

Here, قَتَلُ has a verbal force. Indeed, we could say instead, أَعْجَبْتُ مِنْ أَنْ زَيْدَ قَتَلَ. Zaid is, in effect, the object of قَتَلُ, yet he appears as an ordinary idāfa following a noun. In fact, apart from the context, or commonsense in some passages, we have no guarantee that the idāfa after the Verbal Noun is its object: it could be its subject, and the sentence given might mean "I was astounded at Zaid’s committing murder!"

(b) As a Verb. If we add another noun, and say:

أَعْجَبْتُ مِنْ قَتَلَ زَيْدَ أَبَاهُ I was astounded at Zaid’s killing his father.

the Verbal Noun now has both a subject زَيْدُ and an object أَبَاهُ. While the subject remains as an idāfa in the Genitive, the object goes into the Accusative.
Thus we have a rule: *When the verbal noun is used with verbal force, and only the subject or the object is mentioned, not both, then that subject or object is treated as an *'idāsā. If, however, both the subject and the object are mentioned, the subject remains in the Genitive, but the object is put in the Accusative.*

The subject may be a pronoun, as in

*ِعَجِبَتْ مِنْ ضَرِبِهِ مُحَمَّدًا* I was astounded at his beating Muhammad.

If the object is a Pronoun, it must be appended to the word َِإِبَآ. Thus ِعَجِبَتْ مِنْ ضَرِبِ مُحَمَّدٍ إِبَآُهُمْ ِإِبَآ* I was astounded at Muhammad’s beating them.

The object may be replaced by a Genitive with َِلُّ، e.g.

*ِمَحْبُوبٍ لِبَلَدِى* my love for my country, instead of ِمَحْبُوبٍ لِبَلَدِى َِلُّ كُرِهْ لُوْمُ أَيْهُ لُُّ he hated his father’s blaming him.

The Preposition َِلُّ is also used when the Verbal Noun is employed indefinitely with an adverbial meaning.

*ِغَيْبُ إِلَّا مُحَمَّرًا لُُّ* I rose in honour of him.

The Arabs call this usage َِالْفَعْوَلُ لُُّ، as it gives the reason for َِلُّ the action of the main Verb. In fact the Verbal Noun replaces the Subjunctive.

(c) As the Absolute Object (َِالْفَعْوَلُ الْعُلَقُ). This has already been touched on in Chapter Seventeen. The following methods of use may be distinguished:

(i) The Verbal Noun alone. ُفَرَحَ فَرَحًا he rejoiced. Here the Verbal Noun adds nothing, except possibly a little stress or a sense of finality.

(ii) Qualified with an Adjective, thus specifying the type of action (called in Arabic َِلِلْتَعْمِيْر “for distinguishing”):

ُفَرَحَ فَرَحًا عَظِيمًا he rejoiced greatly.
This may also be used with the Passive, e.g.

ضرِبَ زيدَ ضربًا شديدًا Zaid was struck violently.

(iii) Qualified otherwise, e.g. by an 'idāfa:

الجنون (الجنون) he fought like a madman
(the fighting of madness, or of a madman).

By a sentence: فرح فرحًا كاذ بسره فرحًا he rejoiced with
a rejoicing which nearly made him fly.

By the demonstrative: ضربته هذا الضرب I struck him
thus (this striking).

(iv) To describe the type of act. Here the Verbal Noun of
the Simple Verb may take the form فعلة، and is called
اسم النوع (the noun of kind).

الجنان he fled like a coward (lit. the fleeing of
the coward).

(v) To specify the number of times the act is committed.

Here, the measure فعلة is used for the single act, and it
takes the dual and the sound feminine plural. The name
of this is اسم المرة (the noun of times).

ضرَبتْه ضربة I struck him one blow.

ضرَبتْه ضربتين I struck him twice.

ضرَبتْه ثلاث ضربات I struck him three blows.

Note: (a) Sometimes the Verbal Noun is omitted but its
Adjective retained.

ضرَبتْه ضربًا شديدًا he hit him hard, for ضربته شديدة

This is more common in modern Arabic.
(b) The Verbal Noun of a different verb, but with a similar meaning, may be used:

قُلُوا جَلَّسُوا they sat down.

where قُلَّس and جَلَّس both mean "to sit".

THE ACTIVE PARTICIPLE اسم الفاعل

7. Like the verbal noun, it may be used with greater or less verbal force.

(a) As a Noun. At one extreme, we find the noun acquiring a technical meaning as a noun. Thus, كَاتِب a clerk, مُعَلِّم a teacher. As we have pointed out, when this occurs with the Active Participle of the Simple Triliteral verb, it usually takes a broken plural, as كَاتِبَاتُ and كَاتِبَةُ, plurals of كَاتِب. These broken plurals, however, are not used when the participle has an ordinary verbal sense, save in poetry.

(b) As a noun with vestiges of verbal force, as in expressions like ذَابِحُ الْأَطْفَالِ a massacrer of children. Although grammarians do mention the possibility of putting الْأَطْفَالِ in the accusative as an object thus, ذَابِحُ الْأَطْفَالِ, this is rare and not to be recommended. However, if it is made definite, and we say الْذَابِحِ الْأَطْفَالِ he who kills children, الْأَطْفَالِ must be in the accusative. Again, we may replace the object by ل + the Genitive. He who strives after knowledge, e.g. الْطَّالِبُ لِلْعِلْمِ.

(c) As a Verb, capable of taking its own object:

ْهوُ رَاكِبُ he is riding.

ْهوُ رَاكِبٌ حُصَاَنًا he is riding a horse.

ْهُمُ رَاكِبُونَ they are riding.

كَانُوا رَاكِبِينَ حُصَانًا they were riding horses.

Note that there is no idāfa here, consequently رَاكِبُ retains its
nunciation. In all these sentences, the Active Participle could be replaced by the Imperfect Verb.

\[\text{e.g. } \text{يَرُكَبُ (هو) he is riding.}\]

Sometimes the Active Participle is used with the meaning of the future, e.g. \(\text{أَمَامُهُ أَجَلَ لا يَعْلَمُ مَا أَلَهُ فَاعِلْ بِهِ}\). Before him is a period with which he does not know what God will do. This is common in modern colloquial.

**VOCABULARY**

\[\begin{array}{ll}
\text{ويَحِيدُ} & \text{sole, only} \\
\text{أُصَرِبَ عَنْ} & \text{IV to quit; to go on strike (mod.)} \\
\text{إِصْرَابُ} & \text{strike (mod.)} \\
\text{اشْتَرَكَ في VIII to take part in, subscribe to} \\
\text{شَرْطُ} & \text{condition (laid down)} \\
\text{بِشَرْطِ} & \text{+ subj. on condition that} \\
\text{أَنْ} & \text{VIII to accuse anyone of...} \\
\text{تَهْمَة} & \text{charge, accusation} \\
\text{أَسْتِطلُ} & \text{pl. fleet} \\
\text{خط} & \text{handwriting} \\
\text{خُطَة} & \text{policy, line} \\
\text{عددٌ} & \text{pl. a number, several (+ gen.)} \\
\text{قِيَادَة} & \text{leadership} \\
\text{نشاط} & \text{energy, zeal, activity} \\
\text{بَدِلَ} & \text{to give generously, squander} \\
\text{بَدِلَ جَهَّدَهُ} & \text{to do one's utmost} \\
\text{رأس} & \text{cape, headland} \\
\text{تَنْقَلَ} & \text{VIII to be moved transferred, posted} \\
\text{جنْس} & \text{pl. species, type, kind, class} \\
\text{جَنْسَيَة} & \text{nationality (mod.)} \\
\text{زَادَ عَلَى} & \text{(ـ) to exceed, increase, add to} \\
\text{تَرْكِيب} & \text{composition, structure, syntax} \\
\text{جَرَامٌ} & \text{pl. crime} \\
\text{عَجْبَ مِن} & \text{(ـ) to wonder at, be surprised at} \\
\end{array}\]
THE STRUCTURE OF ARABIC NOUN FORMS

(١٠١٠) to be incapable of  
(١٠١٠) to hate  
(١٠١٠) hatred  
(١٠١٠) to blame  
(١٠١٠) coward  
(١٠١٠) to flee, run away  
when?  
١٠١٠ pl. sort, type, kind  
١٠١٠ capitalist (mod.)  

EXERCISE 73

١ - يُرِجَعُ تَأْرِيك الشَّيعة إلى مَتَّى عَلَى الَّذِي كان المُلْبِيْة الرايِة، فَكَانَ أُسْدِقَاءُ وَمَسْاعِيْدُوُنَّ يَكْرِهُونَ النَّاسَ السُّوَّالِيَنَّ عن هَذِهِ الجَرَبَة العظيمَة. ٢ - أَتَت الرِّجْل الوحيد الَّذِي يُسْتَطِيعُ أن يَقُوم بالتصليحات اللازمة لِتَعْمِي لِتَلْوَّح الْجَارِيك فِي الأَعْمَال مِن هَذَا النَّوع. ٣ - زُدَّ عَلَى ذَلِكَ أَنَّ سَائِر العَمَال قد أَضْرَبُوا كَرائِيْةٌ للنَّقَلات الأخيرة. ۴ - وَلَا يِرْجُونَ عَمَلُهُم إِلَّا يَشْرُطُ أن يَشْتَرَ كُوَّا فِي تَدْيِر الشركة. ۵ - كَانَ الِبْواس يَمْلأ قَلَوب الْبَحَارِيْن فِي الأَسْطِلَى التَّلَاثَة لِمَا جَأَهُمْ الْخَيرُ عَنَّهم المُلْبِيْة الأخيرة الَّتِي أَتَّى إِلَى سَتقاْة وَرَبَّ الحَرَبِيْة (war minister). ۶ - أَخْبَرَ مِنْ تَرَاءَتِهِ هذَا الكَتَّاب.

* Note that the whole sentence beginning with "أنْ" takes the place of an idāfa, and بشرط, therefore loses its nunation.
الطويل بتلك السرعة. إنك بذلت جهداً. وَأَنَّا أَنَا قَلِيلٌ عَافِرُ.
 عن أن أقرأ كذلك مهما كانت مقتضيات الأحوال، فلا تُلْعَب.
8- لماذا تهرَبُ يا جبَنٌ؟ ما تَعُرَفُ بأن الأمل غير من الأخرى؟
9- تَحَدَّت الحَرَائِد هَنا من آخاذ رَسَمَيْن أَجَابَت
جَمِيعية الجمهورية الجديدة. 10- مُنَعْت على قيادة الميتي
لمقاتلة العدو؟ 11- أَلَمْ تَسْمَعْ أن معظم (أَغَلِبْ=) الأسطول
خرج بين المنين أَسِي وأَتكسر على رأس همي قرب من العاصمة؟
12- قُلْت: سافِدُم لَك الشَّاي تَدْرَياً، وأَرَى أنَّ كُلَّمَة « الشَّاي»
إِنَّ دَخَلَت في تَرْكِيب كَلاً تم تَدْخِل قَطَ (at all) في تَرْكِيب
هَذا السَّيِّئُ الَّضِيق الفَاتِر! 13- إن خَطَّك سَيٌّ. أَلَا تَنْفِرْ
أشكال الحروف العربية المُختلفة؟ من فضلك أكتب هذه الصفحة
كتبة جيدة من جديد، ولا فَنَّ تَنْقِل إلى نصّ أَعْلَى! 14- مات
سات (مَوْت =) الغُرْر بعد نُشَاطه المُسْتَمّر. 15- قَام الكَثِيم قَال
لِفَاضِي: يا حضَنَك، إن بَصَت مِن نَوْع لا يَبْعَش عنْه حتى اليوم.
16- حصل ثلاثة إِضَرَابات في هذا العام. 17- زَرْته وهو
مَيْس، يرْكُد على سُرِيره قَدَة اللَّيْل. 18- قَال الضِيق: أَنْت
ماد خادمك، أَلَا تَنْذِر أَنْك أرسلته للسوق قبل ساعة ليُشرِي
أتيِاجات الحَلَف؟ 19- انْتَظِر هَلَيْن! الزَّوَج رَاكِب جَلِه، وزوجته
مُأْتَيْه على جَبِهٍ! 20- إنَّا مِن الله وإنَّا إليه رَاجِعون.
1. Necessity is the sole teacher of the man who squanders his money. 2. We know that special instructions arrived a number of days before the recent strike. 3. The moving of the capital will necessitate also a number of postings of officials from one place to another. 4. Your hatred of that man is a question of race, and I blame you for it. Nevertheless I agree with you that he is a man of bad character. 5. I was sorry for his death because I knew that the accusation was not true. 6. When will the capitalists realize that the payment of high rents is among the most important causes of lack of confidence among the workers? 7. His crime was the opening of letters, addressed to his uncle in clear handwriting. 8. I wondered at his leadership of the fleet and his energy in everything he did during the war. 9. Your giving him this sum was one of the conditions of your appointment. 10. Quit your work for a short period and take part in our festival out of respect for our customs. 11. You have constructed the sentence well (use absolute object). 12. What sort of man is this? He fled like a coward, and then returned as if he were a victorious sailor. 13. When will you realize that we are incapable of hating anybody properly? (absolute obj.). 14. The (female) servants came quickly to my table and placed on it three glasses of a green lukewarm liquid. 15. It was of a type which scarcely anyone drinks here except ignorant foreigners. 16. I will accept this line on condition that you make three announcements of it; one today, another tomorrow, and a third in a week's time. 17. He walked like an old man. 18. I am going out because I don't like your talk. 19. I am telling you this so that you won't blame me later. 20. I saw your children throwing stones and breaking the windows of my neighbour's house.
CHAPTER THIRTY-NINE
(أَلْبَابُ الْعَشْرُ وَالتَّلَاثُونَ)

Noun Forms. The Noun of Place and Time. The Noun of Instrument. The Diminutive

1. Students will have noticed in previous chapters a number of nouns formed by the prefixing of mim to the triliteral root, e.g. an office, from مَكْتَبُ مَكْتَب مَكْتَب; كُبْرُ مَكْتَب مَكْتَب. These two nouns belong to the category known as the Noun of Place and Time (إِسْمُ الْمَكَانِ وَالْزَمَانِ). It expresses the place where the action of the verb is committed, or the time or occasion of that action. Such nouns are nearly always of the measure مُفَعُولٌ مُفَعُول or مَفْعُولٌ مَفْعُول, e.g.

- مَنْزلٌ مَنْزلٌ مَنْزلٌ a house or lodging; from نَزَلَ to alight.
- جَلَّسَ جَلَّسَ جَلَّسَ a council; from جَلَّسَ to sit.
- شَرَقَ شَرَقَ شَرَقَ East; from شَرَقَ to rise.
- غَرَبَ غَرَبَ غَرَبَ West; from غَرَبَ to set.
- سَجَدَ سَجَدَ سَجَدَ mosque; from سَجَدَ to prostrate oneself.
- خَزَنَ خَزَنَ خَزَنَ a store; from خَزَنَ to store.
- مَأْوَى مَأْوَى مَأْوَى a lodging, refuge; from مَأْوَى إِلَى to resort to.
- مَوْعَدَ مَوْعَدَ مَوْعَدَ an appointment; from مَوْعَدَ وَعَدَ to promise.
- رِعَى رِعَى رِعَى pasture; from رِعَى to tend cattle.
- وَضَعَ وَضَعَ وَضَعَ place; from وَضَعَ to place.
- مَوقَفٌ مَوقَفٌ مَوقَفٌ a situation; from وَقَفَ to stop, stand.
The plural form is مَنَازِلُ. Sometimes the feminine ending is added to the singular: مَكِّبَةٌ a desk, library, bookshop; from كَتَبَ to write.
مَدِينَةٌ a cemetery; from دَفَنَ to bury.
مَسْكَةٌ a desert; place of destruction; from هَيَكَ to perish.
مَسْكِيَّةٌ (sura) for مَسْكَةُ (to give birth to).
مَسْكَةٌ (sura) for مَسْكَةُ (to give birth to).
مَسْكِيَّةٌ (sura) for مَسْكَةُ (to give birth to).

Note from the above last form that the Middle Radical sometimes has َdamma.

Very occasionally, especially from roots with initial wāw or yā', we find the form مَفَعَّل, which, as we shall see, is the form of the Noun of Instrument, e.g.
مَعَادٌ (for مَعَاءِدَ) an appointment; from وَعَدَ to promise.
موَلَّادٍ (for مَوْلَادَ) birth; from وَلَدَ to give birth to.

For the Derived Verbs, the Passive Participle takes the place of the Noun of Place and Time:

e.g. مَصْلِّي place of prayer; from صَلَّى (II) to pray.
مَلِّيّاً a meeting place; from مَلَّى (VIII) to meet.

2. Note the following modifications from the various classes of Weak verb.

(i) Doubled verb.
    مَقَرَّ abode; from قَرَّ to settle.
    مَلْحَّ place and مَلْحَّاً city-quarter from حَلَّ to alight.
(ii) Hollow verb.

 moderation, place; from قام to rise.

cave; from غار to sink in the earth

an article, essay; from قال to say.

Here the correct forms would be مقالة, مغورة, نقوم.

THE NOUN OF INSTRUMENT (اسم الآلة)

3. This describes the instrument with which the action of the verb is carried out. It resembles the Noun of Place and Time, beginning with the mim, but this letter is vowelled with kasra instead of fatha. The commonest form is مفعول.

**e.g.** مفتاح a key; from فتح to open.

ميزان balance, scales; from وزن to weigh.

The second form is مفعولة,

**e.g.** مكنسة broom; from كنس to sweep.

مروحة fan; from راح to blow.

Thirdly, we find مفعل,

**e.g.** مبرد a file; from برد to file.

مقص scissors; from قص to cut.

مكوى iron; from كوى to iron.

Occasionally, we find damma, as in مدق a hammer; from دَن to pound (also مدق and مدق).
Noun Forms

For the first form, we have the plural مَفَاعِيل and مَفَاعِيلُ. For the rest, we have مَفَاعِيل, مَفَاعِيلُ, مُعَامِل, مَعَامِلٌ (for مَعَامِل).

The Diminutive

4. The Diminutive (اسم التَصغير) can be formed from any noun. If there are three consonants in the noun, the Diminutive is فِعَال. If there are four or more, the form is فِعَال. (a) Three consonants.

 البحر, sea, becomes بِحْرَة (note fem. ending) lake
الدُّب, dog, becomes دُبٌ
البَاب, door, becomes بَيْتٌ
ظَلْلَة, shadow, becomes لَّهَلْ
نشَبَة, youth, becomes شَبَّة

The dim. of كَتَاب a book, is كَبِّيْب

Note that the full form returns in the doubled verb, as in the last two examples above. Where there are weak radicals which have changed, they must be reinstated, as in بَيْتٍ, the wāw having been changed to 'alif in بَاب.

The feminine ending is retained in words like قَلْعَة, fort, from which the diminutive is قَلْعَة; شَجَرَة, a tree, from which we have شَجَرَة; مُدَدَة, a period.

In feminine nouns which have not the feminine ending, this occurs in the diminutive:

شَمْسٍ from شَمْس (f.) sun.
دوْرَةٍ from دَارٍ (f.) house.
حوَْلَةٍ from حَالٍ (f.) state, condition.
(b) Four consonants: here the form is تَعِيدُلْ.

_e.g._ عَقْرِبٌ a scorpion

مُسَلِّمَةُ Muslim.

مُسَلِّمَةُ (fem.) مُسَلِّمَةُ

Note the following:

عَصْفُورُ a sparrow، عَصْفُورُ

سُلَطَانُ a sultan، سُلَطَانُ

خَراَاءً red (fem.) خَراَاءً

(c) Five consonants: here one consonant, usually the last, must be removed to form the Diminutive:

_e.g._ عَنْدَليّ nightingale, _dim._ عَنْدَليّ

قَينْصُ الجِرْجَرْ quince, قَينْصُ الجِرْجَرْ

إِمبرَاطُرُ Emperor, إِمبرَاطُرُ

(note the broken plural: أَبَاطُرُ)

But where the fifth consonant is the _nun_ of the suffix _اَن_ this may be retained, as زَعْفُرَانُ saffron; the diminutive being زَعْفُرَانُ.

5. Note the following forms:

أَبُ father; _dim._ أَبُ

أَخُ brother

أَخَّ sister

أَبُو son

بُنتُ، بْيِنةُ daughter

شَيْ، شَيْهُ thing، شَوْىُ (used in colloquial to mean “a little”, “slightly”).
NOUN FORMS

USE OF THE DIMINUTIVE

6. The student will probably have little cause to use these forms; the important thing is for him to recognise them. They are used as follows:

(a) In proper names,

\[ \text{e.g. } \text{حسين, } \text{dim. of } \text{حسين} \]
\[ \text{عباد, } \text{dim. of } \text{عباد} \]
\[ \text{عبید الله } \text{in } \text{Ubaidullāh}. \]

(b) With a specialised meaning,

\[ \text{e.g. } \text{بحيرة, } \text{lake, from } \text{بحر} \]
\[ \text{كتاب, } \text{booklet, from } \text{كتاب} \]
\[ \text{كلب, } \text{puppy, from } \text{كلب} \]

(c) For endearment,

\[ \text{e.g. } \text{يَبْنِي, regularly used by a father to his son. } \]

(d) To express contempt,

\[ \text{e.g. } \text{رجل, if a grown man were termed } \text{رجل}. \]

7. The Diminutive is sometimes used also with trilateral prepositions,

\[ \text{e.g. } \text{قبل الفجر, } \text{before dawn. } \]
\[ \text{قبل الفجر, a little before dawn. } \]
\[ \text{بعد الظهر, a little after noon. } \]

An even rarer usage is with the Verb of Wonder:

\[ \text{e.g. } \text{ما أحسنت, how handsome he is! } \]
\[ \text{ما أسلحة, with the same meaning. } \]
(diptote) Bethlehem

Jerusalem

(القدس) to be holy

(القدس) II to make holy, sanctify

عين سلوان (place-name) (سلوان = solace, comfort)

عين * stream

أعين, عيون spring,*

إيآرة IV to cure

أضرارُ blind

(نفر) to hollow out, pierce, peck

نقارُ beak, bill (of bird)

حس (الحس) to imprison, shut up

نفس pl. self, same

نفسه, نفسها himself, herself, etc.

عبادة worship, piety

ولدَ (الولد) to bear a child, beget

ميلُ pl. mile

نفر pl. tomb, grave

(فيفر) Jacob

قبيلة pl. dome

معقود arched, vaulted (in this context)

كنيسة church

قاعدة limit, extreme

أبصر IV to see

بطء depression (of land)

عمود pillar, column

رخام marble

ساحة beautiful thing, attractive thing

ركون, أركان pl. corner

هیكل pl. temple, shrine, statue, altar

داخل inside prep.

خارج outside prep.

مدآود pl. manger

طير pl. bird

مسافة pl. - distance

قططُ pl. cat

عَشُ pl. nest (of bird)

عَضَ (العض) to bite

* Note: A little later in the following extract عين is also used with the common meaning of "eye".
NOUN FORMS

EXERCISE 75

NOTES:

(a) This exercise is not intended to test the accompanying chapter which is largely concerned with word structure rather than syntax or grammar.

(b) The student will have observed that in previous exercises some vowel points from common words and particles have been gradually dropped. From now onwards non-essential vowels will be omitted. The same applies to orthographical signs.

From a description of the Holy Land by the geographer al-Idrisi (12th century A.D.)

(بِيتَ لَحمَ) سِرُتُ مِن بَيْتِ الْمَقْدِسِ إِلَى مُدِينَةٍ بَيْتَ لَحَمْ فُوْجِدَتُ عَلَى طريقِ عِينٍ سَلَوَانَ. وَهِيَ الْعِينُ الَّتِي أُبِرَأَ فِيهَا السَّيْدُ السَّيْحُ (Christ) الْضَّرِيرُ الأَمْيَةِ. وَلَمْ تَنْكِنْ لَهُ قَبِيلَ ذَلِكَ عِينَانٍ. وَيَقُولُهَا يُوُتَّ كِيَّةٌ مُفَقُودَةٌ فِي الصَّخَرِ. وَفِيهَا رِجَالٌ حَبَسُوا أَنفُسُهُمْ فِيهَا عَبَّادَةً. وَأَمَّا بَيْتُ لَحَمٍّ—وَهُوَ الْمَوْضُوعُ الَّذِي وُلِدَ فِيهَا السَّيْدُ السَّيْحُ— فَبِئْنِهِ وَبِئْنِ الْمَقْدِسِ سِنَةٌ أَمْيَالٌ. وَفِي وَسْطِ الْطَرِيقِ قَبْرٌ وَلَدْيُ يَعْقُوبٍ وهو قَبْرٌ عَلَيْهِ اثْنَا عَشْرٌ حُجَّرًا. وَفَوْتُهُ قَبْلَهُ مَعْقُوْدَةٌ بِالصَّخَرِ وَبَيْتٌ لَحَمٍّ هَٰذَا. وَفِيهَا كَنيَّةٌ حَسَنةٌ الْبَنَاءٌ مَرْزَةٌ إِلَى أَبْعَدٍ غَآيَةً حَتِّى أَنْتَ هَٰذَا مَأْيَضُ فِي جَمِيعِ الْكَنِائِسِ مِثْلُهَا بِنَاءٍ. وَهِيَ فِي وَطَأَ مِنِ الْأَرْضٍ;

* The student should notice this use of the vague attached pronoun لهَ, which refers back to nothing in particular. The particles أَنْ and إِنْ etc. must be followed by an accusative, and if no noun is available, a pronoun must be used. This pronoun normally refers back to some noun in the previous sentence which also plays a part in the sentence after أَنْ etc. When, however, no such noun is available, the neutral pronoun هَ is used merely to satisfy grammatical requirements. It is not, of course, translated.
E X E R C I S E 7 6

1. My brother was accused of worshipping idols outside the Mosque of Omar (عَمَّرُ). 2. These birds have long beaks. 3. We saw a spring of pure flowing (running) water outside the cave. 4. The tomb of these men is at (عَلِّي) a distance of four miles from the place in which they were imprisoned. 5. If you ask the director of stores, he will issue you with three files, one [pair of] scissors, and two hammers; one big, one small. 6. My black cat gave birth to seven kittens, one of them black, three grey, two white and one brown. 7. In one of the corners of this consecrated temple (use pass. part. pf قدَس) are three marble pillars. 8. The women saw a vaulted dome in the middle (وَسْتَة) of the pasture-land, near the lake, and they realised that it was the tomb of Jacob. 9. I was extremely afraid of the situation (lit. I feared the extremity of fear). 10. His name will become holy a little after his death. 11. My house is a place of prayer, and you have made it (عَجَل) a market in which merchandise is bought and sold. 12. You have swept the room with a new broom, and you have ironed my clothes with a new iron, yet all your work is bad. 13. Our appointment was for five o'clock. Why did you not arrive until seven o'clock? 14. London (لَندَن) is a meeting place for students from every nation. 15. Outside my office is a bush in which there is a nightingale’s nest.
16. Shortly after mid-day, my son, we will meet in Husain’s garden. In it are many different kinds of fruit, including quince and apple, and I prefer quince. 17. I opened his desk with the key, and found his new article on Arab independence in it and it was in excellent handwriting. 18. The sparrow is a small bird [well-]known in England. 19. A little scorpion bit him while he was repairing the fan in my brother’s room. 20. Weigh everything on the official scales in the market; I have no confidence in the merchants’ scales.
CHAPTER FORTY
(آئِلَّاءُ الْأَزْوَاجُ)
The Relative Noun and Adjective
Various Adjectival Forms

1. The Relative Adjective (اسم النسبة) is formed by adding ـ to a Noun, and denotes that the person or thing governed is related to or connected with the original noun. It is most frequently formed from geographical and other proper names, names of occupation, tribe, land, city, and the like. If the noun has the feminine ending ـ this must be dropped before adding ـ.

- عرب Arabs (collective);
- عربى Arabic, Arab.
- مصر Egypt;
- مصرى Egyptian, an Egyptian.
- مكة Mecca;
- مكى Meccan.
- طبيعى nature;
- طبيعي natural.
- علم science;
- علمى scientific.
- ثقافة culture;
- ثقائفى cultural.
- صناعة art, craft, industry;
- صناعى artificial, industrial.
- حديد iron;
- حديدى iron.
- يوم day;
- يومى daily.

Non-radical letters in the noun, particularly long vowels.
or diphthongs, are sometimes dropped, as in the following examples:

مَدَيْنَةَ city; مَدِينِيَ civil, civilian.
قُرْشِيَ Quraish (a tribe); قُرَيْشِيَ Quraishi, Quraishite.
تَقِيْفَ Thaqif (a tribe); تَقِيْفَ Thaqifite.

2. Sometimes the final 'alif occurring in a foreign name is retained with a following wāw added, or replaced by a wāw, although this is frowned upon by purists, e.g.:

فُرِنْسَيَ for فُرْنسَوَايَy from France.
دُنْقَلَايَأَيَ for دُنْقَلَأَيَ, of or from Dongola (a Sudanese province).

Note also the following:

إِنْكَلْطِإَيَ English.
برِيْطَانِيَ British.
إِبِتَالِيَ Italian.
يِمَنِيَ (antiq.) Yemeni, Yemenite.
هَرَوِيَ of Herat.
مَرْوِيَ of Merv.
رَأْيِيَ of Rai.

3. The words أَبَ father, and أَخَ brother, take back their original wāw and form أُبَيَ fatherly; أُخَوَی brotherly.

If a noun ends in أَيَ, أَيَّ, أَيَّةَ, this is changed to wāw before the ending, e.g. مَعْنِيَ abstract, from مَعْنِيَ meaning; دُنْيَوِيَ worldly, from دُنْيَأَ world.
Note also نَبِيُّ, from نَبِيّ secondary, prophet; تَانِوَي نَبِيّ secondary, from مَدْرَسة تَانِوَي (ثانوي) secondary school; سنوَي annual, from سنة a year.

The same is the case with the hamza in the ending اَه, e.g. سَمَاوَيِّ, سَمَاوَيِّ heaven, سَمَاوَيِّ heavenly. But شَتَائِي winter, becomes شَتَائِي wintry (without the 'alif). Note also that the word قَرِيتَي village, forms قَرِيتَي villager.

These adjectives usually take the sound plural, e.g. مَصْرِيَّ Egyptian; pl. مَصْرِيَّون. There are some exceptions to this rule, such as: عَربَيْ pl. عَربِي an Arab writer; ﺗَبْنِيَّ pl. ﺗَبْنِيَّ Baghdadi.

It must be remembered that in Arabic many of these adjectives are also used as nouns.

THE RELATIVE NOUN

5. The Feminine Singular of the Relative Adjective forms the Relative Noun which frequently has a specialised meaning, abstract or concrete, e.g.

إِنسَانُ man; إِنسَائِيَّة ِ human; إِنسَائِيَّة ِ humanity.

إِلَهِيُّ God; إِلَهِيَّة ِ divine; إِلَهِيَّة ِ divinity.

شَهْرُ month; شَهْرِيِّ monthly; شَهْرِيِّ monthly salary.

يَوْمُ day; يَوْمِيِّ daily; يَوْمِيِّ diary, journal.

In some cases this form exists where the Relative Adjective does not, or is seldom seen. Thus, for example, the Relative Adjective is rarely formed from the so-called Elative form
THE RELATIVE NOUN AND ADJECTIVE

but we find أقلية with the meaning “minority”, from أقل least, least; and أكثر “majority”, from أكثر more, most.

All these nouns have the Feminine Sound Plural.

Some Verbal Nouns form the Relative Noun with a special meaning, e.g. اتفاق, v.n. of اتفاق VIII, with the meaning “agreement” forms اتفاقية which is used today to mean an agreement of an official, political, commercial, or international nature, or a treaty. This is typical of the great extension in the use of the Relative Noun and Adjective in modern Arabic, so much so, that it is almost permissible to make them up for oneself. Such phrases as السنة المدرسية “the school year”, the Relative Adjective being formed from the Noun of Place and Time of درس “to study”, are characteristic of the modern idiom.

6. A rare form of Relative Adjective ends inاني. From روح, spirit, we have روحي spiritual, and روحانية spirituality. From جسم body; جسمني bodily, corporeal.

Note also إسكندري, from الإسكندرية Alexandria (in Egypt); لاذقاني of or from اللاذقية Latakia (a town in Syria).

ADJECTIVAL FORMS

7. The student has now encountered nearly all the Adjectival forms (اسم صفه). Most of them resemble in meaning the Active Participle of the Simple Verb and are termed in Arabic الأسماء المشاهية لاسم الفاعل. They include the following:

(i) الفاعل, the Active Participle itself.
(ii) فَعَّلُ, e.g. كَبِيرٌ, from كَبِرُ; etc. This form sometimes has the meaning of the Passive Participle, in which case the Plural is usually of the measure فَعَّلُ, e.g. جَرَحَ, فَعَّلُ, pl. فَعَّلُ, جَرَحُ, wounded, from قَتَلُ, قَتَلْ, murdered, pl. قَتَلَا, قَتِلُ, etc.

(iii) صَبْرُ, e.g. صَبُّورٌ, patient, from صَبَرُ.

(iv) كَسْلُ, e.g. كَسَلْ, lazy, from كَسْلَانُ.

(v) فَرْحُ, e.g. فَرْحَانُ, glad, joyful; from فَرَحُ.

(vi) أَفْعَلُ, for Colours and Defects.

(vii) صَعْبُ, e.g. صَعِبُ, difficult, from صَعَبُ.

(viii) حَسْنُ, e.g. حَسِينٌ, good, beautiful, from حَسَنٌ.

(ix) فَرْحُ, e.g. فَرِحُ, joyful, from فَرَحُ.

The following have intensive meanings:

(x) كَذَّابُ, e.g. كَذَّابَ, a liar, addicted to lying; from كَذَبَ.

علَمُ, a savant, learned man; from عَلِمَ.

This form is also used for professions and occupations, etc., e.g. مَجَارُ, a carpenter; خَياَطُ, a tailor.

(xi) صَدِيقُ, e.g. صَدِيقٌ, righteous, very trustworthy.

(xii) سَكِينُ, e.g. سَكِينٌ, poor, unfortunate, wretched.

(xiii) مُقَدَّمُ, e.g. مُقَدَّمٌ, brave.

Some of these forms may be given an even more intensive meaning by the addition of the Feminine ending, even when
referring to males, e.g. عُلَّمَةَ very learned, a very learned man; مَقَدَّة very brave.

**FURTHER NOTES ON THE ELATIVE**

8. The *Elative* (see Chapter Eleven) is always formed from the three radicals. Thus from حَبْبَ beloved, is formed أَحْبَ (for أَحْبَأ) more beloved, dearer. In the case of Participles of the Derived forms, words with more than three consonants, and words of the form أَعْمَلُ, the Elative is formed by using either أَحْبَثُ or أَصْدَأَ followed by a noun in the accusative (a Verbal Noun, as a rule), e.g. أَجْهَدُ more diligent (lit. "more as to diligence"). أسْوَد black; أَشْدَأَ سوَادًا blacker (lit. "stronger as to blackness").

9. If the second part of the comparison is not a noun but a whole sentence or an adverbial determination, it is preceded by بِ السَّمَ (for بِ السَّم) with a Verb or the Preposition بِ من with an attached Pronoun, e.g.

الْمَهْوَاءُ (الْطَفْسُ) أَلْفُ الْيَوْمَ منَ السَّمَ.

OR

الْمَهْوَاءُ أَلْفُ الْيَوْمَ مَا كَانَ السَّمَ.

lit. "than it was yesterday"

Metaphorical expressions such as "as quick as lightning", "as sweet as sugar" are usually put into the comparative in Arabic, as a literal translation is not possible, e.g.

أَقَرُّ مِنَ الْحَرْقِ lit. "quicker than lightning".

أَحْلَ مِنَ الْسَكَرُ lit. "sweeter than sugar".

* See Appendix C, §4 (c).
Another method of rendering it would be سَرِيعَ كَالْبَرْقِيَ lit. "quick like lightning".
(لِك "like as" is an attached Preposition taking, of course, the Genitive.)

**VOCABULARY**
(excluding words occurring in the body of the chapter)

- **اعوان** pl. أَعْوَانُ helper, attendant
- **عون** he is called
- **يُقَالُ لَهُ** in front of him
- **بِنَالٍ** belonging to, to
- **أَزْالَ** IV to put an end to, remove
- **سمعًا وطاعةً** I hear and obey (lit. hearing and obeying)
- **اللَّهَ (ـهُ) هَلَكَ** (ـهُ) to perish
- **اللَّهَ** IV to ruin, destroy
- **تَعْقِاَتْ** property
- **ملك** (ـهُ) to possess
- **غَالِبًا** expensive
- **رَحِيصٌ** cheap
- **مَهْلَة** pl. مَهْلَاتٍ stratagem, trick
- **خُصِصَ** II to save
- **خُصِصَ** V to be saved
- **من فضلك please! (lit. from your kindness)
- **ودع** II to take leave of, say goodbye to
- **أُوسِي بِ** IV to make recommendation, recommend
- **ضَحْيَّة** clamour
- **عالَم** (ـهُ) to rise, be or become high
- **صَيَاحٍ** shouting
- **إِسْتَعَنَّاتٍ** X to ask help of
- **تعَالَ** may He(God) be exalted (lit. He has become exalted)
- **أَخطَأ** IV to make a mistake, err
- **غَفَرْ لِ** (ـهُ) to forgive
- **فَخَم** charcoal, coal
- **ملح** vinegar
- **اسم** II to nationalise (from nation)
- **نَاهْلَة** oath on the name of God
- **عبارة** genius
EXERCISE 77

NOTE: The following exercise is not specially connected with the contents of the chapter.

ٌحَكَّى أَنَّ هَارُونَ الرَّشِيدَ اسْتَدْعَى رَجلاً مِنْ أَعْوَانِهِ يُقَالُ لَهُ صَالِحٌ،
فلما حضر بين يديه قال له: «يا صالح سراً إلى منصور وقل لِهْ:
إِنّنا عندك أَلْفُ ألفٍ دِرْهُمٍ، والرأي قد انتهى انتهى تحمل ذلك
المبلغ لنا في هذه الساعة، وقد ارتقت يا صالح أنه إن لم يتحمل
لك ذلك المبلغ من هذه الساعة إلى قبل الغرب أن تزيّن رأسه
عن جسده وتأثيثه به». فقال صالح: سمعا وطاعة.

ثم سار إلى المنصور وأخبره بما ذكر أمير المؤمنين. فقال منصور:
«قد هلكت، والله إنّي تسليقي وما تملكه يدي إذا بعثت بأغلى
قيمة لا يزيد تمنيها على سمتة الف، فمن آين أقدر يا صالح على
السومةة ألفٍ دِرْهُمُ الباقي؟» فقال له صالح: «ديبّ لك حيلة
تخلص بها عاجلاً وإلا هلكت، فأنّي لا أقدر أن أستطيع عليك لحظة
بعد المدة التي عليها لي الخلافة تأمر جهيله». فقال المنصور:
»يا صالح، أَسْأَلُك أَنْ أَحْمَلَيْهِ، يَدَيّ أَبْنَيْ لِأَوْدُعَ
أولادى وأهلي وأوصي لأقاربي». قال صالح: «فضيت معه
اليه فجعل بودع أهله، وارتفع الضجيج في منزله وعلا البكاء
والصباح والاستغفار بالله تعالى».

(From ألف ليلة وليلة, The Thousaud and One Nights).
EXERCISE 78

1. Among his helpers were an Egyptian, two Italians and three old Meccans whom he had met on the pilgrimage a year previously. 2. This region is called the light industries region: it was established by the government after the war had put an end to the former industries of our country. 3. I read in his diary how he saved himself and all he possessed by a stratagem. 4. Please show me the way to the civil airport. 5. Everything was expensive in England after the war. 6. Education is cheap in the French government secondary schools. 7. The majority recommended the nationalisation of all foreign commercial companies, so a cry and clamour arose from the minority. 8. My husband has said farewell to me for the last time, so I ask help of God most high in my difficult problems. 9. To err is human, to forgive is divine. 10. The workers' monthly pay was increased by an agreement between them and the employers. 11. Spiritual health is more important than bodily health. 12. I am a patient man and am not quick to anger. 13. I met a beggar in the streets – and he had been a carpenter formerly: “I am a poor unfortunate”, he said, “give me something” (a thing). 14. “I have no money with me”, I said, “ask help of God most high”. 15. He was a very learned man, and was more diligent than other scholars. 16. Your face is blacker than coal, my son. Where have you been? 17. The university is bigger today than it was formerly. 18. They are better in work than they are in words. 19. Her words were as sweet as sugar, but her thoughts were as bitter as vinegar. 20. You are very worldly men. 21. The genius of Omar is famous in the history of the caliphs.
Chapter Forty-One

Abstract Nouns. Proper Names

1. Nouns may be classified according to their meanings as
   (a) Names of Classes or Species, (إِسْمُ الْحَجْسِ) (إِسْمُ جُنُوبِ)
   (b) Proper Names (إِسْمُ عَلَمِ) (إِسْمُ عَلَمِ).

2. The first type may be subdivided into:
   (a) Concrete إِسْمُ عَلَمٍ whether Nouns such as رَجُلُ man; فَرُسْ horse, or Adjectives such as رَاكِبُ riding; جَالِسُ sitting.
   (b) Abstract إِسْمُ مَعْنَى, whether nouns such as عِلْمٌ science, مَهْمَاءٌ ignorance; or adjectives such as مَفْهُومٌ understood.

3. When Abstract Nouns are used in a general sense and without further determination they always take the Article, 
   e.g. الشجاعةُ فضيلةٌ bravery is a virtue.

   But the same rule applies to all nouns used in a general or generalizing sense, as in the names of materials,
   e.g. الذهبُ والفضة معدنانٍ gold and silver are (two) metals.

   We do, however, have such renderings as: صَندُوق ذَهَبٍ, gold box; صَندُوقُ مِنْ ذَهَبٍ, (lit. a box from gold) instead of صَندُوقٌ مِنْ الْذَهَبِ.

   The same rule is applied to people and animals, as in the following examples: لَن يَدْخُلُ الْكَذَابُونَ الحَيَةٌ liars shall not
enter heaven; would translate "horses are noble animals" as well as, "the horse is a noble animal".

In a sentence like this, house is not suitable for heavy furniture, the indefinite can also be used, as

4. Proper names are always definite and so can be the subject of a Nominal Sentence,

  e.g. Husseim is a teacher.

  Baghdad is a beautiful city.

Note, however, that some proper names include the article,

  e.g. Khartoum is the capital; Cairo is the capital.

5. Many names take the form of a noun followed by a Genitive in 'idâfa,

  e.g. Abdullah (or Abdullahi)

  Abu Bakr.

In such names, the first part is declined, but the genitive naturally cannot change,

  e.g. Abu Bakr came.

  I saw Abu-Bakr.

  We passed Abu Bakr.

  Where is Abdullah?

  Call Abdullah!

Note: In modern Arabic place names consisting of plus
a Genitive, sometimes the nominative form is used in all cases in unvowelled writing or print,
e.g. 
أُبُو حَمَد Abbū Hamad (a town in the ʿudan)
نزَل بِأَبِي حَمَد He alighted at Abbū Hamad.
for 
أَبِي حَمَد
زار أَبُو حَمَد He visited Abbū Hamad.
for 
زار أَبَا حَمَد

6. Classical Arabic proper names are a difficult subject, and often a source of trouble when one tries to look them up in the index of a book. They include these elements:

(a) The Name Proper, e.g. زَيْدُ Zaid; جَعْفر Jaʿfar; سُلَيْمان (Solomon) al-Khalîl.

(b) The Kunya (كُنية), containing a term of relationship such as “father”, “mother”, “brother”, “son”, “sister”,
e.g. ابن بُطُوطَة Ibn Baṭṭūta.
ابن أَحَمَد Ibn Aḥmad.
أم كُلَّوْمَ Umm Kulthûm.
أخو هَرُون Akhū Hārûn.

(c) The Nickname (لقب), usually given to a grown man, referring to some quality for which he is famous (أَبُو بَكْر الصَّدِيق Abū Bakr as-Siddîq i.e. “the righteous”), to some event with which he is associated (تَابِع شَرا Taʿabbaṭa Sharran, given to the poet who, as the name signifies, carried evil, in his case a ghoul, under his arm!) or to a place of origin or residence, or a tribe, e.g. الخَلِîل بن أَحُمَّد القُرَاهِيِّي al-Khalîl ibn Aḥmad al-Farāhîdî (tribe); أَبُو عَمَرو السَّيْبَانِي, Abū ʿAmr ash-Shaibānî
(tribe); الأندلسي, al-Harawi (of the town of Herat); البغدادي, al-Andalusi (the Andalusian); البغدادي, al-Baghdadi (of Baghdad).

Note that some compound names are indeclinable, e.g given above, which is really a verb with its object, in fact, a complete sentence.

In the case of authors and other famous historical charac-
ters, the name by which a man is popularly known may be any one of the above three elements, e.g. (a) الخليل بن أحمد is known as الخليل بن أحمد; (b) ابن جعفر is known as ابن جعفر; (c) محمد بن جعفر الطبرى (مطهر) is known as محمد بن جعفر الطبرى from Tabaristan, his place of birth.

Older writers in giving a person’s proper name will often include a whole pedigree after the Kunya and two or more names and ألقاب (pl. of لقب) ألقاب.

7. The two names ع أمير (Amr) and ع عمر (Omar). عمر is a diptote. عمر is a triptote and is declined as follows: Nom. ع عمران; Acc. ع عمر; Gen. ع عمر. This is purely a convention of spelling and does not affect the pronunciation. The otiose و distinguishes the two names in unvowelled script.

8. For the rule of when ابن is used for ابن ibn, see Chapter Seven, sec. 3.

**VOCABULARY**

- **ثقة** confidence, trust (in passage (A) Ex. 79 a reliable scholar, authority)
- **علم** grammarian
- **عُلم ب** known as
- **أَهْلَ عَنْ from (antique usage)
- **خلافة** caliphate (office; or period of reign)
- **معنی** pl. meaning
ABSTRACT NOUNS. PROPER NAMES

pl. فرصة chance, opportunity
fortune, good luck
fortunate, lucky

کفاية a sufficiency, enough
(mod.)

point of view (mod.)

(to claim, assert

leader, spokesman

V to include, contain

Important

principle, element

V to take upon oneself,
be entrusted with

province

discussion

height

the opposite of anything

on the contrary
equally, alike

man, mankind
A

(From Ibn al-Anbārī, 13th century A.D., تنزة الآباه, a collection of biographies of Lexicographers. The following piece is about al-Qirmīsīnī who was so called because he came from Qirmīsīn, a village in N. Iraq.)

وأما (as for) «أبو الحسن بن هارون بن نصر» المعروف بالفرابيسيي النحوى، فإنه أخذ عن «علي بن سليمان الأخفشي» وأخذ عنه عبد السلام بن حسين البصري قال: "ابن أبي الفوارس، تولى علي بن هارون الفراصي النحوى في جامع الآخرة سنة إحدى وسبعين وثلاثمائة في خلافة الطالب. قال: وكان عنده 1من أبي حسن الأخفشي أشياء كثيرة وسمعته منه يقول: كان ثقة جميل الأمر 2وكان سولده سنة سبعين ومائتين.

B

1 ما هو معنى البخل والكرم؟ إن الأول عكس الثاني، فذاك رذيلة وهذا فضيلة، حيث أن ديني الإسلام والسيحية يطلبان من الإنسان الإعطاء. وللبيخت الذي له أكثر ما يكفيه أن يهتم بالمساكين وأن يعطيهم ما يعيشون به. هذا مبدأ في كلا الدينين ذو أهمية كبيرة ولنبدأ البداية الأساسية نفوذ

1 is used in the sense “to have”.

أمر The word جميل الأمر adds nothing to the meaning here.
The meaning of greed is that a man (the man) wants to take everything for himself, and does not like to give to others (use غيره). It is one of the greatest vices in Islam and Christianity alike. Its opposite is generosity, which was the greatest virtue of the desert Arabs in the Days of Ignorance. There is a famous Arabic book about greed called كتاب البخلاء. It is by al-Jāḥiẓ, who lived in the Ninth Century. I hope that you will have the chance to read it, as it is a book of considerable importance in the history of Arabic literature. It is a great book even from the Europeans' point of view, and those who do not know Arabic can read it in a good French translation. It contains stories of many mean men in the various provinces of the Islamic Empire.
B

Perhaps, reader (use ِنا), you are among those lucky students who are concerned with Arabic poetry. Now poetry is the oldest art of the Arabs, and its principles have scarcely changed during a period of thirteen hundred years. The ancient Arabs told many stories about their poets. There is a remarkable legend about Ta'abbaṭa Ṣharran, the famous poet. It is said that one day he went out into the desert, where he met a ghoul – that is, a species of ghost. The poet carried it home under his arm (pit), and scared his relations. After this incident, he was nicknamed Ta'abbaṭa Ṣharran.

C

1. Gold and silver are precious metals. Much of our gold comes from South Africa. 2. An announcement has been heard that the negotiations between the two sides have succeeded. 3. I replied to him by telegram that I would take the necessary steps. 4. During the discussions he mentioned that two windows were not enough even (١٥٩) for the smallest room in the house. 5. Their leader complained of the height of the chair on which the president was sitting. “He sits like an oriental prince”, he said. 6. This is a matter of (ذو) great importance to the government.
CHAPTER FORTY-TWO
(أَلْبَابِ أَلْقَانِ وَالأَلْفِمَةُ)

The Feminine

1. The Feminine has been dealt with briefly in Chapter Three. The commonest Feminine ending is, of course, the التَّ مَ رْ بَ يْ تَ أ. Two other Feminine forms were described in Chapter Eleven: the Feminine of the Colour and Defect Adjectives, and the Feminine of the Elative.

2. There are a number of nouns which are of the form of the Colour-Defect Adjectives, and they too are Feminine. In many cases they may originally have been Feminine adjectives, but were so often used with some common Feminine nouns, such as الأرض “earth”, that the noun was omitted, and the Adjective used alone as a Noun, e.g.

\[
\text{صَحَرَّاءٌ, صَحَرَّاتٌ,}\\
\text{بَطْحَاءٌ, بَطْحَاتٌ}\]

a wide river bed, pl. a wide river beds

Some Feminine Nouns of this type diverge from the normal measure, e.g. كُرْبَاءٌ “pride.

The ’الِفِ mamdu’a is recognized by the Arab grammarians as being a Feminine ending. But there are many words with this ending which are Masculine. The student must be guided by the dictionary in this matter.

3. Similarly there are many nouns of the Feminine Elative measure which are Feminine, though here again, the dictionary should be consulted. We may say that the ’الِفِ maqsūra may be a Feminine ending, e.g. دُنْيَا “world” (Feminine of دُنْيَةٌ “lower”, Elative of دُنْيَةٌ “low”). The regular spelling would be دُنْيَةٌ but the ’الِفِ maqsūra is
written as 'alif instead of ya' to avoid possible confusion with two successive ya's. The "present world", or the "lower world", was originally termed الدار (الحیاة) or الدنیا, دار being Feminine. Then the noun was omitted. In contrast, the "future world" (or hereafter) is termed الآخری or الدار الآخرة. So we may speak of الآخری or دار الآخرة omitting دار.

In some words there is a modification of vowelling, as in ذکری (fem.) "remembrance".

4. Some words may be spelt with final 'alif maqṣūra or mamdūda at will, e.g. فوضاء, فوضوي "anarchy", used classically in the expression قوم فوضاء (people without a chief); and ضوضاء, ضوضوي "clamour, uproar"; used today by schoolmasters of an unruly class! Note that the latter has nunation when maqṣūra. Both words are, however, Masculine.

5. The addition of tā' marbūta to a Collective Noun to form the Noun of Unity has been noted in Chapter Three. Such collectives may be Masculine or Feminine, e.g. نحل "a bee"; نحل كثیر "many bees".

6. There are some Collectives, however, from which no Noun of Unity, or Singular, can be formed:

\[ \begin{align*} &\text{e.g. خیل } \text{horses.} &\text{ابل } \text{camels.} \\ &\text{قوم } \text{people (or a people).} &\text{نساء } \text{women.} \\ &\text{ناس } \text{people (the form اناس also exists).} \end{align*} \]

The last two are of disputed derivation, but may be considered broken plurals. Note إنسان "human being", generally shown in dictionaries under نسأ (نسو) as well as إنس (نسا).

We may divide such words, as to gender, into two groups.
(a) Those referring to irrational beings are usually Feminine: e.g.

fine (noble) horses.

many camels.

(b) Those referring to human beings are usually considered to be Plurals, and are Masculine or Feminine according to significance, e.g.:

noble people.

noble women.

many people came and attended the exhibition.

7. The following should be noted:

Masc. َالأَوَّلِ; Fem. َالأُولَى the first

Masc. َالأَخْرَى; Fem. َالأُخْرى the other.

No Masc. Fem. ُحُبِّى pregnant.

8. Some words which cannot, for obvious reasons, refer to the male, retain a Masculine form:

e.g. حَالِسِل pregnant (lit. carrying).

عَائِرَت *barren, sterile (woman).

سَيْبَعُرَت senile woman (uncomplimentary when applied to a man).

8. Certain adjectives have no separate form for the feminine.

(a) Those of the form تَعْبَل when they have the meaning of the Passive Participle, e.g.:

*slain; synonym مُقْتُولَت killed.*

*the slain girl was beautiful.*
(b) Those of the form َنَعُولُ َبَنَتَةَ َصَبُورًا َصَبُور َكَانَتُ َبَنَّة َصَبُورًا with the meaning of the Active Participle, e.g. َبَنَّة َصَبُور َكَانَتُ she was a patient girl.

9. Adjectives of the form َنَعُولُ, without nunation, take their feminine form in َنَعُولُ َعَضَبَانُ َعَضَبَانُ angry; fem. َعَضَبَانُ Note, however, with nunation, the ِتَاءُ َمَرْبَعَةَ is added, e.g. َنَدْمَانُ repentant; fem. َنَدْمَاانَةَ.

10. In Chapter Three we pointed out that some words were feminine for no apparent reason, while others could be of either gender, again with no apparent explanation. Some dictionaries list these, as Hava’s Arabic-English Dictionary (in the explanatory remarks of the preface). The following feminine words should be added to those given in Chapter Three; they are only the commoner ones:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَنَّة</td>
<td>َبَنَّة َعَضَبَانُ</td>
<td>angry</td>
</tr>
<tr>
<td>بَنَّة</td>
<td>َنَاذَرُ</td>
<td>well</td>
</tr>
<tr>
<td>حَربَة</td>
<td>رَجُلُ</td>
<td>wind</td>
</tr>
<tr>
<td>كَاسُ</td>
<td>َكَاسُ</td>
<td>glass</td>
</tr>
<tr>
<td>فَاسُ</td>
<td>َفَاسُ</td>
<td>cup</td>
</tr>
<tr>
<td>عَصَأَ</td>
<td>َعَصَأَ</td>
<td>staff, stick</td>
</tr>
<tr>
<td>نَمَلُ</td>
<td>َنَمَلُ</td>
<td>sandal</td>
</tr>
<tr>
<td>قُوسُ</td>
<td>َقُوسُ</td>
<td>bow (weapon)</td>
</tr>
<tr>
<td>حُسَى</td>
<td>َحُسَى</td>
<td>horseshoe</td>
</tr>
</tbody>
</table>

11. The following should be added to the words given in Chapter Three which may be masculine or feminine at will; the letters of the alphabet, e.g. َأَلْفُ َمَقَصُورَةُ or َمَقَصُورَةُ (although they are usually feminine),

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَرْدُوسُ</td>
<td>َفَرْدُوسُ</td>
<td>paradise, garden</td>
</tr>
<tr>
<td>سَمَاءُ</td>
<td>َسَمَاءُ</td>
<td>heaven</td>
</tr>
<tr>
<td>سَلَمُ</td>
<td>َسَلَمُ</td>
<td>ladder</td>
</tr>
<tr>
<td>جَنَاحُ</td>
<td>َجَنَاحُ</td>
<td>wing (usually masc.)</td>
</tr>
<tr>
<td>حَانُوتُ</td>
<td>َحَانُوتُ</td>
<td>shop, stall</td>
</tr>
<tr>
<td>جَمْرُ</td>
<td>َجَمْرُ</td>
<td>wine (usually fem.)</td>
</tr>
<tr>
<td>رُوحُ</td>
<td>َرُوحُ</td>
<td>spirit</td>
</tr>
<tr>
<td>فَرْسُ</td>
<td>َفَرْسُ</td>
<td>horse</td>
</tr>
<tr>
<td>قَنَةٌ</td>
<td>َقَنَةٌ</td>
<td>neck</td>
</tr>
</tbody>
</table>
knife.

liver.

peace.

tongue.

razor.

**VOCABULARY**

II to put, place (in Ex. 81), lit. to cause to become

 carriage (in Ex. 81)

the rear of anything

 X to lie down, throw oneself down

 pl. the back (anatomical)

( ) to pour dust (upon)

( ) to pierce, penetrate, be effective

 VIII to be deceived, beguiled

( ) to deceive, beguile

sandalwood

camphor

ashes

 India, or the Indians

pl. sight, view

 Indian

perhaps, sometimes, it may be

IV to burn tr.

VIII to be burned, to burn intr.

f. pride

anarchy

noise, clamour

to be, or become, general or widespread

( ) to win, gain

 medicine

(the study, science or profession)

sickness, disease

medicine

 internationalism
EXERCISE 81

(From the Travels of Ibn Baṭṭūṭa, 14th Cent., A.D.)

(Ceylon)

إذا مات الملك بلاد سرنتيب سرنتيب صبر على نجلة قربًا من الأرض وكلف في موتهما مستقية على ظهره يجري شعر رأسه التراب عن الأرض. وأمرها بيدها سكتة تخلو التراب على رأسه ونادى: أيها الناس، هذا ملككم بأسمى قد سلكتم وكان أمره نافذا فيكم. وقد سار إلى ما ترونه من ترك الدنيا. وأخذ روحه ملاك الموت فلا تغتزوا بالحياة بعد، وكلام نحن هذا ثلاثة أيام. ثم بهيا له الصندل والكافور والزعران فيحرق به ثم يرمى برماده في الربيع والهند كله يحرقون موتًا بالماء بالنار. وسرنتيب الآخر الجزائر وهو من بلاد الهند وربما أحرق الملك متخلد نسأله النار تحرق معاً.

EXERCISE 82

A

The people have been deceived by pride, so anarchy has become general. Every day we hear a clamour in the streets of the capital. The youth drink wine, get drunk, then run from shop to shop. They have already burnt more than a hundred shops. One boy, perhaps his age was about ten, broke the windows of a number of shops with a small axe. If this is the new spirit of nationalism, then I prefer internationalism.

1 "is" or "there is" understood here.

I becomes ٌ with pron. suffix.
India beguiled me during the late World War. I served in the Indian Army with Indian troops, but I also saw many of the remarkable sights (مناظر) of that beautiful country. Some parts of it are like paradise to whomsoever loves colour and brightness. But it has too many inhabitants, many of whom are very poor. The new national government is fighting poverty with great energy, and I hope that it will succeed.

The Prime Minister's house caught fire this afternoon, and the fire brigade did not arrive until four hours later. This was because their vehicles were in a bad condition. Two of them had broken down (كسر VII) and were awaiting repair. Among those who died in the fire were the Prime Minister's old mother, and his pregnant second wife.

I found a thief in the house during the night. I had no rifle or other weapon with me, so I hit him on the neck with a silver cup which I had won when I rode in horse races. When the doctor saw the thief, he said that he had become unhappy because his wife was barren, and that was the reason for his resorting to a life of crime. My wife is a very patient woman, but she does not believe all these new ideas which have come into medicine. "This man is not sick", she says, "he is a criminal. But that is a nasty word, and people don't like nasty words these days, even when they are the truth. This man's sickness is thieving, and the suitable medicine is prison."
CHAPTER FORTY-THREE

(آلابّات الثّالث و الأربعمون)

Number

1. For the three numbers: Singular (سُمّرَدُ) (مَحْمُودُ) (مَحْمَودُ), Dual (مَحْمَودُ) and Plural (مَحْمَودُ), see Chapters Five, Six and Seven.

2. The Sound Masculine Plural is used for:

(a) **Masculine Proper Names**, except those which end in ة, e.g. زَيدُ, درُاذُ Zaid; pl. محمدُ Muhammad; pl. محمدون I read seven Muhammads among the list of students.

(b) **Diminutives of Proper Names** and of **Class Names** which indicate rational beings, e.g.

   عُمَيْرُ dim. of عمر, Umar; pl. عُمِيرُنَّ.

   رَجْأِلٌ little man, pl. رَجْأِلنَّ.

(c) **Participles**, when they refer to male human beings, e.g. مُؤمِنُ believer; pl. مُؤمِنونَ.

But note the use of broken plural outlined in Chapter Seventeen, when the **Active Participle** has acquired a technical nominal significance, e.g.

كتَابٌ, كِتَابْ تَأَبِيَّ writing, clerk, writer; pl. كَتَابُونَ.

The sound masculine plural may, however, often also be used: كَتَابُونَ writers.

(d) **Nouns of the form نَمَال which denote occupations and professions**: اَمْرُ النَّمَالَتُوَارَنُرَ carpenter; pl. اَمْرُونَ.
(e) Relative adjectives: مَصْرِئُ Egyptian; pl. مَصْرِئُونِ.

Note, however, such exceptions as:

Arab, pl. عَرَبُ; أَجَابِي, foreign, pl. أَجَابِيُونِ.

Jew, Jewish, pl. يَهُودُ.

(f) Adjectives of the form أَكَثَرُ denoting Elatives, e.g. الأَكْثَرُونِ أَكْثَرُ; pl. الأَكْثَرُونِ “the greatest” pl. الأَكْثَرُونِ.

(Note also the Broken Plural, e.g. الأَعْظَمُ; الأَعْظَمُونِ; pl. الأَعْظَمُونِ.

(g) The following sound masculine plurals should be noted:

ابْنُ (also بَنُوَ) son (for بَنُوَ); Plur. بَنُوَنَ

الْعَالَمُ world; عَالَمُونَ

الأَرْضِ earth; أَرْضُونَ (also أَرْضُ)

الأَهْلِ family; أَهْلُونَ (also أَهْلُ)

الْدُّوَّارِ goose; دُوَّارُونَ

Also the Fem. سَنَةُ “year”; Plur. سَنَوَاتُ (as well as سَنَوَاتُ).

3. The Sound Feminine Plural is used for:

(a) Feminine proper names, e.g. هَندُ Hind; pl. هَنْدَاتُ.

(b) Masculine proper names ending in تَرْفَاتُ; pl. تَرْفَاتُ.

(c) Many class names ending in ة, e.g. حَارَةُ city quarter; pl. حَارَاتُ.

25
(d) The Feminines of adjectives whose Masculine take the Sound Masculine Plurals,

\begin{itemize}
  \item e.g. كَتَابَاتُ female writers.
  \item خَياَطَاتُ tailoresses.
  \item مِسْرَىَاتُ Egyptian women.
\end{itemize}

(e) The Feminine adjectives which end in ٰ or ٌ — 'alif maqsūra or أ، أ — 'alif mamdūda:

\begin{itemize}
  \item e.g. كُبْرىً greatest (f.); pl. كُبْرِيَاتُ (rare).
  \item حُمرَاءً red (f.); pl. حُمرَائَاتُ.
\end{itemize}

(f) Such words sometimes take the sound feminine plural when they are used as nouns,

\begin{itemize}
  \item e.g. خَضْرَائَاتُ vegetables (lit. "greens"), جَنَّاتُ deserts (alternative pl. جَنَّاتِ), etc.
\end{itemize}

(g) Names of the letters of the Alphabet and the months:

\begin{itemize}
  \item e.g. كَبْتُ ثَلاَثَ طَاءَاتَ I wrote three tā's.
  \item قَضِيتُ مَهَامِي الَثَلاَثِ سَنَواتُ I have spent the Muharrams of the last three years in Cairo.
\end{itemize}

(h) Verbal nouns of the derived forms:

\begin{itemize}
  \item e.g. تَصْرِفٌ disposal; pl. تَصْرِفَاتِ إِسْتَعْمَالٌ use; pl. إِسْتَعْمَالَاتِ
\end{itemize}

Note, however, that Verbal Nouns of II and IV sometimes also have broken plurals:

\begin{itemize}
  \item II تَصْوِيرٍ picture; pl. تَصْوِيرَاتُ or تَصَاوِيرُ تَجَرِيَةً experiment; pl. تَجَرِيَاتُ or تَجَارِبُ
  \item IV إِرَاجَاتُ false news; pl. إِرَاجَاتِ أِرَاجَافُ
\end{itemize}
(i) Diminutives of words denoting things and irrational beings:

- little dog, pup; pl. كنيات
- little sun; pl. شمسات
- booklet; pl. كتابات

Note also وُلِيدات meaning "children" irrespective of sex.

(ii) Foreign words, unless properly Arabicized,

- parachute; pl. باراشووت

This applies to some words which denote male human beings, especially titles.

- (Turkish) Pasha; pl. باشوات
- (Turkish) Aga; pl. أغوانات
- (Persian) Sir, Mr; pl. خواجات
- (Turkish) Bey, Beg; pl. بكوات

We may note here that there has been a move in the modern Arab world against the use of foreign words, and language academies have busied themselves substituting words from old Arabic roots:

- (lit. the piercing rays) for إكسراي

Nevertheless, foreign words continue to be used, especially in common speech. Often, a broken plural is formed, where the foreign words lend themselves to this,

- (Sudan) donkey engine, and, by extension, deep bore well with pumping engine; pl. دَوَانَكُ "Dwonak"

The sound Feminine plural دُونُكِيات would be more orthodox.

* See also Appendix C, §7.
4. A number of measures have been included in Chapters Six and Seven of the Broken Plural; again when referring to the Colour Defect Adjectives and the Elative (Chapter Eleven), and the Active Participle (Chapter Seventeen). A few further measures are given here, but a more complete list will be found in Wright’s Arabic Grammar, Part I, paras. 304/5.

(a) pl. of فَعْلُ قَطَعْ a piece; pl. قَطَعَةٌ life, biography; pl. سَيِّرَةٌ

(b) فَعْلُ often pl. of مَكْتِبَةٌ dome; pl. قَبْبَ; صُوْرَةٌ form, picture; pl. صُوُرَ

This is also an alternative plural to the Feminine Elative,

e.g. الكُبْرَى the greatest, fem; pl. الكَبْرِ

(c) e.g. عَبْدُ فَعْلُ حَمَارُ donkey, ass; pl. حِمَارٌ

(d) فَعْلُ an alternative to مَكْتِبَةٌ, when used as the plural of the Active Participle. Its use is largely poetical, and is not recommended to students:

e.g. حَاضِرُ or حُضَّارُ present, attendant; pl. حُضَّارٌ

(e) فَعْلُ. This is commonly found as the plural of the technically used Active Participle of Simple Verbs endings in و, و, وَلَاءٌ (Act. Part. of قَاضِّ (judge; pl. قَضَّاءٌ) or وَلَاءٌ (governor; pl. وَلَاءٌ)
This is fairly often met as the plural of مُتَعِمَّل with a Passive sense:

e.g. قُتَل (from قَتِلْ), slain, victim;

مُوَتِّى (from مٌيَتْ), dead.

(ج) فَعَالَان

بَلد district, country; pl. بَلَدَان فَرْسَان rider; pl. فَرْسَانُ شَاب (for شَاب) youth; pl. شَابُانُ شَابٌ brave; pl. شَابُانُ شَابٌ

(د) فَعَالَان

جزيرة island; pl. جِزِيرُ (also جَزِيرَ) جرائد newspaper; pl. جُرَائدُ رسالة letter; pl. رَسَائِلُ مِمْسَال wonder; pl. مِمْسَالُ مَادَّة mater; pl. مَادَّاتُ مَادَّة old woman; pl. مَادَّاتُ مَادَّة pronoun, conscience; pl. مَادَّاتُ مَادَّة

(ع) فَعَالَان (عَلَّامَ) when definite.

عَدَار virgin; pl. عَدَارٌ مَا فِي Mufti’s legal decision; pl. مَا فِي

Note also

ليل night; pl. لَيْلٌ أَهْل people, family; pl. أَهْلٌ أَرْضٌ land, earth; pl. أَرْضٌ
(j) فَعَلُّي نَمَالَى as an alternative to (i), e.g. عَدَارَى virgins; from when not Superlative (fem.), e.g. حُبَّى pregnant; pl. حُبَّلَى.

From كُسَالَى, e.g. كُسَالَنُ lazy; pl. كُسَالَنَان. From فِقِيَة with Weak final radical:

\[
\begin{align*}
\text{e.g.} & \quad \text{هَدَى} \quad \text{present, gift; pl. هَدَايَا.} \\
\quad & \quad \text{رُعَى} \quad \text{flock; pl. رُعَايَا.} \\
\quad & \quad \text{فَاتَة} \quad \text{fate, death; pl. فَاتَانَا.}
\end{align*}
\]

5. Where a Noun has more than four radicals their number must be reduced to four to form a Broken Plural:

\[
\begin{align*}
\text{e.g.} & \quad \text{عَتَّاكُبُ} \quad \text{spider; pl. عَتَّاكَبُونُ.} \\
\quad & \quad \text{إِبْرَاهِيمُ} \quad \text{emperor; pl. إِبْرَاهِيمُونُ.} \\
\quad & \quad \text{عَنَادِلُ} \quad \text{nightingale; pl. عَنَادِلْنُونُ.}
\end{align*}
\]

This rule may be ignored in colloquial speech:

\[
\begin{align*}
\text{e.g.} & \quad \text{عَتَّقِرَبُ} \quad \text{wooden bed (Egypt); pl. عَتَّقَرَبُونُ.} \\
\quad & \quad \text{تَرَاجَانُ} \quad \text{dragoman, guide, interpreter; pl. تَرَاجَانَانُونُ.}
\end{align*}
\]

But no purist would allow these plurals in print.

6. Where a Noun has two or more Plurals, these may be used for different meanings:

\[
\begin{align*}
\text{e.g.} & \quad \text{عَينُ} \quad \text{eye; pl. عَيْنُونُ etc.} \\
\quad & \quad \text{أَعْيَانُ} \quad \text{notable; pl. أَعْيَانَانُ.} \\
\quad & \quad \text{عِبَدُ} \quad \text{slave; pl. عِبَدُونُ.} \\
\quad & \quad \text{عِبَادُ} \quad \text{worshipper (of God); pl. عِبَادُونُ.}
\end{align*}
\]

7. Sometimes a further Plural may be formed from a Plural. It may be Sound Fem. or Broken, and is used to give a more extensive meaning:
8. The feminine ending ⌶ may be used as a kind of Collective Plural for the following two categories of nouns:

(a) ⌶مأل

  e.g. ⌶واس bowman; pl. ⌶واس

(b) The relative adjective:

  e.g. ⌶رواني Sudanese; pl. ⌶روانية (or ⌶رواني)
       ⌶حو ⌶ع Sufi (mystic); pl. ⌶ع (or ⌶ع)

9. The following irregular plurals should be noted:

  ⌶مة mother; Plur. ⌶ة and ⌶ة
  ⌶مأmouth; Plur. ⌶ة
  ⌶مأ water (for ⌶مأ; Plur. ⌶ة and (for ⌶مأ) ⌶ة
  ⌶مأ lip (for ⌶ة; Plur. ⌶ة and ⌶ة (also ⌶ة and ⌶ة)
  ⌶ة sheep (for ⌶ة; Plur. ⌶ة and ⌶ة)
  ⌶ة maid-servant; Plur. ⌶ة and ⌶ة
  ⌶ة woman; Plur. ⌶ة and ⌶ة and ⌶ة
  ⌶ة man; Plur. ⌶ة usually ⌶ة
  ⌶قُوس bow; Plur. ⌶قُوس and ⌶قُوس
VIII to commit (a sin or crime)

(ـ) to repent, regret

II to fall short, be remiss

V to regret something missed

the future, result, issue

self-determination (mod.)

II to open anyone’s eyes, enlighten

(ـ) to forsake, abandon

a strong affirmative particle; indeed, in truth, only

III to hasten

(ـ) to plunder, carry off

VIII to seize (plunder, or opportunity)

(ـ) to elapse (of time); to pass (intr.)

(ـ) to escape, miss (tr.)

v.n. of guidance

pl. شفاة, شفوات, شفهات شفعة

lip

آنية, إناء pl. آنية, إناء vessel, pot

(ـ) to seize, hold

(ـ) to seize, grasp

(ـ) to seize, arrest

tooth, age

(ـ) to intend

pl. نية intention

رحلة, رحال pl. رحلة journey

(ـ) to exert oneself, make an effort

سعي pl. سعى effort

pl. مستويات standard

درجة pl. درجة degree, step

 آللة pl. آللة tool, instrument

apart from, not to mention, in addition to

ضوء, وضوح clarity

قُصْدًا intentionally, deliberately, on purpose
A

(Extract from a sermon by Ibn al-Jauzi, 12th cent. A.D.)

خالق السَّمَّاءِ وَالْارْدَةِ...”

B

أولئك الناس لا تخفيفهم حكومة عادلة، إنما يُبَيَّنُونَ إلى تقدير المصير والحكَّم الذاتي كما فعل سائر أسم هذه القارة وينتهي ألا تقويم الفرحُ. فهُم، إنهم يعتنيون المرارة ويسعون لتشقُّوا الاستقلال.

C

١ - إفتح شفتيك كما أرى أسنانك. ٢ - كيف أنكسر الإناقة وكان في بديلك قبل دقيقة؟ أسلك هذه الآنية سكاك قويًا لعلها لا تقع من يدك.

٣ - رحلة أبي يُتطُوّرة من الهند للصين مشهورة. ففي أوائلها قبضه الكفار ولكنه تجاهم. واخيرًا وصل إلى الصين بعد مساع شديدة. ٤ - رفع مستوى الحياة (العيشة) في أوربا لدرجة غير

**Ya1** is here omitted.

"they", i.e. the days of one's life.
EXERCISE 84

A

The three Muhammads co-operated in the committing of this crime; then the first two repented of it. I forgave them, but as for the third, I don't know what the outcome will be. He is not the son of poor parents: indeed, his father and his uncle are wealthy, and give him everything he asks for. But it seems that he reads the crime stories of modern European authors, and takes every opportunity to thieve and fight. The whole town is afraid of him, and his father can do nothing with him. The police have arrested him seven times during the last seven months. I hope that in the future we will find good uses for his exertions and that he will become a useful member of (the) society.

B

These girls scarcely open their mouths when they speak. Has it escaped them that clarity is the most important thing in speech? They are all Hinds, and they all want to be writers; they are exerting themselves a great deal to reach a high level in their studies. Apart from their speech, they have been very successful in their work.
1. What is your intention in this long and difficult journey? There is not (ليس) a place in the world which some traveller has not visited, and you are old (كبر السن). I think it best for you to remain at home and leave all these exertions to someone else. 2. He seized the vessels and placed them all on the floor, then broke them deliberately with a strange, heavy instrument. 3. You are all Aghas and Beys in the view of the republicans; whatever you were formerly, peasant or princes.
CHAPTER FORTY-FOUR

Declension of the Noun

1. *Declension* was dealt with briefly in Chapter Four. The Arabic for declining a word is عَرَبَ v.n. of عَرَب IV. A Noun declined is said to be مُعَرَب (Passive Part.). But this term is also used of conjugating a verb, especially with reference to the Imperfect, whose three moods are considered to correspond roughly to the three cases, with their change of final vowels. A word whose final vowel is static is said to be مَبْنِي indeclinable, but this term is used almost solely of unchanging verbal forms (e.g. the Perfect) and of Particles like قَدْ. A few isolated Nouns may be considered مَبْنِي "caution"; and قَطَام, a woman’s name.

2. Words ending in the ’alif maqṣūra are not مَبْنِي, but declined by تَدْيِر, that is, notionally, e.g.

(i) كَبِيرِي fem. Elative of كَبِير كَبِير world.
(ii) دِنيا
(iii) ذُكِرى remembrance.
(iv) هَدِى guidance.
(v) مُصْطَفَى Mustafá (proper name),
(vi) عَصَا a stick.

Of the above, nos. (i) to (iii) have no Nunation. They are therefore Diptotes, or عَيْب مُنصَرَف (see Chapter Four). They
are the same for all cases. However, (i) and (iii) would change to 'alif if a Pronoun were attached:

e.g. ًلا ذُكْرَى حَزْنَيْهِ ُ I have a sad remembrance (nom. indef.)

ذُكْرَى الْآنِي بَاطِلةٌ Remembrance of the past is vain (nom.def.).

ذُكْرَاهُ بَاطِلةٌ Its remembrance is vain (nom. with attached pronoun).

حَزْنُتُ مِنْ ذُكْرَى الْآنِي I became sad at the remembrance of the past (gen. def.).

حَزْنُتُ مِنْ ذُكْرَاهُ I became sad at the remembrance of it (gen. with attached pronoun).

الْأَنْيَا مَكَانُ حَزْنٍ The world is a sad place (nom. def.).

تَرَكَ الْأَنْيَا He left the world (acc.def.).

تَعَبَتْ مِنْ هذِه الْأَنْيَا I tired of this world (gen. def.).

3. Nouns (iv), (v) and (vi) are Triptotes or مَصْرِفٌ. They have Nunation, but this is removed when they are Definite. Again final ya' changes to 'alif, when a Pronoun is attached:

e.g. ُلَيْسُ لِي هدَا I have no guidance (nom.indef.).

لِي عَصَمَا طَوْيلَةً ُ I have a long stick (nom.indef.).

الْهَدَايِ ضَرْوَى Guidance is necessary (nom.def.).

الْعَصَمَا مَكْسُورَةُ The stick is broken (nom.def.).

عَصَمَا أَبِي مَكْسُورَةُ My father's stick is broken (nom.def. with 'idāfa).

عَصَمَا أَنَكَرَتْ His stick broke (nom.def. with attached pronoun).
Give me clear guidance (acc.indef.).

Give me a new stick (acc.indef.).

Give me my father's stick (acc.def. with 'iddafa).

Give me his stick (acc.def. with attached pronoun).

I was afraid of the stick (gen.def.).

I was afraid of my father's stick (gen. def. with 'iddafa).

I was afraid of his stick (gen.def. with attached pronoun).

4. The following types of Noun are Diptotes:

(a) Broken Plurals of the following forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>وزراءُ (ministers)</td>
<td>وزراء</td>
</tr>
<tr>
<td>مريض (sick people)</td>
<td>مرضى</td>
</tr>
<tr>
<td>مدينةَ (cities)</td>
<td>مدينة</td>
</tr>
<tr>
<td>يتيمَ (orphans)</td>
<td>يتيم</td>
</tr>
<tr>
<td>درَهمَ (dirhems)</td>
<td>درهم</td>
</tr>
<tr>
<td>هَناسَ (pigs)</td>
<td>ناس</td>
</tr>
</tbody>
</table>

Also the following plurals:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أولُ (first)</td>
<td>أولٌ</td>
</tr>
<tr>
<td>آخرُ (other)</td>
<td>آخرون</td>
</tr>
<tr>
<td>شيء (thing)</td>
<td>شيء</td>
</tr>
</tbody>
</table>
(b) The following feminine forms:

\[
\begin{align*}
\text{e.g.} & \quad \text{سوداء} & \text{black} \\
& \quad \text{غضب} & \text{angry} \\
& \quad \text{ذكرى} & \text{remembrance} \\
& \quad \text{كبرى} & \text{greatest}
\end{align*}
\]

(c) The Masculine Singular Elative and Colour-Defect Nouns of the form\( \text{أَنْسَلٌ} \),

\[
\begin{align*}
\text{e.g.} & \quad \text{أَوْلُ} & \text{longer, longest.} \\
& \quad \text{أَشْهَبُ} & \text{grey.}
\end{align*}
\]

Among the rare exceptions is \( \text{أَرْسُلٌ} \) widower, whose fem. is \( \text{أَرْسُلَة} \).

(d) Adjectives of the form \( \text{فَمَلَانٌ} \) whose fem. is \( \text{فَمَلَّانَة} \).

(Note, however, \( \text{نَسْمَان} \) boon companion; fem. \( \text{نَسْمَانَة} \).

(e) The numerals which end in \( \mathbf{i} \) when they stand alone as pure numbers, e.g. \( ٣٠٠٠٠٠٠٠٠٠٠٠٠ \) three is half of six.

(f) Most proper names, whether personal or geographical,

\[
\begin{align*}
\text{e.g.} & \quad \text{طارفة} & \text{Tarafa (masc.)} \\
& \quad \text{سُلِيمان} & \text{Solomon} \\
& \quad \text{فارس} & \text{Persia (Fars province)} \\
& \quad \text{أحمد} & \text{Ahmad (as an Elative this is bound to be diptote)} \\
\{ \text{يحيى} & \quad \text{Yahya} \} & \text{Names beginning with a } \text{yā‘} \text{ of increase,} \\
\{ \text{زيد} & \quad \text{Yazid} \} & \text{resembling the 3rd Person Sing. of the} \\
& & \text{Imperfect must be Diptotes.}
\end{align*}
\]

It may be mentioned that names of foreign origin are almost invariably Diptotes, e.g. \( \text{لَندِن} \) London; \( \text{بَارِس} \) Paris.
On the other hand, there are many Triptote Personal Names. The chief guide here is the dictionary, e.g. رَبِّيْ Zaid. عُمْروْ عُمْروْ Hind (a woman's name, sometimes a Diptote). جَعْفَر Ja'far. They include many names either of participal form, e.g. مُحَمَّدُ Maḥmūd, or from the class of Adjectives resembling the Active Participle in meaning, e.g. حَسَنُ Ḥasan (lit. “beautiful”), سَعِيدُ Saʿīd (lit. “happy”).

5. As already stated, Diptotes are treated as Triptotes when they are made definite in any way, e.g. by the Article, by an attached Pronoun or an ḥiḍāfa:

e.g. نَامَةٍ مَدَائِنُ the cities.

Acc. مَدَائِنُ هُمُ their cities.

Gen. مَدَائِنُ مِنْ مَدَائِنِ the cities of Arabia.

6. Nouns ending in - in have been dealt with when occurring as Active Participles of the Defective Verb, e.g. فَتَا فَتَا (see Chapter Twenty-nine). A similar phenomenon takes place in the case of some Broken Plurals derived from triliteral roots with the third radical wāw or yā'.

e.g. حَارِيْةٍ جَارِيْةٍ slave-girl; فَتَايِّيْ قَتَايِّيْ mufti’s ruling.

Nom. and Gen. فَايْ جَوَارِيْ

Accus. فَايْيْ جَوَارِيْ

With Article, Nom. and Gen. الفَايْيِ جَوَارِيْ

With Article, Accus. الفَايْيِ جَوَارِيْ

The yā' is similarly written when such words are made definite by ḥiḍāfa.
DECLENSION OF THE NOUN 389

VOCABULARY

أفريق (ب) VIII to recommend, suggest
حماية protection
غادر III to desert, leave
تلا (تلا) to follow
وسائل pl. mean
اعتقال VIII to intern, arrest
أعدm IV to execute (put to death)
البرتغال, البرتغال Portugal
البرتغال oranges
الجهة pl. forehead, front
الريص sand
العرق perspiration, sweat
نفخة suddenly
توقف V to hesitate, stop
آسيا Asia

EXERCISE 85

A

كان العَرَقُ يسيل على جَبَهَة الرجل حِينَما رأى المَنْزِيْر الَّوْحْشَى.
نما كان له أثْبَة حَادِية. وفي تلك اللحظة فَقَر في ولده الصغير الذي
يصير بُنْثاً إن مات هو، وفي زوجته التي تُصْبِح أرْسَلَة باكية.
ومقات تَوَقَف المَنْزِيْر، فأخذ الرجل يَفْرُى عبر الرمل، فُغادَر المكان
بأسرع ما أمكن حتى وصل إلى بيت ودخله.
B

1. My world came to an end when I became a widow, for, when I was eleven, my father died, and my mother had died three years previously. 2. We see in Russia's budget large sums for the defence of her borders. 3. The helping and guidance of widows is among the duties recommended to believers. 4. He had many pigs, apart from his cows and sheep. 5. He met a black girl, so he took her into employment [as] a servant girl in his house in Baghdad. But she deserted him suddenly without permission two days later. 6. They followed the enemy and found them hesitating in the sand, so they destroyed them straight away. 7. Portugal had many colonies in the past, and her sailors were famous. 8. I knew from the perspiration flowing on his forehead that his endeavours had tired him, but this was my only means of finishing the work at the appointed time. 9. I saw Muḥammad on my right and Ahmad on my left. As for the boastful Ṭarafa, I did not see him at all. He had deserted me in my time of difficulty. 10. I met a lame man and a tall negro (black) in the street, and I did not know whence they had come.
CHAPTER FORTY-FIVE
(الباب الخامس والرابعون)
The Use of the Cases

1. As already stated, the Arab grammarians used case terminology for the Verb in the Imperfect as well as for Nouns:

- Noun Nominative Imperfect Indicative
- Accusative Subjunctive
- Genitive Jussive

The Jussive may be approximated to the Genitive since the sukūn changes to kasra when hamzatu l-waṣl follows, e.g. إنِّي يَتَكَلُّمُ الحَقُّ if he speak; إنَّي يَتَكَلُّمُ الحَقُّ if he speak the truth.

Here, however, we are only concerned with Noun cases, and the English grammatical terms, though inadequate as will be seen, must be used.

2. The Nominative (رَابِعِ) is used:

(a) For the Subject (فاعل) of a Verbal sentence, e.g. وصلت الجرائد اليوم صباحًا the newspapers arrived this morning.

(b) For the Subject (termed بَيْنِ “beginning”) of a Nominal sentence, e.g. الولد مَخْرَوجُ the boy is wounded.

(c) As the Predicate (خَبَرُ “information”) of a Nominal sentence. مَخْرَوجُ is the Predicate of the above sentence.

(d) As the Predicate of إنّ, اَنَّ, etc., e.g. إنَّ رَبِّي رَحْمٌ, verily your Lord is merciful.

غَضِبْتُ مِنْ أَنَّ الْبَيْضَة مَكْسُورَة I was angry that the egg (was) broken.

(e) After the Vocative Particle أَيْهَا (always used with the
Article), e.g. أَيُّهُ الْمُسْلِمُونَ O Muslims! Also after يا O boy! Ḥanūmān. O Muhammad!

(f) For the Adjective of, or a Noun in apposition to, another Nominative, e.g.

جَآَءَ الْرَّجُلُ الْنَّبِيُّ the noble man came;
قَامَ الْرَّجُلُ وَأَبُوُّ the man and his father rose.

3. The Accusative (تَصْبِيحُ) is used:

(a) As the Object (بِهِ) of a Verb, e.g.

قَالَتْ لَهُ خَادُمةً في بَيْتِهِ I met a servant-girl in his house.

Some Verbs take two Objects, e.g. *

أَعْطَيْتُ هَنَّاءً كَبَابًا I gave Hassan a book.

حَسَبَ مَعْمَدًا كَذَابًا I considered Muhammad a liar.

Occasionally there may be three Objects, e.g.

أَخَبرَ هَنَّاءً مَعْمَدًا كَذَابًا I informed Hassan that Muhammad was lying.

Some Verbs which in English take direct Objects are said in Arabic to be transitive by means of a Preposition. A good dictionary will always give the appropriate Preposition. Below are some examples:

فَازَ عَلَى to surpass, beat (someone); مِرَبَ to pass (someone);

رَغَبَ فِي to desire.

Some Verbs may take either a direct Object or a Preposition. This is especially true of Verbs of Motion, thus we have:

ذَهَبَ لِلسَّوقٍ he went to the market; or ذَهَبَ السَّوقَ.

The second version is the more usual.

جَآَءَ لِي or جَآَءَني he came to me.

* See Appendix C, §6 for further notes on Doubly Transitive Verbs with special reference to VERBS OF THE HEART ( أعمال القلب )
The Use of the Cases

Here the first version is more customary in writing.

When used with 
\[ \text{فَأَتَى} \]
\[ \text{فَآتَى} \]
\[ \text{أَتَى} \]
\[ \text{أْتَى} \]
\[ \text{أَتَى} \]
such Verbs mean “to bring” or “take away”, e.g.

\[ \text{ذَهَبَ بُدْرَاهِمٍ} \]
he went off with my money;

\[ \text{جَاءَ بِمَعَالِدَيْيْ} \]
he brought two volumes;

\[ \text{أَتَى بِمَعَالِدَيْ} \]
he brought me two volumes.

The Transitive Verb is termed مَتَعَدَّدَ or مَتَعَدَّدَ (لاَزِمٌ مَتَعَدَّدَ).

(b) As the Absolute Object (المَتَعَدَّدَ المَطَلَقَ) (see pp. 331 ff)

\[ \text{قَلَفَ قَلَفَ} \]
I was disturbed, upset.

(c) Adverbially for Time and Place (المَتَعَدَّدَ فيِّ ظَرِفٍ)، e.g.

\[ \text{لَبِثَ عَنْهُمْ سَنَةً كَامِلَةً} \]
I stayed with them a whole year.

\[ \text{تَنَبَّهَ صَباحًا} \]
I awoke in the morning.

\[ \text{إِلَتَّفَ يَمينًا وَيسَارًا} \]
he looked right and left.

\[ \text{سَافَرَ بِرًا وَجَرًا} \]
he travelled by land and sea.

Such Accusatives may be replaced by Prepositional phrases, often with في, hence the grammatical term فيفعَلٍ فيَّهِ.

\[ \text{تَنَبَّهَ فيِّ الصَّباحِ} \]
I awoke in the morning.

\[ \text{إِلَتَّفَ إِلَى الْيَمِينِ وَالْيَسَارِ} \]
he looked to the right and left.

\[ \text{تَقَامَ عَنْدَ النَّهْرِ} \]
he arose (or, set out) at dawn.

Many so-called Particles or Prepositions are really Adverbial Accusatives of Nouns, at least in origin, e.g.

All these words will be found under their triliteral roots in the dictionary.

(d) To express *Aim or Purpose* (الْمَعْنَوُّلِي لَهُ) This is expressed by a Verbal Noun in the Accusative, e.g.

قَمَتْ إِكْرَامًا لَهُ I rose to honour him.

صَمَتْ أَحْتِرَامًا لَهُ I kept silent out of respect for him.

The Arabic terminology indicates that this Accusative could be replaced by a *Subjunctive Verb* or a Verbal Noun introduced by لِ. Thus the above two examples might be rendered as صَمَتْ لَأَحْتِرَامِي and قُمَتْ لَإِكْرَامِي.

(e) To determine *Hāl*. This is a peculiarly Arabic construction which is used to describe the *Condition or Circumstance* obtaining at the time when the action of the main Verb takes place. The term “condition” may lead to confusion since the sort of condition in a conditional sentence is termed جَمِيلَةٌ شَرِيطَةٌ and the sentence Hāl, however, is *condition* in the sense of *state*. It may be expressed by an Accusative or by a *Finite verb*, e.g.

جَاءَ حَسَنٌ يَرْكِب or جَاءَ حَسَنٌ رَكِبَ Hassan came riding.

Such a Hāl Accusative may take its own direct object, e.g.

جَاءَ رَاكِبًا حَارَأَ أَيْضًا he came riding a white donkey.

فَوَضَلَ وَرَكَّبُينَ حَبِيرًا they arrived riding donkeys.

The Hāl usually refers to the subject of the sentence, as to Hassan in the first example; but it could refer to the object or even to some Genitive, e.g.

رَأَيتْ حَسَنًا يَرْكِبُ or رَأَيتْ حَسَنًا رَكِبَа I saw Hassan riding.

مَرَّنا بَعَلاَمٍ مَشِيِّاتٍ جَنَّبَ جَمَالِهِمْ we passed the women walking beside their camels.
The Accusative Ḥāl is nearly always an Active Participle. It may also be a Passive Participle, e.g.

رَأَبَت حَسَنًا مَّفْتَوَلًا I saw Hassan slain.

تَرَكَ الْبَلَادَ مَنْفِيًا he left the country, exiled.

Occasionally, a Verbal Noun may replace the Active Participle:

إِسْتَقبَلَهُ جَلَوًا they received him seated.

for جَالِسِيْنَ

The verbal Ḥāl occasionally refers not to any specific part of the previous sentence (i.e. Subject, Object, etc.), but to the whole statement.

شَتَمَّهُمُ وَالِفَاقِيَ بَقِى صَامِتًا he insulted them, while the judge remained (lit. remains) silent.

Even a nominal sentence could be used here وَالِفَاقِيَ صَامِتَ. In such sentences the و which introduces the Ḥāl might be translated “while”.

(f) For Specification (تَعْمِيز), with the meaning of “in regard to”, e.g.

زَيْدُ أَكْثَرُ عَلَمًا مِنْ حَسَن Zaid is greater in knowledge than Hassan.

طبْ نَفْسًا be good in regard to soul (i.e. rejoice heartily).

Such is the construction after كم how much, how many, e.g.

كَمْ يَنْفَحُ فِي الْمَطْبَخ how many apples are there in the kitchen?: (as also after the numbers 11 to 99).
(g) The Predicate of كن and its sisters (Chapter Thirty-two), e.g.

كانت مدينة بغداد مشهورة في العصور الوسطى the city of Baghdad was famous in the Middle Ages.

(h) For the Subject of إن and its sisters, e.g.

إن زيدا قايم (truly) Zaid is standing.

Note that nothing should interpose between such Particles and their Accusative, the only normal exception being the Predicate, when it consists of a prepositional phrase, e.g.

قال إن في البستان رجل غريباً he said that in the garden (was) a strange man.

This is most likely to happen when the Accusative after the Particle is indefinite, and the sentence can be translated as “there is, are”, “there was, were”, e.g. the example above “he said that there was a strange man in the garden”. هنالك “there” is sometimes interposed.

(i) In the construction of لا لنيفي الجنس لراجل في البيت, that is, after the لا which denies absolutely the class or species in the place or circumstances defined in the sentence. This Accusative has no nunciation, e.g.

لا رجل في البيت there is not a man in the house.

Note the following expressions:

لا مفر من ذلك there is no escape from that.

لا شك من (أن، أن) there is no doubt.

لا بد من (أن، أن) it is inevitable (stronger than the above).
The following sentences illustrate the use of the last two:

لا شك من أن العرب غلبوا There is no doubt that the Arabs won.

لا شك من ذلك There is no doubt about that.

وصول العرب، ولا شك، أنّد المحاصرين The arrival of the Arabs without doubt saved the besieged.

لا بد من أن مقاومتهم (من مقاومتهم) We must definitely resist them.

انتشار التعليم، ولا بد، سوف يؤدي إلى رفع مستوى العيشة في الشرق الأوسط The spread of education will lead, inevitably, to the raising of the standard of life in the Middle East.

(j) After إلا (see Chapter Fifty-one).

(k) When the Noun after the Vocative Particle (يا) is defined by a Genitive, e.g.

يا أَيُّهُ الْمُؤْمِنُينَ يا أبا بكر O Abu Bakr;

O Prince of the Believers (Caliph)!

(l) With المفعول مَعَهُ, a comparatively rare construction in which the Accusative is used to mean “with”, “by”, or “during”, e.g.

سرتُ والليل I travelled along the Nile.

سافرتُ والليل I travelled during the night.

سافرَ زيد وأخاه Zaid travelled along with his brother.

This usage is rather antique, it is found in poetry and the Quran, and is not recommended to the student for general use.
(m) For any Adjective governing an Accusative Noun, or any Noun in apposition to another Accusative Noun, e.g.

ٍرأيت منظرا جميلاً I saw a beautiful scene.
رآيت أسداً وفيلةً I saw a lion and elephant.

(n) In certain Exclamations, the usual explanation being that there is a suppressed verb (فعل محذوف), e.g.

مرحبا بك welcome to you (أحب بك understood).
سأليل slowy! (أسيل understood).
والنجاة النجاة escape! escape!

The و here, sometimes written with 'alif وا introduces several such expressions. Sometimes ا is added to the noun:
ويبك، ويعك، ويلك woe! alas! (lit. sigh). Note also واحستتاءا woe to you!

4. The Genitive (جر) is used:

(a) For إضافة، that is, after a Noun (see Chapters Seven and Eight).

(b) After a Preposition (حرف جر see Chapter Four) Arabic grammarians say that the إضافة has the force of one of the Prepositions, and indeed it may be replaced by this construction, e.g. نولب من حرير or نولب حرير a garment of silk;
صلاة العصر or صلاة المغرب the prayer of sunset;
قصر الملكي ي دمشق or قصر دمشق الملكي the royal palace in Damascus.

(c) For Adjectives agreeing with, or Nouns in apposition to, other Genitive Nouns.
(d) In the following common constructions:

(i) After كلّ, each, every, all; كلّ يوم every day; كلّ واحد the whole city; كلّ الناس all the people.

(ii) جمِيع or جَمِيعُ كَالّ مُسْلِمِينَ which may replace كلّ and كَالّ مُسْلِمِينَ all the Muslims.

(iii) بعض some, or one of, e.g. بعض السُّفَرُاء one of the poets, a certain poet, some poets; قال بعض السُّفَرُاء I ate some of the food and left the rest.

(iv) مثل likeness. This is used where the English would have “like” or “as”, but is a noun, e.g. حسن مثل زيد Hassan is like Zaid; كان حسن مثل زيد Hassan was like Zaid; أعطي جنينها وأعطيتها مثلها he gave a pound and I gave the same.

Like forms the Plural أمثال, but it has no Feminine, e.g.

لا تستمع إلى أمثالهم do not listen to men like them (lit. “their likenesses”).

لا تزور نساء أمثالهنّ do not visit women like them.

بنت مثلها لا تستحق احترامنا a girl like her does not merit our respect.
(v) سُوِى properly "another", means also "except". It is a noun, e.g.

مررت برسول سвоيا
I passed by a man other than you.

 كنت أنتظرلك ليكن جاء سويا
I expected you but someone else came.

كنت بارعا في كل موضوع سويا العلم
I was expert in every subject except science.

(vi) غير, also a Noun, means "another", but often corresponds to the prefixes non-, un-, im-, etc., e.g. غير ممكن "impossible". It cannot form the Feminine or Plural, e.g.

هذا الكتاب غير صالح للأطفال
this book is unsuitable for children.

دعوت أحدته لكن جاءت غيرها
I invited his sister but someone else came (fem.).

رأيت ناسا غير سكان مكة
I saw people who were not the inhabitants of Mecca.

(vii) كلاان "both", normally used without nunation with a following Genitive, e.g. جاءا كلا الرجلين both men came;

مررت بكلّ الرجلين
I saw both the men;

مررت بكلّ الرجلين
I passed by both the men. Its Feminine is كلاان, e.g.

تكلمتم كلا البنين
both the girls spoke;

لقينا كلا البنين
we met both the girls.

When the following Genitive is an attached Pronoun, and only then, the forms كلا masc. and كلا fem. are
used in the Accusative and Genitive, e.g. جَاهِيَ كَلاَهَا رَأَبَ كَلِهُمَا I saw both of them; مُرَتَِّرَ بِكَلِهِمَا I passed both of them.

(viii) رُبَّ “many a” is followed by an Indefinite Noun, e.g. رُبَّ رَجُلٌ كَرِيمٌ قَابِلُ many a noble man have I met.
رُبَّ جَنِّدُ مَاتِي فِي تَلِكَ الْمَعْرِكَةِ many a soldier died in that battle.

Note that رَبَّا means “perhaps” and is followed by a verbal sentence, e.g. رَبَّا مَـهُ perhaps he will come.

**VOCABULARY**

الطَّافُ (ٌ) to wander, go round

الخَرَاج poll-tax

النقاش engraver, painter, sculptor

الخُتَّاد blacksmith, ironworker

أَرَاحُهُمُ f., pl. mill

طَخُنُ (ـ) to grind, mill

آَنَفًا previously (in a document = “above”, “aforesaid”)

كَعْبُ الأَحْبَاءْ Ka‘b al-Aḥbār, name of a Jewish divine (Ex. 87)

خَيْرُ أَحْبَاءْ pl. a Jewish divine

درَى (ـ) to know

آذَرُ IV to inform

الْتَوْارِىَةْ the Pentateuch, Torah (loosely, the Old Testament)

فَقِيْ (ـ) to perish, come to an end

أَجْلُ the (fixed) term of one’s life

نصُبُ handle

سِرَةْ the navel

مُطَرْوُحُ prostrate, thrown on the ground, lying on the ground

توَعَّد V to threaten, warn

خَنْجَرُ pl. dagger

أَيْشَ what (Ex. 87)
The Death of the Second Caliph, ʿUmar ibn al-Khaṭṭāb.
(From the Annals of at-Ṭabarī, 838–923 A.D.)

EXERCISE 88

No translation from English to Arabic is given here. Instead, it is recommended that the student re-read the passage in the previous exercise, noting the various grammatical and syntactical features, and then REWRITE THE WHOLE PASSAGE WITH FULL VOWELLING AND ORTHOGRAPHICAL SIGNS.

The following points should help the student:

كلم خراجك is the Predicate, and is said to be "brought forward". خراجك is the subject of this nominal sentence.

ما أرى خراجك بكثير Verbs of thought and estimation are doubly transitive. The first object of أرى here is خراجك. The second, which should have been كثيراً, is replaced by a genitive after a preposition (ب).

لينح سلمت فاعلمن The ل before adds nothing to the meaning. This is a conditional, and the apodosis has the Energetic form of the Jussive for stress.

Here which resembles the Active Participle "dying", in meaning, is used with a future sense.
The pronoun after إلْ إِنَّ is that which normally will be the case. It is a Neutral Pronoun, not translated, which merely serves to satisfy the grammatical requirement of an Accusative after إلْ إِنَّ. The Arab grammarians call this ضمير آشعان (pronoun of circumstance).

من غد الغد On the day after the following day, i.e. two days later.

ف يده ختجر A nominal Hāl sentence referring to أبو لؤلؤة.

إحدى أمهن The Feminine إحدى أمهن refers to ضربة “a blow”. هن is Feminine Plural, according to antique usage, referring to ضربات. Modern Arabic would normally have إذهاها.

أدخل داره The Verb أدخل is doubly transitive, e.g. أدخل عمر داره “he took ‘Umar into his house”. When the Verb is Passive the first Object takes the place of the Subject, but the second Object دار still remains in the Accusative. In either case we could write في داره as an alternative.
CHAPTER FORTY-SIX

(الباب السادس والأربعون)

The Permutative

(البدل the substitution)

1. The Permutative must follow immediately the word for which it is substituted (البدل ينده).

There are four kinds of substitution:

(a) The substitution of the whole for the whole (بدل الكل من الكل) i.e. where the Permutative is exactly equivalent to the word for which it is substituted, e.g.

Jāe Zīd Ṣīhūk Zaid, thy brother came.

Jāe Qowm Al-dīnīa Kbrawwām Wṣgrouwmm the people of the city, the great and the small, came to me.

(b) The part is substituted for the whole (بدل البعض من الكل) e.g.

Qīlal al-rūfīf kiss him the hand, i.e. kiss his hand;

Qīlal al-wādīf he ate the loaf, half of it, i.e. he ate the half of the loaf.

(c) A possession or quality is substituted for the name (بدل الاسم ينده i.e. Permutative of inclusion), e.g. ʿAbbīnī Zīd Thwīb Zaid, his garment pleased me, i.e. Zaid’s garment pleased me; Mkhī Ṣīdā Ḥsnnī I praised Zaid, his beauty, i.e. I praised Zaid’s beauty.

(d) A word is used to correct the previous one (بدل الالتباس the Permutative of error), e.g. Mrrt b-kbb Frs I passed by a dog (no, I mean) a horse. This usage is very rare.
2. The Personal Pronoun (مَذْعُونُٰ) may be either Separate or Attached.

The Separate Pronoun is always Nominative, except when used for stress in apposition to a Noun or an Attached Pronoun, e.g. ضَرَّبَ أَنَا َّالْجَعَرَ I struck me (accus.).

مرَتْ بِك أَنَّ َّيَطَرِمْ I passed by you (gen.).

But the Emphasis is more often achieved by the use of َّنَفسُ myself, “yourself”, etc., e.g.

كتَبَ الْمَعْلُومُ الكُتابَ َّنَفسُ the teacher wrote the book himself.

كاَنُوا أنفسهم I spoke to them themselves.

Occasionally, this word is placed in the Genitive after ب, e.g.

زَيْدُ بِنْفَسِهِ زَيْدُ َّنَفسُه Zaid himself.

Used similarly, though less frequently, and for things rather than people generally, is َّوَ جِئَة (أَعِينَ) e.g. الأمر َّوَ جِئَة the matter itself.

The Reflexive Pronoun in the Accusative is also expressed by these three words with pronominal suffixes, e.g.

قَتَلَ َّنَفسُ he killed himself.

If the Pronoun depends on a Preposition, it is enough to use the pronominal suffix, e.g.

(Not أَخْذَتُ لِي شَيْأً لِي َّنَفسِي I took something for myself.

It should be noted that نَفس and َّوَ جِئَة may be used as independent Nouns with a following Genitive, e.g. قَبَلَتْ نَفسُ الرَّجُل I met the same man (for the الرَّجُل بِنْفَسِهِ or الرَّجُل َّنَفسُه). أعْطَانِي َّوَ جِئَةٍ هُدَى أُمي She gave me the self-same present as my father.

Note: When نَفس means “soul”, it takes the Plural َّنَفْسُ إِن and is Feminine.
3. The Attached Pronoun may be either Accusative or Genitive, but not Nominative. It may be attached to the form ِبَلْيَلَّآٰٛ اٛٛاٛاٛاٛا to form a Detached Accusative Pronoun as follows:

3. Masc. ِبَلْيَلَّآٰٛ اٛٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛa him.

3. Fem. ِبَلْيَلَّآٰٛ اٛٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛa her.

2. Masc. ِبَلْيَلَّآٰٛ اٛٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛa you.

2. Fem. ِبَلْيَلَّآٰٛ اٛٛاٛاٛاٛاٛاٛa you both.

1. ِبَلْيَلَّآٰٛ اٛٛاٛa me.

1. ِبَلْيَلَّآٰٛ اٛٛاٛa us.

It is used as follows:

(a) To carry the Object of a singly transitive Verb. In this case, stress is implied, and this may be further heightened by reversing the sentence order and putting the Object first, e.g. ِبَلْيَلَّآٰٛ اٛٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛa Thee do we worship and Thee do we ask for help (Qur'ān I).

(b) To carry the second Object of a doubly transitive Verb, when that Object is a Pronoun, e.g.

ِبَلْيَلَّا (ِبَلْيَلَّا) اٛٛاتي he gave me it.

But ِبَلْيَلَّا اٛٛاتي is equally common. Nevertheless, when a doubly transitive Verb has a Noun as first Object and a Pronoun as the second, the second must have ِبَلْيَلَّآٰٛ اٛٛاٛاٛa, e.g. ِبَلْيَلَّآٰٛ اٛٛاٛاٛاٛاٛاٛاٛاٛاٛاٛاٛa he gave it to Hassan. Again, if both Objects are Pronouns, the second must have ِبَلْيَلَّا، if it is not of a later person than the first:

i.e. ِبَلْيَلَّآٰٛ اٛٛاٛاٛاٛاٛa he gave me you.

ِبَلْيَلَّآٰٛ اٛٛاٛاٛاٛa he gave me it.

ِبَلْيَلَّآٰٛ اٛٛاٛاٛa he gave you it.
but he gave you me.
he gave him you.
he gave him it.

(c) It is also used independently as a warning, e.g.
be careful of the fire.

4. If the Conjunctions ف, و, "and", "so" and ل "verily"
are prefixed to the Pronouns ه and هو, the ه usually loses
its vowel, e.g. for نبى for فهى; وهو for هو.

5. The first Person Singular attached Pronoun ي is often
omitted and replaced by a kasra in cries and commands,
chiefly in the Quran, e.g. for ربي ربي for my Lord!

for إن تنني for fear me!

6. The attached Pronoun ه is often used after إن and its
sisters in a vague general sense, referring to a whole sentence
or the general situation. This is merely a device to provide
an Accusative after the Particle, since the Arabs like to use
this particle. It is termed ضمير الشأن, e.g.

it appeared to the general that
there was no escape from fighting.

Here the sentence after إن is introduced by the لا of Denial
of the Species, which does not therefore provide a Noun to
serve as Accusative after إن. An alternative way of writing
this, though less idiomatic, would be . . .

7. The Reciprocal Pronoun “one another” is expressed by
the use of بعضنا بعضنا, e.g. قدم ساعدنا بعضنا بعضنا, we have
helped one another (or بعضنا البعض)
With Prepositions the soldiers approached one another.

VOCABULARY

(ٌـ) to dislike
(ٍـ) IV to compel
على الرغم من (أن) despite, in spite of (the fact that)
(ٍـ) pl. حرف حرفة profession, trade
(ٍـ) (ٍـ) youth (abstract)
يلعب (لها) to play
(ٍـ) drunken سكريأ drunk
(ٍـ) sluggishness; failure (mod.)
(ٍـ) qualifications (mod.)
نصيحة advice

III to borrow
III to pay attention
climate, weather
(ٍـ) to refuse, reject
(ٍـ) ٌـ دهش to surprise
IV " "
(ٍـ) (ٍـ) دهش to be surprised by
(ٍـ) (ٍـ) to go bankrupt
(ٍـ) bankrupt
(ٍـ) إفلاس bankruptcy

EXERCISE 89
A

قد اتخذ حسن حرفه الكتابة منذ شبابه حينما خرج من المدرسة
المتوسطة (Intermediate) لكنه لا مولفات له بالمعنى الصحيح،
وهو نلغ السين من عمره الآن وسبب ذلك كسله لابنه بذل وقته
شاربًا وآكلًا ولاهياً. فقد أُلف عدداً من الكتبيات ومقالات الجرائد
اليومية، وقال لي بنفسه، وهو سكران، إنه لم يحقق آمال أبوه.
ومعمره، وإنّه حزن كثيرًا في نسائه أول الأمر، ثمّ اعتاد إليه.
وجيعنا قد رأيتنا رجالًا اعتناء نشروا في أعمالهم على الرغم من منوّهاتهم البالغة، بل ربما أعطيناه نصيحة صالحة مفيدة ولم يستمعوا إليها.

B

١ - إذهب لحجري وأتّفي بالكتاب الذي استلقته من الكعبة أول أمرٍ أسي. ٢ - قُف خلقه وانتبه اكرامًا للواعظ ! ٣ - إن الطقس في البحرين (Bahrain) أشد حرا منه في سوريا، وذلك ولا شك، يزيد صعوبة الحياة في تلك الجزيرة. ٤ - إن حياتنا قصيرة ولا بد من الموت في النهاية، فكلم باعمال يرضى عنه الله لتنحىّ البقاء في الحياة الآخرة. ٥ - نظرت كليهما قادمين وقد ناديت خادمين عشيرهما.

C

١ - كان زيد خواك نفسه الذي انصرف عند وصول الأمر. ٢ - طلّبوا أكلاً فأعطْواهم إياها، ثم رجعوا في اليوم التالي بعين الطلب فرفضت. ٣ - رأيت ولهًا عابرًا الشارع وله حركات كثيرة، فصحف: إبّاك والعربات! فهو جعل يجري حتى وصل إلى الجبل الآخر. ٤ - دعت من الله لا بد من الانتقاء إلى عرب الصحرا. ٥ - تكلمت بعضًا البعض مدة خمسين سنة. ٦ - مررت ببيونات جال وهن من قادة وأقفة تحت الأشجار.
EXERCISE 90

1. Despite what the unbelievers say, the souls of the righteous are in the hands of God. 2. I was surprised that there was nothing in the cupboard after the party. There is no doubt that the servants have eaten all that remained. But what can I do? This is a general custom among the servants of government officials, and it is inevitable (لا مَثَل). 3. If I go to the palace to present my petition in the morning, they say “The king is still sleeping”; if I go in the afternoon, they say he is out hunting; and if I go in the evening, they say he is receiving guests from among the ambassadors and other important foreigners. There is no benefit from this type of rule. 4. He surprised me, because he was reading weighty volumes, and he was still in his youth. 5. Him I praise, but you I ask for help, because you have been my friend since childhood. 6. I refused to visit him, saying that the weather was bad, but he was too intelligent to believe me. The real reason was that he had refused to take my advice. 7. His qualifications were not adequate (sufficient) for a profession of this sort (عَدَل مثل). We were both in the same class in school, and the teacher expected great things of both of us. But he used to play while I worked, and he rarely paid attention to what the teacher said in lessons. You may (قد) say: “Many a man has succeeded in life without great qualifications”. But how many have succeeded without work? 8. How much money did you lend him? I saw him drunk five minutes ago, yet he is bankrupt. 9. They spoke to one another, and after a short time had elapsed they were fighting each other. 10. I passed you walking with my sister last night. Does my father know, and is it your intention to propose to her? I fear very much that there is no hope for you. My father will certainly refuse to marry her to you, because a poor man like you cannot give her the things she is used to. My advice to you is to work hard to become rich, perhaps you will then gain my father’s consent (موافقة) to the marriage.
CHAPTER FORTY-SEVEN
(أَلْبَابُ السَّابِعِ وَالأَرِبعَونَ)

Particles. Prepositions

1. The Arab grammarians call the Particle حُرُفِ حَرْفٍ pl. حَرْفٌ (which also means “letter”). They are used in place of what we should call Prepositions, Conjunctions and Interjections, and, sometimes, Adverbs.

2. The Preposition is called حَرْفٌ أَلْبَرُ, the word governed by a preposition is مُحْرِرُ, and the preposition with its noun is أَلْبَرُ وَالفِرْجُ.

3. Prepositions are: A. Inseparable, consisting of one letter always attached to the following word; B. Separate, which stand alone and are either true particles or nouns in the Accusative.

A. INSEPARABLE PREPOSITIONS

ب (1) "in, by, with" etc.

Verbs denoting “to adhere”, “attach”, “seize”, “begin”, are construed with ب e.g. علیه “to hang on”, بدأ “to begin with”.

"To believe in" is ب، e.g. أَسْتَنَبْبِي بِاللهِ I believe in God.

"To swear by" is ب، e.g. أَقَسَمْ بِرَأْسِي I swear by my head. Sometimes the verb is omitted.

After إذا "See! Behold!" ب is used (but the noun alone in the Nom. may be used), e.g. إذا بَرَجلٌ قَدْ أتَيْ Behold a man came (or إذا رَجلٌ).
In negative sentences if the predicate is a noun, بٌ is often, prefixed to it, e.g.

ليس فارس
he is not a rider (or
ليس هو فارس)
ما لهم عالمون
they are not aware (or
ما لهم ملمون)

Many intransitive verbs of motion become transitive when they are followed by بٌ, e.g. آتي بشيء, he came with a thing, i.e. he brought it. (This بٌ is called باء التفعيلة.

Note: The expression بيلي أنت means “at the price of my father thou art to be redeemed”, i.e. “thou art so dear to me, that I would redeem thee at the price of my father”. (This is called باء التفعيلة, the بٌ of redemption.)

Prepositions are sometimes described by the Arabs as being interchangeable (MOSTQELO) and this is true in some instances. Thus, while geographically we more often use بٌ of a town or village (بَلْدَة “in London”) and في of an area or country (بِفَرْنَاسَ “in France”); we also find في لندن and بِفَرْنَاسَ.

(2) and (3) و “by” in an oath, e.g. والله وتأله “by God”. (ت occurs only in this expression, and is rare and antique – not to be used by students.) If, however, a verb is used in the oath, بٌ must be used.

(4) لٌ “for, to, because of”.

لٌ is used to express the Dative and denotes possession (= “have”).

As a Conjunction (with the Subjunctive of the verb) it denotes “in order that, so that”.

It denotes the English “of”, when it follows an indeterminate noun, e.g. كتاب لزيد a book of (belonging to) Zaid;

صاحب لٌ a friend of me, i.e. one of my friends.
It is used especially for the editor of a book, e.g.

قصص الأنبياء للتعليمة The Stories of the Prophets of (i.e. written by) تالابلي.

لى also denotes "for the benefit of" (opposite of على) and so denotes a creditor (على the debtor), e.g.

ل علك ألف درهم you owe me a thousand dirhams.

It is also used to denote the Purpose and the Cause, e.g.

لما تلماوته I rose to help him.

لذا } for this reason, therefore

Note 1: قال ل "to say to" often means, especially in the Passive, "to call, name", e.g. قبل (يقال) لله he was (is) called.

Note 2: ل is changed to ل before Pronominal suffixes (except with the 1st Person), e.g. لها, لله etc. It is also changed to ل after the particle of address يا, e.g. يا لزيد, "O wonder", يا لزيد, "O Zaid!") (i.e. come and help O Zaid!).

(5) ك "as, like" is usually counted among the prepositions, although it is really a noun meaning "similarity", e.g. كزيد like Zaid.

It is not used with Pronominal suffixes.

B. SEPARATE PREPOSITIONS

إلى "to, unto, until".

Is nearly related in meaning to ل and serves to express motion towards a place, e.g.

جاجا إلی المدينة he came to the city.
In relation to time it expresses continuance up to a certain point of time, e.g.

مَن الأَبْيَادِ إِلَى الأَنْهَاءِ from beginning to end.

Notice specially (الأخ “and so forth”, “et cetera”.

With suffixes: إلى “to him”, إلى “to me”, etc.

(2) “up to, as far as”.

Is not used with suffixes.

It is sometimes used to mean “even” and then exercises no influence on the case of the following word, e.g.

أَكْتَلَّ السَّمَكَةَ حَيْثُ رُسُسُهَا I ate the fish, even its head.

(3) “over, on, against”.

With suffixes: على “on him”; على “on me” etc.

Used of place. على الطَّريِقِ on the way.

جلس على الأَيَةَ he sat at table.

مدينة على نهر a city on a river.

Notice specially:

تَرَكَ على شيء to look (with pleasure) at a thing.

أَطَلَّعَ على شيء to examine into a thing.

وقف على شيء

(أَعْمَى عليه) he fainted (lit. it was made dark upon him).

السلام عليهم Peace be on you! (the greeting of Moslems to one another, the answer being وعليكم السلام). 

رحمة الله عليه God’s mercy be upon him.
God give him blessing and peace.

Used in a hostile sense:

he went out (to war) against him.

So with verbs denoting anger:

I was angry with thee.

Used with Adjectives:

dālīk الصعب (سهل) َعلىَ that is too hard (easy) for me.

"To incite to" "to induce to" َحمل علىَ, e.g.

I have induced him to (do) something.

َعلىَ is also used to indicate that a burden, duty or debt lies on one, e.g.

a duty incumbent on a man.

it is the duty of such and such a one.

you owe me this (see A, 4).

a preference over.

Common expressions with َعلىَ are:

according to.

on the supposition that.

so far as possible.

bring him here to me.

{l (lit. on the head and eye)

willingly, with pleasure.

َبِالله َعليكَ I conjure thee by God.
"from, about, concerning".

With suffixes: ـن ـة "from him", ـة ـي "from me", ـن ـة "from us", etc.

Used of place＝away from, and so is used with verbs denoting "to flee", "avoid", "restrain oneself", "forbid", "hinder", "defend" (with many of these verbs ـن can be used), e.g.

(ور ـن to prevent from . . .

(ور ـن to avoid . . .

داخُ قَفُّ ـن شَخَصُ أو شَيْءٍ to defend someone or something.

It is also used with verbs meaning to "uncover", "reveal", "open" and "ask", e.g.

كَشَفَ قَفُّ شَيْءٍ to uncover something.

سَأَلَ قَفُّ شَخَصٍ أو شَيْءٍ to ask about someone or something.

In the sense of the Latin de "concerning", e.g.

حَكِيَ قَفُّ سُلَيمَانَ it is told concerning Solomon.

To indicate the source of information, e.g.

حَكِيَ قَفُّ الَّذِي الفَاعِلِ it is told on the authority of ـشُفَّي عِنَ.

It is sometimes used of time, e.g. ـن قَرِيبُ "shortly, soon".

Notice specially:

رَضِيَ اللَّهُ عَنْهُ May God be pleased with him.

فَضَلَ قَفُّ apart from.

The following usages should also be noted:

(a) In signing a letter, ـن means "for", "on behalf of" e.g. ـن مدِيرِ الَّأَمَالِ for the Director of Works.
(b) In asking leave of a host, one may say "by your leave", "by your permission".

في (5) "in".

With suffixes: فيه in him, في in me, etc.

It expresses rest in place or time and answers the questions "where?" and "when?", e.g. في这一年 in the house, في this year.

Sometimes it expresses motion to a place, e.g. وقع في الحين he fell into the cistern.

It also denotes "among", e.g. من بيننا who among us.

It is used with verbs of speaking and thinking:

لكم في to speak about . . .

افكر في to think over . . .

تأمل في شيء to consider something.

Also after the verbs of desiring: رغب في to wish for something; طعم في to yearn after.

"To multiply by" is ضرب في e.g.

ضرب ثلاثة في سبع equals multiply three by seven.

(6) "with" (Latin "apud").

With suffixes لديه, لدي, لدَيْن, لَدَيْنِ with him, لديّ with me etc.; لديّ with him, لدىّ with me. Rarer than عند.

(7) (rarely معا "with".

With suffixes معا with him, معي with me, etc.
It denotes association in place or connection in time, e.g.

سَارَ مَعِيّ he travelled with me.

جَنَّكَ مَعُ ٱلٰوُعَدَ ٱلْسَمِسِ I came to you at sunrise.

It often means “to have something with one”, e.g.

سَعِيْ سَاعةٍ I have a watch with me.

It also translates the English “besides”, e.g.

مَعَ كُونِهِ غِرِيبًا besides his being a stranger.

Notice specially:

ٍسَعِيْ ذَلِكَ in spite of that.

(أَنَّ) مَعَ أَنَّ in spite of the fact that, although.

“from”.

With suffixes منْهُ from him, سَتّاً from us, etc.

Used of place (often interchangeable with ْعَنُّ):

خَرَجَ مِنَ ٱلْخِيَمَةِ he went out from the tent.

It is used with verbs denoting “to go out”, “to free”, “to forbid”:

أَعْوذُ بِللهِ مِنَ ٱلْقُرُرَ I take refuge in God (to free me) from evil.

Used of time:

مِنَ ٱلصَّبَاغِ إِلَى ٱلْقَصَرَ from morning to evening.

Sometimes used (like مُتَّلَدُ) to mean “since”.

مِنْ سَتِينِ i.e. two years ago.
It is also employed with verbs and nouns denoting nearness, as e.g.

قلت مِن الْأَعْدَوِ I approached the enemy.

قَرْبَ مِنَا near us.

Notice specially:

تَعْجَبُ (تَعْجَبُ) يَنْ شَيْءٍ to wonder at something;

so with other verbs of feeling:

فَرِحٌ مِنْ to rejoice at . . .

مُبْسَوْطُ مِنْ pleased at . . .

The word "than" after a Comparative is expressed by مِنْ، e.g. أَسْعَ مِنْ الْكَلْبِ swifter than the dog.

"A certain" is often expressed by مِنْ preceded by a word indefinite in the Sing. and followed by the same word definite in the Plur., e.g.

المُتْحَاجِر مِنْ النَّجَارِ a certain merchant.

It is also used partitively مِنْ (للْتَتْبَيعُضَ) followed by a definite noun in the Plur. to indicate an indefinite number or quantity, e.g.

فَكَرَ أَرَكَمْ مِنْ آيَاتِهِ he has already shown you some of his signs; and to indicate material, e.g.

كَرْسِي مِنْ خَشْبِ a chair of wood.

It is very often used after مَا to explain (للْتَطْبِيْبَينِ) what is intended by the particle, e.g.

مَا كَانَ عَدُدي مِنْ آيَالِ what was with me in the way of wealth, i.e. the wealth, which I had.
what you have done to us in the way of kindness, i.e. the kindness, which you have done us.

(9) مَّنْ ذَوْ “since” (for مَنْ ذَوْ, مَنْ.

Is not used with suffixes.

It is sometimes followed by the Nominative, e.g.

ما رَأَيْتَكُمْ مَنْذَ (مَنْذَ) يَوْمَ الْحُضْرَة

I have not seen you since Sunday.

NOUNS USED AS PREPOSITIONS

4. Of the Prepositions which are really nouns in the Accusative (ةَرْفُ) the following are the most common:

1. أمَامٌ “before, opposite” (of place):

أَمَامُ الْقَصْرِ before, opposite the castle.

أَمَامُ الْقَاضِي before the judge.

2. بَعْدُ “after” of time or rank (opposite of قَبْلِ):

بَعْدُ الْبَيْلَادَ after the birth (of Christ).

3. بِينَ “between”.

When two words are dependent on بِينَ, then if both are substantives the بِينَ need not be repeated, but if one (or both) is a pronoun it is always repeated, e.g.

بَيْنَ زُيَّدٍ وَعَمِّرٍ between Zaid and ‘Amr.

بَيْنَكَ وَبَيْنَ أَخِيكَ between thee and thy brother.

بَيْنِي وَبَيْنِكَ between me and thee.

فِيَّما بَيْنَ and بَيْنَ are often used with the same meaning

as بَيْنَ.
and sometimes mean "both - and" or "partly - partly":

both poor and rich came to us.

"opposite" (\( \text{عَدَّاء} \)).

"under, below" of place or rank (opposite to \( \text{فُوق} \)).

under a tree.

below the king (in rank).

opposite the house.

round about the city.

behind my back.

on this side of, under, without:

on this side of the river.

may the cheek of the enemy be under thy feet.

With the meaning "without" may be used instead of 

or without that.
“with, at”:

Used of place:

I sat with (beside) him.

Used of time:

he came at sunrise.

It is often used with the meaning “to have”.

I have wealth.

Note. َعَنْدِي، كَذَا means “according to my opinion it is so”.

“instead of, in place of”:

I took this in place of that.

“on, over, above”: of place and rank (opposite of فوق):

on (or above) the tree.

above the king (in rank).

“before” of time (opposite of بعد):

before the birth (of Christ).

“before” of place (more often أمام):

before the house.

“towards”:

towards the West.

“behind, on the far side of”:

behind them.

behind (on the far side of) the mountains.
5. Two prepositions often occur together. In this case, if the second was originally a noun, it must be put in the Genitive, e.g.

من بينهم from between them, i.e. from the midst of them.
من فوق from over, i.e. above.
من تحت from under, i.e. underneath.
من عند from with.
من على from on i.e. down from.
بدون or without من دون من قبل before.
بعد after.

VOCABULARY

الطبقُ أطباقٌ large meat tray حيرة perplexity
النفرْ رفاقُ lane, side street ربح gain, profit
بالكليّة altogether

EXERCISE 91

Note: This exercise is not specifically concerned with the grammatical matter in this chapter. It is partly a test in reading unwovelled Arabic.

قيل إن لصين سرقا حاربا ومضى أحدهما ليبيعه. فقال له رجل ممه طبق فيه سمك فقال له: أتيك هذا الحمار؟ قال: نعم، قال: امسك هذا الطبق حتى أركبه واجربه، فإن آخذت إشريته بثمن
يعجبك. فأمسك اللص الطبق وركب الرجل الحمار وأخذ يجريه ذهابًا وأيابًا حتى ابتعد عن اللص كثيرا. فدخل بعض الأزقة واحتفى عنه بالكتيبة. وأخذت اللص الخيرة من ذلك وعرف آخرًا أنها حيلة عليه. فرجع بالطبق فالتقاء رفيقه. فقال: ما فعلت بالحمار؟ هل بعثته قال: نعم. قال: بكم؟ قال: برأس ماله. وهذا الطبق زج 1

EXERCISE 92

Rewrite the above passage with full vowelling and other orthographical signs.

The following notes may help:

قال In old Arabic, where two people are conversing, frequently the words of both speakers are introduced by “he said”, where we might write: “the first said . . . the second said”, or “the former said . . . then the latter replied”. The sense of the passage shows who is speaking.

حتى This introduces the Subjunctive of purpose. Note later in this passage we have a different use of this particle, introducing a statement of fact in the Perfect.

اعجبني Literally, “it aroused my admiration”: here it means simply “if I like it”. This is a Conditional.

يعويب Verbal Noun of أب to return.

يرأس ماله “For its capital, i.e. what we paid for it (=nothing!) and this tray (is) profit.” A joke, of course, as the thieves paid nothing for the donkey!
CHAPTER FORTY-EIGHT
(الباب الثالث والاربعون)

Adverbial Usages. Including Miscellaneous Quasi-adverbial Particles

1. Arabic has no Adverbs, properly speaking, but this lack is hardly felt owing to the inherent flexibility and expressiveness of the language. Only occasionally, in translating, does one feel a certain awkwardness which is unusual in a language potentially so succinct (and almost telegraphic) as Arabic. There are a number of ways of expressing what would necessitate Adverbs in English, and they could be summarized as follows:

(a) By Prepositional Phrases, e.g.

 جاء بسرعة he came quickly (with speed).

(b) By the use of certain Verbs, e.g.

 ما كدت أراه : كاد I scarcely saw him.

 أحسن كتبته he wrote well.

(c) By a number of uses of the Accusative. Indeed, this is the chief means employed; so much so that the Accusative in Arabic may also be described as an Adverbial case. The simplest use of the Accusative Noun is in words such as:

 أحيانا sometimes; تقريبا approximately; فجأة suddenly.

(d) Into the above category should really go numerous Prepositions which end in the un-nunated Accusative; un-nunated because they have a following Genitive, e.g. بعد
“after”; “after two days”. Of course we have “where” and “then”, which are un-nunated though no Genitive follows.

(e) An extension of the above is found in such expressions as “little”; “often”; “quickly”.

(f) The Absolute Object also comes under this heading, especially when qualified, e.g. ضَرَبَهُ شَدِيدًا I hit him hard.

(g) The Hāl construction also takes the place of Adverbs, e.g. جَاء مُسِرِّعًا He came quickly.

(h) There are a few particles ending in the un-nunated Nominative, which, though obviously Nouns in origin, are the nearest approach to the true Adverb in Arabic, e.g.

ْبَعْد “before”, “previously”; ْبَعْد “after”, “later”.

(i) Finally, there are some particles ending in sukīn which play the part of Adverbs, e.g. ْفَقُط “only”.

The following is a fairly comprehensive list of various Adverbial or Quasi-adverbial usages. Many have already been mentioned in this grammar, and are given again for completeness.

**INSEPARABLE PARTICLES**

2. (a) َأْ a particle used to indicate a question (ٌ= هَل see Chapter Three, 4) (called the حَرْفُ الْأَسْتِفْهَام); but only when no Interrogative pronoun occurs in the sentence, e.g.

أَفْعَلْتُ (ٌهَلْ فَعَلْتُ) هَذَا have you done this?

but مَنْ فَعَلَ هَذَا who has done this?

أَمْ أُأْ in a double question; see أَمْ...
(b) سَ在未来意义上用于表示未来的意义。它是 imperfect 的缩短形式“at the end.”

سَأَفعلهُ (سَوَفَ أَفعلهُ)
I shall do it.

(c) لَ a particle used for Emphasis, "certainly, truly", often omitted in translation, e.g.

لمَفعلتهُ truly, I have done it.

Especially with the Modus Energicus:

لَأَضْرَبْتُكَ I shall certainly strike thee.

Also in an Oath:

لَعْمَرُكَ by thy life.

لَ is often used before the Predicate of a Nominal sentence, which begins with إنَّ (see below 3e).

It is often used to introduce the apodosis of a conditional sentence beginning with لَو.

**SEPARATE ADVERBIAL PARTICLES**

3. The most important separate particles are:

(a) إذنَ (إِذَا) "in that case, then", e.g.:

إِذَا تَروُحْ إذَا let us go then.

(b) أَلَا (أَلَّا) "not" in an Interrogative sentence:

أَلَا أَفعلهُ shall I not do it?

So أَلِمْ for أَلِمْ.

(c) أَمْ "or" in a double question:

أَمْ أَفعلهُ أَلَا shall I do it or not?
(d) (for أ and ما) "not" in an Interrogative sentence:

"have you not done it?"

(e) إن "truly, certainly".

إن introduces Nominal sentences, the subject following in the Accusative, the Predicate often strengthened by ل (see above 2c) following in the Noun, e.g.:

إِنْ زَيْدًا عَابِلٌ
إِنْ زَيْدًا لَمَّا وَقَل

verily, Zaid is intelligent.

It may be used with Pronominal suffixes, the pronoun then being a subject, e.g. إنْهُ إِنْيُ وَقَل verily he, إنْ وَقَل إِنْيُ إِنْ أَن and إِنْ إِنْ أَن and إِنْ and إِنْ إِنْ أَن verily I, and إِنْ إِنْ أَن and إِنْ إِنْ أَن and إِنْ إِنْ أَن verily we.

(f) (for إِنْ and ما) is always at the beginning of a sentence and limits the word or clause at the end of it by its meaning "only", e.g.:

إِنْما الأَصْدَاقُاتُ لِلفَقَرَاء

the alms are for the poor only.

(g) أي "i.e., that is" (يُعَني =).

(h) أين "where?"

من أين "whence?"

إِلَى أَين "whither?"

أين "wherever".

(i) بل "but rather, no on the contrary, but, but indeed."

(j) بل "yes certainly" as answer to negative sentences.
(k) مَّمَّ "there".

(l) قَدَ before the Perfect expresses the completion or certainty of the action and can sometimes be translated "already", but is often to be left untranslated. It may also change the meaning of the Perfect to the Pluperfect.

With the Imperfect it means "sometimes", "may".

(m) فقط "only", always placed after the word it modifies.

(n) فقط "never", follows a verb in the Perfect with a negative, e.g.:
ما رأيته فقط
I have never seen him.

(o) كَلَا "not at all, by no means".

(p) لَا "not, no".

(1) As particle of Denial (لَا لَنْفَٰي) before the Imperf. Indic. with Present and Future meaning:
لَا أفعل I do it not (or I shall not do it).

(2) As particle of Prohibition (لَا لَنْفَٰي) followed by the Jussive with the meaning of the Imperative:
لَا تفعل do it not.

(3) As particle of Complete Denial (لَا لَنْفَٰي أَهْلَبَ) (see Chapter Forty-five, 3 i)

(r) لَمَّا followed by the Jussive means "not yet".

(s) لَن "not" is followed by the Subjunctive, which then has the meaning of a Future:
لن أفعل I shall not do it.
(t) مَا “not” is followed by either Perfect or Imperfect, usually the former.

Note: For إنْ as particle of Denial see Chapter Forty-Nine 3 (c) Note.

(u) سَيَّ “when”, also used as a Conjunction.

(v) نَعَمْ (rarely نَعِم) “yes”, derived from نَعَم “(what you say) is agreeable”.

(w) هَلْ Particle of Interrogation.

هل فعلته have you done it?

In an indirect question it denotes “whether”, e.g.:

اتِنَظُرِّي هِلْ التِنَظُرِّي tell me whether you have expected me.

(لا) هَلْ (for هَلْ and (لا) “not” in an Interrogative sentence.

(x) هَا “here”, or in a strengthened form هَا هَا (sometimes written هُنَا).

(y) هَنَاكّ and هَنَاك “there”.

Nouns Used as Adverbs

4. Several nouns are used as adverbs in the un-nunated nominative, and are, of course, indeclinable. Some of these words (those in the left-hand column below) are also used as prepositions, in which instance, as has been seen, they end in un-nunated fatha, e.g.:

منْ بَعْدْ “afterwards”. بَيْنُ “where”.

مَا بَعْدْ “not yet”. مِنْ حَيْثُ “whence”.

مِنْ قَبْلْ “before”. إِلَى حَيْثُ “whither”.

مِنْ قَبْلّ “above”. حَيْثُ “wherever”.

مِنْ قَبْلّ “below”. لَا عِبْرُ “nothing else, only this”.

in the expression
5. Most nouns used as Adverbs are employed in the Accusative:

"little". داخلا "inside".
"seldom", followed خارجا "outside". 
by verb.
"much, very". معًا "together".
"often", followed جمیعا "altogether". 
by verb.
"very". أبدا "for ever" (with neg. "never").
"one day, once". نهارا "by day".
"on the right hand". بیمنا
"on the left hand". شمالا.
"today". سوف (sign of Future tense).
"tomorrow". غدا
"always". كیف "how".
"by night". رما "often". (later "perhaps").
"(for لا سي "there is nothing like") "especially".
"(from the noun حين "time") in حين "then, at that time", so also وقتند "at that time".
"altogether", "decidedly". 

تاریخ - وقتند "at one time" - "at another time."
ADVERBIAL USAGES. QUASI-ADVERBIAL PARTICLES  433

alone" is used with suffixes, e.g. وحذى I alone, and he alone, etc.

perhaps" are often used with suffixes, e.g. لعلل perhaps he, (rarely لعلل) perhaps I.

"would that" with suffixes لِيت would that he, (rarely لِيت) would that I.

VOCABULARY

appetising  كتف shoulder
شبي pl. VIII to commit suicide
ملح pretty, tasty; good
غني suffice, wealth
ساحل pl. Sواحل sea shore, coast
شوا طي pl. شوا طي river bank
بطء slowness
بطيء slowly
بطيء slow
خطوات pl. خطوات step, pace

EXERCISE 93

From the Kitāb al-Bukhālā of al-Jāḥīz

This is the story of a rich miser who would not invite his relatives to his house because of the cost of entertaining them. Finally, however, they prevail upon him to invite them and the following tells what happened:

فاقتعد لهم طعاما خفيفا شهيلا، لا يمنى له، فلما أكلوا وغسلوا أيديهم اقبل عليهم فقال: أسألكم بالله الذي لا شئ اعظم منه، أنا
I met him walking slowly by the river bank, taking short paces. Where has this strange man come from, I thought, and why does he walk sadly as if (كان) the cares of the whole world were on his shoulders? I will invite him to my house, as I am a rich man, and I will give him tasty appetizing food. Perhaps when he leaves my house he will be happier than he was previously!

I called him, but he did not hear me and made no reply. It seemed that his private thoughts were too important for him (من أن) with subjunctive) to heed a passer-by. I called him again in a loud voice, and he turned towards me frowning.

He hesitated a little, then said angrily: "Have I met you before? Do you know me?"

"No", I said, "but I thought that you were perhaps in some difficulty, and I wanted to help you. Will you come to my house, and stay a little while and eat and drink something with me?"
"They say that an Englishman’s home is his castle", he replied, "but you want to make yours an hotel, poorhouse, or orphan’s home. Do you think that a stranger like you can help me? Allow me to give you some advice; and even if you won’t allow me, I will give it: mind your own business!"

Then he went off, and I continued on my way.

On the following day I read in the local paper that the body of an unknown man had been found in the river, that he had drowned, and that there was no apparent cause for that. And even now I do not know whether it was the man whom I had met who had drowned, or someone else. But I always imagine that the troubles of that poor unfortunate frowning man became too great for him to bear, and so he committed suicide by jumping into the river. And I still ask myself occasionally: Could I have saved him?
CHAPTER FORTY-NINE
(أَلْبَابُ آتَاسِعٍ وَالأَرْبعُونِ)

Particles. Conjunctions

1. Whereas in English it is considered bad style to commence a sentence with "and", in Arabic it is the rule rather than the exception to do so. Sentences are continually linked by وَ and less frequently, by فَمَا "then". Only at the end of a paragraph, or where there is a definite change of topic, is the Conjunction omitted. It is true that under Western influence the Conjunction is more frequently omitted in modern literary Arabic; but even so the Western reader will at first be struck by the ubiquitous وَ. It is by far the commonest conjunction; فَ, as we have seen, has special implications.

Doubtless, فَمَا, having the Accusative un-nunated ending, ought properly to be considered adverbal. As it often introduces sentences without a preliminary وَ or فَ, however, it may properly be mentioned here.

There are, of course, many other Particles which may be described more or less as Conjunctions. Some of them have already been discussed, but they are mentioned again here for completeness.

Conjunctions may be either Inseparable (that is, joined to the first word of the sentence they introduce) or Separate.

2. The Inseparables are:

(a) وَ. This may join Sentences or Nouns, e.g.

(i) دَخَلَ زَيْدٌ وَجَلَسَ عَلَى كُرْسِيّ Zaid entered and sat on a chair.

(ii) جَاءَ زَيْدٌ وَحَسَنّ Zaid and Hassan came.

It is not usually used in Arabic to link two Adjectives governing the same Noun. Thus the sentence "a large and beautiful
city” would be مُدِينَةٌ كِبَّرَةٌ وَجَمِيلَةٌ rather than مُدِينَةَ كِبَرَةٌ وَجَمِيلَةٌ, though the latter is not grammatically incorrect, and may occasionally be encountered.

وَ between two sentences, of which the second is a Nominal sentence, often means “while”. Such a sentence introduced by وَ is called a جَمِيلَةٌ حَالِيَةٌ “sentence of condition”, e.g.:

قَامَ زِيدٌ وَهَوَىَ بَاكَ \(\text{Zaid stood up, while he wept}\)
قَامَ زِيدٌ وَهَوَىَ يِبْكُي \(\text{(Zaid stood up weeping).}\)

also with change of Subject:

ذَهَبَ زِيدٌ وَعَمِرَ بَاقٍ \(\text{Zaid went away and 'Amr remained (while 'Amr remained).}\)
ذَهَبَ زِيدٌ وَعَمِرَ يِبْقِي \(\text{(with a sword in his hand).}\)

The وَ is usually dropped, when a Verbal حَالَ sentence follows:

جَاءَ زِيدٌ يَضْحَكَ Zaid came, while he laughed (laughing).

The وَāw of حَالَ (وَāو إِلَّاٰ) is sometimes used before a Nominal sentence which has no Participle or Imperfect:

جَاءَ زِيدٌ وَيِدَاهُ سُيُفٍ Zaid came, and in his hand a sword
(with a sword in his hand).

(b) فَ differs essentially from وَ, although there are many contexts in which either would be acceptable. It implies a close connection between the sentences before and after it. This connection may be either definite Cause and Effect, or a natural sequence of event

(i) Cause and effect:

قَامَ الْوَ الزَّبِيرُ فَقَمَتْ أَنَا أَيْضًا the minister stood up, so I stood up also.

تَقْدِيمُالْعَدَوِ الدُّوْرِ رَكَّبَهُمْ فَولَا وَفَرُّوا the enemy advanced towards them; so they turned and fled hurriedly.
Conditionals, already dealt with, come under this category. But, as has been seen, in the Conditional with إنْ the Apodosis is introduced by ف ُ only in certain given circumstances.

(ii) Natural sequence:

قَامَ فَاسَلَ سَيْفَهُ فَانظَرَ العَدُوَّ He stood up, drew his sword, and waited for the enemy.

Here, both ف's could be replaced by و. ف is rarely used to join single words, but it may be so used when a closely connected sequence is intended, e.g.

أَدْخِلْ حَسَنًا فَمُجَمَّدًا فَرِّيذًا َ bringen in Hassan, then Muhammad, then Zaid.

(her or the and and or)

كَانَتْ حَيَاتُهُ دَائِرَةً مَسْتَمْرَةً his life was a constant round: going to the inn, drinking, getting drunk, sleeping, then going to the inn.

نَوَّمَ فَالْدَهَابَ لِلْيَخَانِ By its very nature, ف is precluded from joining two Adjectives governing the same Noun. Such a usage, if encountered, would be most unusual.

(c) لَ "so that" with following Subjunctive:

جَاءَنِي لِيُطْلِبَ الْمَالَ he came to me so that he might demand the wealth (to demand the wealth).

With the same meaning are used لَكِنْ لَانْ; and negatively لَكَيْلَا لَمْ يَا "so that not".

لَ with the Jussive (nearly always in the 3rd Person) expresses a demand:

لَيَكُنْ let him write!
3. The usual Separable Conjunctions are:

(a) إذا "when, since, after, because" with following Nominal or Verbal sentence.

(b) وإذا "when, if" originally used of time, but often of condition. In direct questions = "whether".

إذا وإذا also mean "behold!", in which case the former is always followed by a Verbal sentence, the latter by a Nominal sentence in which the Subject is either in the Nominative or takes ب:

إذاً رجل الی } behold, a man came!
إذا رجل (یَرَجُل) قد آتي

إذاً ⌒ means "whenever".

(c) إن "if, whether" introduces Conditional sentences or indirect Questions.

 وإن means "and if, even if, although". لَنْ ⌒ "verily if".

Note: There is also a particle of Denial إن e.g.:

إن رأيت منها أمرًا أغصمه I have not seen anything of her, that I despise.

This usage, though common in the Quran, is rare elsewhere, and should not be used by students.

(d) إلا used for Exception, see Chapter Fifty-one. Note, however, the following uses of this particle as a conjunction:

(i) كنت أحبه إلا أنه كان دائما يتكلم بصوت عالٍ; إلا أن I liked him, save that he always spoke in a loud voice.

(ii) فَمَ قد وَلَا ضَرَبْتُكَ; وَلَأّ يُ Stand up, otherwise I will beat you.
(Quasi-condition, or after-thought condition).
(e) اما “as for” with a following Nominative, the Predicate being always strengthened with a ف, e.g.:

افما جبل الشيخ فهو جبل شايشٍ as for Mt. Hermon, it is a lofty mountain.

افما الكلب فلقيته في الطرقٍ as for the dog, I met him on the road.

(According to Arabian grammarians الكلب is the Subject, all the rest is Predicate.)

(f) أن “that” with following Verbal sentence, the verb being occasionally in the Perf., nearly always in the Imperf. Subjunctive.

كن = “as though”; لآن = “because”.

With Negative: أن لأن (for أن and لآن) “that not”; لبلا “so that not”.

(g) أن “that” with a Nominal sentence.

In compounds:

كان
"just as if", “it is as if”.

كنة
"because”.

ألا أن, غير أن “except that, yet”.

(h) أور; أو (more rarely اما) “either – or”.

With the Subjunctive أو “unless that, until that”.

(i) بينما (while).

(j) ثم “then, thereupon” often followed by إن.
(k) "until" (= إِلَيْهِ اِنْ تَحْتَ) with a Nominal sentence often إِنْ تَحْتَ.

(l) لَتَفْتَكِي or لَتْفْتَكِي "in order that" with following Subjunctive.

With Negative لَكُنْ and لَكُنْ "in order that not".

(m) لَكُنْ and لَكُنْ "but", the former being followed by a verb, the latter only by nouns in the Accusative, or Pronominal suffixes: لَكُنْ "but he".

(n) لَمْ "when, after" with following Perfect to be translated usually by the Pluperfect.

(o) لَوْ "if" in Conditional sentences referring to a mere supposition.

(p) مَا "so long as" (ما الْدِّيْمُوَّةَ, "the مَا الْدِّيْمُوَّةَ of continuance"), is often used in compound Conjunctions:

بَعْدَ مَا "after".

فِي مَا وَبَيْنَ مَا "while".

قَبْلَ مَا "before" (always with the Imperf.).

It is often used also to generalize, e.g.:

إِذَا مَا "whenever".

إِذَا مَا "as often as".

In these cases it is followed by the Perf. or the Juss. in the sense of the Present.

(q) مَمْتَي "when", مَمْتَي "whenever".

(r) مَمْتَي "since".
VOCABULARY

II to turn round, back intr.

vīlīn ancient, an ancient (of historical personages)

vīllīn VIII to draw a sword ḥakīma, ḥakīm pl. wise, wise man; doctor (popular)

vīllīn pl. a ḥakīma wisdom, aphorism

vīllīn pl. a ḥakīma Greece, the Greeks

vīllīn pl. a ḥakīma Greek, a Greek

vīllīn pl. to prove x to prove x by ...

vīllīn (collective) cloud

vīllīn a legalist, lawyer, expert on the Shari‘a; legal adj.

vīllīn pl. a ẓarū ‘shā‘īsūn lofty

vīllīn pl. a ẓarū ‘shā‘īsūn architect

EXERCISE 95

The geographer, al-Mas‘ūdī, writes about the roundness of the earth.

قد تنورع في شكل البحر. فذهب الأكثر من الفلاسفة المتقدمين من الهند وحكام اليونانين، إلا من خالفهم وذهب إلى قول الشعريين، أن البحر مستدير على موضع من الأرض واستدلوا عليه حجة ذلك بدلائل كثيرة. منها (among them, including) إذا لجأت فيه غابتك عنك الأرض والجبال شيئاً بعد شيئاً حتى يمين (i.e. the sea)
EXERCISE 96

Note: It is not intended to test and practise by exercises the whole content of this chapter and similar chapters largely of a revisional nature. In any case, it is assumed that by this stage the student will already have commenced reading literature or magazines or newspapers, if rather laboriously.

1. Turn round and face me, for I have drawn my sword and do not wish to strike a man in the back. 2. He persevered in his study of the religious law in order to take it (use Form VIII) as a profession. 3. Give me a clean glass, otherwise I will go and drink in another inn. 4. I have a little round picture (use diminutive) of my mother, and it resembles her, save that the colours have faded. 5. The ancients used to build their palaces and castles with lofty towers, then after the passage of time, the custom changed; so that we rarely see towers in the buildings of modern architects. 6. Uneducated people today call the doctor "Hakim", since they consider wisdom one of his qualities. 7. As for the science of medicine, it began, perhaps, in Greece, a number of centuries before Christ. 8. Caesar (قِيّصر) said: I came, I saw, I conquered — and that was when he returned to Italy from France with his army. 9. I used to eat at his house frequently, until he moved to another town; then I did not see him after that until the day of his death. 10. While we were watching, he was raised up to heaven in a cloud.
CHAPTER FIFTY
(الباب الخمسون)

Particles. Interjections.

1. The Vocative (حرف اليداء) is expressed by the particles يا and ايتها (but the Masc. is often used for the Fem.) or يا ايتها.

يا ايتها and يا ايتها are followed by the noun in the Nominative with the Article:

يا ايتها للهـ O scholar!

يا is followed by the noun in the Nominative without Article (and without Nunation in the Sing.) if the person addressed is present and the noun is not determined by any following words, e.g.

يا ولدـ O boy!

يا أولادـ O boys!

If the person addressed is absent or the noun is determined by some word or words after it, then the noun is put in the Accusative, e.g.:

يا غافلاء O careless! (not addressed to any one particular person).

ها See there!

هو ذا See there he is!

يا طالع الحبل O thou, who climbest the mountain!

يا عبد الله O Abdullah!

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Note 1: َيا is sometimes written without 'alif when the following word begins with an 'alif, e.g.:

ٌیَا ُقرَنِیَا O my brother!

َیَا ُهَلَلَا welcome!

Notice specially:

ٌیَا ُبَتِتَ O my father!

ٌیَا ُأَمَّهَ O mother!

ٌیَا ُرَبَّ O my Lord!

Note 2: The noun that follows َيا often takes the Vocative ending ُو (see below on َوَا). 

2. Some of the commonest Interjections are:

ٌوَا أُوَآهَ أُهَ أَوَا أُهَ أَهَا أَهُ أَهَا أَهَا أَهَا Ah!

ٌوَا أُوَا أُسَافَا أُسَافَا O sorrow!

ٌوَا أُحَرْرَیًا O grief!

ٌوَا أُلَثَّیَ O Alas! also with suffixes: َوَا أُلَثَّیَ, َوَا أُلَثَّیَ, َوَا أُلَثَّیَ Alas for thee!

Also َوَا أُلَثَّیَ, َوَا أُلَثَّیَ The most common is َوَا أُلَثَّیَ. 

ٌهُیَا ُبَا بَا ُهُیَا ُبَا ُهُیَا ُبَا Come! with the Preposition ُبَا ُهُیَا ُبَا Come, let us go!

ٌهُیَا ُبَا Far from it!

ٌنَا أَفَا Fie!

ٌنَا بَا ُخَنَّى ُخَنَّى Bravo!

ٌنَا بَا ُخَنَّى ُخَنَّى (Fem. of the Elative ُتُلْبِی ُتُلْبِی ُتُلْبِی “best”) Hail!

ٌتُلْبِی ُتُلْبِی ُتُلْبِی ُتُلْبِی or ُتُلْبِی ُتُلْبِی ُتُلْبِی Hail to thee!

ٌتُلْبِی ُتُلْبِی ُتُلْبِی ُتُلْبِی, in the Plural ُتُلْبِی ُتُلْبِی ُتُلْبِی “Hither!”
(properly the Imper. IV of أَنَّى “to come”) “give, bring here!” also used in the Fem.

ْدَوْنَكَ “Beware!”

ْدَوْنَكَ and إِيَاكَ “Beware!”

إِيَاكَ and إِيَاكَ “Beware!”

3. Certain nouns are used in the Accusative as Interjections.

َأَهْلَّة وسَهْلًا Welcome!

ْعَيْبًا Strange!

ْمُهْلًا Slowly!

ْمُرْحَبًا Welcome!

ْمُرْحَبًا بْكَ Welcome to thee!

( lit. “hearing and obeying”.) At your service!

ْتَبَا لَتَّ Alas for thee!

4. Many religious expressions are used interjectionally:

e.g.

اللَّهُ or يا الله O God!

ْوَاللَّهُ بِاللَّهِ تَالِهَا By God!

ْمُحَمَّدُ الله Thanks to God!

ْإِن شَاء الله If God will!

ْبِسْمِ الله الرَّحْمَنِ الرَّحِيمِ In the name of God the Compassionate, the Merciful!

ْمَعَادِ اللهِ أَعْوذُ بِاللَّهِ God forbid it! (lit. “I take refuge in God”).
There is no might and no power, save in God the Mighty! (Expression of astonishment and alarm.)

What God will! (Astonishment.)

I ask pardon of God! (Used to decline a compliment.)

Praises constantly appended to the name of God:

(Perf. IV of عَلَّ) He is exalted!

(عز وجل) He is powerful and glorified!

(Praised be He!)

There are no vocabulary or exercises for this chapter.
CHAPTER FIFTY-ONE

(ألبَابُ الْحَادِئِ وَالْخَمْسُونَ)

Exception

1. The commonest way of expressing Exception (إِسْتِنَاةُ) is by the Particle إِلَّا (a modification of إنْ لَا “if not”). This Particle takes the Accusative in its following Noun in most, but not all, circumstances. The following rules apply. For the purpose of explanation, we consider the situation of the two important elements involved, i.e. the thing (or person) Excepted, and the Generality. Thus, if I say: “The teachers came, apart from George”, George is the Exception, and the teachers are the Generality. The following situations may occur in Arabic:

(a) The Generality may not be mentioned at all.

e.g.

ما بَقِى إِلَّا حَسَنٌ only Hassan remained (lit. did not remain except Hassan).

ما رَأَيْتُ إِلَّا حَسَنٌ I saw only Hassan.

ما رَضِيتُ إِلَّا عَنْ حَسَنٍ I was pleased only with Hassan.

Here, it will be noted that “Hassan”, the Noun after إِلَّا, changes its case as if إِلَّا were not there,

e.g.

بَقِى حَسَنٌ Hassan remained.

رَأَيْتُ حَسَنٌ I saw Hassan, etc.

To put it another way, the noun after إِلَّا goes into the case in which the generality would have been, had it been mentioned. Note that this situation can only occur in a negative
sentence. The following are the rules, when the generality is mentioned:

(b) In *Positive Sentences* إلا أَلَّا المَلِكُ قَامَ كُلُّ الْحَاضِرِينَ except the King, all present stood up (the *Excepted* coming first).

قَامَ أَحَدُ إِلَّا أَلَّا المَلِكُ all stood up except the King.

(c) In *Negative Sentences* the Accusative may be used, but there are alternative usages as under:

(i) Where the *Excepted* comes first, it may be in the *Nominative*

إِلَّا حَسَنٌ (حَسَنٌ) مَّا حَضَرَ التَّلَامِيدَ except Hassan, the pupils did not attend.

(ii) Where the *Generality* comes first, the *Excepted* may be put in the same case as the Generality.

مَّا حَضَرَ التَّلَامِيدَ إِلَّا حَسَنَ the pupils did not attend, except Hassan.

(حَسَنٌ) لمْ يَمْرُرَ بِالْجُنُودِ إِلَّا قَانِدَهُمْ he did not pass the soldiers, except their leader.

(بَقَانِدَهُمْ) كَانَ يَعْرَفُ كُلَّ النَّاسِ إِلَّا أَبَاهُ he hated everybody except his father.

Note that in this eventuality, the *Generality* may be expressed by *أَحَدْ* "one", e.g.

مَا جَاءَ أَحَدُ إِلَّا حَسَنٌ (حَسَنٌ) no one came except Hassan.

مَا ضَربَتْ أَحَدًا إِلَّا حَسَنٌ I struck no one except Hassan.

مَا مَرَّتْ بِأَحَدٍ إِلَّا حَسَنٌ I passed no one but Hassan.

(حَسَنٌ)
2. The above rules may seem complicated, but it is best for the novice to use the Accusative in all circumstances where the Generality is mentioned. The following table, however, summarizes what has been said:

Table to show the cases to be used after َلِإِّ:

<table>
<thead>
<tr>
<th>Position of the Generality</th>
<th>Positive Sentence</th>
<th>Negative Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not mentioned</td>
<td>—</td>
<td>In the case in which the generality would have been, had it been mentioned.</td>
</tr>
<tr>
<td>First</td>
<td>Accusative</td>
<td>Accusative (or in the Case of the generality).</td>
</tr>
<tr>
<td>Last</td>
<td>Accusative</td>
<td>Accusative (or Nominative).</td>
</tr>
</tbody>
</table>

3. Other Exceptional Constructions are:

(a) َلاِّ Ghibar This is a Noun, as explained in Chapter Forty-five, 4 d (vi), and takes *idāfa*. It is placed in the case in which the Noun after َلِإٰ would have been placed, according to the above table, e.g.

ما بقي غبار حسنى only Hassan remained.

ما ضربت غبار حسنى I struck no one except Hassan.
is also used in the un-nunated Accusative followed by a sentence with ُأَنَّ, e.g.

كان مسربًا غير أنه يخفف منُ he was happy, except that he
غَضَبَ المَلِكِ feared the King's wrath.

Here إِلَّا could replace غير.

(b) مَّا خَلَأَ وما عَدا. These act as Verbs, and take an
Accusative, e.g.

جَاءَ الْقَوْمُ مَّا عَداَ (مَّا خَلَأَ) حَسَنًا The people came, apart from
Hassan.

(c) These two words occasionally occur without مَّا, and then take the Genitive, as Prepositions. The above sentence would then read:

جَاءَ الْقَوْمُ عَداَ (خَلَأ) حَسَن

But the use of خَلَأ in this way was disputed by the gramma-
rians.

4. Related to Exception is the use of لَا سِيِّما, "especially". It invariably takes the Nominative.

كَانُوا كَفَارًا لَا سِيِّما كِبَارُهُم they were infidels, especially
their old men.

رايتهم كُلُّهم لَا سِيِّما حَسَنُ الَّذِي I saw them all, especially
كَانَ في مَقْدُسَتِهِم Hassan, who was in their fore-
غَضَبْتُ مِنْهُمْ لَا سِيِّما قَايَدُهُمْ I was angry with them, espe-
cially their leader.

Note: For إِلَّا and وَلَا see Chapter Forty-Nine, 3 (d).
A

لكن هناك في الشرق الأوسط فئة يكرهون تأثير الغرب، يقولون: ما أعطانا هذا التأثير إلا عدم الإيمان، وما نتج عنه إلا إنكار تقاليدينا وعاداتنا وتأييدها. وهذا ما يعتقد الكثير من سكان تلك البلاد. لكنهم ينسون حديث النبي (صلعم): "أطلب العلم ولو من الصين".

B

استقال جميع أعضاء الحكومة ما عدا اثنين منهم، وهما وزير الخارجية ووزير الاقتصاد والتجارة: وهذان وغيرهما من المفكرين من بين سكان البلاد، بدون خطرًا كبيرًا في مطالب النوباء في، ولا شك، تضر باقتصاد الدولة إلا أنها تثير عواطف العامة.
EXERCISE 98

Rewrite the whole of Exercise 97, with full vowelling and orthographical signs.

NOTE: In translating, the student is advised to follow the order of the English where possible, putting the Generality before the Exception, and vice versa, in the Arabic, according to the order in the English.

Further, аلامа by far the commonest exceptive particle, should be used wherever admissible.ما خلا وما عدا and are not so common, and should be sparingly introduced.

EXERCISE 99

A

All the patients (the sick) waited for the doctor in his outpatients' department several hours, except one, and this man knew the doctor's habits. The reason for the doctor's delay was that, while returning from visiting a patient in his house, he stopped on his way home at an inn to have a drink (to drink something). He frequently did this, especially in the winter. Consequently, he had lost many patients. And he might have lost more, except that he was clever and experienced.

B

When I entered my friend's house, I only saw a ghost. I was only a youth, and that sight terrified me. Apart from my father, I had never seen a dying man before. No-one was with my friend, except his neglectful inexperienced servant, so I decided to remain with him for a time.
C

Hassan had wanted to read al-Jahiz's "Book of Misers", and told his father that. When his birthday arrived, he was expecting his father to give him a copy, but he gave him another book instead. He was very angry, for a time, but when he read the book, he liked it very much.

D

No strangers have ever entered our city except ten travellers who had lost the way. All of them were killed, except two. We allowed them to survive because one of them was a blacksmith and the other a carpenter.
CHAPTER FIFTY-TWO

The Rules of Arabic Versification

Note: For a more complete account, Wright's Arabic Grammar should be consulted (Part IV. Prosody).

1. Whereas in most languages there are two genres or classes of writing, Prose and Poetry, in Arabic there are three:

(a) Prose (نَثْرُ)

(b) Poetry (نَظْمُ; شِعْرُ)

(c) Rhymed Prose (مَسْحُوحًا). This third genre is common in what might be termed "art prose", — that type of studied prose literature which used the devices of rhetoric (or بلاغة) to a considerable degree. The language of the Qur’ān, however, is not allowed by Muslims to belong to any genre, although the early chapters or sūras (that is, early chronologically) do contain rhyme. Rhymed prose has not, of course, any regular metre, while poetry has both rhyme and metre.

2. Classical Arabic is a language of syllable length rather than stress; it is quantitative rather than qualitative: and this must be realized to understand the rules of Arabic poetry. The metres were codified in the 8th century by al-Khalil ibn Ahmad, and his codification has remained substantially unchanged.

Scanning Arabic poetry necessitates recognizing the length of syllable, which may be either short or long.

(a) The short syllable consists of a consonant with a short vowel, e.g. all three syllables in كتَبَ ka-ta-ba, “he wrote”.

(b) Long syllables consist of a vowelled letter followed by an unvowelled letter. The unvowelled letter may be
(i) A long vowel, as كَا, in كَا-تَا-بَا.

(ii) A consonant with sukūn, as مَاكُ in مَاكُ-تَا-بُنُ. Note that it is the ACTUAL SOUND which counts. Thus the third syllable مَاكُ is long (bun), because, although written as a single letter with nunation, it sounds as if the word were spelled مَاكُ. Similarly, مَاكُ, which is really مَاكُ. Consequently an 'alif with hamzatu l-waṣl does not count. Thus the words كَانَ أَسْمَهُ هَنَا would be scanned as follows: كَانَ أَسْمَهُ هَنَا.

Note: The Pronominal suffix ﷴ and the second syllable in أَنَا may be either long or short.

Two short syllables are considered equal to one long one, which often replaces them.

3. Arabic verse has both Rhyme (قِوَافُ تَأْنِيَةٍ pl. جَمِيعٌ) and Metre (بَيْتُ or طُنْنُ). Every Verse or Line (بَيْتُ اَلْبَيْتِ pl. بِسْرَاعُ or بْنُطْرُ) consists of two Half-Verses (بَيْتُ اَلْبَيْتِ). At the end of the Verse i.e. in Pause (وُقْفُ) the Nunation is dropped and sometimes the vowel is omitted altogether.

The vowel of the rhyme letter is usually considered long, as the metres almost always end with a long syllable.

In most older poetry, and much modern poetry, all lines are of the same length, and the same rhyme persists throughout the poem, which may contain up to 100 or more lines or verses. But later in the Medieval period varied rhyme schemes were introduced. For example, the two halves of each verse might rhyme together, especially in Rajaz metre (see below), and in didactic poetry. Again, complicated rhyme schemes were evolved such as: a a a a a, b b b b a, c c c c a, d d d d a, etc., the unit concerned being the half-verse. The poem with the uniform rhyme and metre is the
THE RULES OF ARABIC VERSIFICATION

قصيدة or ode par excellence. It is found in the famous pre-Islamic Seven Odes known as the Mu'allaqat (المعلقات).

4. Al-Khalil codified the Metres by expressing the various feet with the root فعل. He discovered the following different types of foot (تَفَعِيلُ تَفَعِيلٍ pl).

(a) 
(b) 
(c) 
(d) 
(e) 
(f) 
(g) 
(h) 

These Feet are subject to certain changes, e.g.:

(a)  becomes  
(b)  
(c)  becomes  
(d)  

Such changes may occur spasmodically within a single poem, save that the final (rhyme-) foot of each verse must be of the same pattern throughout a poem.

If Catalexis (rejection of the last syllable) occurs at the end of a verse, then \( - - - \) is changed to \( - - - \); \( - - - \) to \( - - - \) etc.

5. The principal metres are as follows:

(a) Tawil  
\[ \text{فَعُولَنَ مَفَاعِيلُنَ فَعُولَنَ مَفَاعِيلُنَ} \]

\[ \text{فَعُولَنَ مَفَاعِيلُنَ فَعُولَنَ مَفَاعِيلُنَ} \]

is frequently changed to \( مَفَاعِيلُنَ \), especially in the rhyme foot.

(b) Kāmil  
\[ \text{مَتَفَاعِيلُنَ مَتَفَاعِيلُنَ} \]

\[ \text{مَتَفَاعِيلُنَ مَتَفَاعِيلُنَ} \]
The two short syllables of each foot are often combined to form one long syllable in which case the foot might be scanned as مُسْتَفَعَلُ (or مُسِتَفَعَل). The rhyme is frequently shortened to بِمَسْتَفَعَلٍ or بِمَسْتَفَعَلٍ.

(c) Wāfir

مَسْتَفَعَلٌ مَسْتَفَعَلٌ فَعُولٌ

مَسْتَفَعَلٌ مَسْتَفَعَلٌ فَعُولٌ

مَسْتَفَعَلٌ مَسْتَفَعَلٌ فَعُولٌ

often changes to مَسْتَفَعَلٌ or مَسْتَفَعَلٌ.

(d) Rajaz (الرج) (especially in didactic poems; such a poem being called الورجة):

مَسْتَفَعَلٌ مَسْتَفَعَلٌ مَسْتَفَعَلٌ

مَسْتَفَعَلٌ مَسْتَفَعَلٌ مَسْتَفَعَلٌ

In this metre Catalexis of the last foot (change نَزْ - بِمَسْتَفَعَلٍ to نَزْ - بِمَسْتَفَعَلٍ) is very common.

(e) Hazaj (الحجاز) common in Persian and Urdu also in Rubā’iyāt ربابیات (e.g. the Rubā’iyāt of ع al-‘Umar-i-Khayyām).

بِمَسْتَفَعَلٍ بِمَسْتَفَعَلٍ

بِمَسْتَفَعَلٍ بِمَسْتَفَعَلٍ

"Said Muḥammad ibn Mālik: I praise my Lord God, the best Ruler."

(Beginning of the 'Alfiyā of Ibn Mālik.)

In this metre Catalexis of the last foot (change نَزْ - بِمَسْتَفَعَلٍ to نَزْ - بِمَسْتَفَعَلٍ) is very common.
(f) Basīt

ما تستعملن فاعلُن مستعملُن فاعلُن

مَتَّعِلُن فاعلُن مستعملُن فاعلُن may change to فاعلُن to and and

فَاعلُن فاعلُن or (ـ٠ ـ ـ) especially in the rhyme foot.

(g) Khafīf

فاعلاتِن مستعملُن فاعلاتِن

فاعلاتِن مستعملُن فاعلاتِن may change to فاعلاتِن or (ـ٠ ـ ـ ـ) or (ـ٠ ـ ـ ـ ـ)
especially in the rhyme foot.

(h) Sāri

ما مستعملُن مستعملُن فاعلُن

ما مستعملُن مستعملُن فاعلُن may change to فاعلُن (ـ٠ ـ) and to فاعلُن (ـ٠ ـ ـ) and or (ـ٠ ـ ـ ـ ـ).

The other metres are much less frequently encountered in Classical Arabic.

**RHYME**

6. Rhyme in Arabic poetry consists essentially of a Consonant. This consonant may have sukūn, whether real or imposed, e.g. the poem by ’Abū ʿAl-Ṭāḥiyya:

ما لَنَا لَن نُفكِّر أين كسرِى أين قيصر

What is (wrong) with us, that we do not think?

Where is Chosroes, where is Caesar?
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Usually, however, the rhyme consonant has a vowel, which should be constant throughout the poem, or at least, with that rhyme. Thus كتب عرب, the rhyme letter (٣) having fatha. As already stated, the rhyme vowel is usually considered long, the above two words being considered “kataba” ع arab. The nunaition is always removed for rhyme purposes. Sometimes a kasra rhyme may be varied with damma or vice versa, but fatha must not be varied. Kasra and damma are considered related sounds. If a long vowel occurs in the syllable previous to the rhyme, or the syllable before that, it should be constant, e.g. صلى, جدير, كبير, and and شهور, صبور, and قابل, and كلم.

In this connection, the long vowel و is always considered equivalent to ي; but ’alif (ا) cannot be varied (e.g. صبور, but not with كبار).

7. Arabs tend to recognize the metres of their poetry rather by an innate sense of the rhythm of the language than by identifying the precise metre concerned. They have their own particular method of reciting poetry; and Arabic poetry needs to be declaimed to be appreciated. Only by listening to an Arab reading Arabic poetry can one acquire a feeling for it. Only then can a non-Arab appreciate the outstanding genius of Arabic poets such as al-Mutanabbi.
SUPPLEMENT

SELECTIONS

FROM THE QUR'AN

Sūra 1

سُورَةُ البَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَٰنُ الرَّحِيمُ. بِلَآ يُومَ الْدِّينِ

إِبّآ كَنْتُ نَعُودُ وَإِبّآ كَنْتُ نَسْتَعِينُ. أُهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الْدِّينِ

أنْعَمَ عَلَيْهِمْ. غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الْضَّالِّينَ

Sūra 112

سُورَةُ الإِخْلَاصِ

قُلْ هُوَ اللهُ أَحَدٌ. اللهُ الصَّمدُ. لَمْ يُولِدْ وَلَمْ يُولَدْ. لَمْ يَكُنْ

لَهُ كَفَرَ أُحَدٌ

Sūra 113

سُورَةُ الْفَلَقِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ. مِنْ شَرِّ مَا خَلَقْتُ. وَمِنْ شَرِّ غَسِيسٍ إِذَا

وَقَبَ. وَمِنْ شَرِّ الْمُفْتَرِضَةِ فِي الْعَيْنِ. وَمِنْ شَرِّ حَسَدٍ إِذَا حَسَدَ

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سورة الناس

قل آ噢ْوِ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الوَسَوسَةِ اللَّهِ أَنَّكَ لَنَصْبُرَ النَّاسِ منْ مَلَكِ النَّاسِ وَالنَّاسِ

Fables

From لويس شيخو by ماجي الأدب (A.D. 1859 – A.D. 1927)

التمس والدمج

بلغ النَّمُوس أنَّ الْدَّمَجَ قد مَرَّوا فَلَسَوا جَلْوَةً طَرَائِسٍ وَأَتَوا
لِيَؤُورُوهُم فَقَالَوا لَهُم السَّلَامُ عَلَيْكُم أُيُّبَهُ الْدَّمَجَ كَفِّ أَنْتَمَ وَكَفِ أَحَوَالُكُم فَقَالَوا إِنَّا نَحْبِيٌّ يُومَ لا نَرَى وَجُوهَكُم مَّغْزَاهُ أَنَّ كَبِيرًا يُظُهِّرُونَ المَحْبَّةَ وَيُبْطَنُونَ البِغْضَاءَ

قَطَّانٌ وَفِرْدٌ

قَطَّانٌ أَخْتَفَأَ جَيْحَةً وَذَهَبَتَ بِهَا إِلَى الْمَرْدُ لَكِ يَقِسُهَا بِنِسَمٍ فَقَسَمَهَا إِلَى قَسَمَينَ أَحَدَهَا أَكْبَرَ مِنِّ النَّثَانِ وَوَضَعْهَا فِي مَيْزَانِهِ فَرَجَحَ الْاَكْبَرُ فَأَخْذَ مِنْهَ شَيْيًا بَالْغَلُوْسَ وَهُوَ يُظِهِّرُ أَنَّهُ بِرْيَدْ مِسَاوَاتَهُ بِالْأَصْغَرِ وَلَكِنْ إِذْ كَانَ مَا أَخْذَهَ مِنْهُ أَكْثَرُ مِنَ الْلَّزْمِ رَجَحَ الْأَصْغَرَ فَقَعَلَ بِهِذَا مَا قَعَلْ بَذَالِكَ ثُمَّ قَعَلَ بَذَالِكَ مَا قَعَلْ بِهِذَا وَهُوَ كَذَٰلِكّ حَتِّى كَأَدَّ بُدْهَبَ بِالْحُيْثَةِ قَالَ لَهُ الْقَطَّانُ عَنْ رِضْيَا بِهِذِهِ الْقَسَمَةِ فَاعْطَا
الحبة فقال إذا كننا آمنا رضيتنا فإن العذال لا يرضى وما زال يقسم القسم الرائع منها كذلك حتى أتي علينا جميعا فرجعت القطنان بهزن وخيبة وهما يقولان وما من بدر إلا يد الله فوقها ولا ظالم إلا سبيل باطل م صائد وعصفور كان صائد بصيد الصافر في يوم بارد فكان يدعها والدنوع تسيل فقال عصفور لصاحبه لا ينس عليك من الرجل أنا تراه بكي فقال له الآخر لا تنظر دموعة وأنظر ما تسمع يداه أسوأ أسود في فصل الشتاء أقبل يأخذ الثلج ويركبه به بدنه قويل له لماذا ذلك فقال لعلي أبيض فقال له حكيم يا هذا لا تتعب نفسك فربما أسود الثلج من جسمك وهو باني على حاله (مغزاه) أن الشرير يقدر أن يسدد الخير وقليلا ما يصنع الخير أسد وثعلب وذئب وهو مثل من أنعم الله وأعتبر به أسد وثعلب وذئب أصلحوا خرجوا يتصيدون نصادوا حارا وارتباطًا وظباً فقال الأسد للذئب أقسم بيننا فقال الأمر بين الحمار للأسد والأربئ لثعلب والظل لفخيطة الأسد فأطار رأسه ثم أقبل على الثعلب وقال ما كان أهله صاحبكم بالغزية هات أنتم
قال يا أبا الحارث الأمر واضح الحمار للفداءك والظبي لعشتاك
تخلل بالأرنب فيما بين ذلك فقال له الأسد ما أفضلك من علمك
هذا الفنّه فقال رأس الذئب الطائر من جثته

 fille

وعلب وضع
حكي أن الثعلب أطلع في بئر وهو عاطش وعليها رشاء في طرفه
دلوان فغش في الدلو العليا فأخذتهُ فشرب نجاتي الضحى فاطلعت في
البر فأصبحت القر في الماء متصفاً والثعلب قاعد في تمر البئر
فقال له ما تصنع هذا قال لها إن أكرمت نصف هذه الحبّة وقى
نصفها لك فأبديت نكيمها قالت وكيف أنزل قال تقدرين في الدلو
تقدعت فيها فأخذته وأرتفع الثعلب في الدلو الآخر فلما ألقاها في
وسط البئر قالت له ما هذا قال كذا التجار خطفت تضرب بهما
العرب الثلاث في الخيلين

حكاية الحمار والثور مع صاحب الزرع

From “The Thousand and One Nights”.
Authors Unknown

قال إنه كان لبعض التجار أموال ومواش وكان له زوجة وأولاد
وكان الله تعالى أعطاه معرفة ألسن الحيوانات والطير وكان مسكن
ذلك الناجز الأرباب وكان عنه في داره حمار وتور فأن بوم الثور
الي مكان الحمار يوجد مكسواً مرضوعاً وفي معله شعير مغربل
وتين مغربل وهو رائد مستراح وفي بعض الأوقات يركبه صاحبه
نهاية تعرض له ويرفع عليه حاله فلما كان في بعض الأيام مع
البائع الثور وهو يقول للحمار هنيئةً لك ذلك أنا تعبان وأنت مستريح
تاكك السمير مغرولاً ويدم لي وك في بعض الأوقات يركض صاحبك
ويرفع وأنا دائما للبريح والطحن فقال له الحمار إذا خرجت إلى
الغيط ووضعوا على ركبتيك الناف فارقد ولا تقم ولو ضربوك فإن قمت
نارقد ثانيًا فإذا رجعوا بك ووضعوا لك الفول فلا تأكله كأنت ضعيف
وامتنع من البقل والشرب يومًا أو يومين أو ثلاثة فإنك تستريح
من التعب والجهد وكان البائع يسمع كلماهما فلما جاء السواق إلى
الثور يعلقه أكل منه شيئاً يسرًا فأصاب السواق يأخذ الثور إلى الحرش
فوجد ضعيفاً فقال له البائع يخذ الحمار وأحره مكانته اليوم كله
نرفع الرجل وأخذ الحمار مكان الثور وأحره مكانه اليوم كله فلما
رفع آخر النهار شكره الثور على تفضيلاته حيث أرائه من التعب
في ذلك اليوم فلم يرد عليه الحمار جوابًا وندم أشد النداء فلما كسان
ثاني يوم جاء الزوار وأخذ الحمار وأحره إلى آخر النهار فلم يرفع
الحمار إلا سلمه الرقبة شديد الضعف فتألله الثور وشكره ويدحه
قال له البائع كنت مقيماً مستريحًا فما ضرني إلا فضول ثم قال أعلم
أني لك ناصح وقد سمعت صاحبنا يقول إن لم يتم الثور من موضعه
 فأعطوه للجزار ليذبحه ويعمل جلده نتعم وأنا خائف عليك ونصحتك
والسلام فلما سمع الثور الكلام الحمار شكره وقال بعد اسرح معهم
ثم إن الثور أكل علفه جمله حتى لحم الذود بсанه كل ذلك
وصاحبهما يسمع كلما قمع حربذه، فلما طلع النهار خرج الناجر وزوجه إلى دار البقر ولعبة فجأة السوّاق وأخذ المثور وخرج فلما رأى الثور صاحبه حرك ذنبه وضربو يبرع فضحك الناجر حتى استلقي على قفاه فقالت له زوجته مائ رأي شيء تضحك فقال لها شيء رأيته وسمعته ولا أقدر أن أبوح به فاموت فقالت له لا بد أن تخبرني بذلك وما سبب ضحكك ولو كنت سموت فقال لها ما أقدر أن يبوح به خوفًا من الموت فقالت له أنت لم تضحك إلا على ثم إنها لم تزول تلح عليه وتلعب في الكلام إلى أن غلب عليه وتخبر فأحضر أولاده وأرسل أحضر القاضي والشهداء وأراد أن يوقع ثم يبوح لها بالسر ويموت لكي كان يحبها بحيث عظيمة لأنها بنت عمها وأم أولاده وكان قد عمر من العمر مائة وعشرين سنة ثم إنها أرسل أحضر جميع أهلها وأهل حارته وقال لهم حكايتهم وأنه سي قال لأحد على سره مات فقال لها جميع الناس مرن حضرها بالله عليه اتّركي هذا الأمر لئلا يموت زوجك أبو أولادك فقالت لهم لا أرجع عنه حتى يقول لي ولو يموت فسكتنا عنها ثم إن الناجر قام من عندم وتوجه إلى دار الدواب ليتوضأ ثم يرجع يقول لهم ويموت وكان عنده ديك تحته خمسون دجاجة وكان عنده كلب فسمع الناجر الكلب وهو ينادى الدبك وسبيسية ويقول له أنت فرحان وصاحبا رأيت يموت فقال الدبك للكلب وكيف ذلك الأمر فأعاد الكلب عليه القصة فقال له الدبك والله إن صاحبا قليل العقل أنا على خمسون زوجة أرضي هذه واغضب هذه وهو ما له إلا زوجة واحدة
ولا يعرف صالح أمرها معها فإنه لا يأخذ لها بعضًا من عيدان التوت ثم يدخل إلى حجرتها ويضربها حتى تموت أو تنتوب ولا تعود تسأله عن شيء قال فلما سمع التاجر كلام الديك وهو يخاطب الكلب رفع إلى عقله وعزم على ضربها ودخل عليها الحجرة بعد أن قطع لها عيدان التوت وخبأها داخل الحجرة وقال لها تعالى: داخل الحجرة حتى أقبل لك ولا ينظرني أحد ثم أمى فدخلت معه ثم إنها قفل باب الحجرة عليها ونزل عليها بالضرب إلى أن أغمي عليها فقالت له ثبت ثم إنها قبالت بديه ورجله وتاب وخرجت هي واباه وفرح الجماعة وأهلها وقعدوا في أسر الأحوال إلى الليل.

From the Prolegomena (القِيَسَة) (A.D. 1332 – A.D. 1406)

فِي وجوه العاش وأصنافه وبذائه

أعلِم أنَّ العاش هو عبارة عن ابتدأ الزرق والسمى في تجميعه وهو مَفُول من العيش كأنه لما كان العيش الذي هو الحياة لا يحصل إلا بجده جعلت موضوعًا له على طريق البالغة ثم ان تجميع الزرق وكسبها إما أن يكون بأخذ من يد الغير وانتزاعه بالاقتدار عليه على قانون متعارف وسيئًا مغربيًا وجباجة وإما أن يكون من الحيوان الوحشي باقتراضه وأخذ بربيع من البر أو البحر وسيئًا اصطيادًا وإما أن يكون من الحيوان الداجن باستدراج فضوله المعرفة بين الناس في منافعه كائن من الامام والحرير من دوده والعمل من مَعْله أو يكون من النبات في الزرع والشجر بالقيام عليه وإعدادها

1Come!
لاستخراج مбережه وسمي هذا كله فعلاً واما ان يكون الكسب من
العمال الانسانية إما في مواد معينة وتمتى التصانيف من كتابة
بتجارة وخياطة وحياقة وفروية وامتال ذلك او ا في مواد غير معينة
وفي جميع الامهات بالصرفات واما ان يكون الكسب من
البضائع واعدادها للإعوام اما باللقب بها في البلاد واحتكارها
واحتقار حوالة الأسواق فيها وسمى هذا تجارة فيه وجه العاش
وصانصة وهم يعني ما ذكره المحّرون من اهل الأدب والحكمه
الكبرى وغيره فانهم قالوا المعاش امارة وتجاره وفلاحة وصناعة
فاما الامارة فليست بمذهب طبيعي للمعاش فلا حاجة بناء إلى ذكرها
وقد تقدم شيء من احوال الحيايات السلطانية في الفصل الثاني واما
الفلاحة والصناعة والتجاره فهي وجه طبيعي للمعاش اما الفلاحة
في منتقدة عليها كلها بالذات إذ هي بسيطة وطبيعة فطرية
لا تحتاج الى نظر ولا علم ولذا تنسب في الخليفة الى آدم ابن البشر
وائه سمعهم والقائم عليها اشارة إلى أنها أقدم وجه المعاش وأنسها
والطبيعة وأما الصناعات فهي ثابتة ومتاخرة عنها لأنها متعدة
وعلمية تصرف فيها الأفكاك والانظار ولهذا لا يوجد غالبًا إلا في أهل
الحضر الذي هو متأخر عن البدو وثان عنه ومن هذا المعنى نسب الى
إدريس الاب الثاني للخليفة فانه مستبطن لب بعدم البشر بالوفي
من الله تعالى واما التجارة وإن كانت طبيعية في الكسب فإالكثر من
طريقها ومذاهبها انها تحلقات في الحصول على ما بين القيتين
فشراء والبيع لتحصل فائدة الكسب من تلك الفضلة ولذلك اباحث
الشرع فيه المسلمة لما انه من باب القاومة إلا انه ليس أخذًا لما الفير
بجانًا فلهذا اختص بالشرعية.
البصرة هي المدينة المشهورة التي يباها المسلمون. قال الشعبي

مصراً البصرة قبل الكوفة ستة ونصف، وهي مدينة على قرب

البحر، كثيرة النخيل والأثمار سَبَخة التربة، سلمة الماء لأن المَدْ

يأتي من البحر يمشى إلى ما فوق البصرة بثلثة أيام. وما دَجْلة

والفرات إذا انتهى إلى البصرة خالطه ماء البحر يصير مُلحًا، وأما

نخيلها فكثير جدًا. قال الأصفهاني* : سمعت الرشيد يقول : نظرنا

فذا كل ذهب وفصّة على وجه الأرض لا يبلغ ثمن نخل البصرة.

ومن كثرة أمور ثلاثة، احدها أن دجلة والفرات يجمعان قرب

البصرة ويصيران نهرًا عظيمًا يجري من ناحية الشمال إلى الجنوب,

فهذا يسمّونه جزيرة، ثم يرجع من الجنوب إلى الشمال وسمّونه مدًا.

ي做的事 ذلك في كل يوم وليلة مريدين، فإذا جزيرة، نقص نقصاً كثيرا

جَيْهَ لَوْ قِسْ لَكَ الَّذِي ذَهَبْ بَقِيَ أو أُسْتَرَ، وَيَبْتَهُ كُل

النَّشْر في الزيادة إلى غايةه، ويسمى المواضع العالية والأراضي

القصيبة. ثم يشرع في التنقيص، فهذا كل يوم وليلة نقص من الذي

كان قَبِله الَّي آخر الأسبوع الأول من الشهر. ثم يشرع في الزيادة

فهذا كل يوم وليلة أكثر من الذي قَبِله الَّي نصف الشهر. ثم يأخذ في

النَّقْص إلى آخر الأسبوع، ثم في الزيادة إلى آخر الشهر، وهكذا

أبَدًا لا ينحل هذا القانون ولا يتغير. وثانيها انك لو التمثيل ذاببة

على رطبها على النخيل أو في جواخينها أو معاصراً ما وجدت الإَلَّا

* famous Arab philologist, eighth century A.D.
في الفرط ولو ان معصرة دون الفيض أو تمرة منبوذة دون السنة لما استبندتها من كثرة الذبان وذكروا ان ذلك لطفس. وثالثا ان الغربان القواعط في الخريف تسود جميع نخل البصرة وتفاصيلها حتى لا يرى غصن الا وعليها منها ولم يوجد في جميع الدهر غراب ساقط على نخل غير مصرعية ولو بقي عليها عذق واحد، ومناقير الغربان كالعاقıkl، والتمر في ذلك الوقت على الأعذاق غير متماسك، فلو لا لطف الله تعالى لتساقطت كلها بنقر الغربان، ثم تتنظر صرامها فإذا تم الصرام رأيتها تغلقت اصول الكرب فلا تدع حشة الآذان تستخرجتها، فسحان من قدر ذلك لطفاً بعباده.

From (Dictionary of Learned Men) of 양온 (A.D. 1179 – A.D. 1229) إسحاق بن إبراهيم الوصي

كتبته أبو عبيد وكان الرشيد إذا أراد أن يجهل به كناء أبا صفيان، ووضوعه من العلم ومكانه من الأدب والشعر لو أرذنا استعداده طال الكتاب، وخرجنا من غرضنا من الاختصار ومن وقت على الأُخبَر وتتبع الآثار علم موضعه وما الغناء فكان أصغر علومه وادني ما يوصف به، وإن كان الغالب عليه لأنه كان له في سائر علومه نظر، ولم يكن له في هذا نظر لحق فيه من مضى وبسق من بقي فهو إمام هذه الصناعة على أنه أكر الناس للغَنَاء والتسمية به يقول: وددر أن أضربكل آراء مني من يندبوني ان أغني وكلا قال قائل إسحاق الوصي المغني عشر مقاوم (لا أطبق أكثر من هذا) وأغني من الغناء والنسبة إليه. وكان المؤمن يقول: لولا ما سبق

1 Celebrated musician at the court of Hārūn ar-Rashid.
2 Son of Hārūn.
لإحراز على السنة الناس وشهر به من الغناء عندهم، لولبه القضاء بصورة، فانه أولي به واحق واعف، واصدق تدبرًا، وامانة من هؤلاء القضاء. قال: بقيت زناتا من دهري اغتبر الى هشيم، فاسمع منه الحديث، ثم انصرف الى الخسائي، فقرأ عليه جزءًا من القرآن، وأتى الفراء، فقرأ عليه جزءًا، ثم أتى منصور، زلزل، فيضايرني ثلاثين أو ثلاثة، ثم عاتكة، فأتخت منها صوتًا أو صوتين، ثم أتى الأصمعي فأساعدته، وأتى أبا عبيدة، فاذكره، ثم الى أبي فاعله ما صنعت ومن لقيت وما اخذت، واتغدي معه، وإذا كان العشاء رحت الى الرشيد، وقال الأصمعي: خرجت مع الرشيد فلقيت احراز الموصلي بها فقلت له: هل حملت شيء من كتابك؟ قال: حملت ما خف. فقلت: كم مقداره؟ قال: ثمانية عشر صدوقًا. فعجبت، وقلت: إذا كان ما خف، فكم يكون ما تقل؟ قال: اضعاف ذلك.

From كتاب البخلاء of the الجاحظ (d. circa A.D. 872)

كذب بكذب

ومثل هذا الحديث ما حدثني به محمد بن يسيرة عن والي كان بفارس، إما ان يكون خالداً، أخا سهريه، أو غيره. قال: ينها هو يومًا في مجلس، وهو مشغول بحسابه وأمره، وقد استجب جده.

1 A contemporary of al-Mausili.
2 al-Mausili's uncle.
3 Name of person.
4 بينما.
5 إحتجب جده، he concealed himself (from people) as much as he could.
اذ نجم شاعر من بين يديه، فأنشده شعراء مدحه فيه وقرَّطه يمده. فلما فرغ قال: قد احسنت. ثم أقبل على كاتبه، فقال: أعطه عشرة آلاف درهم. ففرح الشاعر فرحًا قد يستنفر له! فلما رأى حاله قال: وإن لأرى هذا القول قد وقع منك هذا الموقع! أجعلها عشرين ألف درهم. وكاد الشاعر يخرج من بيتها. فلما رأى فرحه قد تضاعف، قال: وإن فرح ليتضاعف على قدر تضاعف القول! أعطه يا فلان اربعين ألفًا. فكاد الفرح يقتلته. فلما رجعت إليه نفسه، قال له: انت، جُعلتُ فذاك، رجل كريم! وأنا أعلم أنك كلامي رأيتها قد ازدادت فرحًا، زدتني في الجائزة. وقُبّل هذا منك لا يكون إلا من قلّة الشكر له. ثم دعا له وخرج.

قال: فأقبل عليه كاتبه، فقال: سبحان الله! هذا كان يرضى منك بارعين درهمًا، تأمر له بارعين ألف درهم! قال: ويك! وتريد أن أعطيه شيئًا! قال: ومن أنفاذ امرئك بد؟ قال: يا احق، انا هذا رجل سرنا بكلام، وسرنا بكلام! هو حين زعم أن احسن من القمر واخذ من الأسدا، وأن لسان أقطع من السيف، وأن امرى أنفًى من السنان، جعل في يد يمن هذا شيئًا! ارجع به الليري! أي ألسنا نعلم أنه قد كذب؟ ولكنه قد سرنا حين كذب لنا. وفنحن أيضا نسره بالقول، وتأمر له بالجوائز، وإن كان كذبًا: فكون كذب بكلام، وقول بقول. فأنا أعلم كذب بصدق، وقول بفعل، فهذا هو الخسراً الذي ما سمعت به!

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1. قد يستنفر له
2. This speech has moved you!
3. i.e. the narrator.
4. For us, for our sake.
From **تحفة النَّظَار في غرائب الامصار وعبائد الاسفار (Book of Travels) of اين بطوطس (A.D. 1304 – A.D. 1377)**

I

وَنَا كَانَ عَنْدَ الْأَزْهَرِ، سَعِنَا كَلََّامًا عَنْدَ الحَوْضٍ، فَظْنُوا أَنَّهمَا أَصْحَابُهُمْ. فَأَقَاشَرُوا إِلَىٰ الْبَنْزَلِ مَعْهُمْ فَنَزَلَا وَوَجَدُونَا قَوْمًا أُخْرَىٰ فَقَاشَرُوا عَلَيْهِمْ أَنَّهُمْ يَذْهَبُونَ عِنْدَهُمْ قَابِلًا. وَجَلَّى ثَلَاثَتْهُمْ أَسَاسًا، وَأَنَا مِلَأَهُمْ لَمْ يَشُدُّوا. وَوَضَعُوا حِبَلٌ قَابِلٌ كَانَ مَعْهُمْ بَالْأَرْضِ. وَأَنَا اتَّحَلَّلْهُمْ وَاوْلِ فِي نَفْسِيٌّ: بِهِذَا الْحِبْلِ يِرْبُّوْتُهُ نَفْسِيٌّ عَنْدَ الْرَّجُلِ. وَأَقَامْتُ كَذِلِكَ سَاعَةٌ. ثُمَّ جَاءَ ثَلَاثَةٌ مِنَ الْأَجَمَّابِهِمْ الَّذِينَ أَخْذُونِ، فَتَصَلَّوا مَعْهُمْ، وَفَنِيتَهُمْ قَالُوا لَهُمْ: أَيُّ شَيْءٍ مَا قُلْتُمُوهُ؟ فَقَاشَرُوا السَّيِّدُ إِلَى الْأَسْوَدِ كَانَهَا عَتَّازُ بِغُرْمِهِ. وَكَانَ أَحَدُ هَؤُلَاءِ الْعَشَرَاءِ شَابًّا حَسَنَ الْوَجْهِ قَالَ لِي: أَنَايُبُرَّةٌ لَّيْسَ حَيَا، فَقَلْتُ: نَعمٌ، قَالَ: اذْهِب! فَأَخْذَتْ الْحِبَّةُ الَّتِي كَانَتْ عَلَىٰ قَلْبِهِ اِيَّاهَا، وَاعْطَاني مَيْنَةٌٍ بَالِيَةٌ عَنْدِهِ. وَأَرَأَيْتُ الْطَّرِيقَ فَذَهَبَتْ. وَخَذَتْ آنَ نَايُبُرَّةُ لِيْدَٰوَ لَهَا فِي دِرَكَةٍ، فَدَخَلَتْ عَيْضَةٌ قَبِضَتْ وَاِحْتَفَتْ بِنِسَاٰٰهَا إِلَىٰ أَنْ غَابَتِ الْشَّمْسُ ثُمَّ خَرَجَتْ وَسَلَّكَتْ الْطَّرِيقَ الَّتِي أَرَنَاهَاُ النَّبِيُّ الصَّالِحُ ﷺ. وَأَرَأَيْتُ الْقَبْضَةَ لِيِّدَٰوَ فِي رَأْيِهِ. وَسَرَتْ إِلَى ثَلَاثَ اللَّيْلَ فَوَصَلَتْ إِلَىٰ جِبَلٍ فَمَنَتْ عَنْهَا. فَلَمْ أَصْحَبَتْ سَلَكَتْ الْطَّرِيقَ فَوَصَلَتْ ضَحَىٰ إِلَىٰ جِبَلٍ مِنَ الصَّخْرِ عَالٍ، فِي بُرْجٍ آمَنَ غِيْلَانٍ وَالْمِلْسُد. وَكَانَتْ اِنْتَبْحَاضُ السَّوْكٍ الْأَرَقُّ لَا يُؤْتِهِ الْحَرَايْثُ عَلَىٰ هِيَ بَاقِيَةٌ بِهِ حَتَّىٰ أَنَا.

II

فَأَذَا تَقَوَّلَ الْطَّرِيقُ لِلْقَرَى الْكَفَّارَ. فَتَقَبَّلَ طَرِيقُ أُخْرَىٰ فَأَخْذَتْ بِهِ الْقَرَى حَرْبَةٌ، وَأَرَأَيْتُ أَسْوُدَّينَ عَرَابِيَّينَ فَخَفْتُهُمَاٌ

1 A blue cloak.
2 اِراَفَ ابا هاٌ
From (A.D. 1861 - A.D. 1914) جرجي زيدان

فنج الأندلس by

الأندلس والقوط؛ وطلبتة؟

الأندلس إحدى مقاطعات إسبانيا واسمها في الأصل وندلوسيا نسبًا إلى الوندال، أو الفندال وكانوا قد استوطنوا بعد الرومان.

فلمما فتحها العرب سموها الأندلس ثم اطلقوا هذا الاسم على إسبانيا نفسها.

وكمت إسبانيا في جملة مملكة الرومان الغربية إلى القرن الخامس للميلاد، فاستنفدها القوط، وهو من القبائل الخرمانية، الذين رحلوا من أعالي الهند إلى أوروبا طلبًا للطرق والعروض، وأقاموا في بوايات اوروبا، كما أقام العرب في بوايات الشام والعراق، ثم سطا القوط على مملكة الرومان الغربية قبل سط العرب على الملكة الشرقية بضعة القرون، وأنشأوا الممالك في فرنسا والمانيا وانكترا وغيرها وهي الدول الإقليمية في أوروبا إلى الآن.

وكان في جملة تلك القبائل قبيلة القوط الغربيين "فسيقوط«، سطوا على إسبانيا في القرن الخامس واستخرجوها من الرومان.

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1 The Goths.  * Toledo.
2 The Vandals.
3 Germanic.
4 Visigoths.
وأنشأوا فيها دولة قوية انتهت بالفتح الإسلامي سنة 592 هـ (1197 م).

على يد طارق بن زياد القائد البربري الشهير.

وكانت عاصمة مملكة القوط في إسبانيا عامي مدينة طليطلة على

ضفاف نهر التاج 1 في أواسط إسبانيا. وكانت طليطلة في ذلك العهد

مدينة عامة فيهما الخصون والقلاع والقصور والكنائس والديور.

وكانت مركز الدين والسياسة فيها يجتمع مجمع الأساقفة كل عام

ينظر في الأمور العامة.

وكان ملك الأسبان عام الفتح الملك رودريك 2 والعرب يسمونه

"لذريق" وهو قوطى الأصل تولى الملك سنة 590 م ولم يكن من

 العائلة الملكة ولكنه اختلد الملك اختلافًا وترك أبناء الملك السابق

 نافيين عليه. وكانت الأسبان تقسم يومًا إلى ولايات أو دوافع 3

 يتولى كل دوقية منها حاكم يُسمى الدوق أو الكونت ويرجعون في

 أحكامهم جميعًا إلى الملك الق vem في طليطلة.

وطليطلة واقعة على أكمة مؤلفة من أكاس يحيط بها نهر التاج من كل

جهاتها إلا الشمال بما يشبه حواد الغرس تمامًا. ووراء النهر من

الشرق والغرب والجنوب جبال متصلة تحجب الأفق عن أهل

المدينة وفيها مغارز الزيتون وكروم العنب وغابات السنديان

والصنوبر. وفي منتصف المدينة الكنيسة الكبرى التي جعلها

المسلمون بعد الفتح جامعًا وهي من الفخامة والزخرفة على جانب

العمي 4. وكان الناس إذا ألقى نظره على أكاس طليطلة من شاهق تبين

فيها من ضروب الأبينية مزيجًا من الطرز الرومانية والطرز القوطية وحول

1 River Tagus.
2 Roderic.
3 Dukedoms.
4 To a great extent.
المدينة من الشمال ووراء النهر من الجهات الأخرى مدارس الفاكهة والأنشوار وسائر أصناف الأشجار إذا أطل العائق من إحدى نوافذ منزلها أشرف عليها كلها.

From (Autobiography) by طه حسين (A.D. 1891 - )

I

لقد رأيتك (يا بنتي) ذات يوم جاولة على حجر ابيك وهو يقص عليك قصة أديب ملكا1 وقد خرج من قصره بعد أن قَاَّغ عينيه لا يدرى كيف يسير. وابنها أنتيجون ظفادته وأرشدته. وأياك ذلك اليوم تسمعين هذه القصة مبتهجة من أولها ثم أخذ لونك يتغير قليلاً قليلاً واخذت جبهتك السمحة تردد شياً شياً فشئت وبا هديّاً ان اجهشت بالبكاء وانكبت على ابيك لثنا وتقبلت. وابتلت أملك فانتزعتك من بيت ذراعيّي، وما وضعت بك حتى هذا روعك. وفهمت امك وفهمت ابوك وفهمت أنا أيضاً انك لما بكيت لأنك رأيت أديب الملك كأبيك مكفوفاً لا بصر ولا يستطيع أن يبتدي وحده. فبكيت لا يبكي لا يادب.

II

والنساء في قرى مصر لا يجيبن الصمت ولا يملن اليه، فإذا خلت إحداهن من نفسها ولم تحدث الجزء الجميل، حددت إلى نفسها ألفاً من الحديث، فعندما إن كانت فرحة، وعددت إن كانت محزنة، وكل امرأة في مصر محزنة حين ترثى، وأحذب شيء إلى النساء القرى إذا خلون الالف نفسهم أن يذكرون آلامهم وموتاهم فينضد2

1 Oedipus Rex.
2 Antigone.
وكتيرا ما ينتهي هذا التعديد إلى البكاء حقا. وكان صاحبنا أسد
الناس بالاستماع إلى أخواته وهم يبتغين والى امه وهي تعدد
وكان غناء أخواته يغيبه ولا يترك في نفسه أنها، لأنه كان يجد
صحيحا لا يلد على شيء، بينما كان تعديد أمه يجهزه هزواً عنيفاً
وكتيرا ما كان يكبه. وعلى هذا النحو حفز صاحبنا كثيرا من
الأغاني وكثيرا من التعديد وكثيرا من جد القصص وهزليها.

From بويام نائب في الأرباب by توفيق الحكيم (A.D. 1898 - )
أبصرت سائق السيارة محنقا خلف جدوع السنت شاحب الوجه
بارز العينين، يشاهد هذا المنظر ولا يملك نفسه:
لا حوّل ولا قوة إلا بالله! إننا لله ونا إلى رافعون! ولنحه
الطبيب فانتحره وأسره بالابتعاد. وصحت أنا كذلك في السائق
صيحة انصرف بعدها إلى سيدة وقع فيها. ما الذي روعه؟ هو
منظور العظام في ذاتها، أم فكرة الموت المثلثة فيها، أم المصير الآدبي
وقد رآه أمهما رأى العين؟ وماذا لم يعده منظر الحب أو العظام
يؤثر في مثل وفي مثل الطبيب، وحتى في مثل التماس والحراس هذا
التأثير؟ يثني إلى أن هذه الحبب والعنام قد فقدت لدينا ما فيها
من روضة. فهي لا تعدو في نظرة قطع الأشجار وعيدان الحطب
وقوالب الطين والآخر. إنها اشياء تتناولها أدينا في عملنا اليوم.
لقد انفصل عنها ذلك «الرمز» الذي هو كل قوتنا. نعم، وما بقي
من كل تلك الأشياء العظيمة المقدسة التي لها في حياتنا البشرية كل الحنجر
لو نزعنا عنها ذلك «الرمز» أبقى منها أمام أبطارنا اللاهية، غير
المكرورة، غير جسم مادي: حجر أو عظم، لا يساوي شيئا ولا يعني
شيتا. ما مصدر البشرية وما قيمتها لو ذهب عنها «الرمز»؟ هو في ذاته كائن لا وجود له. هو لاشيء، وهو مع ذلك كل شيء في حياتنا الآدمية. هذا «اللاشيء» الذي نقيس عليه حياتنا هو كل ما تملك من سمو نختال به وتمنى على غيرنا من الخلقات. هنا كل الفرق بين الحيوانات العليا والحيوانات الدنيا.
قطع الطبيب سلسلة تفكيرى بمقص طبي في يده ذات القفاز الحديى
الشفاف يفحص به النظام...

From the novel BA (A.D. 1889 – A.D. 1964)

القاء

ألذي همام نفسه، وهو عائد إلى منزله، على مقربة من مسكن صاحبه الأستاذ زاهر، وهو رجل طريف طبي النحيدة. وكان يوماً يسكن في بيت من بيوت الحجرات المفروشة تُديره خائطة فرنسية كان اسمها ماريانا.. قدلف هام إلى المنزل يزور صاحبه ويقضي معي فترة يفقران فيها بين معارض الحديث التي لا وصلة بينهما، ويضحكان ضحكاً كثيرا، إن لم تكن فيه فكاهة عالية فهي ولا شك تمرين فاعل للرئتين.

وجد ماريانا في فناء الدار تُطبع الديكة الرومية التي لها صفحة من المكرونة البائقة، وعندها فتاة مليحة يصعب تقدير سنها، لأنها تصلح للعشرين كما تصلح للخمسة والعشرين، وتسى أناسا كما تسمى سيدة، وهي مشغولة بكساء تقلب وتعم النظر فيه.

1Sarah.
2might be; lit. suitable for.
3might well be called.
قال همام: أسعد الله الصباح، اين زاهر يا مدام؟ فردت
التحية بمثلها، وقالت: أولا، نراكم إلا زائراً لزاهر؟ إنه خرج منذ
هنينه على أن يعود بعد قليل.
والتفت همام إلى صفحة المكرونة قائلًا: أرى أن الديكة اليوم
ايطالية وليس رومية! فلم تجب ماريانا بغير ابتسامة عريضة، وانما
أجابت الفتاة قائلة: إن كان الجنس بالطعام فالديكة هنا عائمة لا
تدين. بجنين من الأجناس: مصرية إن اكت الفول الدموي،
والمجليزية إن اكت البطاطس، وهنديه إن صبرت على الصيام
الطويل.
فنظرت اليها ماريانا نظرة العنب المصطع، واستشرف همام جوابها
واستغرب مشاركتها في الحديث في وقت واحد، ورحب مع ذلك بهذه
المشاركة التي احسنت تطورها، إنها وافقت هواه، وإنى كان يسوق الحديث
البيت وتدّبّبها في الوطنية، ولكنني لا أذكر انتى رأيك هنا يا
آنسة قبل الآن.
ماذا يقول؟ أيقول لا أذكر انتى رأيك؟ أكان من الجانب إذن أن
يرأها ويهملها وينسي وإنى رأها؟
أحس همام أيضاً إن الكلمة لم توافق وواها، وسمعها تخيب بشيء
من الامتعاض الكتروم كنها تخاطب نفسها: ولماذا تدعوني يا
آنسة! أنتى أنتى! انتى ربة البيت، وأم!
Supplement

From حسن حسن عبد الوهاب الصمادي (A.D. 1883 -)

خلابة تأريخ تونس

انتقلت العناصرية في عقرة سنة 997 هجرية من ملكها بنى الأحمر على يد قونين الكاثوليكي صاحب قشتالة. فهاجر عدائد خلف عظمتهم من مسلمي الأندلس إلى المغرب والشرق. وبقى كثير من ضعفاءهم بمواطنهم مستمرين في اعتقادهم مضطدين في حقوقهم إلى أوائل القرن الحادي عشر للهجرة إذ تكالب عليهم الأسبان بتوجيه وأخرجهما من ديارهم جميعًا بعد أن ساهموا سوء العذاب وشرودهم كل مشرد. فنزل بعضهم بعد مشاق لا تُحصى بالمغرب الأقصى لقربه من بلادهم وقصد آخرن القطر التونسي لما كان يبلغهم عن كرم أهله وخصص تربته. فوجدوا مجتهدين يرقبهم ودينهم إلى هذه الديار سنة 1081 وما بعدها وكان أول واحد من على عيد عثمان داعيًا فاستبشر بقدوم هؤلاء التكميين وأنس غريبهم وفتح أهل الحاضرة على إكرامهم حتى أسسهم فقد وطنهم.

ثم إن هذا الدائ المشردين الأندلسيين ما اختاروا من الأراضي ووضع على محتاجهم الأموال والثروات فانشروا في إكائها البلد يشيدون القرى ويتسعون الزوار والبسان حتى أستأنف القطر غمانته المتوفى وثروته الغائرة. فمن التي أنسها سليمان وقريبلياً والجديدة وزغوان وطبرية ومغاز المراب ويستور وقلعة الأندلس وغيرها.

1 Granada. 
2 Last Muslim dynasty which ruled Granada A.D. 1239 to A.D. 1492.
3 Ferdinand the Catholic. 
4 Castile. 
5 Uthman (Ottoman) Dey, Governor of Tunis, A.D. 1595 to A.D. 1610. 
6 Softened their exile. 
7 et seq. names of towns.
وعلاوة على ذلك فقد استوطن منهم جانب وآخر حاضرة تونس وانتخذوا بها حارات عرفت بهم واسواقاً للصناعات التي جلبوها معهم كصناعة الشاشية ونسج الحريك ونسج الرخام والجُلْب والزّالج. وقد نقل الهلال البلدان عنهم أصول تلك الخروف إلى أنقوها. وبالجملة فقد خصل للقطر من هجرة الأندلسية اليه ثروة واسعة وعمران دافق.

From the original by Nūma (A.D. 1894) ميخائيل نومة

الرواية النحائية ومسألة اللغات

أكبر عقبة صادفتها في تأليف «الآباء والبنين» هي اللغة العامة والمقام الذي يجب أن تُطعَأ في مثل هذه الروايات. في عُرق واتئن الكثيرون وافقوني على ذلك أن أشخاص الرواية يجب أن يخاطبونا باللغة التي تعودوا أن يعبروا بها عن عواطفهم واتكارتهم وإن الكاتب الذي يحاول ان يجعل فلاحاً اما يتمتع بلغة الدواوين الشرمية والمؤلفات اللغوية يظلم فلاحة نفسه وقصره وصارمه لا بل يظهر أشخاصه في مظهر الهزل حيث لا يقصد الهزل ويستتر جرحاً ضد فن جماله في تصوير الإنسان حسبما نراه في مشاهد الحياة الحقيقية.

هناك أمر آخر جدير بالاهتمام متعلق باللغة العامة وهو أن هذه اللغة تتأثر تحت ثوبها الخشن كثيراً من فلسفة الشعب واختباراته في الحياة وتحمله واعتقاداته التي لو حاولت أن تؤديها باللغة فسحوا

gli نائب واني. 1

* Sheshiya; red felt cap (similar to the tarbush) worn in Nor’r Africa.

* الآباء والبنونً 2, a previous work of the author.
لكن كـ أن يترجم اشعارات وأمثالاً عن لغة إنجليزية. وربما خالفنا في ذلك بعض الذين أطلبوا القواميس وتعلموا بكتب الصرف وال نحو كلمة اتمثل إن "كل الصيد في جوف الفرا" وأن لا بلاغة أو فصاحة أو طلاوة في اللغة العامية لا تستطيع أن تأتي بمتلكها بلغة فصحي. فلهؤلاء ننصح أن يدرسوا حياة الشعب ولغته بسماح وتفتيق.

الرواية العملية، من بين كل الأساليب الأدبية، لا تستطيع أن يستغني عن اللغة العامية. اما العقدة هي أننا لو اتبعنا هذه القاعدة لوجب أن نكتب كل روايتنا باللغة العامية، إذ ليس بيننا من يتكلم عربية الجاهلية أو العصور الإسلامية الأولى، وذاك يعني انقراض لغتنا الفصحي. ومن بعيدون عن أن نبتغي هذه اللامة القومية فأين المخرج؟

عبئاً بحث عن حل لهذا المشكل فهو أكبر من ان يحله عقل واحد. وظل ما توصلت إليه بعد التفكير هو أن أجعل المتعلمين من الأشخاص روابط يتكلمون لغة معلمية، والأميين اللغة العامية. لكن اعترف بما خلص أن هذا الأساليب لا يجل العقدة الأساسية.

فالسالة لا تزال بحاجة إلى اعتناء أكبر رجال اللغة وفداً بها.

From جبران خليل جبران دبعة وابتسامة by صوت الشاعر (A.D. 1883 – A.D. 1931)

أجنّ إلى بلادي لحالمها وحَبِب سكان بلادي لتعاسيهم، ولكن إذا ما هبّ قومي مذعوقين بما يدعوهم وطنية وحذوا على وطن قريبي وسلوا امواله وقلوا رجاله ويعموا أطفاله ورغموا نساءه ويتقوا
ارضه دماء بنيه واشبعوا ضواربه لحوم فتيانه كرهت اذ ذاك بلادي وسكن بلادي.

انتشب بذكر سقط رأسني واشتاق الى بيت ريت فيه، ولكن اذا مرت عابر طريق وطلب ماوى في ذلك البيت وقفاً من مكانه وتبوع مطروداً استبدلت تشبيبي بالرئاه وشوقي بالسلو وقتل بذاتي: ان البيت الذي يضن بالخبز على محتاجه، والفرش على طالبه لهو احق البيت بالهدم والخراب.

حب سقط رأسني، بعض محبتي ليبلادي. واحب بلادي بقسم من محبتي للاراض الوطنى. واحب الأرض بكلثني لانها مرتع الإنسانية روح الألوهية على الأرض. الإنسانية المقدسة روح الألوهية على الأرض. تلك الإنسانية الواقفة بين اخترائب السائرة قامتها العارية بالأطار البالاني، الدارفة الدسوق السفية على وجنينها الذابلتين، النادرة ابناها بصوت يملأ الاثير آناً وعويلً وابناها مشغولون عن نداها باغاني العصبية، منصرفون عن دموعها بمصل السيف. تلك الإنسانية المبالة وحدها تستغالف بالقوم وهم لا يسمعون، وان سمعها فرد واقترب منها ومسح دموعها وعزها في شدائدها قال القوم: اتركوه فالدموع لاؤثر بغير الضعيف.

الإنسانية روح الألوهية على الأرض. تلك الألوهية السائرة بين الامم الملتمكة بالحجة المشيرة الى سبل الحياة والناس يضحكون مستهيناً باقواقها وتعاليمها. تلك التي سمها بالرس الناصري، فصلبها، وصقراً فسموها، والتي سمها اليوم القائلون بالناصري وسائر^

1 The Nazarene.
2 Socrates.
وجاهروا باسمها امام الناس والناس لا يقدرون على قتلهم ، لكنهم
يسخرون بهم قائلين : السخرية اقتبى من القتل وامر
ولم تقو اورشليم على قتل الناصرى ، فهو حي الى الابد . ولا
أنيب * على اعدام سقراطي ، فهو حي الى الابد . ولن تقوى السخرية على
سابعي الانسانية وتابعي اقدام الآلوهة ، فيحون الى الابد – الى
الابد.

Specimen of modern Arabic verse from المبدأ
of (A.D. 1889 – A.D. 1957)

إيليا أبو ماضى

لست أدنى

جئت لا أعلم من أين ولكنني أتيت
ولقد أبصرت قديمي طريقا فمشيت
وسابقى سائرًا إن شئت هذا أم أبنت
كيف جئت؟ كيف أبصري طريقي؟...

لست أدنى

لقد أدع من أدنى هذا الموجود
هل أنا حرّ طريقي أم أسير في قبود
هل أنا قائد نفسي في حياتي ام مُقود
أنتى أبنتى أدنى ولكن ....

لست أدنى

1 Jerusalem.
2 Athens.
الأنثى صاحب الأقوال
الحجة من الشيطان والتاني من الرحمن
في إعادة إفادة
قد يسوء الصالح
إن الكذوب قد يصدع
رسالة السكران تقرأ في المنارة
أربع نساء والقرية باسسة!
الشباب طيبة الأخيلة
قول الحق لم يدع لي صديقا
كل فتاة بليها معجنة
كم الناس على قدر عقولهم
كل غريب لغريب نسيب
الوعد سهيب والفعل مطر
العذر أحق من الذنب
الأدب يزين النفي ويستر فقر الفقر
الخج خارس المرأة
الرجال قوابل الأحوال
كل شيء عادة حتى العبادة
الخبراء يشيرون إلى أن يقومون بتحليل البيئات الأفريقية

**تقر أن يشير الدكتور محمود فوزي وزير الخارجية إلى أنهم
لحضور اجتماع وزراء الخارجية خلال هذا الاجتماع الذي سيستقر في
منتصف الشهر القادم، تأليف الجهاز الدائم للميثاق الأفريقي، الذي
وقعه الرئيس جمال عبد الناصر في الدار البيضاء مع اتفاقيات الدولة
الأفريقية في يناير الماضي.**

سيطر الخبراء من الدول الأفريقية السبع التي ستشتراك في مؤتمر
الدار البيضاء في أوائل الشهر القادم إلى أنهم لن يتأسسوا
لإتفاقية تأليف الجهاز الميثاق، والدبلوماسية والمثاقبة والمثلية واللغوية للميثاق
سيطر الجمهورية العربية في هذا الاجتماع سبع من الخبراء
العرب في النواحي السياسية والعسكرية والاقتصادية والمثاقبة.

1 Accra.
برئاسة الاستاذ محمود رياض مستشار رئيس الجمهورية. يعتقد هذا الاجتماع التحضيري في الأسبوع الأول من الشهر القادم ثم يقابله في نهايةه إلى مؤتمر على مستوى وزراء الخارجية.

التنظيم الجديد لوزارة الإدارة المحلية

ه مديرين عامين يرأسون الادارات الفنية

** تم وضع مشروع تنظيم وزارة الإدارة المحلية ستكون الوزارة من خمس ادارات، هي ادارات الشؤون المالية والادارية والقانونية والعلاقات العامة والتلفيض الفني. سيرأس هذه الادارات مدير عام أو موظف من الدرجة الأولى. ستضم الوزارة اقسام فنية تختص ببحث السائل الذي يجيلها إلى الوزارة مجلس الامة أو الاتحاد القوسي أو الادارات المختلفة.

لن تضم الوزارة ادارات تمثل الراقيات الفنية في المحافظات. إذ سيبقى اشراف الادارات التنفيذية المختلفة على النواحي الفنية في المجالس المحلية بحيث يكون المحافظ في حكم نائب الوزير لكل وزير يشرف فيها على النواحي المفصلة عمل الوزارة. ستزود الادارات والاقسام الفنية بحاجتها من الموظفين عن طريق موزعي الوحدات المجمعة وإدارة البلديات وإدارة المديريات التي ضمت لوزارة الإدارة المحلية من الادارات الأخرى.

From, أخبار اليوم, Cairo

سياسة التخطيط

هذا من ناحية، ومن ناحية أخرى فإن الدولة تزود سياسة التخطيط الاقتصادي والاجتماعي، ولم تدع النزاع العام في ظل هذه السياسة الا مراحل من مراحل الخطة الشاملة التي وضعتها الحكومة بكافة أجهزتها وناقشتها على مختلف السنوات واستصررت قرارا جمهوريا باعتمادها، وأصبحت ممتدة في دقة ثابتة وتفصيل دقيق، حيث يصبح أي تدخل في الدراسة خارج عنها، منافيا لبدا التخطيط ومتعارضًا معه. وقد يكون معرولا لسير الخطوة التي تقوم على تفضيل الأهم على المهم وعلى توفير الأسهامات اللازمة.
للتنفيذ على التوقيت الزمني المتسلسل وذلك كله وفقا لقضيّات التنسيق بين الشروط والآعمال وبين جوانب السياسة العامة للدولة، وبين مختلف القطاعات.

إن هذه السياسة الجديدة التي يُتبعها الفيكسوين1 في إعداد ميزانية الدولة تمنع الانحراف الذي حدث في الماضي عندما كان مجلس النواب يزيد في اعتمادات الميزانية دون طلب الحكومة.

ولكنها - السياسة الجديدة - تمنع مجلس الأمة من مناقشة الحكومة فيما يرى ادخاله من تعديل. فإذا وافق عليه - في نطاق الخطة الكاملة طبعا - يمكن اجراؤه في حدود الدستور.

ومن شأن هذا كله أن يجعل المناقشة في مجلس الأمة ايجابية ومجيزة.2

From الحياة, daily newspaper, Beirut

لجنة الإدارة تجتمع ظهر السبت للشروع في درس مشروع الإيجارات

لمندوب «الحياة» الخاص:

كان من المتظر أن تجتمع لجنة الإدارة والعدل ظهر هذا الظهار الخبيسي للشروع في درس مشروع قانون الإيجارات الجديد، غير أن هذا الاجتماع ارجى إلى الظهر يوم السبت المقبل.

وبار الشيخ بهج نقي الدين رئيسي اللجنة هذا التأخير بقوله: أن الرغبة في دعوة جميع ممثلين لجنة المستأجرين والناقدات والجهات المعنية بهذه القضية، والمالكيين، كل هذا أوجب تأجيل الموعد إلى يوم السبت حتى يتسيّن دعوتهم إلى حضور الجلسة والوقوف على ارائهم.

وفي الواقع، فإن قلم المجلس تولى اسم توجيه الدعوة إلى هؤلاء المتفلون مذكروا إياهم بوجود ملاحظاتهم بشأن المطالب التي ياندون بها.

وقد أشارنا في عدد أمس إلى أن النقابات العمالية اجتمعت وقررت بالإجماع رفض المشروع من اساسه.

1 Name of person.
2 جدو (جدو IV) to be useful.
استناداً إلى مصادر رسمية، تقدم دعاء طعان
دونش، ولده نواف، وخيل سعيد علاء الدين جميعهم من زبيد
على ضرب نايف ديب، سيف الدين الذي ادعى أنهم أسوين عليه
أسلحة كانوا يحملونها. وينس اليوم وثائراً لنسيهم نايف المذكور
تشيد محمد ديب سيف الدين وعلى ههدى سيف الدين لدعاء
ولده، وقد قام درك بعلبك بالتحقيق ووقف خليل علاء الدين
محمد سيف الدين وهمدد سيف الدين وقشوا منازلهم حمق يعثر على
شيء ممنوع، والتحريات ناشطة لتوقيف دعاء.

From العلَّم, daily newspaper, Rabat (Morocco)

سفير الغرب في بغداد يشكر الشعب العراق والحكومة العراقية

أصدر سعادة سفير الغرب في بغداد يوم أمس البيان التالي: يتقدم
سفير المملكة الفرنسية العراق إلى الشعب العراقي البديل واللائي
صاحب السعادة رئيس مجلس السيادة العراقي والسادة الوزراء
وداعية الهيئات الدبلوماسية المتعددة بالعراق وأصحاب الفضيلة
العلماء ورجال الدين ومثل الهيئات والأحزاب السياسية ومنظمتي
النقابات والمنظمات الاجتماعية ورجال الصحافة والمنظمات النسوية
وكافة الوزراء بوفاة الغفور له الملك الراحل محمد الخامس سواء من
تفضلون بزيارة دار السفارة أيام قراءة الفاتحة أو من عبروا
عن مشاعرهم بالبرقيات والرسائل يقدم اليهم جميعاً بعميق
شكرهم وبالغ تأثرهم لما عبروا عنه من العواطف ومشاعر الحزن على
قيد الغرب الراحل والتي كانت له ولأعضاء السفارة الفرنسية أكبر
مواساة لهذا الخطاب الجمل الذي حل بالشعب الفرنسي داعياً إلى
الله تعالى أن يحفظهم وأن لا يبرهم بأسا ولا مكروها.

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1 Baalbek.
2 Locality.
3 Et seq., names of persons.
الإصلاح الزراعي في الجزائر

دخل الإصلاح الزراعي في دوره الإنشائي وذلك بعد احداث صندوق يساعد على امتلاك الأراضي الفلاحية. وتم تحويل ما يزيد عن ألف هكتار كتالاب تابعة إما لأملاك الدولة وإما للشركات. فاتسع من الشركة الجزائرية للزروث الف هكتار ومن الشركة السويسرية بجيصرف؛ ألف هكتار بحيث بلغ المجموع مائة ألف هكتار ستوزع في قطع ذات سماح تتراوح بين ۰۰ و ۰۰ هكتار.

وفي المناطق الممتدة بالري سيجري الانتزاع على الأراضي التي تزيد ساحاتها عن ۰۰ هكتاراً أو في حالة وجود أطفال لا تتجاوز ۰۰ هكتاراً. أما العشرون ألف هكتار المتحصل عليها فستوزع على قطع ذات خمسة هكتارات. ويتصرخ المحرومون على تلك القطع في تناضدية وشركة فلاحية احتياطية. وليس من الضروري ان يكونوا مسلمين.

ADVERTISEMENTS AND ANNOUNCEMENTS

مصانع "العلوية" لصاحبها محمد حسين العلوي

من مصانع "العلوية" على استعداد لتقديم أي مساعدة تتعلق بجهاز "العلوية". إن كان لديك أي مشكلة أو أي فكرة أو شكوى عن هذا المنتج الذي اشترته أو أي استعلام عن أمور أخرى تتعلق بهذا المنتج الرجاء إعلامنا.

قضان

نشهد بأن صناعة جهاز العلويه مكافحة من أي خلل أو عيب، وتعتبر هذه الكفاية ملائمة عند وقوع أي خلل بها وذلك في حالة سوء استعمال الجهاز أو عدم الاعتناء به أو في حالة تصليحه من قبل أي شخص ليس وكيلًا لأجهزة العلويه. إن هذه الشهادة تعتبر الكفاية الوحيدة ويجيب أن تعاود مع الجهاز في حالة طلب خدمة مكافحة له ولا فان أي تصليح لا يعتبر مجاباً.

-appointed Geneva.
إن التحسين الذي طرأ على إنتاج بطاريات «فيدور» يمهد الطريق إلى استنفاد التجارة مع السوق العالمية. وفي إمكان هذه الشركة المشهورة أن تنتج بطاريات جافة تصلح لمجع الأغراض، وهي تنتج أنواعاً كبيرة من أحدث أجهزة الراديو، ومجموعة كبيرة من العدات الكهربائية المنزلية. وسر شركة «فيدور» أن تم عملها في أوروبا بتفاصيل منتجاتها وشروحاتها التجارية

مكتبة محمد على لطع وبيع الكتب الشرقية
لدينا مجموعة كبيرة من الكتب (جديدة ومستعملة) عن مصر وبلاد العرب وتركيا وإيران والهند والصين الخ بكل اللغات، سترسل الكالوجات عند الطلب.
إلى المؤلفين والناشرين: الرجاء إعلامنا بخطوباتكم، اختصائون في الرسوم الدقيقة والمخططات والفنخار وغيرها من منتجات الهند وإيران.

شركة ذات شهرة عالية بحاجة إلى مهندسين وكيفاًين قديرين لهم رغبة في اتخاذ الصناعة مهنة لهم. على الراغبين ان يكونوا مستعدين للعمل في بيروت أو في جدة (المملكة العربية السعودية). بلتى الفائزون التدريب اللازم براتب كامل قبل تسلمهم مهام العمل.
ترسل الطلبات إلى صندوق البريد رقم 1111 بيروت قبل 5 آذار.

الملكة العربية
وزارة الاقتصاد الوطني
المكتب العربي للرقابة والتصدير
إعلان عن عرض إثاء
يتسلم المكتب العربي للرقابة والتصدير ٧٥ نهج محمد سماحة بالدار البيضاء حتى نهاية 18 مارس ١٩٣١ وعوضاً بشأن امداده ببذلات صالحة لشواش المكتب.
ويمكن الحصول على دفتر التكاليف وعلي المزيد من الإرشادات لدى مصلحة الادوات التابعة للمكتب بالعنوان المذكور أعلاه.

١ Specialists.
وينيسي إن ترسل العروض إلى إدارة الكتب م. م. ت في ظرف مزدوج معنوم بالليك مع البريد الموسي عليه وان يكتب على الظرف الخارجي اسم الناجي لصاحب العرض مع عبارة "إعلان عن عرض اثنان بشأن اللباس".

إعلان
مطلب لوزارة الداخلية - مصحة تسجيل السيارات والآليات - سيارة جيب ١ من صنع ١٩١٠ أو ١٩١١.
تعينت الساعة العاشرة من يوم السبت في ٢٥ ذو الأذر سنة ١٩١١ م. موعداً للتفصيل بطرق التناقص.
تقدم العروض إلى مكتب إدارة المناقصات - بناء مترو سليم - شارع شاتوبريان - قبل الساعة ١٣ من يوم الجمعة ٢٤ ذو الأذر سنة ١٩١١.
يمكن الاطلاع على دفتر الشروط في محاسبة الداخلية.

إعلان
مخطط معدداً لبيع بالمزاد العلني كتاب عقار الدولة رقم ٣٩ من منطقة بحر الشمال - صور، تتكون على ارض ٣ فل سلخ تزرع حبوب سماحة ٣٠ مترًا مربعًا.
تخرى المزادة في صور لدى الحاكم المُنفرد من الساعة التاسعة حتى الحادية عشرة من يوم الخميس الواقع في ٣ ذو الأذر سنة ١٩١١.
يمكن الاطلاع على دفتر الشروط في مديرية الشؤون العقارية في بيروت دائرة أملاك الدولة - بناء البرلمان - وفي امانت السجل العقاري في صيداً وفي المكتب العقاري المعاهن في صور خلال الدوام الرسمي.
فعلى الراغبين بالشراء الحضور في الوقت المحدد مصحوبين بالتامين المحدد في دفتر الشروط.

١ Jeep.
٢ Tyre.
٣ "treeless watered (by natural sources)"
٤ Sidon.
عطاءات ومناقصات
مراقبة الشئون البلدية والقرية بمحافظة البحرية
- تقبل عطاءات
لغاية يوم الاثنين الموافق ٢٤/٣/١٩١١ لعملية إنشاء الوحدة الزراعية بنائية رشيد ١
- وتطلب المستندات من المراقبة بدون هزء على
ورقة دعوة فئة الحسمين ملبيةً نظر دفع مبلغ ٥٠٠ ج.م
ضاف إليها مبلغ ثلاثمائة مليم في حالة طلب المستندات بالبريد
- وكل عطاء غير مصحوب بتامين موقت قدره ٢/٤ أثاث في المائة من
قيمتها أو مخالف لنصوص المواقف والشروط العامة لنيلت أيه
٣٠٢٦١

CORRESPONDENCE

أيها الأخ المخلص السيد فلان
بعد السؤال عن خاطركم الأمل أن تكون بما يرام من محلة
وعافية على الدوام. ثم أتمنى أيك بالتهنئة بمناسبة قدوم السنة
الأجديدة. هذا واننا مشتاقون كثيراً لرؤيتك وسماحة عاصمة بلادكم
الجميلة. في هذا اليوم، أيام عيد البلد. وسأكتب لك خطاباً مطولاً
في بحر هذا الأسبوع وسلم لنا على جميع الأصدقاء، ومن أيكم الف
المخلص لكم
فلان

حضرته الأخ الناضل السيد فلان دام بقاوه
بعد التحية والسلام والأمل أن تكونوا بغاية الصحة والسلامة
لقد تشرفنا بورود تحريركم المؤثر في ٤ي الجريدة ونشكر حضرتكم
جذيل الشكر وما شرحتم به صار لدينا معلوماً. اما بعض الصناعات
التي توجد عندكم في الوقت الحالي فكما سبق وعرفناكم ان جميع
الأصناف تهمتنا وفي استطاعتنا عرضها على أسواق سوريا واستيرادها،

١ In Egypt. ٢ Egyptian coin. ٣ جنيه مصري.
النبيدة الأشياء التي تم اختراعها في الآونة الأخيرة. وهنا نرجوكم أن كان في استطاعته أن ترسلوا لنا عن طريق البريد هذه الطلبة الصغيرة، البينة أدناء، نرجوكم أن تعزفونا عن السعر حتى تقدم لكم قيمتها على أحد مصايف طرفكم.

أخي سيحرر لكم اليوم وهو بصفة جيدة وجميعنا هنا نذكر حضوركم بالثناء ونهديكم عاطر النجية. وختاماً نفضلوا بقبول أزكى سلامنا.

كاتبه
مخلصكم
فلان الفلاني

إلى حضرتة ابن عمنا العزيز السيد فلان المحترم
تحيةً وسلامًا، والرجاء ان تكونوا بصلص الصحة والسلامة.
لقد ورد علينا بحسن وقت كتابكم الكريم المؤرخ في ٦ من الشهر الماضي ومشكلنا مزيد الشكر، أما الجرائد الالكترونية التي وشعرتم بارسالها فلام تصل بعد فا اعرف سبب التأخر. إن ذهب اليوم الى دائرة البريد وهناك مولف قال لي ان الطائرة من اكترنا متأخرة لسبب ضباب على مطار روما وليس لديهم خبر عن وصولها. وقد ظهرنا الباحث صاحب الطريقين، عمود سليم على طريقه الى نيو يورك حيث سجل ميل أخيه في القنصلية هناك، بقي عدنا حوالي ساعتين وسرنا حضوره غاية السرور إذ لم تر من مدة طويلة ويعز علنا. رافتنا جمعًا الى المطار خارج المدينة.
هذا والرجاء ان تبقوا جمعًا على احسن حال وابقوا منا أزكي
السلام والنجية ودمتم.

مخلصكم
فلان

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1 Mutual friend.
APPENDIX A

Colloquial Arabic Dialects

1. A comprehensive and practical guide to spoken Arabic is well beyond the scope of this Grammar. The following notes are intended merely as a preliminary guide, a statement of broad principles in fact, with only sketchy details.

2. Whereas Latin developed into different languages, such as Italian, French, and Castilian (Spanish) in the course of the centuries, Arabic did not split up into separate languages over the same period and in a comparable geographical area. The reason was that Arabic was the language of a religion, Islam, as well as of government. This meant that in the first place the written language was shielded from the usual linguistic decay; and secondly, that the colloquial speech did not diverge as widely as might otherwise have been the case. As a consequence the spoken Arabic of countries as mutually remote as Iraq, the Sudan, Morocco, can be described as dialects rather than separate languages.

Colloquial Arabic is, for convenience, divided into geographical areas, each with its own general characteristics and peculiarities; but within each area there is considerable diversity in sub-dialects. Nevertheless, the main dialects all have certain features and tendencies in common and are seldom mutually completely unintelligible. In fact a person who is familiar with, say, the spoken Arabic of Egypt will soon understand a Lebanese or an Iraqi. Indeed, in some cases the difference between the colloquial as a whole and written Arabic is much greater than that between one colloquial dialect and another.

The main dialect areas are:

Egypt (Lower Egypt, the Cairenc dialect). The Sudan

3. The differences between Classical and Colloquial Arabic may be analysed under three headings: Phonology, Grammar, and Vocabulary.

4. Phonology

In most of the dialects the pronunciation of certain letters of the alphabet differs to some extent from that of recognised classical usage. Generally speaking we may say that consonants difficult to pronounce (in the mouths of certain groups of peoples) are simplified. This simplification can often be paralleled in other Semitic languages such as Hebrew and Syriac.

The hamza goes frequently unpronounced except at the beginning of a word. Thus the word مسؤول “responsible” becomes something like masūl, سأل “he asked” becomes sāl as though written قرأ; سأل “he read” becomes qara.

The consonant ّ becomes either tā' or sin. For example we have talāta for ثلاثة “three”. For مسلائ we have both masalan and matalan, the latter being heard in some parts of the Levant. There seems to be no guiding rule in this matter. In Iraq and the Arabian Peninsula, however, the true pronunciation of ّ is used.

ج becomes a hard ǧ in Egyptian Arabic. Thus چرداول “bucket” becomes gardal. Although this pronunciation of the چ can be heard elsewhere it is particularly associated with Egyptian Arabic.

ذ becomes d or z except in Iraq and the Arabian Peninsula. Thus we have hāda for هذا, and kazālik for كاذلك.

ض is usually considered a peculiarly Arabic sound, hence the appellation لغة الضاد for the Arabic language. Yet it is frequently confused with ظ. In Iraq and areas in the
Arabian Peninsula both these letters have a sound similar to that of ض. In Egypt and the Levant ض is sometimes pronounced as a ض in addition to its own sound as ض. In both these areas, however, the word ضابط “officer” is pronounced ضابط. In Syria and Lebanon ضبطة “correct” is heard as both ضبطة and ضبطة.

ق becomes a hamza in the dialects of Lower Egypt and the towns of Syria, Lebanon, Israel, and the western area of Jordan. Thus the word قل “he said” becomes قل. In other regions, particularly the Sudan, parts of Iraq and the Arabian Peninsula and the Maghrib the ق becomes a hard گ, thus گل for گل. This گ pronunciation was recognised in Classical times as an alternative pronunciation; for example, in Ibn Duraid’s introduction to his famous dictionary, the “Jamhara” (9th–10th Century). This pronunciation is that of the Persian گ gaf.

In the vowel sounds there is considerable divergence in the colloquials from the Classical. For example, ُدامما often becomes كسرة. Thus the proper name حسين may be heard as حسین. It is often omitted altogether in words like مصور and مبارك which are heard as مصور and مبارك (or even مبارک). The فتحة in words of the فعيل form is often not sounded and we have كبير for كبير. Diphthongs may become long vowels, and vice versa. In the Syrian dialect كبير “thing” is heard as شي and كيف “how” as كيف.

Verb vowellings are also frequently varied. كتب “he writes” may be heard as يكتب, يكتب, or يكتب. كبر “he grew” as كبر.

5. Grammar

In grammar all the dialects resemble one another in that practically all final vowels disappear. This applies especially to those vowels indicating the cases of nouns and the moods
of verbs. Nunation disappears altogether except in a few isolated adverbial usages such as ḥālan "at once", aḥyānān "sometimes", and taqrīban "approximately".

كتَبَ "he wrote" is pronounced as katab; يَكُتَبُ as yaktub (or one of the variations shown in Section 4). A final vowel may be used if the following word begins with a ḥamzatu l-wasl, and this will be either fatha or damma or kasra, e.g.

mā ya- Chỉra l-walad, "he does not know the boy". Iqlibi l-waraqā, "turn the piece of paper over".

Even when the following word begins with a consonant vestiges of a final vowel are sometimes heard. Thus in Egypt katabā gawāb "he wrote a letter" is heard as well as katab gawāb.

The Demonstrative Pronouns are often simplified, shortened or otherwise modified in the different dialects. Thus the rendering for "this book" may be il-kitāb-da (or ik-kitāb-da) in Egypt and the Sudan, or hal-kitāb, hel-kitāb in Syria and the Lebanon and Iraq.

Conjunctive Particles are largely omitted. Thus the sentence أريد أن أكتب لأخى "I wish to write to my brother" would be rendered in colloquial speech as arid ʾaktub li-ʾakhī. The "doubled" Particles فَانِ, أَنْ, إنْ etc. are scarcely ever heard. is even rarer.

In the Dual and the sound Masculine Plural, only the oblique forms are used. Thus أَجْمَالُ, oblique أَجْمَالَينِ, "two men" is rajulain in all cases (with the final kasra unpronounced). مُعَلِّمُونَ, oblique مُعَلِّمَينَ, "teachers", is muʿallimin in all cases (with the fatha over the nūn unpronounced).

The verbal suffixes undergo some simplification. For example ضَيِّقُونَ "they write" becomes ضَيِّقُونَ in most of the dialects, but not in Iraq and the Arabian Peninsula as a rule.
The Dual forms of the Perfect and Imperfect are not used in colloquial speech. One can hear وَيْكِتُوبُونَ يُكِتُبُونَ for the Feminine, وَيْكِتُبُ يُكِتَبُ for (fem.).

In the dialects of Egypt and the Levant b or be is prefixed to the persons of the Imperfect to make it a Present Indicative. Thus bِyَكِتُوب means "he writes"; بِتَكُمِشَ "she walks"; بِعَرِيف "I know".

Various means are employed to indicate the Future tense of the Imperfect. In Egypt we may hear (حَوْا) حَا يُكَمِشِي for "will write" which in Syria (and Lebanon) would be expressed by رَهَيَكِم. In Iraq dā is placed before the Imperfect. Occasionally also the Active Participle will be used with a future meaning, e.g. اِنَّا مُكَمِّشِي as-sūq, "I shall go to the market". A frequent use of the Active Participle, found in some areas, is to give it a meaning of the Perfect. Thus the phrase أَخَذَ بِنَتَ فِلَان can mean "he took (in marriage) the daughter of such-and-such a one".

To express possession the plain مَدَأْسَ (not exclusively used; instead, several words with the meaning of "property" are employed. In Egypt بِتَأْع (for مَتَأْع) is used; in the Maghrib مَتَأْع; in Syria بِتَأْع; in Iraq مَال. حَقَّق may also be heard. Thus، "my book", is expressed by al-كِتَابَ بِتَأْع or مَتَأْع or تَبَأْع or مَلَي or حَقَّق according to the dialect area.

In the negative، it tends to be replaced by ٌبَ. In Egypt and parts of the Levant the word "not" is expressed by مُشَكَ; in Iraq by مُعُ، and in parts of Syria by مُو and مَاو. These variations, however, are not usually used with the Perfect or Imperfect; مَا is used in these cases. In Egypt and parts of the Levant the verb in the negative has ش as a suffix. Thus "he did not strike" would be مَا ٌبِجَرَبَع. "I did not see him" as مَا شَعَفْتُع (colloquial شَف "to see"). This final ش is presumably مَا "thing" in origin and appears in
these cases as shī in the Maghrib. In colloquial Arabic it tends to mean merely "no", though it is used in prohibition with the verb in some areas. Thus "do not go" may be lā tamshī (timshī) or mā tamshī (shī). In popular intercourse the word "yes" is less common than such expressions as eh, ay, and aiwa. The last is used extensively in Egypt and the Levant.

The Relative Pronoun al-dī is rare. Instead we hear simplifications like al (the Article), alli, illi, elli, halli or yalli. Thus "the book" becomes al-kitāb al, elli, halli, etc. qarētuh (garētuh, etc.) ē or ai takes the place of the hamza.

The above are only a few of the grammatical variations of colloquial Arabic dialects and are not intended to be exhaustive for any dialect.

6. Vocabulary

Uniformity of vocabulary is, according to the philologists, the least important prerequisite for linguistic homogeneity. Languages of the same family and dialects of the same language may differ considerably in vocabulary. So it is with the various dialects of Arabic. We must not be surprised to find that a refrigerator is barrāda in the Lebanon and tallāja in the Sudan; or that a bedsheet is sharshaf in one country and milāya in another. Strangely enough, the commoner the word the more likely it is to differ from area to area. "poetry" is the same everywhere. It is the everyday things, especially modern or foreign importations, which show most variety.

Dialectical variations may be due to three causes: loan words, corruption of classical words, or selection from classical synonyms.

(a) Loan words. These are numerous and are employed to describe modern machines and techniques. Various learned academies such as the Egyptian Academy have tried to
discourage the use of these by inventing suitable words from Arabic roots, a perfectly feasible procedure. But such fabrications do not easily gain ground among the masses. Thus we can hear ١٠٠٠ or ١٠٠١ for a car, or عَارَبَيَا (Egypt) or sayyāra; the two latter are Arabic. A truck may be ١٠٠١ (i.e. “lorry”) or sayyārat naqîl. Similarly, use of the word “telephone” (written in Arabic ْتَلْفِيْن) is discouraged by the language reformers in favour of the word ١٠١٠٠١ which might be translated as “an unseen man whose voice is heard”.

To list the foreign vocabulary in Arabic would require a book. Some of this vocabulary is Turkish (dating back to the Ottoman Empire or even earlier) and Persian. Titles such as bey and pasha are Turkish. Bâsh, Turkish for “head” is used in compounds for “chief”, as bâshmufatîşh “chief inspector”, bâshkâtîb “chief clerk”, bâshmuhandîs “chief engineer”. The Turkish word âughîrî is used for “straight on” or “straight ahead”. The adoption of foreign words in Arabic goes back to pre-Islamic times. The Quran itself contains words of Persian, Greek, and Aramaic origin.

In adopting foreign words the Arabs try to give them Broken Plurals (or, in many cases, sound Feminine Plurals) wherever possible. Thus the plural of tâks or tâksi, “taxi” can be tawâkîs or tawâks; the plural of lûrî “lorry” lawârî or lûriyât. The plural of film “a film” is ١٠٠٠١.

Foreign words may undergo considerable corruption. From the French “vapour” we have wâdûr or bâbûr used in Egypt and the Sudan for a steamer or pumping engine. In Syria it has the former meaning.

(b) Corruptions of Classical words. The following are a few examples:

Zay, meaning “like” (١٠٠٠٠٠), from the classical ١٠٠٠٠٠٠ “a manner” or “fashion”.

bâttâl “bad” from ١٠٠٠٠٠٠٠٠ “to be useless or corrupted”.
badal safariya “travelling allowance”, from بدلت “to change” and سفر “travelling”.

يتغشى “to dine”, for تغشي.

Such corruptions may affect either the actual form of the word or its meaning.

(c) Selection from Classical synonyms.

The Medieval Arabs boasted of the richness of their language and of the large number of مترادفات or synonyms. The student of this grammar will have encountered four words for “garden”: جنة, حيتة, حديقة, تنان. The first three are all common in colloquial Arabic. There are also many words for animals, and natural phenomena such as clouds. The various names for the camel are legion. The student must not be surprised to find the word بعير ba‘ir used in some localities almost exclusively for “camel” instead of the commoner حمل. He may also find عدو instead of متاس for “clothes”. He will rarely hear the classical ذهب for “to go”; instead it will be راح rāh or masha (lit. “to walk”).

7. It is advisable for the student to begin by learning one single dialect, presumably one for which he has a practical need. He can later turn to other dialects and learn the various principles governing them and the characteristic differences which distinguish one from the other.

The following preliminary bibliography can be taken as a guide:

Egypt: W. H. T. Gairdner: Egyptian Colloquial Arabic, Cairo, 1944.


Syria, Lebanon, Palestine:  


South Arabia (Hāḍramawt):  

Sudan:  


Central and West Africa:  

Arabic Phonetics:  


This list does not include popular primers for travellers.
APPENDIX B

Guide to Further Study

1. Many students will doubtless have used this grammar under a teacher's guidance; for them these notes will not be necessary. For those, however, who are studying without the aid of a teacher these brief remarks, we hope, will be of some assistance.

2. Works of Reference. Dictionaries

While this grammar contains a substantial vocabulary of over 4,000 words the student wishing to proceed further will certainly require dictionaries. Those by Elias E. Elias, Arabic-English and English-Arabic, published in Cairo in several editions, range from pocket dictionaries to larger volumes comprising over 60,000 words each. They suffer from the fact that they are compiled primarily for Arabs studying English. Consequently, they do not give broken plurals of nouns, the vowelling of verbs in the imperfect, or their verbal nouns. Moreover, the English-Arabic dictionaries do not always indicate sufficiently clearly which words under any given reference are commonest, which are antiquated rather than modern, nor what fine shades of meaning distinguish them. In spite of their manifold drawbacks, however, these dictionaries represent no mean achievement. In the field of Arabic-English dictionaries, that of Hava published by the Catholic Press of Beirut (in several editions) is an excellent short work. It gives the plurals, verb-vowelling, and verbal nouns. At the same time, for those engaged in a profound study of modern Arabic literature it has some gaps. The best modern Arabic-English dictionary is undoubtedly that of Wehr (translated by Cowan), A Dictionary of Modern Written Arabic, Wiesbaden, 1961.
In the field of large-scale dictionaries nothing complete and satisfactory exists. *Lane's Arabic-English Lexicon* (8 vols.), recently reprinted, is a classic work, but it was never completed and ceases to be more than rough notes from the middle of the letter qāf onwards. This work is, however, being completed in Jorg Kraemer's *Wörterbuch der Klassischen Arabischen Sprache* (Wiesbaden, Harrassowitz, 1957 onwards).

Of Arabic-Arabic dictionaries the 15th century *Qāmūs* of al-Firuzabādi is the most comprehensive short work (4 vols.). Of the larger works Ibn Manẓūr's *Lisān al-ʿArab* (13th century) and Murtaḍā az-Zabidi's *Tāj al-ʿArūs* (18th century) are the most famous. All these works, however, will be beyond the great majority of students at this stage. They have the disadvantage that they are arranged in the “rhyme order”, that is, according to the last radical of the root.

A number of handy modern Arabic-Arabic dictionaries also exists, the most popular perhaps being the *al-Munjid* of Louis Maʿluf (New Edition, Beirut, 1956). There are also some specialised vocabularies such as *Dictionary of Sentences, English-Arabic* by Ismail Mazhar (Cairo, 1957). *Word-count of modern Arabic prose* by J. M. Landau (New York, 1959) with word frequencies but no translations, and *Manual of Diplomatic and Political Arabic* by Bernard Lewis (Luzac, London, 1947).

3. **Advanced Grammars**

The best advanced reference grammar is that by William Wright, first published in 1862 and recently reprinted (2 vols.). It uses the Latin grammatical terminology which may make difficulties for a large number of students who have no knowledge of Latin. Another excellent grammar is one by Howell published in Allahabad, India, 1883–1911, in seven volumes and based on the works of Arab grammarians. It is extremely full and prolix, and probably of less practical use for that reason. Good grammars have also been compiled in France and Germany, notably the *Grammaire de l'arabe*

4. Further Prose Composition (translation from English to Arabic).

Unfortunately there is no satisfactory material readily available for Arabic in the shape of selected passages for translation.

5. Further Reading. Anthologies

There is a number of literary anthologies which may be read by those students not wishing to embark on whole works. On the modern side Chaim Rabin's Arabic Reader,* published by Lund Humphries, London, 1962, is a useful collection. It enables the reader to find the vowelling, translation, and grammatical explanation of every word in the accompanying text without turning over the page. The extracts are all short but include well-known authors like Ṣāḥib Husain, Taufiq al-Ḥakīm, al-‘Aqqād.

On the classical side mention must be made of Thornton and Nicholson's Elementary Arabic, Vols. II, III, and IV (1st, 2nd and 3rd Reading Books), published in Cambridge, 1907–11, which have full vocabularies. Of works published in the Near East, Cheikho's Majānī l-ʿAdab in six volumes, published in Beirut during the last century, may still be found. Fuʿād Afrām al-Bustānī's al-Majānī l-Ḥaditha is, however, superior, having full footnotes explaining difficult words and sentences. This work is in five volumes published in Beirut in 1946. There is also M. C. Lyons' An Elementary Classical Reader, Cambridge, 1962.

Those students specialising in modern Arabic will wish to read the newspapers. A selection would be invidious, but al-Ahram (الأهرام) of Cairo and al-Jarida (الجريدة) and al-Hayat (الحياة) of Beirut may be recommended. There are also numerous journals and magazines, both learned and popular. The Iraq Petroleum Company and the Kuwait Oil Company publish excellent illustrated magazines, أهُلُ النَّفْطِ.
and respectively. Reading the captions of the illustrations is a useful aid to learning one type of modern Arabic.

For modern newspaper Arabic the publications of the Middle East Centre for Arabic Studies, Shemlan, Lebanon, deserve special mention. These include a reader, *The Way Prepared*, and *A Selected Word List of Modern Literary Arabic*.

6. Modern Literature

Some very good modern Arabic literature exists, its chief sources being the Lebanon and Egypt. There is also a new school of writers in Iraq which is showing much promise. Perhaps the best of the modern works to begin with is the autobiographical work (in novel form) of *Tāhā Ḥusain* (توفيق الحكيم) which depicts Egyptian rural officialdom of a generation ago. Another is the satirical and amusing novel *Ibādāt al-Ariab* by Taufiq al-Ḥakim (تونق الحكيم) which depicts Egyptian rural officialdom of a generation ago. This author has written a number of fine plays of which *Ahl al-Khafif* and *ṣūlaymān al-Hakīm* of the phantasy type, and *Rusūmat al-Qalb* with a modern environment, may be mentioned. Al-Ḥakīm has also many one-act plays which make interesting reading. For the short story *Maḥmūd Taimūr* (محمود تيمور) can be recommended both for his excellent style of writing and his art of story-telling.

Arabic poetry, whether modern or classical, is not an easy subject for study. For the student interested in modern Arabic poetry *Arberry’s Modern Arabic Poetry* (Cambridge, 1950) can be recommended as an anthology, containing among other things some fine examples of verse by the modern Lebanese-American (or Syrian-American, as it is usually called) school, of whom an outstanding figure is Eliya Abū Mādi (إيلي أبو ماضي). Of an older period are the Egyptians Ḥāfiz Ibrāhīm (حافظ إبراهيم), Shauqi (شوق), whose poems are not easy for Europeans. Shauqi’s poetical dramas are good but may not have a ready appeal. Perhaps his *Maṣūr al-Qibya Nara* (the Death of Cleopatra) may be of interest
to those acquainted with the works of Shakespeare.

During the last few years a number of younger writers have achieved prominence. Among those deserving mention are the Egyptians Nagib Mahfūz, Yahyā Ḥaqqī and Al-Sharqāwī; the Lebanese woman writer, Lailā Baʿlabakki, and the young Iraqi poetess, Nāzik al-Malāʾika. A brief account of some of the chief writers of the older generation may be found in Khemiri and Kampffmeyer, *Leaders in Contemporary Arabic Literature*; Berlin–Dahlem, 1930.

7. Classical Literature

Classical Arabic literature is tremendously copious and covers a wide field in style and subject. Much of it is difficult and it is not easy to advise the student where to begin. All should read the Quran, however. Its language is by no means simple but many translations exist which will assist in its study. Arberry’s *The Quran Interpreted* (London, 1955) may be recommended. Among older translations there is one by Rodwell (Everyman Edition) and an earlier translation by Sale. There is, of course, a very extensive literature on the Quran and the religion of Islam. In the latter field Gibb’s *Muhammadanism* (Home University Library) is a good primer (4th impression, revised edition, 1928). For the hadith, or Traditions of the Prophet Muhammad, there is a selection of the *Sahih of al-Bukhārī* in the Semitic Study Series (Leyden, 1906). Guillaume’s book *The Traditions of Islam* (Oxford, 1924) is still a classic. Books on Sufiism have been written by Nicholson (*The Mystics of Islam*, London, 1914) and Arberry (*Sufism*, London, 1950). For works on tafsīr Baidūwī’s *Commentary on Sūrah 12 of the Qurʾān* by A. F. L. Beeston (Oxford and New York, 1963) can be recommended.

The study of classical Arabic poetry necessitates commentaries and preferably a teacher. A few lines of classical verse may take an hour or two to elucidate. Of all the poets perhaps ‘Abū ʿatāhiya (أبو الاعتاهية) is the easiest. Readers may, however, find that his theme – the vanity of the world and the reality and imminence of death – palls after a time. Of
the later poets 'Abu Nuwas (أبو نواس) may have a greater appeal. But the student will ultimately have to face pre-Islamic and early Islamic poetry. The short poems of chivalry in 'Abū Tammām's (أبو تمام) collection known as the Ḥamāsa (الحماسة) make a suitable beginning for study. Some of these poems were fairly effectively translated by Lyall in his *Translations of Ancient Arabic Poetry*, published in 1885. In the poetical sense, however, these poems are really untranslatable. The poems in the celebrated *Mu`allaqāt* (المعلقات) are an essential study, even though they may not at first have the same appeal as the *Hamāsa* to the non-Arab.

Of the later poets 'Abū Firās (أبو فراس) will be enjoyed. His poems written during his captivity in Byzantium have a charm all their own, largely because of the genuineness of their emotions. Al-Mutanabbi (المنتببي), who has been called the Shakespeare of the Arabs, may at first repel Western readers, but the student is advised to persevere with him. In time a non-Arab may at least be able to appreciate why he is so admired in the East. Once the excessive pride of al-Mutanabbi is accepted, his real genius may be descried, however dimly.

Arabic prose ranges from the comparatively simple writing of biographers and historians to the poetical, artificial and brilliant and excessively difficult (even for Arabs) prose of the *Maqāmāt* (مقدمات) of al-Ḥariri (الحريري) and al-Hamadhānī (المهذاني). Probably the historical and geographical writers are the best to begin with. Among the best known of works in this category are the *Travels of Ibn Baṭṭūta* (ابن بطوطة). Sir Hamilton Gibb has already translated a selection of Ibn Baṭṭūta for the Broadway Travellers series (Routledge, London, 1929), and the first volume of his full translation appeared in 1958. Another travel author is Ibn Jubair (ابن جيبر), whose works have been published in the Gibb Memorial series (ed. William Wright, 1907). The *Annals of Ṭabarī* (الطاربي) are the obvious choice for historical reading,
while at a later stage the student will be ready to apply himself to the celebrated *Muqaddima*, or Prolegomena, of *Ibn Khaldūn's History*, now available also in *Rosenthal's excellent translation* (3 vols., London, 1958). There is also W. J. Fischel's *Ibn Khaldun and Tamerlane* (Berkeley, 1952).

There is a large literature of collected biographies, the most famous work being the *Biographical Dictionary of Ibn Khallikān* (ابن خالکان). There is a translation of this by *De Slane* (Paris, 1883, 6 vols.). Another work is *Yāqūt's Dictionary of Learned Men*.

For literature of a less classifiable type the *Uyūn al-'akhbār* (غريب الأول خبار) of *Ibn Qutaiba* (ابن قتيبة) deserves mention. His section on "sermons" contains examples of early preaching in Islam and will repay study.

The Medieval Arabs had a fine sense of humour. *Al-Jāhiz's Book of Misers* (كتاب البخلاء), also available in French translation, is an outstanding collection of witty and satirical tales.

The celebrated *Alf Layla wa Layla* (الف ليلة وليلة), *Thousand and One Nights*, contains a rich store of legend, story, and anecdote in the original Arabic. This work is of interest also for its language, and the student will encounter in it occasional grammatical errors and colloquialisms.

An important development in prose literature was the cultivation of rhymed prose (*سجع* and other artificial devices collectively known as *بلاغة* (rhetoric). This led to the use by authors of a *recherche* vocabulary, demanded partly by the exigencies of rhyme, but also out of a desire to display erudition. This culminated in the tenth century (A.D.) in the devising of the "maqāma" form in which an anecdote or a situation is used as an excuse for a linguistic *tour de force*. The leading writers of *Maqāmāt* were Badi al-Hamadhāni (d. 1008 A.D.) and al-Hariri (d. 1122 A.D.). These works will be beyond the grasp of the student for some time to come. They are, however, available in various translations.
APPENDIX C

Supplementary Grammatical Notes

§ 1

The Phonology of Arabic
(see pages 6 ff.)

1. At first sight, the lack of a scientific account of the phonology of Arabic in the body of this grammar might seem surprising. This omission has, however, been deliberate, and is based on the following considerations:

(a) We are concerned here only with the written language, not the spoken language. As to how classical Arabic was spoken it is not possible, even now, to dogmatise in detail despite extensive Mediaeval grammatical and lexicographical Arabic literature, and accounts of the dialects of Arabia and of the various methods of Quranic reading.

(b) Written Arabic is only heard in reciting the Quran, verse, rhetorical utterances, oratory and the like, and also in broadcasts from the Arabic radio stations. This being so, one can hardly speak of the phonology of written Arabic in the same way as one could of a spoken dialect.

(c) Nevertheless, written Arabic must not be treated as a dead language, as if the written words were mere hieroglyphics. While to teach the beginner a scientific phonology of the language would be, in the opinion of the authors, of doubtful value and might only create an additional hurdle to the student, he certainly needs a rough guide to the sounds of the language. This is what has been provided in Chapter One, sections 3 and 4.

1 See Appendix A.
(d) There are few students of Arabic today who will not wish sooner or later to visit an Arab country and perhaps pass from the classical to the colloquial language with a minimum of difficulty. Even for them – particularly in the early stages – a detailed study of phonology is of secondary consideration: a rough guide to pronunciation is their prime need.

Despite all these arguments, however, the authors of this grammar realise that further phonological notes may be desired by some students. To this end the following brief notes are intended to fill the gap in a very rudimentary way. To those who wish to undertake a more thorough study of the phonetics of Arabic the following two works can be consulted.


**The Consonants**

2. ﺏ b; ﺘ m; و w; ﻓ f. These are pronounced more or less as their English equivalents. It should be observed, however, that ﺘ, when having a sukūn and ending a syllable, should still be pronounced as a consonant, with the lips rounded and protruding. (See reference to diphthongs, page 9.)

١ t and د d. These consonants are closer in pronunciation to the Italian dentals t and d than the English sound. They are uttered with the tip of the tongue against the upper teeth.

ل l. See Gairdner, pp. 17-19 for the two types of l sound.

ﺙ th and ذ dh. As in the words think and that respectively. It should be noted that the Arabic pronunciation is more emphatic than the English. (See also Appendix A, page 497.)

س s and ج z. These are more sibilant than in English. In the former the “hiss” and in the latter the “buzz” are stronger and clearer in Arabic.

س ﺱ; ض ﺋ; ﺔ ﺝ; ﺕ ﺔ; ﺖ ﺝ. These are pronounced by the point of the tongue with the teeth-ridge, while the back of the tongue
is raised towards the soft palate. More than one pronunciation of ذ (z) is heard. In sound it is related rather to ذ (dh) than to ِ (z). In Iraq and the Arabian Peninsula the three consonants ذ, خ، ل، are pronounced practically the same, that is with a dh sound. (See also Appendix A, pp. 497–498).

٣ r. The ٣ is rolled, similar to the Scottish r but not as emphatic or as prolonged. In some of the dialects there is more than one sound. Among most Jews and Christians of Baghdad and the people of Mosul district, for example, it has a sound rather like the French r grasseye (or like the غ).

ج j. The accepted sound of this consonant is the ِ in the word John. It is also pronounced as the hard ُ, as in the English word gag, and the French ِ, as in the word jour, over a large area of the Arabic-speaking world. The hard ُ is used all over Lower Egypt. Although this pronunciation can be heard elsewhere it is particularly associated with Egyptian usage. The French ِ pronunciation is used in the Lebanon, in Palestinian urban dialects (i.e. in Israel and Jordan on the Western Bank), and large areas of Syria. (In North Syria, however, it has the English sound.) Rarer dialectal pronunciations of ج are gy, dy, dz, d and y.

ي y. As with the ِ, care should be taken to retain the consonantal sound in diphthongs.

ق q. The student must take great care in distinguishing this sound from that of ك k. It can cause confusion in meaning if not properly pronounced. Thus قلب heart; كبد dog. (See also Appendix A, page 498.)

ح h. Students tend to pronounce this consonant either as ḥ or like خ kh. Care should be taken to avoid particularly the latter sound by eliminating any suspicion of what Gairdner calls "scrape".

For notes on the غ see Gairdner, pp. 28–29.

The Vowels and Diphthongs

3. (a) The Classical Arab philologists unfortunately give us little guidance on the correct pronunciation of the vowels.
They usually content themselves with explaining the meanings of the words fatḥa, ḍamma, and kasra. They do, however, refer to a feature called 'imāla (v.n. of the 4th form verb, آمال ṣamāl to cause to incline) whereby the َā (ā) in certain localities inclines from ā to ē (just as fatḥa does from a to e). This is heard in the Maghribi dialects, in the Lebanon and parts of Syria. Thus the word ساكن sākin (dwelling, inhabitant) is heard as sēkin. It has the sound of the ai in the French word aigu.

(b) The six vowels (three short and three long) and two diphthongs of written Arabic do not represent all the sounds heard in the colloquial – or even in Quranic reading. As stated on page 8 the proximity of certain consonants affects the vowel sounds. To appreciate this one need only note the difference in the sound of the fatḥa in درب (road, way) and ضرب (striking, blow). Likewise, the difference in the sound of the long ā in الحساب (the account) and الماضي (the past). The ā in the latter word is a “back vowel” and is heard almost as the a in the word father as pronounced in London and South-East England.

Reading aloud

4. There are basically two methods of reading aloud:

(a) As in Quranic reading, all the final vowel points being pronounced, except in pause, i.e. at the end of a sentence (in the English sense of that word).

(b) Omitting the final vowels of inflection. For example the following sentence قال لي الحققة و ما قدَّب would be read:

(a) qāla lī l-ḥaqiqa wa mā kadhab.

(b) qāl lī l-ḥaqiqa wa mā kadhab.

Note the disappearance of the tā 'marbūṭa in (b).
§ 2

The Interrogative Particle
(see Chapter 3, para. 4, page 29)

Students are at times in doubt as to which of the two particles ِ and ِْلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْلَلْל
define these expressions the article is added to the adjective, e.g. كثیر المال, rich (lit. much of wealth) الرجل الكثیر المال, the rich man.

§ 4

The Comparative and Superlative (Elative)

(see Chapter 11, para. 7, page 89)

(a) As stated in Chapter 11 it is preferable to use the Elative as the first element in an 'idāfa construction, i.e. followed by a noun in the indefinite genitive, e.g. هو أطول ولد في الغرفة, he is the tallest boy in the room. Note that this genitive noun is also commonly used in the definite plural as follows:

هو الولد الأطول, he is the tallest boy. The form هو الولد الأطول والأولاد is rare.

(b) The Elative may be preceded by من to mean "one of the . . . est", "one of the most . . .", "among the most . . .", "among the . . . est", e.g.

هو من أكرم الناس he is one of the most generous people.

(c) (see Chapter 40, para. 8)

The student should note the frequent use of أقل, elative of قليل, in modern politico-economic expressions such as أقل تقدماً with the meaning "under-developed" (lit. less advanced), e.g.

الدول الأقل تقدماً the under-developed countries.
§ 5

Subjunctive Particles

(see Chapter 15, para. 4, page 122)

The remarks made in Chapter 15 on the choice of subjunctive particles require some amplifications and amendment.

(a) 

أريد أن أنتظر

I want to wait.

من واجب أن أنتظر

it is my duty to wait.

خاف من أن ينتظر

he was afraid to wait.

(b) 

لكلٍ، لأن، ل

indicate purpose, intention, object, and the like, e.g. بإشرافهم على المراقبة they waited to see him. Their negatives are لكيلاً، لكيلاً.

(c) 

Some beginners tend to circumvent the subjunctive by using or انّ instead of a subjunctive particle, e.g. قال لهم أن ينتظروا he told them to wait. خشي أن يموتون in error for he was afraid that they would die. This mistake should be avoided.

(d) 

The use of the subjunctive may, however, often be avoided by the substitution of a verbal noun with the definite article, or in a prepositional phrase, or with the maf'ul lahu expression in the accusative, e.g.

خرجوا ليستقبلوا الأمير

They went out to receive the prince.

فعت لأكرم الوزير

I rose out of respect for the minister.
§ 6

Doubly Transitive Verbs

(see Chapter 45, para. 3, page 392)

Doubly transitive verbs are of three main types:

(a) Causative verbs, mostly of the second or fourth derived forms, where the root verb is transitive, e.g. عَلِمَ II to teach, from عَلِمَ to know or learn.

(b) Verbs implying giving, or some similar notion, as filling, satisfying, allowing, appointing: also the reverse meanings of forbidding and depriving. To these should be added verbs of asking, entreating and the like; e.g.

أَعْطَى حَسَنُ مُحَمَّدًا كَتَابًا يَنَبِينِ سَلاَّ الْدُّلْوَاءَ
Hasan gave Muhammad two books he filled the bucket with water.

(modern Arabic usually replaces the second object مَاءَ by a prepositional phrase بَعْدَ or بِالثَّمَانِ.

أَنْشِدَ الْجَانَّ عِنْدَ النَّاسِ قَصِيَّةَ
the poet recited an ode to the people.

حَرَّمَ اللَّهُ بِرَكَةٍ
God has deprived him of a blessing.

يَسَّلَ اللَّهُ الْعَفُوَ
I ask pardon of God.

(c) What the Arabs call "Verbs of the Heart" (أَفْعَالُ الْقَلبِ). These are sometimes called also verbs of certainty and doubt (أَفْعَالُ الْيَقِينِ وَ الْشَّكِّ). These are at times what might be called "estimative" verbs, such as حَسَبَ to think, reckon. They include verbs of thinking, knowing, finding, and imagining, e.g.

أَلْقَنُ حَسَبًا عَائِلاً
I think Hasan (is) intelligent.

وَجَدَتَ زِيدًا قَانِدًا عَظِيمًا
I found Zaid (to be) a great commander.
§ 7

Composite Words

Composite words in Arabic fall into three categories.

1. A word compounded of two foreign words, e.g. بِرْدَابِی‌س، underground vault, cellar. From two Persian words ُسَرَدَد and ُدَبَّیَسَ cold and ُدَبَّیَسَ water (because kept cool by means of cold water).

2. A word made up of one Arabic and one foreign word, e.g. بَشَرُهْس، chief engineer. From Arabic بَشرُهْس engineer, and Turkish بَشَرُهْس head. From Arabic كُتَبْكَانَدَاتَهْس، bookshop or library. From Arabic كُتَبْكَانَدَاتَهْس books, and Persian كُتَبْkhانه house.

3. A compound of two Arabic words, e.g. رَأَسُ اَلْمَالِ، capital (finan.), we have, اَلْرَأَسَمَلْیَةْ، capitalism, اَلْرَأَسَمَلْیَةْ، capitalists. From بَرْنَاتْ، amphibious; from بَرَمَانَاتْ، water.

Some of the Arabic–Turkish compounds are tending to disappear gradually, being replaced by wholly Arabic words. While on the other hand new compound words are being introduced to meet the needs of science and technology, like مَحوْرُکْ تَرْبَوْمُروْحِی، turbo-jet; تَرْبَوْنَاتْ تَرْبَوْمُروْحِی، turbo-prop engine.
VOCABULARY

(1) The unvowelled words shown in brackets indicate the root letters. Some non-Arabic words (place names, etc.) are given under a root form whenever the construction of the word allows of this; otherwise they are placed in alphabetical order according to the initial letter of the word.

(2) A few words may be written with alternative vowelling. These are shown thus: لَصُمْ, which means that this particular word may be spelled لَصُمْ, لَصُمْ, or لَصُمْ. Where this happens in the case of the vowelling of the second radical of the Imperfect it is indicated as follows: (لَصُمْ), e.g. يَنْفِرُ or يَنْفِرُ.

أُبُو... father of, possessor, owner of
Abwan (dual) parents

أَمُّ (أَمِّي)
im (to refuse, reject)

أَتُّ (أَتِّي)
at (to come)

بُـ (بِـ) to bring

آتَ coming, following

اتَ (اتِّ)
al (furniture)

أَثَرُ (أَثْرِ) آثَرُ pl. آثَرُ — pl. آثَرُ — furniture

ابُ (ابِ)
 fathers, pl. ابُ أَبُ father (pl. also, ancestors)

لَصُمْ,
interrogation particle
(attached)

أَبَا ever (with negative = never)

لى آل أَبَأ for ever

لَابَطَ طَابَطَ V to carry under the arm

لَأَمْطَ طَمْطَ arm pit

إِبل إِبل camels (coll.)

ابَ (ابِ)

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V to be affected, influenced

آثار trace, footprint (in pl. also antiquities)

أتُثر, فِي أثر, فِي أثر on, immediately after

أثير ethereal atmosphere

تأثیر influence, impression

(اجج)

تأجج V to burn, be aflame

(اجر)

أجر IV to rent, hire (to someone)

إيجير X to rent, hire

أجر pl. أجر rent, reward, fee

أجر baked bricks

(اجل)

أجل II to postpone, delay (something)

أجال pl. أجال the (fixed) term of one's life

لأجل for the sake of, for

(اخذ)

أخذ v.n. أخذ أخذ to take; (+ imperf. to begin); to learn from, study under (antiq.)

أخذ أخذ III v.n. مأخوذة to blame

(اخذ)

أخذ VIII to take for oneself, adopt

(اخر)

أخر II to delay (someone, anything)

تأخر V to be late, delayed, behind

أخر last, recent

أخيرا last, finally, recently

آخران, آخر pl. أخر another, other

أخرى أخرى pl. أخرى last, end (pl. = latter part)

الحياة (الأخرى; الدار) الأخرى the world to come, the Hereafter

مؤخرًا lately, recently

(أخو)

أخو, أخ (with following gen.), pl. إخوان, إخوة brother

أخت pl. أخت sister

(أدب)

أدب II to discipline

أدب pl. أداب literature, arts, politeness

أديب pl. أدباء cultured, educated man, literary figure
Adam; mankind

II to date; write history

to تاريخ, تاريخ

ر

history

historian

ارد

earth, land

(اراضی)

pl.

rabbit, hare

(ارنب)

eternity

(ازل)

crisis (mod.)

اساس

found, establish, build

(اساس

foundation

Fundamental(ist)

Spain; Spanish, the Spaniards

professor, teacher

lion

هل

clever, able

ر


Vocabulary

(ال) definite article

(الف) II to compose, write, compile (a book, etc.)

(لف) III to be intimate with

(الف) thousand (1,000)

(الف) customary, usual

(لف) composer, author

(لف) compositions, compilations

(الم) III to pain

(الم) VIII to suffer (from), be pained (by)

(الم) pain, grief

(لم) painful

(الم) firm, certain

(الم) to eat

(الم) food

(الم) summit, hillock, rising ground

أفريقيا Africa

افق pl. horizon

أكد II to assure, confirm

تأكد (من) V to be assured (of)

أكد firm, certain

أكل v.n. to eat

أكل food

آكم pl. a god, divinity

الله God
divineness

(اللوهية) to

إلى إلى

— (with verb) until

(اسم)

II to nationalise (mod.)

أمث أمهات أم mother

أم in front of, before

أمث أمة أمة Imam, religious leader, leader of prayer, leader

أمث أمة pl. أمة nation

أمية illiterate

أم or

ف... as for...

أما وأما... or either

... or

Emperor

pl. إمبراطور empire

(أمر)

أمر (to command, order

أمر command, order

أمر pl. أمور thing, affair

إمارة rule, power; princedom

أمراء أمراء prince, ruler,

Emir

أمر Official, functionary; district officer

Met. مأمور pl. أمير pl. مؤتمر conference

أمريكا, إمريكا America

أمريكي American

أمل (الم) (to hope, hope for

أمل تأمل V (also with ق) to look at, observe, study

أمل pl. أمل hope

امن ان II to insure (mod.), assure

أمن pl. آمن IV to believe (in)

أمانة faithfulness; security; a trust, secretariat.

أمن safety, protection, security

مجلس الأمين Security Council

إيمان belief, faith
mann (human being)

human adj.

people, men (pl. of

women

young lady, miss (mod.)

X to appeal; begin anew

nose, forepart, point

formerly, before, above,
aforesaid

England

English (man)

II to procrastinate, delay

people, family

welcome!

qualifications (mod.)
or
vocative particle,
O, Oh

(با)

(باها، بياها)

(تيس)

also

(اين)

where?

(اين)

whence?

(attached) in, by, with

(بار)

well n.

(اس)

to be afflicted

to be bad

(ليس)

to be brave

misfortune

never mind (about),
no matter!

try

to investigate,
examine, search for

Ill to discuss with,
hold a discussion with

pl. examination,
enquiry, research
discussion

principle, basis

sea;

course (of a week, etc.)

lak

sailor

luck, good fortune

lucky, fortunate

steam-ship

(mod.)

greed, avarice

greedy, avaricious

escape

no doubt; it is inevitable

v.n. to begin

VIII to begin

beginning from

elementary, primary

pl. to hasten

trans.

X to take in exchange

substitute

instead of

suit of clothes (mod.)

body

to appear

desert

Bedouin, Bedu (coll.)

(a) Bedouin, nomad

to give generously,
squander

to do one's best,

utmost

everyday clothes

land
by land and sea
Berbers

IV to cure, make whole

أَبْرَاءَ pl. innocent, not guilty

أَبْرَاءَ pl. lightning

براق pl. telegram, telegraph

براق pl. pot, ewer

براق III to bless

براق pl. pool, pond, tank

براق blessed, pr. n. masc.

براق pl. Parliament

براق pl. scheme, programme

براق pl. barrel, vat, cask
to spread out trans.; to please
VII to be pleased (at)
carpet, rug
simple
contented, happy, cheerful (Syr. and Eg.)

bravery, heroism
bold, brave, gallant

VIII to smile
smile; pr. n.
بطَالَةُ idleness, uselessness
بَاطِلُ vain, useless
أَبطَالُ pl. hero
بَطُّنُ pl. belly, abdomen
بَسْطُونُ pl. interior, hidden
بَعْثُ (بَعْثَ) to send
بَوَاعِثُ pl. cause, motive, reason
بَعْوثُ envoy, delegate
بَعُدُ (بَعْدَ) to be far (from)
بَعَدَ III to make distant
بَعَدَ III to keep anybody away
بَعَدَ IV to remove trans.
بَعَدَ VIII to go far (from); part; quit
بَعَدَ distance
بَعَدَ after prep.
بَعَدَ afterwards
بَعَدَ yet (with neg. = not yet)
بَعَدَ far, distant, remote
one of, some

Baghdad

hatred, detestation

mule

VIII to desire, wish for

oxen, ox

depression; valley

pl. vegetable, green

pl. vegetable, grocer

remaining, existence v.n.

Heaven

remainder, rest

early, in the morning, tomorrow

dumb, mute

to weep

IV to cause to weep

weeping, v.n.

but, nay rather

wet, moistened

dates (coll.)

country
town, district (also country)
municipality

devil, Satan, Iblis

police
(بلغ) to swallow

(بلاغ) to reach

بلاغ III to exaggerate, overreach

بلاغ pl. المان building, edifice, building

بلاغ message, announcement, communiqué

بلاغ rhetoric

بلاغ eloquent

بلاغ sum (of money), amount

بلاغ) to test, try, afflict

بلاغ decayed, rotten, tattered

بلاغ coffee, coffee berries

بلاغ coffee-coloured, brown

بلاغ rifle, gun

بلاغ (ني) to build

بلاغ pl. بناء building, n.

بلاغ in accordance with

بلاغ edifice, building

بلاغ son

بلاغ girl, daughter

بلاغ mason, builder

بلاغ building, edifice

بلاغ VIII to rejoice

بلاغ door, gate;
chapter; class

بلاغ doorkeeper

بلاغ to reveal

بلاغ IV to permit

بلاغ interval; difference

بلاغ to pass the night, sojourn

بلاغ house, tent

بلاغ verse

بلاغ stale, dry (bread, food)
Beirut

IX to be, or become white
egg, eggs
white
Casablanca (in Morocco)

(to follow, belong to)
VIII to follow

IX

VII

tobacco

merchant

commerce, trade

under, below

precious article, gift, masterpiece

museum

earth, dust

soil, cemetery, tomb

to translate, interpret

translator, interpreter

translated

guide, dragoman
(تَرْعَةٍ) تُرَعْعَةٌ pl. تُرَعَةَ channel, canal

(تَرْكُ) تَرْكَ to leave, abandon

(تَرْكُ) تُرُكْ pl. تُرُكُْ pl. تُرُكْ

تُرُكْ pl. تُرُكْ تُرُكْ Turk, Turkish

(تَسْعُ) تَسْعَ nine

(تَسْعُون) تَسْعَونَ ninety

(تَسْعَ) تَسْعَ ninth

(تَسْعَ) تَسْعَ a ninth

(fraction)

(تَعْبُ) تَعْبَ IV to make tired, tire

(تَعْبُ) تَعْبَ tiredness

(تَعْبُ) تَعْبَ tired

(تَعْسُ) تَعْسَ misfortune

(تَفْحُ) تَفْحَ single, sole (antiq.); تَفْحَ تَفْحَ now, immediately

(تَفْحُ) تَفْحَ single apple

(تَفْحُ) تَفْحَ apples (coll.)

(تَقْنِ) مَتَقْنَ solid, strong, well-made

(تَلَّ) تَلَّ pl. تَلَّ small hill, hillock

(تَلْفَرَافَ) تَلْفَرَافَ telegram, telegraph

(تَلْمِيدُ) تَلْمِيدُ pupil, disciple

(تَلْوَ) تَلَّ pl. تَلَّ to read, recite; follow

(تَلْمِ) تَلَّ pl. تَلَّ to be complete, completed, finished

(تَلْمِ) تَلَّ pl. تَلَّ IV to complete trans.

(تَلْمِ) تَلَّ pl. تَلَّ completion, end, perfection

(تَلْمِ) تَلَّ pl. تَلَّ completely, exactly

(تَلْمِ) تَلَّ pl. تَلَّ perfect, complete

(تَلْمِ) تَلَّ pl. تَلَّ to stammer

(تَلْمِ) تَلَّ pl. تَلَّ dried dates
(توت) mulberry
(بُذْجَ) II to crown
(بُذْجَ) تَاجُ pl. تِجَانُ crown
(تُوّر) The Torah, Pentateuch (loosely, the Old Testament)
(تُونُس) Tunisia
(تين) تيْنُ figs
(ثَار) vengeance (bloodfeud)
(ثَبْث) ثَبَتُ (شَبَّث) to be firm, sure
(ثَبَتُ) ثَابِثُ firm, sure, established
(ثَخْن) thick, fat
(نَوْر) نَروٌّ wealth, riches
(نَوْر) مُّرِّيَّ pl. نَروٍّ wealth, riches

pl. تعَلَّبُ fox
pl. نَغْرُ frontier, mouth, boundary
(نَفْر) نَفوٍّ education, culture
تَثْلُثُ, ثَلَاثُ three
تَثْلُثُ, ثَلَاثُونَ thirty
ثَلَاثُ third (ordinal)
ثلَاثَ a third (fraction)
ثلَاثَ pl. ثَلاَثَاتُ triangle
يُومُ الثَّلَاثَاءُ Tuesday
نَلْجُ pl. نَلْجَاتُ snow, ice
ثَلَاجَةُ refrigerator (mod.)
نَمْ then, moreover, thereupon
نَمْ there, yonder
fruit, fruits fruitful, productive

price expensive, valuable

eight

eighty

eighth (ordinal)

an eighth (fraction)

X to except, set aside, exclude

praise

during

two

Monday

second (ordinal)

secondly

second (unit of time)

garment

(to rise up, break out; revolt, rebel

IV to arouse, incite

rebel, rebellious

revolt, insurrection

bull

garlic

top-coat, long cloak

to compel, oblige, force

compulsory

mighty, powerful, giant

lime, gypsum, plaster

mountain

forehead, brow
coward
cheese
brow, forehead, front
tax, tribute
tax-collector
corpse, body
to be new; to be serious
II to renew
V to be renewed
seriousness
very
grandfather, ancestor
grandmother
Jidda (town in Arabia)
new
worthy (of)
wall
brook; list, table

To attract, draw
to drag, draw
to be brave, dare
II to try, put to test, tempt
trial, temptation, experiment
sock, stocking

To wound, hurt, injure
wound, cut, injury

جراحه (art of)
surgery

جراح
surgeon

جرح
m. and f., pl.
wounded man or woman

جرح
wounded
pl.
journal (mod.)

جريمي
crime

جريم
criminal

جرى
IV to commit a crime

جراة
crime, sin

جراء
pl.
crime

جريمة
pl.
criminal

جرى
IV to carry out, execute

جري
running, current

جارية
pl.
slave-girl,
servant-girl

إجراءات
steps, measures
(mod.)

جواسيس
pl.
spy

جسد
body

جراة
part, portion

جراء
Jewish

جزء
necesary steps

جزء
part, portion

جزء
chemist, druggist,
apothecary

جزء
(pl.) to ebb (sea)

جزاء
ebb

جزائرة
butcher, slaughterer

جزائر
island

جزيرة
peninsula

جزائر
Algeria, Algiers

جزيلة
abundant, much

جزة
III to reward, requite,
punish

جزية
requittal, reward

جزية
poll tax

حساس
pl.
spy
(جسر) جسرُ جُسُورَ bridge

(جِسْرَة) جِسْرَةَ courage, audacity

(جسَر) جسَرُ جَسَورَ bold, courageous

(جسم) جسمَ جَسَمَاتُ body

(جعل) جعلُ جَعَلَ (ـ) to place, put, make

(+ imperfect., to begin to)

(جفف) جففُ جَفَفَ أَجْفُانُ جَفَانَ eye-lid

(جلد) جلدُ جَلَدَ main part of a thing;
gist

جلَلَةٌ majesty

جلِّ جَلِّي serious, momentous

جلِّ جَلِّي pr. n. masc.

جليل جَلِيل Galilee

جملة magazine, book, review
(mod.)

جلب جلبُ جَلَبَ (ـ) to gather, bring, import

جلد (جلد) II to bind (book); skin

جلد جُلَدُ جَلَدٌ pl. skin, hide, leather

جلدات pl. آت — volume, tome

جلد جَلَد snow, ice

جلس جَلَسَ (ـ) to sit

جلس III to sit with

جلس IV to seat, make one sit

جلسات pl. جَلَسَاتَ session, sitting

جلس pl. جَلَّاسَات council, assembly, parliament

جمع (جمع) to gather, add

جمع VIII to gather together, assemble

جمع pl. جَمْعَاءَ Friday

جمعات جَمْعَة party, community, group

جمعية جَمْعِيَة society, league, association, (trade-) union

جمعات pl. آت — meeting,
gathering, social life
social

comprehensive

جامعة university; league

جميع all
geme all together, adv.

أجمع pl. — whole, all

إجماع unanimity, agreement on a matter

جمع pl. comprehensive total; united

مجموعة collection

جمع pl. assembly, learned body

المجتمع society (as a whole)

جمال beauty

جملة pl. sum, total; sentence, phrase

بالمجملة in the aggregate; wholesale (commerce)

generally speaking, in general

beautiful, handsome; good deed, kindness; pr. n. masc.

جمهور public, crowd; the masses

جمهورية pl. — republic

جمهوري republican

جنون (to go mad

جنون madness

جنة jinn, genii, demon garden, Paradise

جنين pl. (small) garden

مجانين pl. madman, mad

جانب side

جانب pl. beside

جنوب the south

أجانب polite form of address

جني pl. foreign, foreigner, strange, stranger

جانح pl. wing
جند (جند) II to levy troops, conscript
جنود جند pl. جنود جند troop, army; soldier
جنسي pl. أناس جنس pl. جنس kind, class, sex, species, genus
جنسية pl. جنسية nationality (mod.)
جني (جني) جني pl. جنيات — pound, guinea
جهد (جهد) إجتهاد VIII to strive, work hard, be diligent
جهود جهد pl. جهود جهد striving, zeal, effort
جهاد Jihad, holy war
ات جهود — effort
جهز (جهز) III to declare openly
جهز جهيز II to equip, get ready, fit out, furnish
جهيز جهيز pl. جهيز جهيز apparatus, set, machine, outfit
جاهز جاهز ready-made, fitted
جاهل (جهل) IV to burst into tears
جهيل (جهيل) جهيل (ب) to be ignorant, not to know
جهال VI to feign ignorance
الجاهل VI to feign ignorance
الجاهل the Days of Ignorance (period before Islam)
جهول pl. جهل ignorant
جهول (جهول) جهل (very) ignorant
جهول unknown
جهنم (جهنم) جهنم hell
جو (جو) جو sky, atmosphere, air
جو pl. جوی air, adj.
جوخ (جوخ) جوخ
(جود) جواد to excel in, be good at
goodness, excellence
generous
جواد pl. جياد swift horse, steed
good, excellent
جيداً well, adj.
(مجر) جاور III to adjoin, be neighbour to
جواء neighbourhood;
in the neighbourhood of, near, by
جيران جاور pl. جيران neighbour
جواؤر neighbouring, next-door
(جوز) جاز (--) to pass, be allowable, be permitted
جواؤز VI to exceed, go beyond
gبرز nut
جوز pl. جواز سفر passport
permission, licence, leave
جوائز passing, lawful, permitted
جوائز prize
(جئ) جال (--) to travel, roam
تجرول V to wander
(جوفر) جوفر جنح hungry
جوف pl. جوف hollow n., belly
(جوهر) جوهر جواهر jewel, essence, nature
(جية) جاه (--) to come
جب to bring
(جيب) جيوب جيب pl. جيوب pocket
جيش pl. جيش army
جيل pl. أجيال generation, age
(حب) حب IV to love, like
حب love
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>حجاب</td>
<td>to conceal, hide</td>
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<tr>
<td>VIII</td>
<td>veil</td>
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<tr>
<td>حجاب</td>
<td>to conceal oneself</td>
</tr>
<tr>
<td>حواجب</td>
<td>eyebrow</td>
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<tr>
<td>حجاب</td>
<td>pl. eyebrow</td>
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<tr>
<td>حجاب</td>
<td>pl. door-keeper, chamberlain</td>
</tr>
<tr>
<td>حجاب</td>
<td>concealed, veiled</td>
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<tr>
<td>حجر</td>
<td>stone</td>
</tr>
<tr>
<td>حجرات</td>
<td>room, chamber, quarter</td>
</tr>
<tr>
<td>حجر</td>
<td>lap, knees (Eg.)</td>
</tr>
<tr>
<td>حد</td>
<td>to limit</td>
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<tr>
<td>حدود</td>
<td>boundary, limit, frontier</td>
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<tr>
<td>حديد</td>
<td>n. iron</td>
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<tr>
<td>حداد</td>
<td>blacksmith</td>
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<tr>
<td>حج</td>
<td>to perform the pilgrimage (to Mecca)</td>
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<td>حج</td>
<td>hunch-backed, hump-backed</td>
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<td>حاج</td>
<td>hajj</td>
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<tr>
<td>حاج</td>
<td>pl. hajj</td>
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<tr>
<td>حاج</td>
<td>pilgrim, Haji</td>
</tr>
<tr>
<td>حاج</td>
<td>pl. hajj</td>
</tr>
<tr>
<td>حاج</td>
<td>to happen, occur</td>
</tr>
</tbody>
</table>
II to narrate to

أُحْدَثُ to cause to happen, bring into being

أُحْدَثُ to relate a thing, speak, converse

أُحْدَثُ VI to converse (with one another)

حَدَثٌ event, accident; news

حَدَثٌ new, recent

حَدَثٌ story, Hadith (tradition of the Prophet); talk, conversation

حَدِيثٌ relater of Tradition

حَدِيرٌ VII to come or go down, descend

حَدِيرٌ v.n. حَدِيرَةٌ to till the soil, plough

حَدِيرٌ IV to cause to plough

حَدِيرٌ ploughman

حَدِيرٌ name for a lion

حَارِثٌ plough

حَارِزٌ IV to guard, look after, preserve; obtain

حَارِزٌ (حَرَّسٌ) to guard, watch

حَارِزٌ heat

حَارِزٌ freedom, liberty

حَارِزٌ silk

حَارِزٌ free, freeman

حَارِزٌ hot

حَارِزٌ writing, editing letter; freedom, liberty

حَارِزٌ editor

حَارِزٌ war

حَارِزٌ (حَربٌ) to fight each other

حَارِزٌ mosque, direction of Mecca
watchful, guard, sentry

pl. حرام unlawful (in religion);

sacred

pl. حرامi thief

VII to swerve, deviate (from)

(m. or f.) pl. حروف أحرف letter (of alphabet); particle (gram.)

حرف trade, craft

حرف (حرف)

حرف IV to burn trans.

حرف VIII to be burned

حريق fire, conflagration

حرف (حرف)

حرف II to move trans.

حرف V to move intras. 

حركة movement; vowel point; traffic (mod.)

محرك pl. ات engine (mod.)

حر (حر)

حر to refuse, forbid

حر II to forbid (in religion)

حر VIII to venerate, honour, respect

حرية حرية woman, wife (Moslem)

حساب pl. حساب account, reckoning; regard, esteem
(حمد)
(حصد)
(خفص) to envy, grudge
(حسن)
أحسن IV to be good to, charitable towards; know a subject well, excel in, make well
إحسسَ X to approve, admire, esteem good, think best, recommend
حسن beauty
حسن good, handsome; pr. n. m.
حسن Hussein
أحسن better, best
(حسن)
(حسف)
(حصص) (coll.) bad dates
(حصص)
 حصص part, share, portion
(حصد)
(حصد) (ـ) to mow, reap
حصاد harvest, harvest-time
(حصل)
(حصص) v.n. حصصَ to happen; to acquire, obtain (with على)
حصل II to attain, acquire, realise
حصص V to result, be obtained, realised
- إحصار pl. result, product
- مصارع pl. produce
( حصص)
(حصن)
 حصين pl. fortress
حصن pl. horse
(حصص)
(حضر)
حضر (ـ) to be present, attend
أحضر IV to bring (a person, thing); to cause to attend
احتجض VIII to be on the point of death
إحضار X to summon; to get ready, prepare
حضرَات pl. presence, polite form of address
حضرَ presence
حاضر ready, present
capital city, preparatory

حَاضِرَةُ (حَاطَطٌ) to put, put down

محَطَةُ station (railway, etc.)

حَطبُ wood, firewood

حَطَبُ (حَطَبُ) happiness, luck

حَطَبُ happy, lucky

حَفَرُ (حَفَرُ) to dig

حُوافِرُ pl. hoof

حَفْرُ (حَفْرُ) v.n. to keep, preserve, guard, retain; commit to memory, learn by heart

حَافِظُ one who has learnt the Qur'an by heart

حَافِظُ guardian, keeper; governor (in some Arab countries)

governorate, district

حَفْلُ (حَفْلٌ) to gather, assemble, intrans.

حَفْلُ (حَفْلٌ) to celebrate (feast, etc.)

حَفْلٌ لَّ VIII to receive with honour

حَمَّلاَتُ crowd of people, celebration

حَفْلٌ اِحتِفَالٌ pl. celebration, festivity, pomp

حَافِلٌ (ب) full (of, with)

حَافِلٌ pl. celebration, party, gathering

حُقُوقُ (حُقُوقٌ) to be true, right

حُقُوقُ II to verify, confirm

إِسْحَقُ X to deserve, merit; to fall due (payment)

حُقُوقُ pl. right, truth, worth, law

حَقُّ right, true, adj.; worthy of (with ب)

حَقُّ in reality, truly

حَقِيقَةُ pl. truth, reality

حَقِيقَةُ truly, really
حلِّم) (الحلَّم) to solve (a problem); dissolve (a solid), loosen
— (٦) to alight, abide, settle
... محلل to fill the place of
حلم (٦) to be lawful
(in religion)
حلم II to analyse
حلم VII to be loosened, solved, cease
حلم VIII to occupy (of a country)
حلم solving, dissolving, solution
حلم coming (of time); alighting
حلم (الحلام) lawful, right, allowed (relig.)
حلم pl. محلل place
حلم pl. محلل quarter of a town
حلم local
حلب (المحلب) milk
حلب Alepp (in Syria)
حلف (الحلف) to swear (an oath)
حَكَم (حكَم) (الحكم) to rule; govern, judge
حكم pl. حكم rule, order, authority, law; sentence (judgement)
حكمة pl. حكمة wisdom, aphorism, witticism
حكمة government
حكم pl. حكم ruler, governor
حكم pl. حكمة wise (man), doctor
حكم pl. حكمة tribunal, court of law
حكَي (الحكَي) (الحكايَة) to relate, speak
حكايَة story
to make swear, give an oath

X

pact, alliance,

أَحَلَافٍ pl.

حَلَفْ pl.

حَلِيفًا v.n.

حَلَّةَةٌ to shave

حَلَّةَةٌ pl.

حَلَّةٌ pl.

حَلَاشٌ sour, acid, adj.

حَمْصِ Homs (in Syria)

حَمْصُ

حَمْصُ a to carry, bear; to attack, charge (with ِعَلَى); to induce to (with ِعَلَى)

حَمْلُ VIII to bear, suffer, endure; be probable or possible

حَمْلُ load, burden

حَمْلُ attack, charge in battle

حَمَّال porter, carrier

حَمِيلُ (f.) pregnant

Muhammad,

Ahmad, Mahmud

IX to be, become, red

حَمْرَةَ pl.

حَمْرَةُ red

حَمْرُ ass, donkey

حُمْصُ

حُمْصُ

حُمْصُ

حُمْصُ
probable, possible, bearable

Hanafite, follower of the rite of Abū Ḥanīfa

water-tap (mod.)

father-in-law

(with following gen. حمّة)

mother-in-law; Hama (in Syria)

(Hamā)

to defend, protect

protection, protegé

pl. حامٍ protector

guard, garrison

pl. محامٍ lawyer, solicitor

Hanbalite, follower of the rite of Ḥanbal

(Hanbalī)

to yearn towards, have a longing for

pl. حانٍ shop, wine-shop

(Ahāyat)

tank, pool

wheat

wall
investment, security, reserve (commercial and financial)

 حوک (حوى) v.n. حِيَّةَةَ to weave حَايْك́ pl. حَايْك́es weaver

 حوک (حوى) II to change, alter, transfer

 حَوْل III to attempt, try

 حوک (حوى) IV to transmit, transfer

 حَيَّل V to exercise cunning حَيَّال (m. or f.) pl. حَيَّالات condition, state, case

 حَالَال at once, immediately حَالِل actual, present (time)

 حَوْل power, might حَوْلَ حَوْلَ about, approximately, around

 حَوْلَةَ draft, transfer document, bill (comm.)

 حَوْلَةَات fluctuation of markets

 حِيَلَه́ pl. حِيَلَه́es trick, stratagem

 تحویل transfer, exchange (comm.)

 حَالَال impossible, absurd

 حُيَّال cunning, sly, artful

 حوى (حوى) (-) to contain

 حوى (حوى) VIII to comprise, contain

 محتويات (pl.) contents

 حَيَّا to live حَيَّا II to greet, salute

 حَيَّال IV to bring to life, make to live

 حَيَا life

 حَيَّاء pl. حَيَّاءات alive; quarter of a town; settlement; section of tribe

 حَيَّة snake, viper

 حَيَّان pl. حَيَّانات animal

 حَيَّة greeting, salutation

 حَيَّات where, since

 حَيَّام wherever

 من حَيَّات in respect of, whence,
so that

II to confuse

V to be confused

perplexity

quarter of a city

 plaintiffs one

at times, sometimes, from time to time

then, at that time

when, whenever

II, IV to inform

III to negotiate with, get news from

X to seek information, get to know

experience, knowledge, expertness

news

expert, well-informed

experienced, expert

bread

baker

(to strike, trample on

large jar, vat

(to seal, close, conclude, stamp

large jar, vat

seal

seal-ring, signet

end, conclusion

finally, in conclusion

cheek

cushion, pillow

to deceive
(خدم) to serve

(ستان) to employ

_used_ employer

_used_ employer, employed person

خدمات service

خدم pl. خادم, خادم pl. servant

(خرب) to ruin, demolish

(خرب) to be ruined

خرب to lay waste, destroy, raze

خراب a ruin, waste

خراب ruin, destruction

خيرب wasted, ruined

(خرج) to go out

(خراج) to expel, take out

استخرج to extract, take or draw out

خارج exterior, outside n.

خارج outside prep.

وزير الخارجية Minister of Foreign Affairs

خرير poll tax levied on non-Muslims

خراج outlet, issue, exit

خردل mustard

خرس pl. خربس pl. dumb

خريط VII to join, associate with

خرطم (quad.) III to be proud

خراطيم pl. elephant trunk

الخرطوم Khartoum (in the Sudan)

خرع VIII to invent

اختراع at - invention

خروف pl. خروف lamb

خريف autumn

خزن VIII to store, lay up
plaً, store, shop

المحزون the Government (in Morocco)

(خصب) fertility

(خصب) fertile

(خصب) VII to shorten, abridge

ختصر shortened, abridged; summary, compendium (with fem. pl.)

خصم wood

خصم pl. adversary, antagonist

خصم discount, rebate (comm.)

خصب II to dye

خصب IX to be, become, green

خصب green vegetation, vegetables, greens

خصب special, private

خصب with reference to, concerning

خصب especially, particularly

خصب line, handwriting
pl. خطَّة policy, line
(خطَّة)
خطَّة (١) to err, sin
خطَّة (١) to err, make a mistake; miss (the way, etc.)
خطَّة error, sin, mistake
خطَّة wrong, mistaken
خطَّة (خطَّة)
خطَّة (١) to make a speech; to betroth, ask in marriage
خطَّة III to address anyone, converse with
خطَّة pl. خطْوَات affair, matter, cause of an affair
خطَّة أخطَّات letter, speech, address
خطَّة pl. خطبة sermon
خطَّة (خطَّة)
خطَّة أخطَّات danger, risk
خطَّة خطير dangerous
خطَّة خطير great, important, momentous
خطَّة pl. خطوات thought, idea; heart (fig.), sake, mind
خطَّة VIII to snatch, grab for oneself
خطَّة (خطَّة)
خطَّة (١) to step, walk
خطَّة خطوة خطوات pl. خطوة step, pace
خطَّة (خطَّة)
خطَّة (١) v.n. خطفة to be light (in weight)
خطَّة pl. خطَّاف light
خطَّة (خطَّة)
خطَّة (١) to be hidden (from)
خطَّة إختفت VIII to disappear, hide
خطَّة مخفى hidden concealed
خطَّة (خليل)
خطَّة خمل V to mix in; penetrate, be pierced; use a toothpick
خطَّة خليل vinegar
خطَّة خلال during
خليل pl. خلائل friend, companion; pr. n. m.
خليل (خليل)
خليل خليج pl. خليج gulf, canal
خليل (خليل)
إختلس VIII to steal, cheat, swindle, seize by trickery, usurp
difference
varied, different
(خلق) (خلق)
(create)
creation, creatures, mankind, people
مخلوقات moral character
м创造了 created things
(خلق) (خلق)
to be empty, vacant, alone
empty, vacant
(خمر) (خمر)
f. wine
tavern, inn
(خمس) (خمس)
f. five
اخماس a fifth (fraction)
خمسون fifty
fifth (ordinal)
Thursday
(خنجر) (خنجر)
dagger
الخناجر، pl. تَخْنَّجَرُ
pig, pork
(خنس) Satan (lit. he who holds back or hides)

خير good, n. and adj.; prosperity

خير من better than

مختار selection (with fem. pl.);
mukhtar (village headman); pr. n. m.

خياري voluntary

خيط (خيط) (−) to sew

خيط thread, string

خياطة tailoring, sewing

خياط tailor

خاتمة needlewoman, seamstress

خان (−) خان خان خانات paternal uncle

خانات maternal aunt

خانات (خانات) paternal aunts

خانات maternal aunts

خانات pl. traitor, treacherous

خان pl. inn, shop, caravanserai

خيبة disappointment

خير VIII to choose, select

خبار VIII to choose, select

خيم pl. (coll.) horses

خيمة tent
(دَبَرَ) II to arrange, plan, manage

(دِجْجُ) pl. تَدَايِبَ arrangement, measure, step

(دَحَّاجَة) دَجاجة, دجاج hen

(دَجِلَ) دَجملة Tigris (river)

(دَجَّانَ) pl. دَواجنَة tame (animal)

(دِحْرِج) (quad.) to roll, trans.

(دِحْرِج) تَدِحْرِج II to roll, intrans., be rolled

(دَخَلْ) v.n. دُخَلُ to enter

(دَخَلْ) دَخل income, revenue

(دَخَلْ) دَخل inside, n.

(دَخَلْ) دَخل inside, prep.

وزارة الداخلية Ministry of Interior

ذَخِيل دُخَلُ guest, intruder

(دَخِن) شَرِب دَخَنا; دَخَنُم smoke; to smoke (tobacco)

(دَرَبَ) II to train, exercise, drill

(دَرَب) دُروبُ pl. path, way, road

(دِرِج) المَدَرَج — degree, step

(دِرَج) دَراج common, current, in general use

(دِرَج) لِغَة دَراجَة common language, vulgar tongue

(دِرَج) دِراج bicycle

(دَرْس) درس (سْ) to study

(دَرْس) درس II to teach, lecture

(دْرِس) pl. دروس lesson, study

(دْرِس) مدرسة pl. school

(دْرِس) مدرس teacher, lecturer

إِدْرِيْس Idris, Enoch
(درک) (درک) IV to overtake, know, understand, grasp

(درک) police (Syr., Leb.)

(درهم) (درهم) dirham (coin or weight), drachma; (in pl., money)

(دُرِّ) (دُرِّ) to know

(دُرِّ) IV to inform, teach

(دَسْتُور) (دَسْتُور) pl. دَسَاتِر rule, regulation; political constitution (mod.)

(دِعَو) (دِعَ) to call, name, pray; pray for (with ل)

(دِعَ) VIII to claim

(دِعَ) X to summon

(دِعَ) دُعَاء call, prayer

(دِعَ) دعوة invitation

(دِعَ) دعوى pl. دعاوى claim, lawsuit

(دِعَ) دعابة propaganda

(دِعَ) داع calling, one who prays

(دواع) داوعة, داع pl. دواع cause, motive, reason

(دفتر) دفاتر register, account book, note-book

(دفع) دفع (...) to pay, push

(ذَفَاع) دفاع III to defend

(ذَفَاع) دفاع defence

(دقيق) دقيق II to pour trans.; bestow profusely

(إِنْدِفَاق) إندفاع VII to be poured

(ذَفَاق) دافع profuse

(دفن) دفن (--) to bury

(دقيق) دقيق (--) to knock; crush

(دقيق) دقيق II to examine minutely, in detail

(دقيق) دقيق exactness, preciseness, minuteness

(دقيق) دقيق in detail, exactly

(دقيق) دقيق fine, thin, minute, exact; fine flour
minute (of time)

hammer, mallet, pestle

doctor (mod.)

shop

to guide, show, prove, lead (to)

to saunter along, move slowly

bucket

dinner (gold coin); currency unit used in some modern Arab countries

guide

cupboard; wheel

(prox) to approach, be near

bad, base, low; near

f. world; lowest; nearest

time, fate, destiny
round, circular

VI to do by turns, negotiate with one another

state, power, country

domestic international (mod.)

endure, continue

so long as, as long as continually

continuing, lasting, permanent

always

before; without, short of, beyond

without

divan, collection of poetry; council of state

administration, management

director, manager, governor

medicine

inkstand
(دیک) دیک dick
cock
— رومی مرغ - turkey

(دين) دين (ئ) to submit, yield to
تَدْيَنُ بِ V to profess or follow
a religion

دين دين pl. ديون *دَيْون* debt, loan

دين دين pl. ديانه *دِيَانْهَة*; أديان "دين religion

ديين ديين دين pl. أذربيان "din religion

يوم الديين Day of Judgement

ديي ديني دين religious, pertaining to
religion

(ذا) ذا (ئ) هذى this
f. هذَا "ذَا that

ذَا ذَا ذاك, ذاك "ذَاك, ذَاك likewise, thus

لَهِذا therefore

(زاب) زاب ذئب *ذَئْب* wolf

(ذيب) ذيب ذباب *ذِبَاب* pl. ذُبَابُ flies

نذبنبْ fickleness, wavering

ذهج (ئ) to slay, slaughter

ذجر (ئ) to wither, dry up,
fade

ذرير atomic

ذرع (ئ) arm

ذرف (ئ) to flow, shed tears

ذفن pl. ذُفْنُ beard, chin

ذكر (ئ) ذكر ذكر v.n. "ذَكَر to mention,
record, remember

ذكر II, ذكر IV to remind

ذكر III to confer with

ذكر V to remember, recollect

ذكريات ذكرى ذكر remem-
brance, recollection

ذكور pl. ذَكُور male, masculine

ذائرة memory (faculty)
ticket, note
masculine
note, memorandum, memoir
intelligence, perception
perceptive, intelligent, quick of understanding
low, abject, wretched

conscience, moral sense, honour
covenant, security, protection
protected community, tributaries; Jews and Christians in Islam

sin, fault, guilt
tail
guilty

to go
take away
gold n.
sect, rite, tenet, school, way
quad. II to follow a sect, rite; hold a belief
mind, intellect
master of, possessor of
self, person, selfsame, essence
day
adj. self

to melt, dissolve
manger
to taste trans.
(ذَيِّع) IV to show
(ذَيِّع أَذَاعَ) IV to make public
(ذَيِّع ظَهَّرَ) pl. آراءُ رأى opinion
ذَيِّعة البُثْرَة broadcast (mod.)
ذَيِّعة البُثْرَة publication (news), broadcast
ذَيِّعة البُثْرَة broadcaster, announcer
ذَيِّع pl. مَدِيان مِدَائِع microphone
ذَيِّع pl. مَدِيان مِدَائِع tail, appendix

(ذَيِّع) pl. مَدِيان مِدَائِع perhaps

(ذَيِّع رَأَس) to be chief of a tribe; be head of
ذَيِّع رَأَس pl. رُؤُوس مِدَائِع head (part of body); cape (geog.)
ذَيِّع رَأَس pl. رُؤُوس رَئِيسُ الْرَأْس head (chief, president, etc.), chairman
ذَيِّع رَأَس pl. رُؤُوس رَئِيسُ الْرَأْس leadership, headship, chairmanship, presidency
ذَيِّع رَأَس مَدِيان capital (mod.)
ذَيِّع رَأَس مَدِيان capitalist (mod.)
ذَيِّع رَأَس مَدِيان رَأَس الْكَابِل pl. الرَأْس الْكَابِل, pl. رأس الثامن pl. رأس الثامن capital (mod.)
ذَيِّع رَأَس مَدِيان رَأَس الْكَابِل capitalist (mod.)
ذَيِّع رَأَس مَدِيان رَأَس الْكَابِل رَأَس الْثَامِن pl. رأس الثامن capital (mod.)
ذَيِّع رَأَس مَدِيان رَأَس الْكَابِل رَأَس الْثَامِن capitalist (mod.)
ذَيِّع رَأَس مَدِيان رَأَس الْكَابِل رَأَس الْثَامِن رَأَس الْثَامِن pl. رأس الثامن capital (mod.)
ذَيِّع رَأَس مَدِيان رَأَس الْكَابِل رَأَس الْثَامِن capitalist (mod.)
ذَيِّع رَأَس مَدِيان رَأَس الْكَابِل رَأَس الْثَامِن رَأَس الْثَامِن pl. رأس الثامن capital (mod.)
ذَيِّع رَأَس مَدِيان رَأَس الْكَابِل رَأَس الْثَامِن capitalist (mod.)
ذَيِّع رَأَس مَدِIAN Rأَس الْثَامِن رَأَس الْثَامِن pl. رأس الثامن capital (mod.)
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ذَيِّع Rأَس Mذَيِّع pl. Rأَس الْثَامِن capital (mod.)
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ذَيِّع Rأَس Rأَس Rأَس Rأَس Rأَس Rأَس Rأَس Rأَس Rأَس Rأَس Rأَس pl. Rأَس الْثَامِ
spring, spring season
Rabi' I (3rd month in Islamic Calendar)
Rabi' al-awal (الأول) Rabi‘ II (4th month in Islamic Calendar)
أربع أربع (f.) four
أربعون أربعون (m.) forty
يوم الأربعاء Wednesday
مربع مربع (pl.) a square, four-sided
II to educate, bring up, breed
education, training
educator, one who brings up
II to arrange, plan
rank, position
salary, pension
pasture ground
II to welcome
welcome (to)!

(رحيل) رحل VIII to depart, migrate, travel, journey

(رحيل) رحل pl. رحلات journey

(رحيل) رحل pl. رحل traveller; late, departed (deceased)

رَحَالة, رَحَالة great or eminent traveller

(مرحلة) مرحلة pl. مراحل stage, day's journey

(رحم) الرحم, الرحم the Merciful, the Compassionate (attributes of God)

(رحم) رحم pl. رحى mill

(رخص) رخصة permit, licence (mod.)

(رخص) رخيص cheap

(رخم) رخام marble

(رخو) رخو lax, soft, loose

(رد) رد ( رد) to give back, answer, retort

رد repulse, return, reply (to)

رد pl. ردات bad, adj.

رد pl. ردات VII to wear, put on (coat, etc.)

ردية pl. رداءς cloak, coat

رذل pl. رذائل vice

رقيق (زرق) to grant, bestow (of God), sustain

زرق pl. زوياً sustinence, means of livelihood

زرم (زرم) to pack up, wrap

زرم pl. زرماً package, bale, ream

زرن (زرن) زرن重量, grave, calm

أرسل IV to send
VOCABULARY

letter, essay, message
messenger, apostle
(newspaper) correspondent (mod.)

(to trace, design, draw, sketch
tracing, drawing, sketch; tax, duty, custom
official, authoritative

to sprinkle

to direct, guide
rectitude, maturity
age of discretion, majority
upright, righteous;
pr. n. m.

fine, elegant

to bribe
III to be raised, to rise
III to accompany
companion
slavery
slave
III to observe, watch, guard, oversee, supervise, control; to fear (God)
VIII to wait for
neck
watching over, observation, surveillance, supervision
guardian, censor
supervisor, foreman, controller
to sleep, lie down
sleep
to dance
number

figure, number

pl.

pl.

sign, symbol, allegory, type

Ramadan (9th month in Islamic Calendar; month of fasting)

knee

rider, passenger:

composition, construction, structure

small ship, boat

pl.

pl.

pl.

pomegranate (coll.)

went.

v.n. to throw; subdue; accuse

pledge, mortgage

v.

to depart, go

IV to permit, or cause, to rest

VI to alternate

VIII to rest, be comfortable, at ease

grey (lit. ash coloured)
X to rest, sit down

rest, ease, comfort

(z f.) pl. روح soul, spirit, breath

طويل الروح long-suffering, patient

(f.) pl. ريح wind

( f. ) pl. رائحة smell, odour

عامة a rest-house

مروحة pl. مراوح fan

اراد IV to wish, want

will, wish

روس Russia

Russian

الروس Russia, the Russians

مeadow, garden

Riyad (city in Arabia)

exercise, sport

数学 mathematics

روث II to frighten, terrify

روث fear, fright

روم (to desire

رومسي Greek, Byzantine

الرومان the Romans

روي to quote, narrate, report, relate a tradition

روي to be watered, irrigated

اروی IV to irrigate

اروی VIII to be watered, irrigated

روی irrigation

رواية narrative, narration, tale, play (theatre)

رواية narrator, story-teller, transmitter

ريف pl. أرياف cultivated land, land by river; countryside

wave
(زمن) زمَن customer

(زبد) زبدة, زبد butter, cream

(زجاج) زجاجة; زجاج glass, glass vessels; a glass vessel

(زحف) زحف على to march against

(زحم) III to crowd, press
تُزاحم VI to crowd together
إِزِّدْحَم VIII to be crowded
زَمَة pressure, throng; trouble
اتِّزاحم pl. الزِّدَاحم crowding, a crowd

(زخرف) لُزَخرف (quad.) to adorn
زخرفة, زخارف pl. زخارف adornment

(زرر) زر, زرار button

(زرع) زَرَع (ٍ) to sow, plant, till the soil
زرع plantation, farming, produce
زراعَة culture, agriculture
زراعَة pl. زارعَة cultivator
مُزِّراعَة cultivator
مُزِّراعَة pl. مزروعَة (sown) field

(زرق) زرق IX to be(come) blue
زرق blue
زرق pl. زرقاء blue

(زري) VIII to scorn, despise

(زجع) IV to disturb, agitate
انزعج VII to be disturbed, troubled, upset
زجع agitation, disturbance
مُزعج disturbing, upsetting

(زعل) زَعَل (ٍ) to be angry, sorry
زعلان in agony; angry (mod.)

(زعم) زَعَم (ٍ) to claim, assert
leadership, authority
leader, spokesman

pl. negro, black

Zanzibar

ginger

abstinence; indifference
(to worldly things)

pl. ascetic, abstainer,
abstaining

little, insignificant

to shake, trans.

II to shake, intrans.,
be shaken

earthquake

coloured tiles and
pottery (Magh.)

pl. colleague, companion

about (quantity, number)

II (with ب or ل) to
marry (anyone to)
V to be married (to)
VIII to be doubled
pl. زوجات زوجة husband, couple, pair
at زوجات زوجة wife
(زود) زود II to provide, supply, equip
زادات provisions
(زور) زور (זור) to visit
(زهر) زور II to falsify, counterfeit
زهر a visit
زهراء زوات زائر pl. زوار visitor
الزوراءُ a name of Baghdad
(زول) زوال (زال) to cease
زوال IV to abolish, remove
(زيت) زيت pl. زيوت زيت oil
زيتون (coll.) olive, olives
(زيد) زاد (زايد) to add, increase
(زايد) زيد II to increase (a thing), trans.
زايد III to outbid one another (in an auction)
زيد أزاد IV to increase, trans.
زيد VIII to be increased
زياد Zaid (pr. n. m.)
زياد Ziyād (pr. n. m.)
زيادة increase
زيدان exceeding, excessive
زراذ auction
مزيد excess, extra
زين (زين) زين II to adorn, beautify
زين hairdresser
سـ سـوف see
سـ سائر remainder, rest (see also
سـ سير
سـ سالал (ـال) to ask
سـ أسئلة pl. أسئلة question
سـ سائل beggar (lit. asker)
سَأَبِعُ seventh (ordinal)
أَسَابِعُ week
سَبِيق (سبق)
(سبق) to precede, go before
سابق III to vie with, compete with, try to precede
سابق former, previous, fore-runner
سابقاً formerly, earlier
سباق pl. سَبَاقُ race, contest
سَبِيلُ path, way, course
سِبْيلٌ (سبيل)
سِبْيلٌ (سبيل) to swim, float
سَبِيعَةٌ pl. سَبِيعَاتُ Sabbath, Saturday
سبيع (سبع) سَبَعَةٌ
سبع II to praise, magnify
سبع (سبع) (God)
سبحان الله be He (God)
سبع (سبع) saline (of soil)
سبع (سبع) سَبَعَةٌ seven
سبع f. سَبْعٌ a seventh (fraction)
سبع pl. سَبَعُونَ seventv
mosque

rhymed prose

II to register, record

(ṣajn) to imprison

pl. ṣajn prison

pl. ṣajn prisoner

pl. ṣajn prisoner

(ṣab) to drag, draw, withdraw

VII to go off, withdraw, be withdrawn

cloud (coll.)

Isaac

pl. ṣayḥl bank, coast, shore

ṣāḥḥ (ṣāḥ) to mock, laugh at

(with b or m)
secret adj.
the navel
pleasure, joy
pl. bed
pl. glad, pleased

(rosh) سرح
-he set him free, let him go

(rosh) سرع
-speed
-pl. speedy, fast
quickly

(rosh) سرق
(to steal)
-pl. thief, robber

(rosh) سروال
-pl. trousers, pantaloons

 سطح
-roof, surface

(ste'ra)
-pl. line

(ste'ra)
-pl. fable, legend

(ste'ra)
-pl. pail, bucket

(ste'ra)
-NAVY, fleet

(ste'ra)
-to assault, overpower

(saad)
-III to help, assist

(saad)
-IV to make happy, fortunate

(saad)
-happiness

(saad)
-pl. fore-arm

المملكة العربية السعودية
-kingdom of Saudi Arabia

(saad)
-pl. happy, fortunate; pr. n. m.

(masa'da)
-help, assistance

(masa'da)
-assistant
(سعر)
أسعار: price, rate, current price

(سفينه)
سفينه: ship, vessel

(سقط)
سقط: to fall

(سقط)
سقط: VI to fall one after another

(سرقة)
سرقة: Muscat (in Arabia)

(صفي)
صفي: birthplace

(سقف)
سقف: roof, ceiling

(أساقفة)
أساقفة: bishop

(ساق)
ساق: cup-bearer (class.);
waiter (mod.)

(ساقية)
ساقية: water wheel, irrigation canal

(سكك)
سكك: coin; way, route, road

(سكك)
سكك: railway

(سكوك)
سكوك: to be silent

(ساق)
ساق: silent
سكَرُ (سكَرُ) to be drunk
سكَرُ sugar
سكَرَانُ pl. سَكَرَانَ drunk
سِكَرَةُ سَكَرَةُ pl. سَكَرَاتَ cigarette
سِكَرَتُيرُ (f.r.) secretary
سكَتُ to dwell, live, inhabit; be still, quiescent
سَكَانُ pl. سَكَانَ inhabitant; still, quiet
سَكَينُ pl. سَكُيُنَّ knife
الْمُسَكُّونَةُ the world
مسِكْنُ pl. مَسِكْنَ dwelling place
مسِكْينُ pl. مَسِكَّينَ poor, lowly, wretched
الْإِسْكَنْدِرِيَّةُ Alexandria
سلَّلَ VIII to draw (a sword)
ذَاءُ السُّلُّ consumption (disease), T.B.
سلَّةُ pl. سَلَّةَ basket
صلَّلَ consumptive
صلَّلَ to chain, connect a thing with
سلَّةُ سَلَّةَ chain, series
صلَّلَاتُ pl. سَلَّاتٌ consecutive, serial
صلَّبَ (صلَّبَ) to rob, seize, plunder
أسلوبُ pl. أَسْلَوبَاتِ style, method
صلَّحَ صَلَّحَ II to arm, trans.
صلَّحَ V to arm oneself, be armed
سلاحُ pl. أَسلَحةٌ weapon, arm(s)
صلحَ (صلحَ) صَلَحَ or صَلَحَ to flay, skin
صلْتَ (صلْتَ) V to exercise power (over)
سلطةُ power, authority, rule
سُلَّمَانُ pl. سّلَّامُينَ sultan, ruler, authority
صلَّعَ (صلَّعَ) سَلَّعُ article for sale, goods, belongings
(سلم) IV to turn Muslim

(سلم) V to take over, receive

سلم (m. or f.) pl. سلالم ladder, steps

سلم peace, greeting

 السلام عليكم (عليكم) a greeting (lit. peace be upon you)

سلامة safety, health, well-being

الإسلام Islam

سليمان Solomon

سلام safe, sound, whole;

سلم pr. n. m.

سلماء sound, safe;

سلم pl. pl. سلامة sound, safe;

 وسلم pr. n. m.

سلم a Muslim

سليم (ب) to deliver something to

سلمة consolation, diversion

سلمة diversion, amusement

سلمة to divert, amuse, console, cheer

سلمة V to be diverted, cheered, amused

سلمة to be safe, unharmed

سلام to console, comfort

سلام pl. سلاموم poison

سلاموم poison
poisonous

(to permit, allow (with ل for person, and for thing)

III to pardon, excuse

smooth, compliant

tolerance

III to converse with, entertain

nail

tablecloth

to hear

VIII to listen to

fame, reputation, report

fish

fat, butter, rancid butter

fat, adj.
VIII to lean upon; have recourse to (God)

*سنَدُ سَنَدٌ* document, bill, deed (legal or comm.), support

*إِسْنَادُ* ascribing of a tradition; isnād

*سَنَدُ سَنَدٍ* cushion, pillow

*سِدَانُ* evergreen oak, ilex

*سُنَطُ* acacia tree

*سُنَوُ (سنو*) to rule, have dominion over

*سَنَاتُ سَنَاتٌ* year

*سِنَاتُ مَسْنَاتٍ* pl. years, years

*سَنَاتُ مَسْنَاتٍ* dam, dyke

*سَنَى* V to be facilitated, made possible

*سَهْلُ* easy

*سُهُولَة* ease; easily

*سَهْلَة* plain (geog.)

*سَهْمُ* arrow

*سَهْمُ سَهْمٍ* lot, share; share (in a company)

*سُورُ سُورَ* Sūra, verse of Qur'ān

*عَبْرَة* to be bad, evil

*سَاءُ سَاءٌ* bad, evil n.

*سَوَاءٌ* misfortune

*سَوَاءُ الحَظِّ* misunderstanding

*سُوَى سُوَى* bad, evil, adj.

*سَوَّحُ* square, place (piazza), court

*سَوَّدُ* II to make black

*سَوَّدَتْ سَوَّادَةٌ* to be, become, black

*سَوَّدُ سَوَّادَةٌ* pl. black

*سَوَّادَةُ السُّودَانُ* the Sudan

*سَوَّادَةُ سَوَّادَةً* Mr., gentleman, sir; descendant of the Prophet

*سَوَّادَةُ سَوَّادَةً* lady, mistress, Mrs., madam

*سَوَّادَةُ سَوَّادَةً* authority, sovereignty, title
Syria

Syrian

السوريَّة Syria

السوري Syrian (سوري)

politics (mod.); government, administration (class.)

سايسة pl. (of noun) سايسي political, politician

ساعه hour, clock, watch, time

سوم hour, clock, watch, time

سوم (also ـ) future particle (before imperf.)

سافة distance

ساق v.n. ساق to drive, lead

ساق pl. سيقان leg, stem (of a plant)

سوق (m. or f.) pl. أسواق market

سوق pl. أسواق; سوق pl. سائق driver, chauffeur

سوق to be worth

سوق III to be equal, be equivalent to

سوي except, save

سواء equity, like, sameness

خط السوادُy Equator

سايساequality

ساو equal

مستويات مستوى standard, level n.

ساح (سيح) to travel, tour

ساح (ـ) to travel, tour

ساحا (long) journey;
tourism (mod.)

سائح, سائح سائح traveller, tourist

ساحة area, extent

سير (سير) to travel, go

سائر, سبيل way, journey

سيره, سيرة manner, way of life, biography

مسيرة distance

سائر remainder, rest (see also

سار ـAR)

سيرة motor car

سيطر (على) to rule (over)
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَيْف</td>
<td>sword (pl. سَيْف)</td>
</tr>
<tr>
<td>مَلَأ</td>
<td>to flow, become liquid (pl. مَلَأ)</td>
</tr>
<tr>
<td>شَام</td>
<td>Syria, Damascus (with accus. or على)</td>
</tr>
<tr>
<td>فِي شَامِ</td>
<td>concerning</td>
</tr>
<tr>
<td>شَابُ</td>
<td>youth, the time of youth (in his youth)</td>
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<td>شَابُ pl. شَابُن</td>
<td>young man</td>
</tr>
<tr>
<td>شَجَح</td>
<td>ghost, apparition</td>
</tr>
<tr>
<td>شَجَح</td>
<td>to be satisfied, satiated (IV to satisfy)</td>
</tr>
<tr>
<td>شَجَح</td>
<td>window (pl. شَجَح)</td>
</tr>
<tr>
<td>شَجَح</td>
<td>to resemble (III, IV to resemble)</td>
</tr>
<tr>
<td>شَجَح</td>
<td>similarity, likeness</td>
</tr>
<tr>
<td>شَجَح</td>
<td>peninsula</td>
</tr>
<tr>
<td>شَجَح</td>
<td>matter, affair, condition, thing, state, dignity</td>
</tr>
<tr>
<td>شَجَح</td>
<td>to abuse</td>
</tr>
<tr>
<td>شَجَح</td>
<td>to laud; rejuvenate (V to be rejuvenated)</td>
</tr>
<tr>
<td>شَجَح</td>
<td>winter</td>
</tr>
</tbody>
</table>
(شجر)  شجر tree

(شجرة)  شجرة, شجرة (coll.), pl.  شجر, شجرة tree

(شجرة)  (dim.) bush

(شجرة)  شجر II to encourage

(شجاعة)  شجاعة courage

(شجاع)  شجاع pl.  شجعان courageous, brave

(شجع)  شجع ghastly, drawn (of face)

(شخص)  شخص pl.  أشخاص, شخص person

(شدد)  شدّة, شدّة  شدة force, violence, strength; violently, strongly

(شدد)  شديد  شديد strong, violent, tough

(شدد)  شاذ  شاذ pl.  شواذ odd, strange, eccentric, rare

(شرع)  شرع badness, evil, n.

(شرع)  شرع bad, worse, worst, elative

(شرع)  شرير evil, bad, wicked

(شرع)  شرير, شرير, شرارة spark(s)

(شرب)  شرب (v.n.) to drink

(شرب)  شرب دخانا to smoke

(شرب)  شارب III to drink with

(شرح)  شرح (to explain

(شرح)  شروح pl.  شروح explanation, commentary

(شرح)  انِّ شراحي joy, happiness (lit. expansion)

(شرد)  شرّد II to drive into exile, disperse, trans.

(شرط)  شرط pl.  شروط condition, term, stipulation

(شرط)  أن on condition that

(شرط)  شرطة police

(شرط)  شرطي policeman

(شرع)  شرع (to begin

(شرع)  شرع divine, religious law

(إسلام)
شريعة Shari'a, Moslem law, code
scheme, project
undertaking

شرفة شرف II to honour (anyone)
شرف IV to overlook, supervise (with على)
شرف V to have the honour (to), be honoured (by) (with ب)

 Shelby pl. أشراف noble, n. and adj., exalted, Sherif (title)

شرق pl. شرق east, n., orient eastern, oriental
شروق sunrise
شرق (the) east (place and time of sunrise)

شرك III to share with, participate

 المشاركة pl. اشتراك — partnership, subscription
اشتراكي Socialist
شرك pl. شريك partner
مانكير idolator, polytheist
 المشترك joint, common; subscriber

شر (v.n.) شراء to buy
اشتر III VIII (more commonly used) to buy
شريحة pla. شراءى buyer
شمس (extensive, remote
شاطئ pl. شاطئى shore, bank
شاطئ pl. شاطئى river bank, coast
شيطان pl. شيطان Devil, Satan
people, tribe
8th month in Islamic calendar

v.n. to know; feel, perceive (with ب)

hair

poetry; feeling, knowledge, perception

would that I knew!

barley

poet

feeling, sense

VI to pretend to be busy

VIII to be occupied, work

work, business

busy, occupied

pl.

pl.

pl.

pl.

pl.

pl.

pl.

pl.

pl.

penal servitude

blood brother

misfortune, hardship

derived (a word)

reddish-coloured

misery, destitution
miserable, abject

(شک) (شک) (with ف) to doubt

(شک) شکوك pl. شوكة doubt

(شكر) شكر v.n. شكر to thank

شكر V to be grateful, thankful

شاكir thankful

(شمل) شامل II to form, fashion; to mark with vowel points

شامل III to bear resemblance to, be like

(شک) أشكول pl. أشكوك shape, form kind, sort; vowel point

مشكلة pl. مشاكل difficult matter, problem

شكو (من عن) (شكو) to complain (of)

شكو pl. شكوى شكوة complaint

شيح (شيح) (شيح) to strip, undress, intrans.

شيح II to rob, plunder, strip

(شم) شم (to smell, trans.

(شم) شمس high, lofty

شم (f.) شمس sun

شمعة wax candle

شمل (to include, embrace)

إشمل على VIII to contain, comprise

شمال north

شمَال left hand

شمل comprehensive

شنب ugly, foul

شبيب شبيب pl. شبيبة grey

شبيبة a name of Aleppo

شهد (شهد) (شهد) to witness, testify
III to see, witness

III to seek advice, consult

X to call to witness

IV to indicate, refer to

IV to advise

X see

Council

Indication, sign, signal, hint

With reference to

(aforesaid, referred to)

Advisor

Commissionaire, messenger

(Magh.)

Sergeant

VIII to desire eagerly, covet

VIII to long for

Pleasure, indulgence

Longing for; appetising

Thorn

Fork, thorn
10th month of Islamic calendar

to roast, trans.

widespread report, rumour

widespread, prevalent

Shi'a sect of Islam; of the followers of Ali

Shi'ite, Shi'i, follower of the shi'a

Communism

Communist

old age

old, white-haired

pl. sheikh, old man, tribal leader, title of respect

sheikhdom
صباح morning

صباح Good morning!

صباح美丽 beautiful, comely

مصباح lamp, torch

مصباح pl.

صبر (صبر) to be patient; to persevere in, bear patiently

(صبر) patience

صبر (صبر) patient, adj.

صبر (صبر) (very) patient

صبر (صبر) finger

مصباح pl.

مصباح (صبر) to dye, colour

صبغ dye

صبغ pl.

صبغ dyer

صابون soap

صبان رماد pl.

صبان رماد youth, boy

صبان pl.

صبان صبية young girl

صح (صح) to be sound, true, correct; recover from an illness

صح it is true to say

صح II to correct, make sound, valid

صحة health, validity, correctness

 صحيح correct, right, valid

إصحاح pl. — chapter of a book (of Holy Scripture)

صحب (صحب) صحب III to accompany, be the friend of

إصطباغ VIII to keep company with one another

صحب company (of friends)

صحب, صحب pl.

صحب, صحب friend, companion; owner, possessor, master

صحبة the companions of Muhammad

صحغ (صحغ) صحغ pl.

صحغ desert

صحغ pl.

صحغ page (of a book)

صحفي journalist (mod.)

صحفي journalism, the press (mod.)
Vocabulary

pl. مصاحف Qur'ān, prayer-book

plate مَصْطَلَحٌ

courtyard of a house مَصْطَلَحُ الدَّارِ

to be clear, bright (of sky, weather, etc.); to awake from sleep صَافِعٌ

clear (day, sky, weather etc.); awake, conscious صَافِعٌ

rock صَفْر

subject matter صَفْر

concerning, in the matter of صَفْر

rust صَفْر

(to go out, issue intrans. صَفْر)

II to export (mod. صَفْر)

أصداع صَدْع

headache صَدْع

temple (of forehead) صَدْع

III to encounter, come across, happen on III to encounter, meeting صَدْع

chance, occurrence صَدْع

by chance, coincidence صَدْع

(to be true, right, sincere, tell the truth صَدْع)

II to believe, confirm صَدْع

truth, veracity صَدْع

pl. آت alms, charity صَدْع

friendship, sincerity صَدْع

trustworthy, faithful صَدْع

(title of the second Caliph, Abu Bakr) صَدْع

friend صَدْع

chest (part of body) صَدْع

exports (mod.) صَدْع
صمَلَ (صُمَلَ) pharmacy
صَيِّدَةَ صَيَّدٌ pl. صَيِّدَةُ صَيُّدٌ chemist,
druggist, pharmacist

تصَدَّى (تصَدَّى) V to apply oneself
to anything; to oppose
أَصْدَاءُ pl. صَدِئْ sound, voice,
echo

صرَعَ (صرَعَ) III to struggle, con-
tend with; wrestle

صرفَ (صرفَ) (صرفَ) to spend, use (time),
change (money)
نصرَ فَ (نصرَ فَ) V to carry out, dispose
of
نصرَ فَ (نصرَ فَ) VII to be removed;
depart, go; be changed; be
used

صرفَ (صرفَ) accidence (grammar)
صرفَ (صرفَ) pure, unmixed
صرفَ (صرفَ) money-changer,
banker, cashier
صرفُ pl. مصرف ف مصرف ف bank
مصرف ف , مصرفات ف مصرف ف pl. مصرف ف expense, expenditure
مُنصرَ مُنصرَ مُنصرَ مُنصرَ مُنصرَ مُنصرَ Mutasarrif (governor
in some Arab countries)

صرَحَ (صرَحَ) IV to persist in
صرَحَ (صرَحَ) II to declare clearly;
nannounce; permit

صراَحَةَ clarity
صراَحَ pl. صراَحْ obvious, clear
تَصْرِيحَاتُ - declaration, permit

صرَخَ (صرَخَ) (صرَخَ) to cry out
صرَخَ صَرَخَ a cry
صَراَخٌ pl. صَراَخْ rocket,
meteor

صرَطَ (صرَطَ) way, path (relig.)
صرَعَةَ صَعِوبةُ difficulty
difficult, hard

v.n. to ascend from now onwards

Upper Egypt

to be, become, small

X to belittle, think little of

smallness, youth

small, young

IV to hearken, listen

pl. line, class, row

III to shake hands (in greeting)

page (of a book); plate

IX to become yellow, pale

pl. zero

2nd month of Islamic calendar

yellow, pale

to be clear, pure

VIII to choose

clearness, purity

pure, clear; net (weight etc.)

Mustafa (lit. chosen)

pl. hawk

frost

to polish

to crucify

crucifix

crusader

to be sound, honest;
to be suitable, good, fit for

(with)
صلح II to repair
صلح III to make peace with, reconcile
صلح IV to improve, repair
صلح VI to be reconciled, make peace one with the other
صلح peace, reconciliation
صلح goodness; adjustment
إصلاح pl. إصلاح — reform, improvement
إصلاح pl. إصلاح — technical use, idiom
صلح good, proper, honest; self-interest (mod.); pr. n. m.
صالحة pl. صلاحية interest, advantage, good; administrative department
صلح pl. صلاح (see إصلاح) — إصلاح
صلح hard, solid
صلح bald
صلح II to pray
صلوات (antig.) pl. صلوات prayer
مصلى place of prayer
صمم (صمم) II to plan, design; (with على) to determine upon
تصميم plan, design
صحيح sincere, true
صمم (صمم) to be silent
صمت silence
صامت silent
صدور pine (tree)
صندوق pl. صناديق box, chest; fund
صنع (صنع) to make, do; manufacture (mod.)
إصنع VIII to be artificial, contrived
صنعك صناعة pl. صناعات art; industry (mod.)
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>مصانع</td>
<td>factory</td>
</tr>
<tr>
<td>صنف</td>
<td>category, brand</td>
</tr>
<tr>
<td>صنف, أصناف</td>
<td>class, category, brand</td>
</tr>
<tr>
<td>صناع</td>
<td>idol</td>
</tr>
<tr>
<td>صناعة</td>
<td>preservation, protection, conservation</td>
</tr>
<tr>
<td>صوت</td>
<td>voice, sound; vote (mod.)</td>
</tr>
<tr>
<td>صيح</td>
<td>cry, shout, shouting</td>
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<tr>
<td>صيد</td>
<td>to hunt</td>
</tr>
<tr>
<td>صيدا</td>
<td>Sidon (in Lebanon)</td>
</tr>
<tr>
<td>صائر</td>
<td>to become; (with imperfect) begin to, to go</td>
</tr>
<tr>
<td>صيغة</td>
<td>self-determination (mod.)</td>
</tr>
</tbody>
</table>
(صيف) صيف pl. pl. summer
(صين) الصين China
(صيني) صيني pl. صيني tray

ض ض
(ضال) ضال pl. ضالاً ضال thin, small, insignificant
(ضمان) ضمان pl. ضمان pl. pl. couch
(ضيب) ضيب pl. ضباب mist (thin cloud)
(ضبط) ضبط (مُضَبَّط) пт to put right, correct, do a thing well, regulate

ض صائب, correctness
ب بالضبط correctly
ض ضابط pl. ضابط officer
(military)
ض ضبوط correct, right, well-regulated

پ پمپ
پ ضخم pl. ضخم large, heavy, bulky
پ ربماع pl. ربماع hyena
پ ضجيج tumult, cry
پ ضجره unrest, disquiet
پ ضعم (ن) to lie, regline
پ ضماع pl. pl. couch
پ ضحك v.n. ضحكа to laugh
پ ضحك pl. pl. funny, comic, laughable
پ ضحو forenoon
پ ضحية pl. pl. sacrifice, victim
پ ضحى sacrificiа Sacrificial Festival
(Moslem Festival)
پ ضواح pl. pl. suburb of a town
پ پمپ pump
VIII to be agitated, troubled, unsettled

ضرب

III to oppose, go against

ضاد

against, opposite, contrary to prep.

ضر

IV to injure, harm

ضر

VIII to compel

ضراء

adversity

ضر

harm, injury

ضراء

ضر

blind

ضر

necessary, essential

ضر

harmful, injurious

ضر

v.n. ضرب (a blow) to beat; strike a coin; play (a musical instrument)

ضر

III to fight; have traffic with; compete with

ضر

IV to quit, cease (work, etc.); to go on strike (mod.)

ضر

to quote a proverb, give a parable, example

ضاعف

VI to be doubled

ضعف

weakness

ضعف

pl. ضعفاء double

ضعف

weak

ضعف

v.t. ضغط ( ) to press, squeeze

ضغط

pressure, compulsion
guarantee

guaranteed

contents (of a letter)

strayed, erring

rib

amalgamate

VII to join

IV to vanish, disappear, grow faint, dwindle away

conscience; pronoun

IV to lose

V to include, comprise

(with following gen.) within, inside, enclosed

hospitality
IV to add, join (to)

ضيوفٌ (ضيوف) pl. guests

إضافةٌ addition, annexation, joining

إضافةٌ additional, auxiliary

ضيقٌ (ضيق) III to annoy, oppress

ضيقٌ need, anxiety

ضيقٌ narrow

طبٌ (طب) medicine (the art of)

طبٌ أطباءٌ pl. physicians

طبٌ طبخٌ (طب (طب)) v.n. طبخٌ to cook, trans.

طبخٌ cooked food

طبخٌ a cook

طبخٌ طباخٌ pl. chefs

طبٌ طبٌ (طب (طب)) v.n. طبٌ to print, stamp

طبٌ طبٌ naturally

طبيعةٌ طبيعةٌ pl. nature

طوأَبٌ طوابٌ pl. stamp, seal, signet

طوأَبٌ طوابٌ postage stamp

طوأَبٌ طوابٌ impression

طوابٌ طابعةٌ pl. printing press

طابٌ طابقٌ III to agree, conform with

طابقٌ طابقٌ in accordance with, conformance with

طابقٌ طابقٌ pl. plate, tray

طابقٌ طابقٌ pl. grade, layer, stratum, class

طابقٌ طابقٌ pl. floor, storey

طحَنٌ (طحَن (طحَن)) v.n. طحَنٌ to mill, grind (flour)

طاحونٌ طاحونٌ pl. mill

طرأ (طرأ) طرأ على III to happen to, befall one suddenly

طرأ أطرأ IV to praise highly, overwhelm with praise

طوارئٌ طوارئٌ pl. emergency, accident, mishap
(طرب)  II to sing, chant, trill
(طرب)  
(طرب)  (ٍ) (طرب) to throw, cast down; subtract (math.)
طَرْبُحْ  pl. مَطَأَرْحُ place (Syr. and Eg.)
طَرْبُحْ  pl. طَرْبُحٞ prostrate, thrown on the ground
(طرب)  
(طرب)  (ٍ) (طرب) to expel, drive away
إسْتَطَرْد  X to digress
طَرْرُود  pl. طَرْرُودِ parcel, bale
طَرْرِيد  expelled, outcast
(طرب)  
طَرْرُزْ form, shape, manner, style
طُرْرُزْ  pl. طُرْرُزِ model, style; embroidery
(طرب)  
طُرْشُّ, طُرْشَاءُ, pl. طُرْشِ deaf
(طرف)  
طُرْفُ pl. طُرْفِ side, end, part
(طقف)  
طْقَسْ to strike, knock at
طَقَسْ  (m. or f.) pl. طُقَسَ road, way
طرَائْقْ  pl. طَرَائْقَتِ path, manner, fashion, method; order (relig.)
(طوط)  
طَطْرَحِي  fresh, tender, moist
(ططم)  
طَطْمُ II to graft; vaccinate
طَطْمُ IV to feed, trans.
طَطْمُ taste, flavour
طرَامْ  pl. طَرامْ food
طَطْمَ  pl. طَطْمَ restaurant
(طنا)  
طَفْنُ (ٍ) to go out, be extinguished
إطِفَأَتْ IV to extinguish
إطِفَأَتْ VII to be extinguished, go out
فرقة المطاني fire brigade (mod.)
(طفل)  
طفَالْ pl. طَفَالُ child, baby
طَفْولَةُ, طَفْولٌ childhood
(طفق)  
طَفْقُ pl. طَفْقَs climate, weather; rite, liturgy
VII to go, depart
free, unfettered
eloquent of
speech
— liberal, open-handed
the open air
divorce
fluency, volubility;
openness
absolutely
absolute, free, unres-
stricted
beauty, elegance
tatters, rags
greed, avidity
quadruplet, calm oneself
tranquillity,
reassurance, feeling of
security
tranquil, at ease

طَهَرُ (طَهُرُ) to be clean, pure

طَهَرُ II to purify, cleanse, circumcize

طَهُورُ purity

طَاهُرِ pure, clean

(طَهُرُ) to cook

طَاهُةَ pl. cook

(طْوُرُ) V to be developed, evolve through time, by stages

أَطْوَارُ pl. stage, time, state

طُوُورُ time after time

طَورُ mountain; Mount Sinai

تَطْوُرُ pl. transition, development, evolving

طُوَورُ guide

طَواوِسُ pl. peacock

طُوَوُرُ IV to obey

تَطْوُعُ V to do voluntarily, volunteer

إِسْتَطَاعُ X to be able

طَاعَةُ obedience

طَاوِعًا voluntarily, willingly

سَمَا وَطَاعًا at your service (lit. hearing and obeying)

تَطْوُعًا voluntarily

إِسْتَطَاعَةُ ability, power

مُطِعُ obedient

مَطْوَعُ volunteer

مُسْتَطَاعُ possible

(طُوَافُ) to go round, circumambulate

طَوَافُ Circumambulation ceremony (Pilgrimage to Mecca)

طَوَافُانُ flood, deluge

طَأَمُ party, sect, community, denomination

مُطَوَّفُ Mecca pilgrimage guide

طُوَافُ IV to be able, bear, support

طَاتِقُ ability, power; window
(طول) طول
(طَالَ) طال
(طَالَّ - طَالَّا) طالماً
(followed by verb) for a long time
طول طول II to make long; take a long time in (with في)
أطول أطول IV to make long, lengthen, extend
طول length
طَالِمَل advantage, benefit
طولات طَولَةَت table (Syr.); the game of backgammon
طولين طولين pl. long, tall
(طوي) طوي
(طَوَيَ) - to fold, fold up
في طيته herewith, enclosed
طيب طيب
طيب (طيب) - to be good, calm oneself
طيب طيب II to spice, perfume
طيب طيب pl. أطَهْبَاب spice, perfume
طيب طيب good adj.
طيب طيبة طيبة pl. أطْهِبَة - good thing
طوية طوية blessedness

(طير) طير
(طَيَارَ) طيار
طَيََه ْطَيََه - طَيََهْ طَيََهْ pl. طيور bird
طّيَّر طيّر flying, n., flight of a bird; aviation (mod.)
طيرة طيرة portent, evil omen
طيار طيار pilot
طائرة طائرة aeroplane, aircraft
طيار مطار aerodrome, airport
طيب طيب clay, mud, mortar

ظاظة ظاظة
gazelle
ظرف ظرف
عين ظرف X to find or consider clever or agreeable
ظرف ظرف pl. ظروف vessel, receptacle, envelope; circumstance, space of time
ظرف ظرف ظرف فنجان saucer
ظرف ظروف pl. ظُرفْنُا witty person agreeable; pr. n. m.
(ظلم) 

ظلم (ظلم) to conquer, overcome

ظلم (ظلم) success, victory

ظلم (ظلم) pl. finger nail, claw

ظلم (ظلم) to continue, remain

ظلم (ظلم) to continue to do, act

ظلم (ظلم) shade

ظلم (ظلم) shady

ظلم (ظلم) to oppress, wrong, harm

ظلم (ظلم) IV to be, become, dark

ظلم (ظلم) oppression, ill-treatment

ظلم (ظلم) dark, n. darkness

ظلم (ظلم) pl. oppressor

ظلم (ظلم) dark, adj.

ظلم (ظلم) oppressed; having a grievance (mod.)

ظلم (ظلم) to be thirsty

ظلم (ظلم) thirst

ظلم (ظلم) thirsty

ظلم (ظلم) to no purpose, in vain

ظلم (ظلم) to think

ظلم (ظلم) pl. thought, supposition

ظلم (ظلم) v.n. to appear, seem

ظلم (ظلم) IV to show

ظلم (ظلم) VI to feign, make a show of, demonstrate

ظلم (ظلم) pl. back (anatomical), reverse side

ظلم (ظلم) noon; afternoon

ظلم (ظلم) manifest, external

ظلم (ظلم) pl. appearance

ظلم (ظلم) demonstration (political, etc.)

عب (عب) 

عب (عب) pl. burden, load

عب (عب) camel-hair cloak of Bedouin
عبد (v. n. عبادة to worship
عبد II to build, construct a road
عبيد X to enslave
عبادة religious service, worship
عبودية bondage, slavery
عبد pl. عبد الله servant, slave; Abdullah, Abdullahi, pr. n. m.
عبد pl. عبد worshipper
عبادة, عبادة pl. ونبت عبادة worshipper
عبادَة temple, place of worship
عبر (v. n. عبور to pass, cross, cross over
عبر II to explain, express
عبير VIII to consider, esteem, reckon
عبر over, across (on the other side)
عبر pl. عبرة tear
عبى Hebrew expression, style, dictionary
عبى that means...
عبى من effective from...
عبى, in effect from...
عبى wayfarer
عبس (عس) to frown
عباس Abbas, pr. n. m. (lit. lion)
عباس بنو the Abbasids
عبى II to fill
عبى جيشًا to mobilise army
عبت III to blame, censure, reproach, reprove
عبت pl. عتبة — threshold
عبت IV to free, emancipate
عبات pl. عواتق shoulder
عبى pl. عتيق old, antiquated
(عتل) porter

(عُمَ) to become dark

(عَثَرَ عَلَى) to stumble (upon)

(عُمَ) Othman, Uthman, pr. n. m.

(عَمانُ) Ottoman, n. and adj.

(عَمَّانُ) the Ottoman Turks

(عَجَبَ) IV to admire, be pleased with

(عَجَبَ) V to wonder, be surprised (at)

(عَجِبْ) wonderful, strange

(عِجَابُ) pl. a wonder

(عُجَفُ) (عَجِبَ) to be unable (to), helpless.

(عَاجِز) helpless, unable, impotent

(عَجَّازُ) pl. عَجَّازُاتُ old (woman)

(عَجِز) عَجِيزَةُ pl. عَجِيزَاتُ — miracle

(عَجل) X to hurry, hasten, be quick

(عَجِلَ) عَجِيلَةُ haste, hurry

(عَجَلُ) pl. عَجْلُولُ calf

(عَجِلَة) cart-wheel; bicycle (mod.)

(عَجِلَ) عَجِيلَةُ soon, quickly

(عَجِلَ) عَجِيلَةُ sooner or later

(عِجَمْ) بلَادُ العِجْمِ, العِجْمَ name given to Persia by Arabs

(عِجَمْ) أَعْجِمَيْنَ foreign, non-Arab, Persian; obscure in language

(عِجَنَ) (عِجِنَ) to knead

(عِدّ) II to keen, recount the praises of the dead

(عِدّ) IV to prepare, make ready
V to be multiplied, numerous
X to be ready, prepare oneself
number, n.
a number, several
enumeration
preparedness, readiness, ability, aptitude
numerous
(sing. ) equipment
ready, prepared (of a person)
lentils
 to act justly
II to modify, adjust, straighten, make equal
III to be equivalent to
VIII to be straight, moderate
justice
moderation, equality, equinox
just, upright, u. and adj.
average
temperate, moderate
to lack, want, cease to exist
IV to deprive of, annihilate, execute
lack of, non-existence
lacking, adj.
Aden
Paradise, Garden of Eden
pl. mineral, metal, mine
 to run; infect
III to treat as an enemy
IV to infect (with a disease)
VIII to be hostile towards
hostility, enmity
save, except, beside
A NEW ARABIC GRAMMAR

pl. عدَّاءٌ أعداءٌ enemy

عَذَبُ (عذَّبُ) to torment, torture, make suffer

عَذَبُ V to suffer, be punished

عَذَابُ punishment, torment

عَذَالةُ sweetness, agreeableness

عَذَبُ sweet (water)

عَذَرُ (عذَّرُ) to excuse

إِعْتَدَرُ V to apologise; be effaced

إِعْتَدَرَ على V to be impossible

عِدَّارُ أعداراً excuse, apology, plea

عِدَّارِ pl. عَدَّارِي virgin

عِذَقُ (عذَّقُ) عِذَاقُ pl. عِذَاقِينَ palm tree

عَربُ (عَرَبُ) عَرَبِ pl. عَرَبِينَ Arabic II to Arabize (of a foreign word), translate, render, into Arabic

عَرَبُ IV to express clearly, parse, speak a good Arabic style

إِعْتَرَبُ V, اتّبَعُ X to become an Arab, adopt customs, etc. of the Arabs

أُعْرَابٌ عَربِيَّ pl. عَربِيَّات pl. عربِيَّ Arab, Arabic

أَعْرَابٌ أعراب desert Arab, Bedouin

العَرَبُ العَرَبِيَّ the pure Arabs

تَعَرِّفُ Arabicizing, rendering into Arabic

إِعْرَابُ syntax, parsing

عِرَبُ pl. عَرَبُات — cart, carriage, cab; motor car (Egypt and Sudan)

عَرَبْ عَرْبَةُ quality or state of being an Arab; "Arabdom", Arabism (mod.)

عَرَبُونَ عَرَابٍ pl. عَرَابِينُ pledge, earnest

عَرَبُ مَعْرَبِ pl. عَرَبِينَ declinable (word)

عَرِجُ f. عِرجَاءُ pl. عِرجَاءِ عِرجِ عِرجَ عِرجَةُ pl. عِرجِينَ pl. عِرجِينَ unsteady, lame (عرج) عَرَجُ (عرج) عَرَجُ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ عِرجَ Un(a)
(عرض)

عرض (ـ) to offer, present, happen to, befall, expose

عرض II to widen; expose to (with ل)

عرض III to oppose, contradict

 تعرض ل V to interfere in

عرض VIII to review (army, troop, etc.); (with على) to oppose, object to

عرض pl. عروض breadth, width, exhibition, review; submission, presentation

يوم العرض Day of Judgment

عرضهات (ـ) (mod.) petition

عرض honour, good repute

عَرَضًا by chance, accidentally

عَوْضَ عَرَضَ accident

عَرَض pl. عَرَضَ wide, broad

عريضة petition

عرض pl. معارض exhibition, exposition; topics of conversation (in pl.)

petition, offered, presented

معارضة opposition

عرف (ـ) to know, get to know

عرف (ـ) to know each other

عرف VIII to acknowledge, admit, confess

عرف acknowledgment; common language, custom

عرف في my opinion

عرف pl. معرف knowledge, acquaintance

عرف favours, good deed (lit. known)

عرف (ـ) to sweat, perspire

عرف perspiration

عرف arak, distilled spirit (dates, raisins, etc.)

عرف pl. عروق vein, artery, root

عرف عرق noble, rooted

العراق Iraq
(عرقل) (quad.) II to be confused, entangled, complicated

عرائيل difficulties, complications

(عرك) عارك III to fight

معارك battle

(عري) عرياء naked, free (from)

وون عريان pl. naked

(عزم) عزم (ن) to be mighty, noble, dear

الله عز وجل and magnified (be his name)

عزة power, might

عزيز dear, powerful

(عذب) عذب pl. عذباَعَ to be married, celibate

(عفر) عفر to play upon a musical instrument
social intercourse

to love, have passion for

love, passion

lover

beloved one

to sup, eat in the evening

evening meal (time)
evening

nerve, sinew

nervous, sinewy

troop, band, group

obstinacy, fanaticism, extremism, bigotry (in religion, politics, etc.)

fanatical, fanatic, extremist

III to be contemporary with
time, age, epoch, afternoon

afternoon prayer
(Muslim)
contemporary
place
where one presses fruit

hurricane, storm, tempest

sparrow, small bird

capital city
wrist

to rebel
stick, cane
disobedience
rebel, rebellious

to bite

to aid, assist
co-operation

muscle

member, limb

to scent, perfume
perfume, scent
sweet-smelling
grocer

to sneeze

thirsty

word to another by a conjunction

to be kind to, have feeling, or pity, for

lane, side street, turning
VOCABULARY

pl. عاطفةٌ kindness, pity, feeling, emotion

(عَفَّر) عَفَّرَ dust

(عَفَّرَتَ) عَفَّرَتْ demon, devil

(عَفَّنُ) عَفَّنَ luggage, baggage (mod. Eg. and Syr.)

(عَفَّنَ) عَفَّنَ decayed, rotten

(عَفَو) عَفَوَ (عَفَو) to pardon, forgive

(عَفَّن) عَفَّنَ III to restore to health

(عَفَّنَ) عَفَّنَ IV to exempt, excuse

عَفَّنَ pardon, amnesty

عَفَّنَ pl. عَفَانَات health

عَفَّنَ pl. عَفَامَات gift; offer, tender

عَفَّنَ X to beg

عَفَّنَ IV (with accus. of person and thing) to give

عَفَّنَ VI to engage in (business, commerce)

عَفَّنَ إِسْتَعْطَى to beg

عَفَّنَ pl. عَفَاتَات bone

عَفَّنَ greatness

عَفَّنَ pl. عَفَامَات great, excellent

(عَفَّنَ) عَفَّنَ pl. عَفَائِتُ virtuous, chaste

(عَفَّنَ) عَفَّنَ III to punish

(عَفَّنَ) عَفَّنَ pl. عَفَائِبُ heel of foot

(عَفَّنَ) عَفَّنَ pl. عَفَائِبُ mountain road

(عَفَّنَ) عَفَّنَ difficulty, obstacle

(عَفَّنَ) عَفَّنَ II to follow on behind

(عَفَّنَ) عَفَّنَ III to punish

(عَفَّنَ) عَفَّنَ pl. عَفَائِبُ heel of foot

(عَفَّنَ) عَفَّنَ pl. عَفَائِبُ mountain road

(عَفَّنَ) عَفَّنَ difficulty, obstacle
punishment  عَقَبَية، عَقَاب
eagle عَقَب
penalty, punishment عَقَبَة
end, result عَقَبَة
Jacob يُعَقََب

(عقد)
(عقد) to tie, knot, bind, conclude, ratify; summon

عَقَدَة III to make a contract with, enter into a compact with

عَقَدَة VII to be convened, gather (a meeting)

عَقَدَة VIII to believe, have a belief

عَقَدَة pl. عَقَدَة binding, contract; knot; decade
necklace عَقَدَة
knot, joint; dilemma عَقَدَة
article of faith, belief مَعَقَدَة
contractor

(عقر)
(pl. عَقَارَات) real estate, landed property

drug, aromatic عَقَارَ pl. عَقَار
barren (f.) عَقَارَة (woman), unfruitful (land)

(عقر) عَقَرَ pl. عَقَرْبَة scorpion, hand of clock

(عقل)
(عقل) to bind, tie

عِتْلَة VIII to restrain, intern; confine (as a prisoner)

عِتْلَة pl. عِتْلَة intelligence, intellect, sense

عِتْلَة interment

عِتْلَة pl. عِتْلَة rope, cord (of bedouin headcloth), tether

عِتْلَة pl. عِتْلَة intelligent

عِتْلَة pl. عِتْلَة an initiate (among the Druzes)

عِتْلَة pl. عِتْلَة lady, wife

عِتْلَة pl. عِتْلَة stronghold, fortress

عِتْلَة pl. عِتْلَة — place of interment, concentration camp

intelligible, reasonable مَعْقَول
(عَقِمُ) → to sterilise, disinfect, render barren

(عَقِمُ) → sterile, barren, futile

(عَكِرُ) → II, اعْكَرُ IV to make turbid, muddle, confuse

(عَكِسُ) → to reverse, invert

(عَكِسُ) → III to oppose, contradict

(عَكِسُ VII to reflect, be inverted

(عَكِسُ) → the opposite or contrary of anything

(عَيْلَ) → on the contrary

(عَلِّٰ) → (see) عَلَّ

(عَلَّ) → pl. weakness, sickness, disease; cause, reason

(عَلِّٰ) → sick, weak, diseased, ill

(عَلِّ) → pl. small box

(عَلَجُ) → III to treat (an ill person), treat of (an affair), work at, exercise skill at

(عَلاَجُ) → treatment, remedy

(عَلَفُ) → to feed (a beast)

(عَلَفُ) → fodder

(عَلَفُ) → pl. manger

(عَلَقُ) → II to hang (up), attach, suspend (on, to) عَلَقَ بِ، بِ عَلَقَ في II to note down, comment on

(عَلَقُ) → V to be attached to, appertain to, hang from, depend on

(عَلَقَاتٍ، عَلَاْقَاتٍ) → pl. connection, relation, attachment, liaison

(عَلَقَ) → news commentary

(مُعَلَّقَاتُ) → possessions, properties

(مُعَلَّقَاتُ) → pl. مُعَلَّقَاتُ (for مَلْحِقَةٌ which see) spoon

(الْمُعَلَّقَاتُ) → the Mu'allaqat (famous pre-Islamic odes suspended in the Ka'ba in Mecca)
IV to publish, advertise, inform, declare

publicly, openly

public, open

advertisement, announcement

II to teach

IV to inform (doubly or trebly transitive)

V to learn X to ask for information

knowledge, science

teaching, instruction

world, universe

wise, learned

teacher

educated, educated person

(see also عطوان) address, title

through, by, at the hands of

(عُمَّرْ) to be universal, widespread

news commentator (mod.)

to chew

(علم) to know, get to know

II to teach

IV to inform (doubly or trebly transitive)

V to learn X to ask for information

knowledge, science

teaching, instruction

world, universe

wise, learned

teacher

educated, educated person

(عَلَانَ) to be open, manifest, public
VOCABULARY

pl. أَعْمَامٍ عمَّةٌ paternal uncle

أمٍّ عمَّةٍ عمَّةٌ (the) public

عمَّةٌ عمَّةٌ عمَّةٌ generally

عمَّةٌ عمَّةٌ عمَّةٌ public, general, adj.

عمَّةٍ عمَّةٍ عمَّةٌ pl. the generality, the masses

عمَّةٍ عمَّةٍ عمَّةٌ colloquial language

عمَّةٍ عمَّةٍ عمَّةٌ (عَمَّدَ) عمَّدَ II to baptise

عمَّدَ عمَّدَ VIII to depend upon, rely on

عمَّدة عمَّدة عمَّدة pl. column, pillar

عمَّدة عمَّدة عمَّدة استُمِثَّدَ trust, confidence; credit (commercial)

عمَّدَ عمَّدَ (عَمَّلَ) عمَّلَ (ٍ) to live long

عمَّلَ عمَّلَ (ٍ) to inhabit, be inhabited (by بُ)

عمَّلَ عمَّلَ II to build, construct

عمَّلَ عمَّلَ IV to develop (a country, etc.)

عمَّلَ عمَّلَ استُعِمِّلَ X to colonize

عمَّلَ عمَّلَ عمَّلَ life, age

عُمَّرَ عُمَّرَ Umar, Omar (pr. n. m.)

عُمَّرَ عُمَّرَ Amr (pr. n. m.)

عمَّرَ عمَّرَ pl. عمَّرَ عمَّرَ edifice.

عمَّرَ عمَّرَ building; fleet

عمَّرَ عمَّرَ نَفْسَهُ inhabit, flourishing

عمَّرَ عمَّرَ prosperity of a land, civilisation

عمَّرَ عمَّرَ مِرْمَارٍ مِرْمَارَ pl. مِرْمَارَي مِرْمَارَ mason

عمَّرَ عمَّرَ مَمْكُونٌ مَمْكُونَ inhabited

عمَّرَ عمَّرَ the world

عمَّرَ عمَّرَ مستعمرة colony

عمَّرَ عمَّرَ عَقَلُ weak-sighted, half blind

عمَّرَ عمَّرَ عَقَلُ pl. عَقَلٍ عَقَلَ depth

عمَّرَ عمَّرَ عَقِيقَ pl. عَقِيقَ عَقِيقَ deep

عمَّلَ عمَّلَ (عَمَّلَ) عمَّلَ (ٍ) to do; make, work

عمَّلَ عمَّلَ III to treat, act towards, deal with

عمَّلَ عمَّلَ استُعِمِّلَ X to use

عمَّلَ عمَّلَ أعمالٍ عَمَّلَ pl. action, deed, work

عمَّلَ عمَّلَ عملَ عملَ عملَ currency, money

عمَّلَ عمَّلَ عَبَّالٍ عَبَّالُ pl. عَبَّالٍ عَبَّالَ worker, labourer; provincial governor (antiq.)
agent, representative (comm.)

the Labour Party (mod.)
treatment, dealings towards (in pl. business)

blind

from, away from, about, concerning

grape, vine

with, by, at, in possession of (to have)

then, at that time

stubborn, obstinate

nightingale

she-goat

element, origin, race

harshness, severity

prime of youth

harsh, severe

III to embrace

VI to embrace one another

neck

pl. bunch of grapes

pl. spider

to address a letter

pl. title, address

to mean, intend, concern

that is to say, that means, i.e.

III to suffer, sustain

VIII to manage, take care of, pay attention to

toil, difficulty, trouble
care, solicitude, anxiety

meaning, sense pl. معاني متعة ideal, mental, abstract (عهد

(…) to fulfil (a promise)

to impose a condition; enjoin; know; enter an agreement with III to make a covenant or agreement (with anyone)

V to contract, undertake, agree, pledge; look after, take care of VI to contract together, make mutual agreement

pl. عهود covenant, agreement; time, epoch

ولي عهد heir apparent

معاهدة agreement, treaty

معهد pl. معاهد institute

عوج crooked

عوجاء pl. عوجاء crooked

(عائد to return, to do again

II to feast, keep a feast (day)

IV to restore, repeat

V to be accustomed (to)

pl. عيد lute, stick

عمرеة pl. عوارد recovery, recovery of

عئاد surgery, doctor's outpatients' department

pl. عياد festival, feast day

custom, habit

habitual, customary

benefit, avail, use, return

(عورد)

(…) to seek, take refuge in, with

asylum, refuge

God forbid!

عور IV to lend

X to borrow; use an expression metaphorically borrowing, metaphor
كُوَّرَةَ pl. one-eyed
مُسْتَعَارَيْنَ borrowed, metaphorical
(عَوْز) (عَوْز) to need, want, lack
مَعْسُورَ needy, wanting
مُعْوَضَّ pl.讨扶, bereaved
(عَوْض) II to give in exchange, compensate
عَوْضَيْنَ pl.讨扶 exchange, compensation, instead (of)
عَوْضَةٌ instead of
تَعْوَضََ compensation
(عَوْق) II to hinder, delay
(عَوْق) to support, nourish
عَالَلَ IV to sustain a family
عَائِلَةُ family
عَوْيَلَ wailing, lamenting
عَوْلَ pl. عَوْلَ pickaxe
(عَوْم) عَوْمَ (to swim, float
أَعَامَاتِ to live
عَيْشَ V to earn a living
عَمَّامَاتِ (in) that year
عَوْنَ (to help
عَوْنَ III, IV to help
تَعاونَ VI to give mutual aid, co-operate
إِسْتَعْانَ X to ask help of
إِعْانَةٌ, عِمْلَةٌ aid, assistance
عَوْنَ pl. عَوْن aider, assister, helper
تَعاونَ mutual assistance, co-operation
مَعْلُومَ assistant
عَوْمَ (bane, pest, blight
عِبَابَ (to be faulty
عِبَابَ pl. عِبَابَ blemish, fault, shame
عِبرَ (disgrace, shame
عِيْارَ standard, measure
عِيْشَ (to live
تَعْيِشَ V to earn a living
VOCABULARY

life, living; bread

life, living; bread

(Eg.)
livelihood, means of living, wage

(عیط)
II to cry out, shout

(عین)
II to appoint, specify

(عين)
III to survey, see

(f.) pl. عیونٌ eye, self; spring, well, fountain

عين pl. notable man

عين in kind

عين ill, sick

(غ)
after

(غبر)
dus.

(غابر) going, passing away, remaining, past

(غبط) happiness, beatitude

(غبو) heedlessness, ignorance, stupidity

غbi ignorant, stupid

(غثث)
lean, meagre

(غدر)
to deceive

(غادر) III to forsake, depart, leave, quit (a place)

(غدر) III to survey, see

(غدا) pool of water

(غدو)
V to take a morning meal, lunch

(غد) the day after

(غدا) tomorrow

(غدا) morning meal, lunch

(غدو) early morning

(غذي)
II to nourish (of food)

(غدا) nutriment, food, aliment

(غذید) nourishing, adj.

(غرر) (quad.) to gargle

(غرب) to set (of sun)
VIII to emigrate, live in a strange land

*امties* X to regard as strange, a stranger

*غرَّبَْ* West, n.

*أَمْيَتْ* state of exile, strange land, strangeness

*غرَّابَْ* pl. غَرَّابُ غَرَّابٌ raven

*غرَّوبَْ* sunset

*غرَّبَْ* pl. غَرَّبَْ غَرَّبُ strange, stranger

*غرَّابَْ* pl. غَرَّابَْ غَرَّابٌ a strange thing, a wonder

*مَغَّارِبَْ* pl. غَمَّارِبُ غَمَّارِبَْ West, the Maghrib (North Africa)

الْمَغَّارِبَْ الْأَفْصِنََْ; المَغَّارِبَْ Morocco

*غرَّامَْ* (quad.) to sift, sieve

*غرَّابَْ* pl. غَرَّابُ غَرَّابَْ sieve

*غرَّدَْ* II to warble, sing (of a bird)

*غرَّىْ* IV to incite, urge

*غرَّىْ* (ـ) (ـ) to plant

*غرَّىْ* to be very fond of, in love with

*غرَّىْ* love, passion, fondness

*غرَّىْ* fine, indemnity, loss

*غرَّىْ* pl. مَثَّامِرُ debt, obligation

*غرَّىْ* IV to incite, urge

*غرَّىْ* (ـ) (ـ) to plant

*غرَّىْ* VII to be planted

*مَغَّارِبَْ* plantation, grove (olive, etc.,)
(غزير) to be copious, abundant
(غزارة) abundance
(pl. غزير) abundant, copious
(غزل) to spin (wool, etc.)
(غزل) V to sing praises of, court (a woman)
(غزل) spun thread, yarn
(غزل) amorous talk, erotic verses, love poetry
(pl. غزالان) gazelle
(غزو) to raid, invade enemy country
(غزو) raid, invasion
(pl. غزوات) incursion
(pl. غاز) warrior, invader, victorious
(غنى (الكلام)) sense, moral, meaning (of a story, discourse)
(غسق) to become dark
(غسل) v.n. غسل to wash, intrans.
(غسال) laundryman
(غصب) to falsify, cheat, deceive
(غشي) to cover, conceal
(غشي) he fainted, swooned
(غصب) غصب VIII to take by violence, violate, usurp
(غصب) to force, compel
(غصب) force, compulsion
(غصب) by force, forcibly
(غصب) غصباً عن in spite of
(غصن) غصن branch, twig
(غضب) غضب fresh, tender
(غضب) غضب to be or become angry
IV to make angry

anger

angry

object of anger

 غضب ( غطى ) غضب II to cover up, conceal

غطى V to be covered up, concealed

 غطاء cover, covering, lid

 غلب ( غفر ) غلب ( ل ) غفر to forgive, pardon

إسفَر X to ask pardon, forgiveness

غفر watchman

جُمُع غُفر a large crowd

غفر forgiveness, pardon

 غلَّ عَن to be heedless of, neglect, disregard

غلة heedlessness, carelessness, disregard

غلان careless, neglectful

غل ( غل ) غل to fetter, shackle

غل IV to yield a crop, income

إستغلَّ X to exploit, take the proceeds of

إستغلَّ مالًا X to invest money

غلَّ revenue from land; crops, yield

إستغلُال exploitation

غل ( غلب ) غلب to conquer, subdue

غلبَ عَلَي V to prevail over, overcome

إغْلَب VII to be overcome, defeated

غلبة victory, conquest

غلَب victor, conqueror

في الغالب, غالبًا generally, usually

غلبية majority

غلَّ II to journey, or do a thing before dawn

غل ( غلَّ ) غلَّ to make a mistake, be mistaken
mistake, error
wrong, mistaken
thick, rough, coarse
cover (of a book); envelope
envelope, wrapper
IV to close, bolt (a door)
(a) youth
III to exaggerate (in speech), overreach
expensive
exaggeration
to boil (of pot, kettle, etc.)
IV to boil, trans.
to grieve
anxiety, grief, sorrow
anxious, troubled, grieved
IV to sheathe (sword)
to submerge, overtake, cover; be abundant
II, IV to shut (the eyes)
obscure
he fainted, swooned
to plunder, obtain
VIII to seize as spoils
X (followed by الفرصة) to seize the opportunity
(col.) sheep
plunder, booty
to be content with
V to sing, chant

to dispense with, be in no need of

wealth, riches

song

rich, rich man, wealthy

singer

IV to aid, succour

X to seek aid, call for help

aid, succour

IV attack, raid

raid, incursion

cave

(mod.)

VIII to destroy, assassinate (kill secretly)

assassination, murder

ghoul (see exercises 79–80)

extremity, term, ultimate object, end, highest degree

(to be absent, absent oneself, disappear

absence

distant, hidden things

absent

forest

to be jealous

other, another

not, another, other than

impossible

without

jealousy, zeal
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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| jealous  | (f.) 
| غيور    | فأس axe, hatchet; Fez (city in Morocco)                                |
| (غيض)   | (تغالل) IV to draw a good omen (from)                                   |
| غيط     | (تقالل) V to draw a good omen, augury                                   |
| غيض     | تقالل optimism                                                          |
| غياض     | متفائل an optimist                                                      |
| غيش     | فتات فئة company, party, faction, group, band; rate, price             |
| غيل     | نفتا فتة VIII to become angry                                           |
| غيلان    | أم غيلان (or غيلان) sweet lote-tree                                    |
| عيون     | فتات II to break, crush                                                |
| غيم     | فتتح v.n. فتتح to open, conquer                                       |
| غام (ـ)  | فتتح VII to be opened, open, intrans.                                  |
| عيم      | فتتح VIII to open, inaugurate, commence, introduce                     |
| ف (ف)    | فتتح the opening Sura of the Qur'än                                    |
| ف (ف)    | and, then                                                               |
| فاد      | فتتح VII to be opened, open, intrans.                                  |
| عادت     | فتتح VIII to open, inaugurate, commence, introduce                     |
| فؤاد     | فتتح pl. عم (opening, n., capture, conquest                            |
| فؤاد     | فتتح pl. فتوح pl. فتوى mouse                                           |
| ف ران   | فتتح VII to open, inaugurate, commence, introduce                     |
| فراح    | فتتح the opening Sura of the Qur'än                                    |
| فاس     | فتتح VII to be opened, open, intrans.                                  |
opening, adj., introductory, leading (of a newspaper article)

pl. key

open, adj., conquered (country)

(فتر)

ثائر lukewarm

(فتتش)

فتتش II to examine, investigate, inspect; (with عن, علي) to seek, look for

تفتش search, inspection, examination

فتتش inspector, investigator

(فتلك)

فتلك (قتة) to act violently, assault

قتة violence

(فتين)

فتين (ام) to rouse to rebellion, incite; infatuate, charm

فتنة seduction, sedition

(فتوى)

فتوى IV to give a legal decision or opinion (in Islamic law)

فتوى youth, manliness, generosity

فتى pl. فتى young man, youth

فتاة pl. فتاة young woman, girl

فتوى pl. فتوى Fatwa, edict, decision in sacred law

فتى Mufti, doctor, expounder of sacred law

فتة III to surprise anyone, fall upon anyone suddenly

فتة suddenly, unawares

فتجر VII to burst forth, explode

فتجر dawn, daybreak

فتجر pl. فتجر calamity, misfortune, loss (of property or family)

فتجر calamitous

فتة) (فتة) (فتة) to be excessive, immoderate, foul (in manner, language, etc.)
excessive, indecent, venal; exhorbitant (price); foul (language)

Feddan (field measure used in some Arab countries); yoke of oxen

to redeem, ransom

rash, ransom, redemption

flight, escape

escape, place of escape

wild ass

the river Euphrates

V to look (with pleasure) at; "sight-see"

joy, comfort, relief

to rejoice, be glad

joy, rejoicing

glad
(فرخ)
(فارخة, فرخة)
(chicken)

(فرد)

IV to make single, set apart

إُفرَدَ VII to be single, alone, isolated

أُفرَادُ pl. one, one of a pair, individual

فرد فردة parcel, bale

فردُ unique; pr. n. m.

إِفرَادٌ solitude, isolation, aloneness

سُفرُ singular, single

(فرادة) منفرد (عن) alone, isolated (from)

(فرید)

فریدیس فریدوس Paradise, garden

(فرس)

إِفْرَاسَ VIII to kill, as a wild animal its prey

بلَادُ الفَرْسَ, بلَادُ فارس' Persia

فارس Persian, n. and adj.

الفارسية the Persian language

(فراس) m. and f.) pl. horse, mare

فرُوسية horsemanship

فارسُ pl. فرسان, فوارسُ horseman, knight

(فرش)

(فرش) (to spread out, trans.; furnish (a house)

سفروشات فرش house furniture

فرش فرشة pl. فرش فرشة, فرشة فرشة pl. فرش bed, bedding

(فرض)

فرَضَ pl. فرض فرضة opportunity, chance, good occasion

(فرض)

فرَضَ (to suppose, presume; (with على to impose upon, make obligatory

إِفْرَضَ IV, إفْرَاضَ VIII (see فرض على)

فرض فرض pl. فرض فرضة supposition; duty

فرض فرض pl. فرض فرضة duty, obligation, ordinance

مُفرَضَ supposed; obligatory
excess

branch, tributary (of river, stream)

(pl. فروع فرع branch, tributary (of river, stream)

(to be vacant, empty; finish

emptiness, vacuum

leisure time

empty, vacant

II to scatter, disperse, separate, grade, trans.

III to leave, part from, separate from

V, VIII to be separated

VI to separate (from each other)

difference, distinction

the Qur’ān

party, group, company (military), team

party, division, general (military)

to rub

oven

European

France

French, adj. and n.

to fear, be afraid

fear, fright

spacious, roomy, ample

to annul, abrogate

IV to corrupt

corruption, decompo-
tion, invalidity

corrupt, bad, invalid

II to explain, interpret, make plain
X to enquire, seek explanation

pl. تفاسير explanation, interpretation, commentary

(فضل)

فضل to fail, lose heart

فضل failure

قصص Passover, Easter

فصاحة eloquence, lucidity, literary style

فصيح clear, eloquent, literary, classical (of language)

فصل (فصل) (فصل) to separate, divide, sever

فصل II to cut into parts, cut out (of cloth); isolate; detail

فصل VII to separate, detach (from)

فصل pl. فصول season, chapter, classroom, division

فصل pl. تفاصيل detail, detailed statement

فصل pl. قضاة judge, arbiter, referee; pr. n. m.

فضّ الافضل preferable, better (than بين)

فضّ the best

فضّ silver, n.
VOCABULARY

فَضٍوُ (fāḍuw) IV to lead anyone to a place (with ب of person and على of object)
فَضًا (fāḍa) open, wide, space
فَخَسُ أَفْسَى (fakhasa’asay) empty; free, idle (of time)
فَتُر (fatur) (ـ) to break, breakfast
عَيْدُ الْفَتْرِ (‘aydul furt) Muslim festival at the end of Ramadan
فَتْرَةُ (fartara) innate quality, religious feeling
فُطُورُ (futur) breakfast
فُظُعُ (fuzu’) hideous, repulsive, ugly, abominable
فَعَّلٌ (fu’al) (ـ) to do, make
فَعْلٌ (fual) pl. أَفْعَالٌ (af‘a‘al) deed, verb
فَعْلٌ مَذْعَلٌ (fual muzul) noun of place
فَعْي (fa‘y) pl. أَفْعَيْ (af‘ay) viper
فَقَأُ (fqa’u) (ـ) to put out an eye
فَقَادَ (fqa‘ad) v.n. فَقَادَ فَقَادُ (fqa‘ad) to lose, miss
فَقَادٌ فَقَادُ (fqa‘ada fqa‘ada) lost, missed; lamented; deceased
فَقَرٌ (fquir) в. فَقِيرٌ (fquir) poverty
فَقِيرٌ (fquir) pl. فَقِيرَاءُ (fquirayay) poor, needy, poor man
فَقِهٌ (fquh) فَقِهَةُ (fquhay) Fiqh, jurisprudence
فَقِيهٌ (fquhay) pl. فَقِيهَاءُ (fquhayay) Fiqh, jurisprudent
فَكَكُ (fakk) (ـ) to loosen, untie, open, separate
فَكَكٌ (fakk) VIII to recover, trans., set free
فَكَكُ (fakk) pl. فَكُوكُ (fakkuk) jaw, jawbone
فَكٌّر (fakkir) فَكَّرَ (fakkir) II to think (about)
فَكَّرَ (fakkir) فَكَّرَ فَكَّرَ (fakkir fakkir) VIII to think
فَكَّرٌ (fakkir) pl. فَكَّرَاتُ (fakkiratay) thought, n.
فَكَّدُ (fakkud) jesting, joking, merriment
humorous, funny (نقلي)
dawn (فلك)
fruit (فاكهه)
pl. فاكهه
pepper (نحل)
pl. نحل
astronomy (علم الفلك)
celestial sphere, orbit, sky, heavens (님لاك فلك)
agriculture, husbandry (فلاحه، فلاحة)
pl. فلاح
pl. فيلك
astronomer (نمل)
a certain (person), so-and-so (فلان)
see under (قوه)
pl. فوان
art (فن)
technical, artistic (فنين)
cup, coffee cup (مقن)
bankruptcy, insolvency (إفلاس)
pl. فلس
small coin used in some Arab countries
bankrupt, insolvent (ملس)
Palestine (فلسطين)
Palestinian (فلسطيني)
pl. فلسفة
philosophy (فلاسفة)
pl. فلسوف
philosopher
II (quad.) to philosophise, become a philosopher
pl. فلسوف
philosopher
pl. فلاسفة
philosophy
pl. فانوس
lamp, lantern
pl. فانوس
lamp, lantern
pl. فانوس
lamp, lantern
courtyard (of a house)

poverty, want, need

above, on

to understand

beans (v.e.g.)

X to enquire

mouth

pl.

opening, mouth

in, by, at, concerning

IV to benefit anyone,

acquaint a. o. with

X to benefit from

profit, benefit

useful

II to authorize

III to discuss, converse,

negotiate with

anarchy

tribe, people, without

a leader

discussion, talk,

negotiation

X to awake

pl.
elephant
ق

collar (of shirt, etc.)

cupola, dome, vault, alcove, saint's tomb

(قيق) قِبٍّ to find, consider, ugly or bad

ugliness

ضِعَّ pl. قَبَّاحَةً bad, ugly

(قب) قَبَّ to bury

pl. قَبَّةُ grave

قَبِّيَةَ pl. قَبِّيَّةَ cemetery

(قبس) قَبِّيَّةً, قَبِّيَّ pl. قَبِّيَّةٌ Cyprus

(قبض) قَبِضَ to seize, grasp;

(قبض) قَبَضَةً to arrest; receive money

قَبِضَتْ VII to shrink, contract, intrans.
south, Qibla, direction of Mecca

southern

Upper Egypt

receiving n., acceptance

pl. قبائل tribe

قابِلُ لَ capable of, subject to the future

قتل (v.t.) to kill, murder

قتل II to massacre

قتل III to fight

قاتل VI to fight one another

قاتل murder, killing

قاتل (v.n., III) battle, fighting

قاتل killed, victim

قد (v.p.) dark coloured

قحط drought, famine

قد (v.p.) with Perfect only) (particle of strengthening with Perfect, often making the Perfect Pluperfect) already; (with Imperfect) sometimes, may, might, probably

قد (v.p.) to be able

قد II to value, estimate, assess, determine

إِنْ قَدْرُ عَلَى VIII to be able to do something

قادر (عَلَى) able (to do a thing)

قدار pl. quantity, amount; degree, value; power, ability

قدة, قَدْرِ مَقَادِيرٌ pl. مقدار amount, quantity

قد (v.p.) fate, destiny; power

قدرة power, might

مقدار amount

قدس (v.p.) to be or become holy

قدس II to hallow, sanctify

بيت المقدس, القدس (الشریف) Jerusalem
(قدم) IV to acknowledge, admit, confess
(تأم) X to be at rest, settle; (نام) to dwell, inhabit
(قرر) decision, determination
(قرير) report
(قارة) continent
(مقر) pl. مقراً residence, site, seat of government or administration
(قرأ) v.n. قراءة to read, recite
(القرآن) the Qur'an, Koran
(قرب) to be near (to)
(نزق) VIII to approach nearness, proximity
(قرنة) water-skin
(قرب) near (to)
(نام) to be near (to)
(قریبة) pl. أقرببٌ, أقربب١ relation, relative
(قريبة) approximately, about, almost
(على) على مقربةٍ من near, in the neighbourhood of
bald, baldheaded
knocker, baton
VIII to suggest, propose
pl. مقاعرة
VIII to commit (crime, sin)
ape
pl. قروش
to join, couple
III to compare (one thing with another)
Quraish (tribe of) Quraish
Quraishite
pl. قروش (see also قروش)
piastre
VIII to marry, be joined (to)
pl. قرون century, horn
f. قرينة spouse
VII to disappear, be cut off, become extinct
X to borrow
pl. قروش loan
Cordova (in Spain)
pl. قروط paper
Cordoba (in Spain)
pl. قروط village
villager, village adj.
(mod. corruption of زجاج) glass, glassware
II to pay by instalments
pl. أقساط payment (in part) by instalment
to knock, rap (on a door)
to divide, share
VII to be divided
قسم
pl. أقسام part, department
قسم
pl. أقسام oath
قسم part, share, lot, portion,
Kismet
تقسم (v.t., II) partition
قسو (f.)
III to endure, suffer
قسوة harshness, severity
قاس pl. قسّة harsh, hard,
severe
قشعر (f., quad.) IV to shake
with fear, have the hair
standing on end, shudder
قشعرة shaking with fear, n.,
gooseflesh
قصص (f.)
قصص (v., -ن) to narrate, tell a tale
على (f., quad.) to cut
قصص pl. قصة story, tale
قصص pl. مقاص scissors
قصص cane, sugar cane
قصص (f.) (quad.) to intend, propose,
make for, travel towards
قصص purpose, aim
قصصا intentionally
قصص pl. قصائد, قصيدة ode,
poem, qasida
اقتصاد III to endure, suffer
قاسات economy, economics
قاسى economic
قصص purpose, aim, intention
قصر (f.)
قصر II to fall short
قصر pl. قصور palace, castle
قصر pl. قصير short
قصص (f.)
قصص استقصى X v.n. to
investigate, explore, exam-
ine thoroughly
قصص far-off, distant
قصص pl. قصة more
قصص f. أقصى extreme
قصص pl. أقصى الأرض utmost ends
of the earth
VOCABULARY

 قطر (قَطُّ) cat
 قطراط (قَطُّ أَطَّ) axis, pivot; distinguished person
 قطر (قَطُّ) country
 قطر (قَطُّ) to cut
 قطر (قَطُّ) (railway) train
 قطر (قَطُّ) to cut
 قطر (قَطُّ) to smash, cut into small pieces
 قطر (قَطُّ) to assign land as fee
 قطر (قَطُّ) piece
 قطر (قَطُّ) sector
 قطر (قَطُّ) flock, herd
 قطر (قَطُّ) bird of passage
 قطر (قَطُّ) junction (on road or railway)
 قطر (قَطُّ) province, county
 قطر (قَطُّ) to inhabit a place
 قطر (قَطُّ) cotton
smallness, paucity, lack

few, little

(a) little, adv.

independence

(قلب)

to change, overturn, overthrow

tقلب V to be fickle, inconsistent, inconstant

VII to revolve, be overturned; (with إلى) turn into

قلب pl. أقى heart

قلب تقلبات vicissitudes

革命 pl. 革命 revolution

قلب قوالب mould, cast

II to imitate; gird

تقليد pl. تقليد tradition, imitation

fortress, citadel

tقلق to be disturbed, agitated
IV to disturb, agitate

trouble, unrest

(قول)

cنب

(hemp, flax)

(قنبل)

قنابل

(bomb, shell)

(قنديل)

قنديل

lamp

(قنصل)

قنصل

Consul

قنصلية

Consulate

(قمح)

قمح

wheat, grain

(قمر)

قمر

moon

(قماره)

قماره

game of chance

(قمس)

قمس

tأصوس

dictionary

(قمش)

قمش

أتمش

cloth, woven

material

(قصص)

قصص

تقصص

Shirt

(قنين)

قنين

قانون

rule, canon,

law; stringed musical in-

strument

(قهير)

قهير

(قاهر)

آدار

Cairo
III to resist

IV to set up, place, establish; stay, settle in (في) a place

X to be straight, straightforward

figure, stature

people, nation, tribe

Resurrection

price, value

rank, place

to be, become, strong; (with على) prevail against

power, strength

strong, powerful

II to bind, limit, restrict; register

fetter, chain, limit, stipulation, bond

alive, living
to measure, compare
III to measure; (with
between) to compare a thing with
another
measure, rule, analogy
measuring instrument, scale (of map)
heat of summer, summer
drought)
to take a siesta, rest
in the afternoon
like (attached preposition)
as though, just as if
(see also) thus, so
likewise, thus
as, even as

to press, squeeze
(كتاب) (كتب) to stumble, fall on face

(كتابات) pl. tumblers, glass (for drinking)

(كتبت) (كتب) v.n. to write

(كتبت) (كتبت) III to write to, correspond with

(كتبت) VI to write to each other, correspond

(كتاب) pl. book; letter (in older language)

(كتابة) writing, handwriting

(كتابات) pl. books, letters clerks, writers

(مكتبة) pl. office; school (antig.)

(مكتبات) - library, desk

(مكتوبات) correspondence

(مكتوب) pl. letter

(كتف) pl. shoulder

(كتف) pl. bloc (pol.)

(كتم) (كتم) to hide, conceal, trans.

(كتام السر) pl. secretary

(كثر) (كثر) to be much, many, numerous

(كثر) II to make numerous, increase

(كثره, كثرة) abundance, great number

(كثر) pl. much, many

(كثر) very, much, greatly, a lot

(كثر) (before a verb) often, oft-times

(كاف) thick, dense, compact

(كد) II to vex, trouble, grieve, upset

(كد) trouble, vexation

(كتب) (كتب) pl. to lie, tell falsehood

(كتب) pl. a lie
VOCABULARY

क्रम - generosity, honour, nobleness

क्रोम - vineyard

क्रम - generous, pl. क्राम - generous, pl.

क्राम - noble, honourable

क्रोम - repeatedly

क्रो - to hate, loathe

क्रो - IV to force, compel

क्राही - hatred, aversion

अक्रो नास - most unwilling, disapproving, of people

क्रो - adversity, misfortune

क्रो - coll. क्रौड़ - sphere, ball, globe

क्रॉ - to earn, acquire, gain

क्रस - to seek to gain, acquire for oneself

क्रस - earnings, gain

क्रस - gain, profit

क्रस - to break, trans.

क्रस - II to smash

क्रोम - II to repeat; purify, refine

क्रोम - (for क्रोम) see under क्रोम repeatedly

क्रोम - grief, sorrow

क्रोम - stump of a palm branch

क्रोम - VIII to mind, look after; heed

क्रॉ - Kurd, Kurdish

क्रस - pamphlet, exercise book

क्रस - pl. क्रास्त - pl. क्रास्त - throne, chair

क्रोम - to be noble, generous

क्रोम - IV to honour

क्रोम - V to do a kindness, act generously

क्रोम - lie, liar

क्रोम - great liar
V to break, intrans. be broken

VII. to break intrans.

(كسَل) كُسَّل idleness

كسَلَان pl. كَسْلَا lazy, idle

كسَلَ (very) lazy

كسَلَت VII to be dressed, clothed, wear

أَكْسَلَةُ pl. أَكْسَلَاتُ garment, dress

(كسَف) كُسَفَ (v.t.) كَسَفَ to uncover, examine, reveal

إِكْسَفَ VII to be uncovered, revealed

إِكْسَفَت VII to discover, find out

الإِكْسَافُ pl. أَتْ إِكْسَافُ — discovery

كَفَّبَ (كسَف) كُفْبَ ankle

كَفَّبَت حَرْطَبْ (v.t.) كَفَّبَت (عَنْ) to cease (from)

كَفَّبَت حَرْطَبْ pl. كُفَّبُ أَذْهَابُ palm of the hand

كَفَّةُ (followed by gen.) all

كَفَّةُ all adv.

كَفَّةُ blind

كَفَّةُ III to reward, compensate, remunerate, repay

كَفَّةُ equality, likeness; competence, fitness, efficiency

كَفَّةُ equal, like, n.

كَفَحَ (كسَف) كَفَحَ III to struggle against

كَفْحُ مَكَافِ `<مَکَافِهُ` struggle, combat

كَفَحَ (كسَف) كُفَحَ (v.t.) كَفَحَ (بِ) to become an infidel; (with بِ) to renounce, deny (God)

كَفَّارُ pl. كَفَّأَرُ infidel, unbeliever

كَفَّأَرَ (كسَف) كُفَّأَرَ (v.t.) كَفَّأَرَ (بِ) to guarantee, be responsible for, stand security

كَفَالةُ bail, security, guarantee

كَفَي (كسَف) كُفَي (v.t.) كَفَيَ (بِ) to suffice, satisfy

كَفَيَةُ satisfaction, sufficiency

كَفِي sufficient, enough
كَلَّم (followed by gen.) each, every, all, the whole
كَلَّمَانَ f. كَلَّمَينَ both
كَلَّمًا whenever, as often as
كَلَّمٌ pl. كَلَّمَاتُ college
كَلِبُ VI to attack as a mob
كَلِبُ pl. كَلِبَاتُ dog
كُفُّ II to cost; (with ب) to charge one with an affair or matter
كُفُّ pl. كُفَّاتُ trouble, ceremony, formality
كُلِّمَ II to speak to, tell
كُلِّمَ III to converse with, address
كُلْمَ V to speak
كَلَّمَاتُ pl. كَلَّمَاتُ word
كَلَامُ speech
كَمْ how much? how many?
كَمْنَةُ quantity
كَمِلَ VIII to be complete, finished
كُمِلَ pl. كُمِلَاتُ IV to finish, complete
كُمِلَةُ perfection, completeness; pr. n. m.
كُمِلَ perfect, complete, entire; pr. n. m.
كُنُّ (to hide, conceal, secrete
كُنِّ (to keep a secret, conceal
كُنْ (to sweep
كِانَّسُ pl. كِانَّسَاتُ synagogue
كِنيَّةُ pl. كِنيَّاتُ church
مُكَسََّّةُ pl. مُكَسََّاتٌ broom, besom
كَنُّ pl. كَنُوُّاتُ treasure
كَنْفُ IV to help anyone
كَنُفُ pl. كَنُفَاتُ refuge, shelter, protection
(كنه) substance, essence

(كنى) II to give a surname

كنية surname, epithet

(كهرباء) electricity

(كهف) pl. كهوف cavern, cave

(كوخ) pl. أكواخ hut, cottage

(كود) كد (-) to be on the point of, almost to do; (with neg.) hardly did

(كعوب) pl. أكواع elbow

(كون) كُون Kufa (ancient city of Iraq)

(كون) كَانَ إلى II to form, create

كون existence, presence, nature, being

ل ل to, for, prep.; (+ subj.) so that, in order to
لا no, not
لاَلَّا without (+ gen.)
لاَلَّا because (+ accus.)
لِكَ (see also َلَّا) so that
(+ subj.)
لِماوُذَا لَمْ why
لَلَّا pearl, pearls;
pr. n. fem.
لَلَا (الم) III to suit, agree with,
be appropriate
للْيَمْ convenient, suitable, fit
لَتَتَ (بَت) to delay, tarry, stay
ما لَتَ أن فعلَ delay to do, lost no time in
doing
لَبَسَ (لبس) v.n. لَبِسُ to wear,
dress
لبِسََُمْ clothes; trousers,
shorts, underpants (mod.)
لبَسْ (لبس) (pl of لَبْسُ) clothes
(لبَسْ) milk, sour milk
لِبْنُ Lebanon
Лِبَنَ (لِبَن) II to respond, answer
(in the affirmative), obey
لَجِبَ (نِجَب) to persevere in, persist
لَجِبَةَ depth (of sea)
لَجِبَ (لَجِب) VII to flee,
take flight, take refuge (with,
at إلى)
مُسِتَّمِبٌ, مَلْبِسُونَ pl. مَلْبِسُ pl.
مُسِتَّمِبٍ refugee
مَلْبِسُ pl. مَلْبِسُ committee
لَجَنَّهَا IV to press, insist,
urge, oppress
لَجَنَّه (لَجَنَّه) pl. لَجَنَّهُ pl.
لَجَنَّهَا committee
لَحْدَ pl. لَحْدُ grave-digger
لَحْد (لَحْد) (لَحْد) to lick
لَحْد (لَحْد) III to regard, observe, remark
glance

summary, abstract

observation, remark

at, by, with, near

IV to make pleasant, sweet, agreeable

pleasure, delight

sweet, pleasant, delightful (to the senses)

appurtenance

appendix, supplement; dependency (of a country)

attached (dipl.)

meat

need, necessity

melody, air, tone, chant

tongue, language

beard

to extract, summarize, sum up

III to treat with kindness, be friendly to
kindness, friendliness

لطف لطيف لطفيّ pl. friendly, pleasant, kind; pr. n. m.

لعب to play

لعل لعل مُمَثَّل perhaps (+ accus.)

لقية سلاّق سلة spoon

لعن (أ) to curse

لقية curse, imprecation

لغز pl. riddle, enigma

لغو

لغة pl. language

لغوي linguistic, appertaining to language

لغى IV to abolish, render invalid, cancel, exclude

لغفة

لغة to wrap, fold, roll up

لغى included, within

إلتقت إلى VIII to turn to, consider, pay attention to

لغة (أ) to pronounce, utter (a word)

الغاء pl. utterance, word, pronunciation

لغى IV to find, notice

لغة II to name, nickname, entitle, doubly transitive, or, more commonly, the second object with

لغة pl. surname, title, epithet

لغة VIII to pick up, catch, glean

لغة pl. a morsel, bite

لغة III to meet, find

لغة IV to throw, cast; to deliver (a speech, talk, etc.)

لغة V to receive, encounter

إلتقت VI, VIII to meet one another
VIII to meet with
X to fall, lie on one's back
meeting, encounter
meeting place
(gum, lac
but
pl. — hotel (mod.
Eg. and Syr.)
not (+ juss. negation of perf.)
not yet (+ jussive)
when
(collect, gather, amass
IV to be well acquainted with (a subject), know, experience
knowledge, experience
knowledgeable, experienced, expert (in)
disaster, accident, stroke of misfortune

(—) to glance at
brief glimpse
(—) to feel, touch
VIII to beseech, entreat, desire, request
(—) to flash, shine, intrans.
IV to cause to shine; deal with, allude to (with)
shining, flashing, brilliant
negation of future (+ subj.)
VIII to flame, blaze, be inflamed
flame
divinity
divinity, divineness
blame, censure

colour; kind, sort

flag, district;
(mod.) brigade, major-general

would that!

not, not to be

to be fitting, worthy, suitable

night;
a night

by night

II to soften

soft, tender, flexible, pliable

what

not
statue, figure, image
dramatic
II to praise, glorify, honour
II to praise, glorify, 
ng glory
noble, glorious; 
pr. n. m.
free, gratis
examination
to erase, blot out, 
efface
brain
II to represent, act
V to appear, make an appearance (before someone)
VIII to obey
pl. parable, proverb
pl. as, like, likeness
pl. pattern, model

\text{provisions}
\text{a hundred}
\text{metre (measure)}
\text{text of a book}
solid, strong, firm
when? when
II to represent, act
VIII to obey

\text{مان}}
\text{مئة}}
\text{سنتيمتر}}
\text{ميتراً}}
\text{صشنة}}
\text{ساجد}}
\text{مجاناً}}
\text{متحور}}
\text{متحور}}
\text{متحور}}
\text{متحور}}
pl. مَدْوُدُ tide, flux, flow

مَدْةُ period (of time)

مَرْأَةُ material, matter, element; item, article

مَدِيدٌ material, adj.

مُدِيدٌ long, prolonged, extended

مَدِحَةُ (مَدِح) to praise, extol, commend

مَدِينَةُ pl. مَدِينَاتُ city

المدِينةُ Medina (city of Arabia)

civil adj.

مَدِينٍ (مَدَنُ) see (مَدَنُ)

مر (مر بك، على) to pass (by)

مر IV to make bitter, embitter

مر X to continue, last

مر bitter

مرمر passing, passing by, passage; traffic (mod.)

مرَّةٌ pl. مرَّاتُ a time, once

مرَّةٌ several times, often

مرْتَبَعُ continuous, continual

مرْتَبِعَةُ II (quad.) to murmur

مرأةٌ woman

مرأة, نُسوَةُ pl. مرأة, مَرَأَةُ woman

مرأة, نُسوَةُ man

مرأةٌ مَرَأَةُ meadow

مرأة V to rebel, revolt

مرأة II to practise, exercise (a profession, calling)

مرأة to be or fall sick, ill

مرأة pl. مَرَأَةٌ illness

مرأة pl. مَرَآةٍ ill, sick

مرأة Marrakesh, Morocco

مرأة II to practise, exercise

مرأة pl. مَراَةٍ Maronite

مرأة to mix, trans.
مَرَّ (marr) to joke, jest

مَرَّ (marr) to tear, trans.

مَسْح (mas'ah) area, surface, survey of land

مصري (masri) Christian

مصري (masri) IV to sign; execute, accomplish

مصري (masri) course of time

مصري (masri) signature; execution, accomplishment

مصري (masri) past, last

مصري (masri) pl. rain

مصري (masri) riding-beast

مصري (masri) with

مصري (masri) together, simultaneously

مصري (masri) although, in spite of

مندأ (manḍa) pl. of مُنشأ (manṣa) infantry

مَوْاسِيَة (mawasiyya) pl. مَوْاسِيَة (mawasiyyah) cattle

مصر (masr) II to build (a town)

مصر (masr) pl. أَمْسَر (amṣar) chief town of a country, boundaries of two countries

مصر (masr) Egypt, Cairo

مُضِيَ (mushi) v.n. مُضِيَ (mushi) to pass, go, depart

مُضِيَ IV to hold back, restrain; abstain from (عَنْ)

مُضِيَ V to cling to, adhere to, hold fast to (a religion, faith, opinion, belief, etc.)

مساء (masā') evening, n.

أمس (am스) yesterday, last night

أول أَمِسَ (a'īl amṣ) the day before yesterday

مسح (masḥ) v.n. to walk, go
machine
possible
(ملع) to fill, trans.
(sلع) salt, salty
(سلاحة) navigation
(سلاجر) sailor
(سبن) pl. لينج good, handsome, pleasant, pretty
(سبن) pl. لينج a pleasant thing
(ملك) VIII to possess, own
(ملك) II to give a. o. possession of
(ملأك) possession, property
(ملك) sovereignty, ownership
(ملكي) royal; civilian (opp. military)
(ملكة) pl. ملك men, king
(مكان) place, rank; influence, power
(مكان) machine
possible
(ملع) to fill, trans.
(ملع) salt, salty
(سلاحة) navigation
(سلاجر) sailor
(سبن) pl. لينج good, handsome, pleasant, pretty
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(مكان) place, rank; influence, power
A NEW ARABIC GRAMMAR

queen
owner
owner of property
royal
kingdom
the United Kingdom
Mamluke, slave
million
who?, who
from, than
favour
death
since, prep.
to prevent, forbid
VIII to refuse
strength of a position
forbidden things

V to wish
fate, death, destiny
II to level, prepare,
make easy
pl. cradle
dowry
seal, signet
skilful, skilled
V to be slow
profession, trade
service
to die
death
pl. dead
wave (sea, air)
banana (tree and fruit)
Moses

music

wealth, property, goods, capital

water

pl. table

area, square, field, sphere, course (for racing)

II to distinguish, differentiate, prefer

VIII to be distinguished, distinct

pl. distinction, privilege, preference

distinguished, distinct, select

(pl. to incline, bend

pl. inclination

pl. mile

pl. port (sea)

pl. pipe, tube

II to inform (anyone) of (a thing)

V to make oneself out to be a prophet

news, information

prophecy

(prophetic, pertaining to the prophet

to grow, sprout (of plant)

plant, vegetation

to bark (of dog)

to produce (date-) wine
wine
section, part; article (in newspaper), treatise
pulpit, tribune; stage
X to find out, contrive
to spring, gush (of water)
spring (of water)
source, origin
fountain

to rise, appear, excel

lote tree and its fruit; wild apple, crab apple; mealy matter of palm pith

noble, sagacious; pr. n. m.
VOCABULARY

(نَجِم) to succeed, prosper
نجاح success, prosperity
نَجَّاح successful, prosperous, thriving

(نَجَد) to escape, be delivered
نجاة escape, deliverance

(نَجَب) death
قضى نحبه he died

(نَجَز) VIII to commit suicide

(نَجَر) nature (of a person)

(نَجَس) copper
نَجَاس coppersmith

(نَجَل) son, offspring
نَجَل The Gospel

(نَجَل) pl. منَجِل sir; sickle

(نَحَو) IV to appear, rise
نِحَوم pl. نَحَم star

(نَحَم) clear
نَحَم pl. منَاجِم mine; source

(نَحَو) towards, near, like, about
نحو pl. أنحاء method, way; region; approximation

علم النحو grammar (esp. syntax)
grammarian
pl. نَحْوُيَةُ
side, direction;
district; point of view;
sphere

kerchief, handkerchief

(ندل)

pl. مَنْدِيْلُ

نَمَّمَ
to repent, regret

repentance

associate, friend,
confidant, boon companion;
pr. n. m.

(ندو)

palm tree

call

pl. نَادِيَةُ
club, place of
assembly

assembly, forum

assembly-hall

(to make a vow

IV to warn

vow

warning

pl. نَادِلُ
vile, mean;
simpleton
اجّب abject
(نزع)" (نزّاع) to remove, take away; to spoil
نزاع III to dispute with, fight
نزاع VI to contend among themselves
نزاع VIII to remove, take away, pull from, be snatched, pulled; be spoilt
(نزّع)
نزّع (نزع) v.n. نزّع to alight, descend, lodge
نزاع IV to cause to descend
نزاع pl. نزلاء guest
نزاع pl. منازل dwelling house
(نزّع)
نزّعه Amusement, pleasure; pr. n. f.
(نسب) " (نسب) III to resemble; be appropriate, fit, suitable
نسب VI to correspond with (each other)
نسب pl. أسباب lineage
نسب relation, affinity
نسب نسب proportion
نسب إلى alluding to, referring to
نسب إلى بالنسب إلى in comparison with; in relation to
نسب pl. أشباء kinsman
نسب more fitted or suitable
نسب suitable, convenient, proper, fit
نسب suitability, appropriateness; connection
نسب (+ gen.) in connection with; on the occasion of
نسب (نسخ)
نسخ (نسخ) to weave
نسخ نسج, نسج textiles pl. نسج textile, fabric, tissue
نسخ منسوجات textiles
نسخ (نسخ)
نسخ (نسخ) to copy, transcribe. abrogate, abolish
نسخ pl. نسخ copy, manuscript
نسخ (سر)
سر pl. نسر eagle, vulture
II to place in order, arrange symmetrically

تناسق arrangement, order

(نساء) ناسك ناسكُ pl. hermit, ascetic, recluse

(سن) سن (ة) to beget

تناسل VI to multiply by generation, procreate

نسل posterity, progeny

تناسل descent by generation; procreation

(نس) نسة نسةُ pl. soul, person, breath of life

(نساء) نساء نسائُ women

(نسي) نسي (ة) to forget

نسي IV to cause to forget

نسي VI to pretend to forget; feign forgetfulness

نسيان forgetfulness, forgetting

(نش) نش (ة) to grow up (child); originate, rise

نشأ IV to found, create, originate, establish

نشأ originating, founding, establishment; composition, style

نشأ (place of) origin; source

(نشب) نشب (ة) to break out (war)

نشد (ة) to break (something)

نشد III to recite to anyone; to cause to swear, ask one to swear by (ب) God

نشد IV to quote, recite (verses, etc.)

(نشر) نشر (ة) v.p. نشر to publish, spread abroad

نشر VIII to be published; spread abroad

نشرة announcement, publication, bulletin

نشر dissemination, spreading; circulation

نشر publisher.
(نش) نش (to be active, energetic)
nشاط نشاط energy, zeal, activity, liveliness
نشاط pl. نشاط active, energetic, lively
نش (to be or become dry)
نشاف ف towl
نش (to take away, snatch, steal)
نص ص text (of a book); definition; wording; stipulation
نص (نصب) نصب handle (of weapon)
نصfortune, lot
نص (نصب) نصب to listen to
نص (نصب) نصب to advise, counsel
نص pl. نص advice
نص adviser
نص (نصب) نصب to assist, aid (give victory)
نص V to become a Christian
نص on VIII to conquer, vanquish a.o.
نص aid, victory
نص نصاري نصاري Christian (lit. Nazarene)
نصصار ف victory, triumph
نصصار pl. نصار helper
نصصار منصور conqueror (lit. the assisted of God); pr.n. m.
نص ص III to divide into halves
نص IV to act impartially
نص on VIII to be divided into halves
نص pl. نص a half, half
نص midnight
نص اننصاف equity, justice, impartiality
middle

منتصف
n. - 6 6 6
pl. مناطق

zone

examine
n. مناظر
pl. مناظر

examining judge;
interrogator

نظر
v.n. نظر

to look (at)

نظر
v.n. نظر

see, oversee

انتظر
VIII to await, expect

نظر
pl. نظائر

regard; theory

نظر
pl. نظراً
in regard to; in view of

glance, look

نظر
pl. ناظر

inspector, overseer, minister; seer, beholder

نظارات

glasses, spectacles

نظراء
pl. نظراء

peer, corresponding to, equal, n.

نظر
pl. مناظر

view, scene,

scene of play

نظف
II to clean, trans.

نظافة

cleanliness

نظيف
pl. نظيف

clean, adj.

نظمة
v.n. تَنْظِم

to arrange;

compose (verse)

ضع

to speak, express

نطاق

X to question, examine, interrogate (by a judge, etc.)

نطاق

limit, boundary; zone,
sphere

ناظر

spokesman, speaker

نطاق
logic
II to put in order,
arrange, regulate, organize

نعمَّ تَنَظَّمَ V, Tَنَظَّمَ VIII to be
arranged, regulated

أنظمةٌ system,
method, order; regulation, law

تنَظَّمَ pl. regulation;
arrangement, compilation, poetry writing

تنَظَّمَ regularity, order

نَجْجَ pl. نَجَّةَ sheep

نَعَّرُ pl. نُعِّرَ wheel, water wheel

نَعَسَ (ـ) to be or become sleepy

نَعَسُ refreshing

نعمَّ (ـ) Tَنَعَسَ, Tَنَعَسَ to live in ease
tо be good, excellent

تواءِ IV to show favour to; be kind to
cattle, cloven-hoofed
favour, benefit
soft, tender
pleasant; pr. n. m.
melody, tune
blower
jet aircraft
to blow
to be exhausted, consumed; be out of print (book, etc.)
to pierce, penetrate, be effective
II to execute, fulfil
IV to carry out, execute
penetration; influence
influential; person of influence
 تنفيذ execution; fulfilment
 تنفيذ executive adj. (mod.)
 تنفيذ effective (of an order or command)
 نافذة window
 (نفر) (نفر) (نفر) (نفر) to turn away, flee, avoid
 نفور flight, aversion
 نفر person; a number of people; private (in armed forces)
 نفس V to breathe
 نفس (m. and f.) pl. رأسم, نفس soul, self; self-same
 نفس pl. نفس breath
 نفس precious
 نفط oil, petroleum
 نفط (نفط) (نفط) to be useful, profitable
 (نفط) (نفط) (نفط) (نفط) VIII to use, benefit (from, by)
 منافع use, benefit
 نافع useful, profitable
 نفقة pl. نفقة ~ expense, cost, expenditure, maintenance
 شيطان hypocrite; deceiver
 (نف) (نف) (نف) (نف) (نف) to expel, banish, exile; deny, exclude
 نافي III to contradict, be inconsistent with
 نفى exile, expulsion, banishment; denial
 منفى exiled, an exile
 نفى hole in a wall, breach, tunnel
 نفي pl. نفي ~ veil
 نائب pl. نائب ~ syndicate, corporation
 نقابة نقابة النقابات ~ trade union (.mod.)
 نقابة نقابة نقابة chief, head
 نقاج III to revise, correct (book)
Defective, diminished. Deficient, imperfect, wanting, lacking.

III to contradict. Ruins.

To rescue, deliver, save. To hollow out, pierce, peck (of a bird).

Beak, bill (of bird). To paint, sculpture.

Discussion, argument. Painter, sculptor, engraver.

To decrease, diminish, fall short. To reduce (price, etc.).

To abate, diminish. Tender (in commerce). Public auction.

VII to move, intrans., be transferred, removed, transported.

He died.

VIII to take revenge (on).
(نمي)

to be pure

تَقَانَةٌ purity, innocence

pure, clean, innocent

(تكب)

to afflict

تَسْتَكْبِيَةُ victim

(نكث)

witticism; speck, spot

(نكج)

to marry

(نكذ)

unhappy, unfortunate

(نكر)

IV to deny

(نمج)

sample, example

(نمر)

leopard, panther, tiger

(نمر) (Eur.) number

(نمس)

ichneumon, weasel

نَواَمِسُ law, moral

law; mosquito

(نط)

fashion, way, manner

(نمل)

ant

(نمو)

to grow, develop, intrans.

نَمَوَةُ growth, development

(نئي)

VIII to trace one's origin to, go back to

(نهب)

v.n. نَهْبَ to plunder, pillage

(نهج)

way, road, street

(current in Maghribi usage)

مِنْهَجُ, منهج pl. way, method

(نهد)

V to sigh, groan
VIII to drive, drive away roughly, upbraid, chide

river pl. نَافِبَات deputy, representative, substitute

Parliament

by day

sailor

VIII to seize the opportunity

awakening, arising, revival, emancipation

IV to weaken, enfeeble, overcome

VIII to finish, conclude, end, intrans.

end, utmost, extremity

end, termination, limit

end

a time, turn, occasion; suite (in music)
VI to obtain, receive, take, partake

ات (میتات) come! bring!

(میت) v.n. (میت) to blow
(of wind)

(میت) to awake (from sleep);
begin, start (to do)

(میت) to fall, descend, land
(aircraft)

میت fall, abatement

(میت) to call, shout

میت telephone (a lately intro-
duced word and in use in
some Arab countries. See
also Appendix A, Sec. 6) (a)

(میت) to forsake, abandon

میتIII to emigrate

میت flight, emigration,
migration

(میت) The Hegira (emigra-
tion of the Prophet Mu-
hammad from Mecca in
622 A.D.) Beginning of
Muslim era.
### Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مهاجر</td>
<td>emigrant, immigrant</td>
</tr>
<tr>
<td>مهاجر</td>
<td>term used for settlement of Arabic-speaking communities abroad (partic. the Americas in modern times)</td>
</tr>
<tr>
<td>هجس (مهاجر)</td>
<td>unrest, disturbance, troubled thought</td>
</tr>
<tr>
<td>هجس (مهاجر)</td>
<td>to attack, assault</td>
</tr>
<tr>
<td>هجس (مهاجر)</td>
<td>to attack</td>
</tr>
<tr>
<td>هجوم (مهاجر)</td>
<td>attack, assault</td>
</tr>
<tr>
<td>هدأ (هد)</td>
<td>II to threaten, menace</td>
</tr>
<tr>
<td>هداة (هدأ)</td>
<td>v.n. to be calm, quiet, tranquil</td>
</tr>
<tr>
<td>هداة (هدأ)</td>
<td>quiet, calm, tranquil</td>
</tr>
<tr>
<td>هدير (هدأ)</td>
<td>murmur (of water), roaring (of sea and waves)</td>
</tr>
<tr>
<td>هدرا (هد)</td>
<td>to destroy, raze</td>
</tr>
<tr>
<td>هدوم (هدرا)</td>
<td>(pl.) clothes, garments</td>
</tr>
<tr>
<td>هدنة</td>
<td>armistice, truce</td>
</tr>
<tr>
<td>هدى (هد)</td>
<td>(→) to guide</td>
</tr>
<tr>
<td>هدى (هد)</td>
<td>IV to present, bestow (with double accus.)</td>
</tr>
<tr>
<td>هدى (هد)</td>
<td>VIII to guide oneself; be rightly guided</td>
</tr>
<tr>
<td>هدى (هد)</td>
<td>guidance, way of salvation</td>
</tr>
<tr>
<td>هدایا (هد)</td>
<td>pl. a present, gift</td>
</tr>
<tr>
<td>هنیب</td>
<td>educated, refined, polished</td>
</tr>
<tr>
<td>هرم</td>
<td>cat</td>
</tr>
<tr>
<td>هرم (هر)</td>
<td>v.n. to flee, escape</td>
</tr>
<tr>
<td>هرم (هر)</td>
<td>II to smuggle; put to flight</td>
</tr>
<tr>
<td>هرم (هر)</td>
<td>pyramid</td>
</tr>
</tbody>
</table>

*Note: The text is in Arabic and contains vocabulary entries with their English translations.*
(هرن) هَارُن Harun, Aaron

(هزن) هَزَنَ v.n. to shake, stir, brandish

(هزا) إِسْتَهِزَا X to mock, scoff at, deride

(هزع) هَزَعَ watch or division of the night

(هزال) هَزَالَ v.n. to joke, jest

(هزال) هَزَالَ thinness

(هزيل) هَزِيلَ thin, meagre, emaciated

(هزم) إِنْهَزَم VII to be defeated, put to flight (of an army)

(هطل) هَطَلَ to rain, send rain

(هكد) هَكِداَ see under (ذا)

(هكل) هَكِلَ pl. هَكِلْ هِكْلَ temple, altar, statue, skeleton

(هل) هَلَ particle of interrogation

(هلل) إِسْتَهِلَ X to appear first (of moon); begin

(هللا) مَلَلَ crescent, new moon

(هلك) هَلَكَ (→) to perish

(هلك) إِسْتَهِلَك IV to ruin, destroy, lay waste

(هللاك) إِسْتَهِلَكَ X to consume, spend, exhaust

(هللاك) مَلَكَ destruction

(هللاك) إِسْتَهِلَكَ consumption

(هللاك) مَلَكَة place of destruction, desert

(هللاك) إِسْتَهِلَكَ consumer

(هلم) هَلَمَ come here!

(هلم) هَلَمَ جَرَأ and so on; etcetera...

(هم) هَمَ (→) to be important, to concern; (with ب) to intend;

(هم) هَمَ إِلَى to be anxious about
VIII to take pains in; to be interested in
pl. care, anxiety
هم هم هم هم concern; energy
 أهمية importance
ذو أهمية important, of importance
care, effort, interest
هم important
هم pr.n.m.
هم pl. important
هم important duties
هم anxious
هم هند India
هم هندí Indian, an Indian
to sketch (in engineering, etc.), plan
 الهندسة engineering, architecture, geometry
مُهَنِّئٌ engineer
هو he, it; they
هم هم هم هم (dual), they (pl.)
هو ذا see! behold!
هو V to become a Jew
يَهُوُدُ Jew, Jewish
(هَوِيْنُ) easy

(عَاوُلَتُ) air, atmosphere, weather

(عَاوُلَتُ) passion

(هُوَى) II to prepare (trans.)

(تَهِيَأَتُ لِ) to be prepared for

(الْمَلَأُ) pl. form, aspect, body (i.e. aggregate of persons or things), corporation

(عَبْر) to fear, hold in awe, respect, awe, veneration

(حَجَّ) II to make firm

(عَمَّ) to stir up

(عَمَّ) to love passionately
document, deed, certificate

pl. جنة cheek

(pl. جن

II to direct, trans., turn (thing, person) towards

III to meet, confront

V to go, make for, repair to

VIII to turn, intrans.

face, manner, surface, aspect

pl. جهة side, direction, point of view, dimension, district

(concerning)

point of view (mod.)

direction, way

opposite, in front, towards

pl. جيبة respected, distinguished person, chief, notable

II to unify, unite

VIII to be united
by himself, alone
unity, oneness; solitude; unit
أحدُ pl. أحدهُ one, anyone (with neg. no-one)
Monday
 واحدَةٌ f. واحدَةٌ one, single
alone, single, unique, only; sole
وحشَ pl. وحُشاتِ wild (animal)
(divine) inspiration
وددَ (ـ) to love, wish for
ودادَ friendship, love; pr.n.f.
ودَعَ (ـ) to lay down, leave, let (only in imperf. and imper.)
ودعُ let him go
ودَعَ pl. ودِعاتِ IV to take leave of, bid farewell to
ودعُ pl. ودُعاتِ IV to deposit, store
departure, bidding farewell
ودَعٌ valley
وردَ (ـ) behind, beyond
وراءُ pl. وراءاتٌ overseas
ورثَ (ـ) to inherit
ورثَ pl. وراثاتِ II, IV to bequeath
وراثةٌ pl. وراثاتِ inheritance
تراثٌ pl. وراثاتٌ legacy, heritage
تراث الإسلام legacy of Islam
ورثَ pl. وراثاتِ heir
ورَدَ (ـ) to arrive
( lit. go down to water)
وردَ pl. ورود IV to bring
ورودَ X to import
ورودَ pl. وروداتِ rose, blossom
ورودٌ arrival
وراداتٌ imports
إيرادات revenues
VOCABULARY

(ورق) pl. أوراق pl. ورق paper, foliage

وزة leaf (of a tree), piece of paper, note, etc.

وزير pl. وزراء ministry, office of a vizier
وزير (political) vizier
وزير الخارجية Foreign minister
وزير الأوقاف Prime Minister
وزير الدولة Cabinet

وزع II to distribute, share out, allot

وزن pl. وزن to weigh trans.
وزن pl. وزن weight, measure; measure of a verse

وزن ميزان scales, balance

وزن ميزانية budget

وزى III to correspond to, be parallel with

وزن to whisper, suggest

وزن الواسع whisperer, suggester (Satan)

وزع dirty

وزن middle, centre
وزن (m. and f.) pl. وسط means, instrument
وزن (followed by gen.) by means of, through
وزن pl. وسط mediator, intermediary
وزن f. وسط middle, middle part
وزن the Middle East
وسط middle, medium

وزع to hold, have
وزع capacity, be wide
وزع width, extent, capacity; comfort
وزع wide, spacious, extensive
وصل (v) to get the means to; to implore, seek
واسائل الوسيلة pl. means
وصلك أن IV to be on the point of
وصف (v) to describe
وصف pl. attribute, quality
وصف pl. description
مواصفات specifications
وصلك II to make a will, recommend, order
وصلك IV to charge, commend
وصلك pl. charge, will, command
وصلك testator, guardian, trustee
وصلك V to perform religious ablutions
وضح (v) clarity
وضح clear, obvious
وضع (v) to put, place, set down
وضع union, connection
وضع Mosul (in Iraq)
situation,
state of affairs, place

place, site,

spot

subject, subject-matter

to tread on, step on
depression (of land)

foreword, preface (of book, etc.)

X to live or settle in a place

home, homeland, native place

n. and adj. indigenous native; national, nationalist, patriot(ic) (mod.)
nationalism, patriotism (mod.)
native land

compatriot, fellow-countryman, citizen
citizenship (mod.)
to send

deputation, delegation

to economise, save

abundant

to help, give success (of God); to conciliate (two parties); to match (two things)
to be suitable, correspond to, suit, agree with; (with عَلَى) to agree to

to agree with each other

success (from God);

agreement

agreement (political or commercial)

fulfil

to die

fulfilment (of a promise); payment (of a debt)

date

defeat

perfect, complete

to be eclipsed (of the moon)

to fix, appoint, determine a time

temporary; fixed (time)

to kindle (fire)

fuel

honour, respect, venerate

to load

venerable

to fall, happen

to sign (name)

to expect

situated; happening, actuality
event, catastrophe

state of affairs

place; event

battle

(وقف)

v.n. to stop, stand up; (with على) to ascertain, be acquainted with

II to seize, arrest, stop trans.

V to hesitate

pl. wakf, religious foundation (Muslim)

pl. situation, place, stand, attitude; stopping place; car-park (mod.)

(وق)

to guard, protect, preserve

VIII to fear (God)

protection, preservation

fear of God, piety

pl. God-fearing, pious

VIII to support oneself

procession

II to appoint as an agent, represent

V, VIII to trust in, rely on

representation, agency

agent

to howl, wail

to beget, bear

II to generate; act as midwife

boy, son, child

birth

father

mother

birthplace, birthday
time of birth, birth

Christmas
السنة الميلادية (abbr. before dates) Christian year (calendar)

مولود مولود post-classical (of Arabic words)

ولي (ولع) وَلِيُّ (ولع) (ولع) (ولي) لِيَ (ولي) (ولي) II to appoint (as governor), to set anyone over, entrust any one with an affair; to flee, turn one's back

تولى V to take charge of, take in hand

تولى VI to follow one after another

إستولى على X to master, control, overcome

ولاية province, state

الولايات المتحدة the U.S.A.

ولي pl. ولي pl. pl. لِيَاء master, saint (Muslim), lord, patron, guardian

ولاة وَلَا Governor

أولى better, more suitable, fitter

مولى master, lord; ally, follower, client; freed slave

مواءة إلى مُواَة above-mentioned, aforesaid

مَوانِي، مَوْانِيُّ pl. سَبِينَ مَيْتَاء port (sea)

وَهِب to present, give, grant

وَهِب وَهِب Wahhabite, Wahhabi

توهم V to imagine, fancy

إتهم (ب...) VIII to accuse (anyone of something)

أوهام وأوهام pl. pl. pl. imagination, prejudice

تهامة accusation

ويب وبك woe to you!

ويح (ويح) (ويح) - oasis
woe to you!

(يد) يَدُ (f.) pl. يَدَّ hand

(يد) يَدُ hand

(يد) يَدُ before him, in his presence

(يد) يَدُ by, at the hands of

(يد) يَدُ manual, hand- adj.

(يس) يَسَرُ (ت) to be easy

(يس) يَسَرُ II to make easy

(يس) يَسَرُ V to be made easy, possible

(يس) يَسَرُ the left hand

(يس) يَسَرُ easy, small

(يُيقظ) يَيَقظُ IV to waken trans.

(يُيقظ) يَيَقظُ V to be awakened

(يُيقظ) يَيَقظُ X to wake up

(يُيقظ) يَيَقظُr awakening, wakefulness.

(يُيقظ) يَيَقظُr watchfulness, attention

(يُيقظ) يَيَقظُr awake, watchful

(يقين) يَيقينُ (ت) to be certain

(يقين) يَيقينُ V to convince oneself

(يقين) يَيقينُ certain belief, conviction
(يمن) by day, one day
(اليمن) day by day
Arabia, Arabia Felix daily, adj.
(بَعْث) daily, adv.
(يَمِين) then, at that time, on that day
(بيَّن) Day of Judgement
(بَيْنِين) (يَعْفَف) Yusuf, Joseph
(بَيْنِين) "Day of Judgement"
(بَيْنِين) Greece, the Greek
(بَيْنِين) nation
(بَيْنِين) "Greek, a Greek"
GRAMMATICAL INDEX

NOTE The main references to major points of grammar are indicated in the chapter titles, as listed in the "Table of Contents". This index is, however, more exhaustive. In general, English grammatical terminology is its basis, but some important Arabic grammatical terms are also given in transliteration, followed by the Arabic form in brackets.

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This is a revised second edition of A New Arabic Grammar of the Written Language first published in 1962. It is based on and replaces Thatcher's Arabic Grammar and has a vocabulary of over 4,000 words, almost twice as many as in the old Thatcher, while the number of chapters has been increased from forty-nine to fifty-two.

The Supplement contains a number of new features. Apart from selections from the Qur'an, fables, stories, newspaper extracts, advertisements and letters, additional material in the form of extracts from classical and modern Arabic writings and proverbs is included. Appendix A provides a useful introduction to the main colloquial Arabic dialects, Appendix B, a useful reading guide, and Appendix C, further grammatical information not supplied in the first edition.

This book will serve as a basis for a further and deeper study of the classical language and literature and at the same time form a good foundation for those who wish to concentrate on the modern written language of literature and the daily press. The authors have been careful to indicate which usages are current in modern Arabic, and which are antique or antiquated. The vocabulary also is both classical and modern.

This is above all a practical grammar, not an advanced reference grammar like Wright's. It is meant for the beginner who is not familiar with the peculiarities of Semitic languages. Nevertheless it is comprehensive enough, the authors believe, for most students' needs in the first two or three years of their study.