

A NEW ARABIC GRAMMAR

A NEW
ARABIC GRAMMAR

OF THE
WRITTEN LANGUAGE

By J. A. HAYWOOD and

H. M. NAHMAD

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PREFACE TO SECOND EDITION

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 co-operation 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.

* J. A. Haywood and H. M. Nahmad, *Key to a New Arabic Grammar of the Written Language*, Lund Humphries, 1964.

PREFACE TO THE FIRST EDITION

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

CHAPTER ONE

الْبَابُ الْأَوَّلُ Al-bābu 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 trilateral (three-lettered). Variations in shade of meaning are obtained, first by varying the vowelism 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; *salāmun*, peace; *salāmatun*, safety, well-being; and *muslimun*, a Muslim. Word forms derived from the trilateral 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'ān 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 Taufīq 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 naskhī نَسْخِي,

normally used in print, and the ruq'ah رُقْعَة.* The beginner is advised to use the naskh as exemplified in this book.

The alphabet (هِجَاءُ hijā') consists of 28 letters (حَرْفٌ ḥarf, pl. حُرُوفٌ ḥurūf) (29 if hamza is counted as a separate letter), which are all consonants; three of them, however, 'alif, wāw, and yā', 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

Names of the letters	Isolated form	Form when joined to			Transcription
		Preceding letter	Preceding and Succeeding letters	Succeeding letter only	
ألف 'alif	ا	ا	—	—	ā
باء bā'	ب	ب	ب	ب	b
تاء tā'	ت	ت	ت	ت	t
ثاء thā'	ث	ث	ث	ث	th
جيم jim	ج	ج	ج	ج	j
حاء ḥā'	ح	ح	ح	ح	ḥ
خاء khā'	خ	خ	خ	خ	kh
دال dāl	د	د	—	—	d
ذال dhāl	ذ	ذ	—	—	dh
راء rā'	ر	ر	—	—	r
زاي zāy	ز	ز	—	—	z
سين sīn	س	س	س	س	s
شين shīn	ش	ش	ش	ش	sh

Names of the letters	Isolated form	Form when joined to			Transcription
		Preceding letter	Preceding and Succeeding letters	Succeeding letter only	
صَادٌ ṣād	ص	ص	ص	ص	ṣ
دَادٌ dād	ض	ض	ض	ض	ḍ
طَاءٌ ṭā'	ط	ط	ط	ط	ṭ
زَاءٌ zā'	ظ	ظ	ظ	ظ	ẓ
عَيْنٌ ain	ع	ع	ع	ع	ʿ
غَيْنٌ ghain	غ	غ	غ	غ	gh
فَاءٌ fā'	ف	ف	ف	ف	f
قَافٌ qāf	ق	ق	ق	ق	q
كَافٌ kāf	ك	ك	ك	ك	k
لَامٌ lām	ل	ل	ل	ل	l
مِيمٌ mīm	م	م	م	م	m
نُونٌ nūn	ن	ن	ن	ن	n
هَاءٌ hā'	ه	ه	ه	ه	h
وَاوٌ wāw	و	و	—	—	w (ū, aw, au)
يَاءٌ yā'	ي	ي	ي	ي	y (ī, ay, ai)
هَمْزَةٌ hamza	ء	أ	ء	ء	ʾ

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:

بَ تَ ثَ bā', tā', thā' (and, except when final, nūn and yā')

جَ حَ خَ jīm, ḥā', khā'.

دَ ذَ dāl, dhāl.

رَ زَ rā', zāy. This pair differ from the preceding pair in (a) having an obtuse angle, and (b) being written mostly below the line. They resemble the wāw in general curve.

سَ شَ sīn and shīn.

صَادٌ دَادٌ sād and dād. (Note that, when initial or medial, a small but distinct inverted "v" follows the loop before the next letter is begun.)

طَاءٌ زَاءٌ ṭā', zā'.

عَ غَ ain, ghain. Note the flattening in the medial position, which distinguishes these two letters from the two following ones.

فَافٌ fā', qāf. See preceding note. Note also that, when final, the qāf has a deep loop going well below the line, while the loop of the fā' is flat.

NOTE 2. When the letter tā' is used as a feminine ending, it is written as a hā', with, however, the two dots of the tā' over it thus: آ (ā). It is termed tā' marbūṭa تَاءٌ مَرْبُوطَةٌ. This tā' 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), fā' is written ف and قاف.

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: p پ: ch چ: hard g گ. In Egypt and Syria ث is sometimes used for 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 و ز ر ذ د ا. 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 دَارٌ 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):

بā'-ḥā'	هā'-jīm-jīm	لām-ḥā'
بā'-yā'	سīn-ḥā'	لām-mīm
تā'-ḥā'	شād-ḥā'	لām-mīm-ḥā'
جīm-ḥā'	ع ain-jīm	مīm-ḥā'
هā'-jīm	فā'-ḥā'	هā'-mīm
نūn-yā'	فā'-yā'	يā'-ḥā'
هā'-mīm	يā'-mīm	ع ain-mīm

لām-'alif (joined to preceding letter)

§ 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:

ب bā' = b. ت tā' = t. ج jīm = j (or the soft *g* as in "gem").
 د dāl = d. ر rā' = r. ز zāy = z. س sīn = s, as in "sin". ش shīn =
 sh as in "shot". ف fā' = f. ك kāf = k. ل lām = l. م mīm = m.
 ن nūn = n. ه hā' = h. Consonantal و wāw = w. Consonantal
 ي yā' = y.

Care should be taken to distinguish ث thā', which is the *th* as in "think" and

ذ dhāl, 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 أ . 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 ع ain: hence its shape, which is the top portion of the ع ain in miniature.

For the various ways of writing hamza, see below.

ح ḥā' is a strongly guttural *h* produced by a strong expulsion of air from the chest. It should not be confused with:

خ khā', which is the guttural *ch* as in the Scottish "loch" and the German "Aachen".

ص ṣād, ض ḍād, ط ṭā', and ظ ḏā', form a group of emphatic sounds corresponding with س *s*, د *d*, ت *t*, and ج *j*. In pronouncing them, the tongue is pressed against the edge of the upper teeth, and then withdrawn forcefully.

ع ain 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.

غ ghain is the sound made in gargling, or like the French "r" *grasséyé* with a little more of the *g* in it.

ق qāf 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

أَشْكَالٌ 'ashkāl, pl. of شَكْلٌ shakl.

There are 6 vowels, 3 short, 3 long; and two diphthongs in Arabic: namely, u, a, i; ū, ā, ī; au (aw) and ai (ay).

While the letters و wāw, ا 'alif, and ي 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, fatha فَتْحَةٌ, 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 كَسْرَةٌ, is a similar stroke under the letter, as د di. Its approximate sound is the *i* in "did".

u, damma ضَمَّةٌ, 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 ة, and is termed sukūn سُكُونٌ, or jazma جَزْمَةٌ, e.g. كُن 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 ص, ض, ط, ظ the fatha appears to take on something of the *o* sound. For example, ضَرَبَ ḍaraba, he struck, seems to sound like doraba. After the guttural letters, the fatha seems to lose its neutrality and have more of the English *a* sound about it, e.g. عَرَبَ ʿarab, Arabs. Again, the fatha seems to partake of the nature of the letter *e* when associated with the lām. For example, مَلِكٌ malik (king) sounds like melik: كَلْبٌ kalb (dog) sounds like kelb; قَلْبٌ qalb (heart) sounds like qelb.

To lengthen these three short vowels, they are followed by the letters 'alif, yā' and wāw, as in مَالٌ māl, wealth, فِيلٌ fil, elephant, and حُدُودٌ ḥudūd, frontiers.

There are two diphthongs, ai (ay) as in بَيْتٌ bait (approximately the *i* in site), house, and au (aw) as in يَوْمٌ 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 بَيْتٌ and يَوْمٌ 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 'alif maqṣūra or shortened 'alif, is written as a yā', as عَلَى ʿalā on, and إِلَى ʿilā to.

§ 5

NUNATION

At the ends of nouns and adjectives, when indefinite, the vowel signs are written double, thus: — أ —. This means that they are to be pronounced with a final "n", un, an, in. This is called تَنْوِينٌ tanwīn or nunation, e.g. بَابٌ بَابًا بَابٌ bābun, bāban, bābin, a door. Note that with the fatha, the letter 'alif is added. But if the word ends in tā' marbūṭa, the 'alif is not added, as خَلِيفَةٌ khalīfatan, caliph.

§ 6

DOUBLED LETTERS

A doubled letter is not written twice, unless separated by an intermediate vowel. Instead, the sign " (called تَشْدِيدٌ tashdīd

or **شَدَّة** *shadda*) is written over the letter, e.g. **مَرَّ** *marra*, he passed; **قَدَّمَ** *qaddim*, bring (also written **قَدَّمَ**).

§ 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.
 ا 'a, ا 'u, ا 'i.

(b) There is, however, a type of initial hamza called **همزة الوصل** *hamzatu l-waṣl*, the hamza of connection, written thus **أ** (as opposed to the ordinary **همزة القطع** *hamzatu l-qaṭʿ* 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-waṣl* occurs in the definite article, **ال** *al*, certain nouns such as **ابن** *ibnun* son, and also in certain verb forms as **انكسر** *inkasara* it broke.

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

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

ابن الملك حاضر (*ibnu l-maliki ḥaḍirun*)
 the king's son is present, BUT

وجدت ابن الملك (*wajadtu bna l-maliki*)
 I found the king's son.

انكسر فنجان (*inkasara finjānun*)
 a cup broke, BUT

وانكسر فنجان (*wa nkasara finjānun*)
 and a cup broke.

It should be noted that when a sentence begins with a word with *hamzatu l-waṣl*, the hamza should, strictly speaking, be written, as **البيت** *al-baitu*, the house. In practice, however, it is often omitted and the vowel sign only left, thus **البيت**, 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.

سأل *sa'ala* **قرأ** *qara'a*

مسألة *mas'alatun* **وزراء** *wuzarā'u*

بئر *bi'run* **أسئلة** *as'ilatun*

شيء *shai'un* **يجي** *yaji'u* **يجي** *yaji'*

بوس *bu'sun* **سئل** *su'ila*

جرو *jaru'a* **ضوء** *ḍau'un*

مجروء *majrū'un*

§ 8

MADDA

If a hamza with fathā is followed by the long vowel, alif, the hamza and fathā are dropped in writing, and the long vowel 'alif is written over the 'alif horizontally thus: آ 'ā, for أ. This sign is called *madda*. This occurs chiefly at the beginning of a word, as آمن āmana, he believed. It does, however, occur sometimes in the middle of a word, as قرآن qur'ānun, Koran, and رآه ra'āhu, he saw him, for قرآن and رآه.

§ 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 كَتَبَ 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 كَاتَبَ kā-ta-ba, he corresponded with, or the second syllable of كَبِيرٌ ka-bī-run, big

- (ii) *or* a vowelled consonant followed by a truly consonantal second letter with sukūn, as the first syllable of كَلْبُهُ kal-bu-hu, his dog.

Thus the word كَتَبْتُمْ ka-tab-tum, you (pl.) wrote, is one short syllable followed by two long. كِتَابٌ kitābun, a book, is one short followed by two long.

No syllable can begin with an unvowelled letter: consequently no word may begin with two consonants unless a vowel intervenes. This explains why certain verb forms begin with an extra 'alif with hamzatu l-waṣl, as اسْتَلِمَ istalama, he received.

No syllable should close with two unvowelled consonants though this may occur reading aloud in pause, at the end of a sentence. Thus قَلْبٌ qalbun, heart, could be read qalb, without the case-ending, in pause. In certain forms from the doubled verb, however, we do encounter a syllable ending on two unvowelled letters, the first being the long vowel 'alif, e.g. شَابٌ 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 حدثني 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. **وَكَانَ صَاحِبَ نَوَادِرٍ وَكَتَبَ كِتَابًا كَثِيرَةً.**

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. **إِلَىٰ آخِرِهِ** for **الْآخِرِ** “and so forth” (literally “to its end”).

The following abbreviations are in common use after the names of certain persons: **صَلَّىٰ اللهُ عَلَيْهِ وَسَلَّمَ = صَلَّعُم** **عَلَيْهِ** **السَّلَامُ** “God bless him and give him peace” used after the name of Mohammed.

عَلَيْهِ السَّلَامُ = عَمَّ “Upon him be peace” used after the names of other prophets.

§ 12

THE ALPHABET AS NUMERALS

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 **حُرُوفُ الْأَبْجَدِ** *hurūfu l-'abjad*.

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

This order is given in the following line:

أَبْجَدُ هُوَ حُطِّي كَلَمَن سَعْفَصُ قُرِشَتْ شَخِذُ ضِظْعُ

§ 13

EXERCISES IN READING

I

بِ ت لِ وَ أَب بَلْ قُلْ حَمُّ قُمْ كُلُّ طِبُّ

ṭib kul qum ḥamun qul bal 'abun wa li ta bi

سِرْلَا مَا لَمْ عَنْ خُدُّ دُو نَمُ فِي دُمُ كَيْ يَدُّ

yadun kai dum fī nam dhū khudh an lam mā lā sir

وَيْ لُبُّ مَدُّ طِبُّ دَلُّ كَلُّ

kullun dalla ṭibbun madda lubbun wai

II

كَتَبَ قَتَلَ فَرِحَ حَسَنَ شَرِبَ قَتَلَ فَرِحَ
 farahun qatlun shariba hasuna fariha qatala kataba
 حَسَنَ حَسَنَ طَالَ خَافَ ضَرَبَ حَبْلَ إِبِلٍ
 'ibilun ḥablun ḍaribun khāfa ṭāla ḥusnun ḥasanun
 نُورٌ فَيْلٌ بَيْتٌ جَارٌ مَوْتُ قَمْتُ خَفْتُ رَأْسٌ
 ra'sun khifti qumta mautun jārun baitun filun nūrun
 ظَهَرَ بَخُلٌ بَحْرٌ نَهْرٌ بَكْرٌ أَكَلَ جَرَى
 jarā 'akala bikrin nahrin baḥrin buḥlun ḡahrin

III

كَتَبْتُ كَتَبْتُ كِتَابٌ كَاتَبْتُ قُلْنَا نَفْسًا هَارِبٌ
 hāribun nafsān qulnā kātibun kitābun katabtu katabat
 يَكْتُبُ تَضْرِبُ أَقْتُلُ فَتَشُّ فَتَشُّ أَسَاسٌ كَتَبْتُمْ
 katabtum 'asāsun fattish fattasha 'aqtulu taḍribu yaktubu
 فَرِحْنَا بَعَثُوا تَخْرُجُ كِتَابُهُ شُغْلُكُمْ مَكْتُوبٌ
 maktūbun shughlukum kitābuhu takhruju ba'athū fariḥnā
 مِفْتَاحٌ جَالِسًا سَرَطَانٌ تَعْبَانٌ طَرِيقُكُمْ تَخْتَلِفُوا
 takhtalifū ṭarīqukum ta'ebānu saraṭānun jālisan miftāḥun
 إِخْتِلَافٌ اجْتَمَعْنَا اتَّخَذْتُمْ أَحْمَرْتُمْ تَدَارَكَ
 tadāraka iḥmarrat ittakhadhtum ijtama'at iḥmarat tadāraka
 اضْطَرَبَتْ تَتَذَكَّرُ مَوِينٌ أَكَلَ أَخَذْتُ إِلَى عَلَى
 alā 'ilā 'akhidhun 'akilun mu'minun tatadhakkaru idṭarabat

مُوسَى اسْتِنَاسٌ اسْتَحْلِفِنِي مُوَآخَذَةٌ مُؤَلِّفُونَ
 mu'allifūna mu'akhadhatun istahlifīnī isti'nāsun mūsā
 تَأْلِيفًا
 ta'lifan

IV

الْقَطْرُ الْمِصْرِيُّ يُكُونُ الزَّوَايَةَ الشَّمَالِيَّةَ الشَّرْقِيَّةَ مِنْ
 أَفْرِيْقِيَّةَ وَيَقَالُ لَهُ أَيْضًا وَاْدَى النَّيْلِ لِأَنَّ قِسْمَهُ الْجَنُوبِيَّ وَاَقَعَ بَيْنَ
 سِلْسِلَتِي جِبَالٍ وَيَخْتَرِقُهُ نَهْرُ النَّيْلِ الْعَظِيمِ مَسَاحَتُهُ جِغْرَافِيَا أَرْبَعَاةَ
 أَلْفِ مِيَلٍ مُرَبَّعٍ وَاَمَّا مَسَاحَتُهُ الْمَقَاسَةُ فَهِيَ ٦٥ أَلْفَ مِيَلٍ مُرَبَّعٍ مِنْهَا
 ٥٧٣٦ فَدَانِ أَرْضًا زَرَاعِيَّةً.

ويحد هذا القطر من الشمال البحر المتوسط ومن الشرق خط
 يمتد من خان يونس على البحر المتوسط إلى السويس على البحر
 الأحمر والبحر الأحمر ومن الجنوب بلاد النوبة ومن الغرب بلاد
 بركة.

والنيل نهر يخترق القطر المصري من الجنوب إلى الشمال فإذا
 وصل إلى قرب القاهرة انقسم إلى فرعين يسير أحدهما مائلًا إلى
 الشرق حتى يصب إلى البحر المتوسط عند مدينة دمياط والآخر يسير
 مائلًا إلى الغرب حتى يصب إلى ذلك البحر عند نهر رشيد.

وينقسم القطر المصري بهذا الاعتبار إلى قسمين جنوبي وشمال
 أو قبلي وبحري فالقسم القبلي ويقال له الصعيد أو مصر العليا يمتد

مِنْ آخِرِ حُدُودِ مِصْرَ جَنُوبًا إِلَى نَقْطَةِ تَفَرُّعِ النَّيْلِ وَالْبَحْرِي وَيُقَالُ لَهُ
 مِصْرَ السُّفْلَى يَمْتَدُّ مِنْ نَقْطَةِ تَفَرُّعِ النَّيْلِ إِلَى الْبَحْرِ الْمُتَوَسِّطِ .
 وَيُقَسَّمُ الْوَجْهَ الْبَحْرِي إِلَى ثَلَاثَةِ أَقْسَامٍ مُتَوَسِّطٍ وَهُوَ الْوَاقِعُ بَيْنَ
 فَرْعِي النَّيْلِ وَقَدْ سُمِّيَ لِذَلِكَ رَوْضَةَ الْبَحْرَيْنِ وَيُقَالُ لَهُ أَيْضًا الدَّلَّتَا
 لِشَبَاهَتِهِ بِحَرْفِ الدَّالِ عِنْدَ الْيُونَانِيِّينَ وَشَرْقِيٌّ وَهُوَ الْوَاقِعُ إِلَى شَرْقِيٍّ
 الدَّلَّتَا وَيُقَالُ لَهُ الْخَوْفُ الشَّرْقِيُّ وَغَرْبِيٌّ وَهُوَ الْوَاقِعُ إِلَى غَرْبِيَّهَا وَيُقَالُ
 لَهُ الْخَوْفُ الْغَرْبِيُّ هَذِهِ هِيَ أَقْسَامُ الْقَطْرِ الْمِصْرِيِّ الطَّبِيعِيَّةِ أَمَا
 أَقْسَامُهُ الْإِدَارِيَّةُ فَتَخْتَلِفُ بِاخْتِلَافِ الْأَزْمَانِ .

TRANSCRIPTION AND LITERAL TRANSLATION

al-quṭru	l-miṣriyu	yukawwinu	z-zāwīyata
The land	the Egyptian	forms	the angle
sh-shamāliyata	sh-sharqiyata	min	afriqiyata
the northern	the eastern	of	Africa
and it is			
lahu	aiḍan	wādia	n-nīli
called	also	valley of the Nile	because
its part			
l-janūbiya	wāqī'un	baina	silsilatai
the southern	lies	between	two chains of mountains,
wa	yakhtariquhu	nahru	n-nīli
and cuts through it	the river of Nile	the mighty.	
masāhatuhu	jighrāfiyan	'arba	u mi'ati 'alfi mīlin
Its area (is)	geographically	400,000	miles
murabba'in	wa	'ammā	masāhatuhu
square	and	as for	its area
the measured,			
fa hiya	65 'alfa	mīlin	murabba'in
it (is)	65,000	square	miles,
of which			5,736,000
faddānin	'arḍan	zarā'iyyatan.	
faddans (are)	ground	agricultural.	

wa yaḥuddu hādha l-quṭra mina sh-shamāli l-baḥru
 And bounds this land on the North the sea
 l-mutawassiṭu wa mina sh-sharqi khaṭṭun yamtaddu
 the Mediterranean and on the East a line which extends
 min khāni yūnusa ʿala l-baḥri l-mutawassiṭi 'ilā
 from Khan Yunus on the sea the Mediterranean to
 s-suwaisi ʿala l-baḥri l-'aḥmari, wa l-baḥru l-'aḥmaru
 Suez on the sea the Red, and the sea the Red;
 wa mina l-janūbi bilādu n-nūbati wa mina
 and on the South the land of Nubia; and on
 l-gharbi bilādu barqata.
 the West the district of Barqa.

wa n-nīlu nahrun yakhtariqu
 And the Nile (is) a river (which) cuts through
 l-quṭra l-miṣriya mina l-janūbi 'ila sh-shamāli
 the land the Egyptian from the South to the North
 fa 'idhā waṣala 'ilā qurbi l-qāhirati
 and when it comes to the neighbourhood of Cairo,
 nqasama 'ilā far'aini yasīru aḥaduhumā mā'ilan
 it divides into two branches, goes one of them tending
 'ilā sh-sharqi ḥattā yaṣubba 'ilā l-baḥri l-mutawassiṭi
 to the East until it flows into the sea the Mediterranean
 ʿinda madīnati dimyāṭa wa l-'ākharu yasīru mā'ilan
 at the city of Damietta and the other goes tending
 'ila l-gharbi ḥattā yaṣubba 'ila dhālika l-baḥri ʿinda
 to the West until it flows into that sea at
 thaghri rashīda.
 the frontier of Rosetta.

wa yanqasimu l-quṭru l-miṣriyu bi hādha
 And is divided the land the Egyptian in this
 li'tibāri 'ilā qismaini janūbiyin wa shamāliyin au
 way into two parts, a southern and a northern, or

CHAPTER TWO

(البَابُ الثَّانِي Al-bābu th-thānī)

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 بَيْتٌ baitun means a house, رَجُلٌ rajulun, a man.

2. The *definite* article is ال al, the, which is prefixed to, and attached to, its noun, e.g. الْبَيْتُ al-baitu the house, الْبَابُ 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. الْوَالِدُ وَالْبِنْتُ 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* (الْحُرُوفُ الشَّمْسِيَّةُ al-ḥurūfu sh-shamsīya), the "l" of the article changes to the initial letters in question. The fourteen Sun-letters are ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ن, e.g. الشَّمْسُ al-shamsu (pronounced ash-shamsu), the sun; الرَّجُلُ 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.

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. بَيْتٌ صَغِيرٌ baitun ṣaghīrun, a small house, but الْبَيْتُ الصَّغِيرُ al-baitu ṣ-ṣaghīru, the small house. Note that الْبَيْتُ صَغِيرٌ al-baitu ṣaghīrun 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. بَيْتٌ جَمِيلٌ جَدِيدٌ baitun jamīlun jadīdun, a fine new house; الْبَيْتُ الْجَمِيلُ الْجَدِيدُ al-baitu l-jamīlu l-jadīdu, 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. الْبَيْتُ جَمِيلٌ وَجَدِيدٌ al-baitu jamīlun wa jadīdun, 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. الْبَيْتُ قَدِيمٌ al-baitu qadīmun, 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:

أَنَا 'anā, I

أَنْتَ 'anta, you (thou) masculine

أَنْتِ 'anti, you (thou) feminine

هُوَ huwa, he, it

هِيَ hiya, she, it

These pronouns are indeclinable. هُوَ and هِيَ are used to mean "it", according to the gender of the thing to which they refer, there being no neuter in Arabic.

VOCABULARY

a door, chapter	بَابٌ	bābun
a house	بَيْتٌ	baitun
a man	رَجُلٌ	rajulun
a boy, son	وَلَدٌ	waladun
a river	نَهْرٌ	nahrun
a sea	بَحْرٌ	baḥrun
a book	كِتَابٌ	kitābun
a street	شَارِعٌ	shāri'un
a chair	كُرْسِيٌّ	kursiyun
tea	شَايٌ	shāyun
coffee	قَهْوَةٌ	qahwatun
a cup	فِنْجَانٌ	finjānun
the Nile	النَّيْلُ	an-Nilu
big, great, old	كَبِيرٌ	kabīrun
small, young	صَغِيرٌ	ṣaghīrun
old	قَدِيمٌ	qadīmun
new	جَدِيدٌ	jadīdun
long, tall	طَوِيلٌ	ṭawīlun
short	قَصِيرٌ	qaṣīrun
beautiful, fine	جَمِيلٌ	jamīlun

handsome, good	حَسَنٌ	ḥasanun,
Hassan (pr. noun m.)		Ḥasanun
broken	مَكْسُورٌ	maksūrun
broad, wide	وَاسِعٌ	wāsi'un
narrow	ضَيِّقٌ	ḍayyiqun

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 صَغِيرٌ وَأَنْتَ كَبِيرٌ. ٢- أَنْتَ رَجُلٌ طَوِيلٌ. ٣- الشَّارِعُ وَاسِعٌ وَطَوِيلٌ. ٤- النَّيْلُ نَهْرٌ، هُوَ نَهْرٌ كَبِيرٌ. ٥- الْبَابُ قَدِيمٌ. ٦- الْبَيْتُ جَمِيلٌ. ٧- نَهْرٌ قَصِيرٌ. ٨- الْبَحْرُ الضَّيِّقُ. ٩- وَوَلَدٌ حَسَنٌ. ١٠- شَايٌ وَقَهْوَةٌ. ١١- الشَّايُ وَالْقَهْوَةُ. ١٢- أَنَا رَجُلٌ وَأَنْتَ وَوَلَدٌ. ١٣- الْكُرْسِيُّ صَغِيرٌ. ١٤- الْفِنْجَانُ قَدِيمٌ، هُوَ مَكْسُورٌ. ١٥- الْكِتَابُ جَمِيلٌ، هُوَ جَدِيدٌ. ١٦- الْبَابُ مَكْسُورٌ. ١٧- رَجُلٌ وَوَلَدٌ وَبِنْتُ. ١٨- أَنَا وَهِيَ. ١٩- أَنْتَ وَهُوَ. ٢٠- الشَّارِعُ الضَّيِّقُ.

TRANSCRIPTION

1. 'Anā ṣaghīrun wa 'anta kabīrun. 2. 'Anta rajulun ṭawīlun. 3. Ash-shāri' wa wāsi'un wa ṭawīlun. 4. An-nīlu nahrun, huwa nahrun kabīrun. 5. Al-bābu qadīmun. 6. Al-baitu jamīlun. 7. Nahrun qaṣīrun. 8. Al-baḥru ḍ-ḍayyiqu. 9. Waladun ḥasanun. 10. Shāyun wa qahwatun. 11. Ash-shāyu wa l-qahwatu. 12. 'Anā rajulun wa 'anta waladun. 13. Al-kursiyu ṣaghīrun. 14. Al-finjānu qadīmun, huwa

maksūrun. 15. Al-kītabu jamīlun, huwa jadīdun. 16. Al-bābu maksūrun. 17. Rajulun wa waladun wa bintun. 18. 'Anā wa hiya. 19. 'Anta wa huwa. 20. Ash-shāriع u ḍ-ḍayyiqu.

EXERCISE 2

1. The house is large. 2. A large house. 3. A tall man and a short boy. 4. Hassan is a young (small) boy. 5. The river is narrow. 6. A wide street. 7. He is a new boy. 8. An old broken door. 9. The Nile is a long wide river. 10. The book is new. 11. A new book. 12. The sea is beautiful. 13. An old chair. 14. Nice tea. 15. Old coffee. 16. The cup is small. 17. A man and a boy. 18. You are a tall man, and I am short. 19. A small new book. 20. The long street.

CHAPTER THREE

الْبَابُ الثَّلَاثُ (Al-bābu th-thālithu)

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 ^{أم} ummun, mother, بنت ^{بنت} bintun, daughter, عروس ^{عروس} arūsun, bride.

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

خادم ^{خادم} khādimun, servant; خادمة ^{خادمة} khādimatun, female servant

ابن ^{ابن} ibnun, son; ابنة ^{ابنة} ibnatun, daughter

كبير ^{كبير} kabīrun, big, old; fem. كبيرة ^{كبيرة} kabīratun

جديد ^{جديد} jadīdun, new; fem. جديدة ^{جديدة} jadīdatun

Words ending in tā' marbūṭa should be assumed to be feminine, unless known to be otherwise, e.g. كتابة ^{كتابة} kitābatun, writing. But خليفة ^{خليفة} khalīfatun, Caliph, is masculine, being a male human being.

There are a few other feminine word forms, besides the tā' marbūṭa, 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. **مِصْرُ** miṣru, Egypt; **دِمَشْقُ** dimashqu, Damascus.

(ii) Parts of the body which occur in pairs are almost all feminine, e.g. **عَيْنٌ** ainun, eye; **يَدٌ** yadun, hand; **رِجْلٌ** rijlun, foot.

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

أَرْضٌ arḍun, earth **دَارٌ** dārun, house, home

شَمْسٌ shamsun, sun **نَارٌ** nārun, fire

نَفْسٌ nafsun, 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.

طَرِيقٌ tarīqun, road, way **حَالٌ** hālun, condition, or state.

The latter word also occurs with the feminine ending, **حَالَةٌ** hālatun, condition or state.

2. The adjective must agree with the noun which it qualifies, e.g. **رِجْلٌ صَغِيرَةٌ** rijlun ṣaghīratun, a small foot; **الْبِنْتُ الْكَبِيرَةُ** al-bintu l-kabīratu, the big (old) daughter; **الْخَلِيفَةُ الْجَدِيدُ** al-khalīfatu l-jadīdu, the new caliph; **دَارٌ قَدِيمَةٌ** dārun qadīmatun, an old house.

Similarly, the adjective must agree with the noun to which it is the predicate in the nominal sentence, e.g. **الشَّمْسُ حَرَّةٌ**

ash-shamsu ḥarratun, the sun is hot; **أَنْتَ حَاضِرَةٌ** 'anti ḥāḍiratun, you (fem.) are present, but **أَنْتَ حَاضِرٌ** 'anta ḥāḍirun, 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. **حَجْرٌ** ḥajarun, rocks; **شَجَرٌ** shajarun, trees; **بَقْرٌ** baqarun, cows. To indicate a single object or animal, the feminine **tā' marbūṭa** ending is added: **حَجْرَةٌ** ḥajaratun, a rock; **شَجْرَةٌ** shajaratun, a tree; **بَقْرَةٌ** baqaratun, a cow.

THE INTERROGATIVE PARTICLE *

4. In the written language, questions are introduced by either of the particles **هَلْ** hal, or **أَ** 'a. The latter is written as if it were part of the word which follows it, e.g. **هَلْ مِصْرٌ بَعِيدَةٌ؟** hal miṣru ba'īdatun, or **أَمْ مِصْرٌ بَعِيدَةٌ؟** 'a-miṣru ba'īdatun, 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	أُمٌ 'ummun
girl, daughter	بِنْتُ bintun
daughter	ابْنَةٌ ibnatun
son	ابْنٌ ibnun

* See also Appendix C, §2.

bride	(f.)	عَرُوسٌ arūsun
Caliph	(m.)	خَلِيفَةٌ Khalīfatun
Egypt (Cairo)	(f.)	مِصْرٌ Miṣru
Damascus	(f.)	دِمَشْقٌ Dimashqu
eye	(f.)	عَيْنٌ ainun
hand	(f.)	يَدٌ yadun
foot (anatomical)	(f.)	رِجْلٌ rijlun
home, homeland, house	(f.)	دَارٌ dārun
hot		حَارٌّ، حَرٌّ ḥārrun, ḥarrun
earth, land	(f.)	أَرْضٌ 'ardun
sun	(f.)	شَمْسٌ shamsun
present, ready		حَاضِرٌ ḥāḍirun
stone (s)	(coll.)	حَجَرٌ ḥajarun
tree(s)	(coll.)	شَجَرٌ shajarun
cow(s), oxen	(coll.)	بَقَرٌ baqarun
distant, far		بَعِيدٌ ba'īdun
garden, orchard		بُسْتَانٌ bustānun
king		مَلِكٌ malikun
queen		مَلِكَةٌ malikatun
a place		مَحَلٌّ maḥallun
a man, human being		إِنْسَانٌ insānun

yes!	نَعَمْ na'am
no!	لَا lā
grandfather,	جَدٌ، جَدَّةٌ jaddun, jaddatun
grandmother	
servant	خَادِمٌ (m.)، خَادِمَةٌ (f.) khādimun, khādimatun
ugly, nasty	قَبِيحٌ qabiḥun
hour, watch, clock, time	سَاعَةٌ sā'atun
strong, violent	شَدِيدٌ shadīdun
doctor, physician	طَبِيبٌ ṭabībun
clean	نَظِيفٌ nazīfun
dead	مَيِّتٌ mayyitun
fire	(f.) نَارٌ nārun

EXERCISE 3

- ١- السَّاعَةُ الْجَدِيدَةُ الْجَمِيلَةُ مَكْسُورَةٌ. ٢- أَهِيَ سَاعَةٌ كَبِيرَةٌ؟
 - ٣- لَا، هِيَ صَغِيرَةٌ. ٤- الْأُمُّ حَاضِرَةٌ. ٥- الْعُرُوسُ بِنْتُ جَمِيلَةٍ.
 - ٦- كِتَابَةٌ قَبِيحَةٌ. ٧- خَلِيفَةٌ جَدِيدٌ. ٨- هَلِ الْبِنْتُ جَمِيلَةٌ؟ نَعَمْ!
 - ٩- رِجْلٌ نَظِيفَةٌ. ١٠- الْأَرْضُ وَاسِعَةٌ. ١١- دِمَشْقٌ مَحَلٌّ حَارٌّ.
 - ١٢- الدَّارُ بَعِيدَةٌ وَالشَّمْسُ شَدِيدَةٌ. ١٣- الْجَدُّ مَيِّتٌ. ١٤- الْخَادِمَةُ حَاضِرَةٌ. ١٥- شَجَرَةٌ طَوِيلَةٌ. ١٦- حَسَنٌ إِنْسَانٌ جَمِيلٌ، هُوَ طَبِيبٌ.
 - ١٧- الْبُسْتَانُ بَعِيدٌ. ١٨- مَلِكٌ كَبِيرٌ. ١٩- مَلِكَةٌ جَمِيلَةٌ. ٢٠-
- الْمَلِكَةُ جَمِيلَةٌ.

TRANSCRIPTION

1. As-sā'atu l-jadīdatu l-jamīlatu maksūratun. 2. 'A-hiya sā'atun kabīratun? 3. Lā! hiya ṣaghīratun. 4. Al-'ummu ḥādiratun. 5. Al-'arūsu bintun jamīlatun. 6. Kitābatun qabīhatun. 7. Khalīfatun jadīdun. 8. Hali l-bintu jamīlatun? Na'am! 9. Rijlun nazīfatun. 10. Al-'arḍu wāsi'atun. 11. Dimashqu maḥallun ḥārrun. 12. Ad-dāru ba'īdatun wa sh-shamsu shadīdatun. 13. Al-jaddu mayyitun. 14. Al-khādimatu ḥādiratun. 15. Shajaratun ṭawīlatun. 16. Ḥasanun 'insānun jamīlun. Huwa ṭabībun. 17. Al-bustānu ba'īdun. 18. Malikun kabīrun. 19. Malikatun jamīlatun. 20. Al-malikatu jamīlatun.

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

ع (البَابُ الرَّابِعُ) Al-bābu r-rābi'

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) رَفْعٌ raf' (nominative, vowelled with ḍamma)

e.g. بَيْتٌ baitun, a house; اَلْبَيْتُ al-baitu, the house.

(b) نَصْبٌ naṣb (accusative, vowelled with faṭḥa)

e.g. بَيْتًا baitan, اَلْبَيْتَ al-baita.

(c) جَرٌّ jar (genitive, vowelled with kasra)

e.g. فِي بَيْتٍ fī baitin, in a house; فِي اَلْبَيْتِ fī l-baiti, in the house.

Note that in the accusative, the letter 'alif is added to the indefinite noun, but this does not lengthen the faṭḥa; 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, حَالًا ḥālan, at present, at once, is really the *accusative indefinite* of ḥālan, 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* إعراب i'arāb, and words fully declined are said to be منصرف munṣarif. However, certain classes of noun are not fully declined, and are termed غير منصرف ghair munṣarif (other than munṣarif). European grammarians sometimes call these diptotes as opposed to the regular triptotes. Diptotes are declined as follows:

	Indefinite	Definite
Nominative	زَعْلَانُ za'ālānu* angry	الزَّعْلَانُ az-za'ālānū
Acc.	زَعْلَانَ za'ālāna	الزَّعْلَانَ az-za'ālāna
Gen.	زَعْلَانَ za'ālāna	الزَّعْلَانِ az-za'ālāni

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 (ḥarf jarr حَرْفُ جَرٍّ) takes its following noun in the genitive, e.g.

في fi, in فِي بُسْتَانٍ fi bustānin, in a garden.

في fi, in فِي الْبَيْتِ fi l-baiti, in the house.

في fi, in فِي مِصْرَ fi Miṣra (diptote), in Egypt.

من min, from مِنْ وَلَدٍ min waladin, from a boy.

* Modern usage. In older Arabic it means "in agony".

مِنْ الْوَلَدِ الطَّيِّبِ mina l-waladi ṭ-ṭayyibi, from the nice boy.

مِنْ وَلَدٍ زَعْلَانَ min waladin za'ālāna, from an angry boy.

مِنْ الْوَلَدِ الزَّعْلَانِ mina l-waladi z-za'ālāni, from the angry boy.

* لِ li, to, for,

لِ رَجُلٍ li rajulin, to a man.

إِلَى ilā, to إِلَى السُّوقِ ila s-sūqi, to the market.

إِلَى مَكَّةَ ilā Makkata (diptote), to Mecca.

عَلَى alā, on عَلَى الْمَائِدَةِ ala l-mā'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.

فِي الْبُسْتَانِ رَجُلٌ قَبِيحٌ fi l-bustāni rajulun qabiḥun, an ugly man is in the garden.

NOT

رَجُلٌ قَبِيحٌ فِي الْبُسْتَانِ rajulun qabiḥun fi l-bustāni.

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

(إِضَافَةٌ 'idāfa)

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

* With the definite article it is written لِلْ رَجُلِ, e.g., لِلْ رَجُلِ 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 ^{بَيْتُ الرَّجُلِ} baitu r-rajuli means *the* house of the man; ^{بَيْتُ مُحَمَّدٍ} 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 ^{بَيْتٌ لِلرَّجُلِ} baitun li r-rajuli, literally, a house to or of the man. Similarly, ^{بَيْتٌ لِمُحَمَّدٍ} baitun li Muḥammadin, a house of Muhammad's.

7. It is a rule of 'idāfa 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.

^{بَيْتُ مُحَمَّدٍ الْكَبِيرِ} baitu Muḥammadini l-kabīru, Muhammad's big house.

^{بَيْتُ الرَّجُلِ الْقَدِيمِ} baitu r-rajuli l-qadīmu, the man's old house.

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

^{بَيْتُ مُحَمَّدٍ الْكَبِيرِ} baitu Muḥammadini l-kabīri, the house of the great Muhammad.

^{بَيْتُ الرَّجُلِ الْكَبِيرِ} baitu 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)

^{فِنْجَانُ قَهْوَةٍ} finjānu qahwatin, a cup of coffee.

(with a qualifying adjective)

^{فِنْجَانُ قَهْوَةٍ كَبِيرٍ} finjānu qahwatin kabīrun, 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

^{بَيْتُ مُحَمَّدٍ كَبِيرٍ} baitu Muḥammadin kabīrun

instead of ^{بَيْتٌ كَبِيرٌ لِمُحَمَّدٍ} baitun kabīrun li-Muḥammadin with the meaning of "a large house of Muhammad's".

VOCABULARY

angry (lit. in agony)	^{زَعْلَانٌ} za lānu	bread	^{خُبْزٌ} khubzun
good, nice, satisfactory	^{طَيِّبٌ} ṭayyibun	meat	^{لَحْمٌ} laḥmun
just	^{عَادِلٌ} ādilun	butter	^{زُبْدَةٌ} zubdatun, ^{زُبْدٌ} zubdun
honest, upright	^{صَالِحٌ} ṣāliḥun	milk	^{حَلِيبٌ} ḥalibun, ^{لَبَنٌ} labanun
truthful, honest	^{صَادِقٌ} ṣādiqun	plate	^{صَحْنٌ} ṣaḥnun
Mecca	^{مَكَّةٌ} Makkatu	knife	^{سِكِّينٌ} sikkīnun
market (m. or f.)	^{سُوقٌ} sūqun	fork	^{شَوْكَةٌ} shaukatun
table	^{مَائِدَةٌ} mā'idatun	spoon	^{مِلْعَقَةٌ} mil'atun
		in	^{فِي} fī

from	مِنْ min
to, for, belonging to	لِ li
on, upon	عَلَى alā
with	مَعَ ma'a
minister (political)	وَزِيرٍ wazīrun
stale, old	بَائِتٌ bā'itun

EXERCISE 5

- ١ - عَلَى الْمَائِدَةِ صَحْنٌ وَسِكِّينٌ. ٢ - مِلْعَقَةُ الْوَلَدِ النَّظِيفَةُ. ٣ -
 الْحَلِيبُ طَيِّبٌ. ٤ - مِّنَ السُّوقِ الْقَدِيمِ. ٥ - لِسُوقِ مَكَّةَ. ٦ - ابْنُ
 حَسَنٍ وَلَدٌ صَالِحٌ. ٧ - ابْنَةُ مُحَمَّدٍ (هِيَ) فِي بُسْتَانِ حَسَنِ الصَّادِقِ.
 ٨ - مَلِكٌ مِصْرٍ مَلِكٌ عَادِلٌ. ٩ - هُوَ ابْنُ الْمَلِكِ الزَّعْلَانِ. ١٠ - أَنْتَ
 زَعْلَانٌ مِّنْ حَسَنِ وَهُوَ وَلَدٌ طَيِّبٌ. ١١ - الْخُبْزُ بَائِتٌ وَاللَّحْمُ شَدِيدٌ.
 ١٢ - الزُّبْدُ مِّنْ حَلِيبِ (لَبَنٍ) بَقَرَةٍ مُحَمَّدٍ. ١٣ - شَوْكَةٌ أُمُّ الْخَلِيفَةِ عَلَى
 الْمَائِدَةِ الصَّغِيرَةِ. ١٤ - مَكَّةُ مَحَلٌّ حَسَنٌ. ١٥ - أَنْتَ فِي بُسْتَانِ حَسَنِ
 الْجَمِيلِ. ١٦ - الْمَائِدَةُ فِي بَيْتِ مُحَمَّدٍ. ١٧ - الْخُبْزُ عَلَى الصَّحْنِ
 الْجَدِيدِ، هُوَ مَعَ الزُّبْدَةِ. ١٨ - هَلِ اللَّبَنُ جَدِيدٌ؟ لَا، هُوَ قَدِيمٌ.
 ١٩ - أَنْتَ فِي بُسْتَانِ الْمَلِكِ. ٢٠ - شَأَى الْوَلَدِ فِي الْفُنْجَانِ الْكَبِيرِ.

TRANSCRIPTION

1. 'Ala l-mā'idati ṣaḥnun wa sikkīnun. 2. Mil'eaqatu l-waladi n-naẓīfatu. 3. Al-ḥalību ṭayyibun. 4. Mina s-sūqi l-qadīmi. 5. Li-sūqi Makkata. 6. Ibnu Ḥasanin waladun

ṣāliḥun. 7. Ibnatu Muḥammadin (hiya) fī bustāni Ḥasanini ṣ-ṣādiqi. 8. Maliku Miṣra malikun 'ādilun. 9. Huwa bnu l-maliki z-za'ālāni. 10. 'Anta za'ālānu min Ḥasanin, wa huwa waladun ṭayyibun. 11. Al-khubzu qadīmun wa l-laḥmu shadīdun. 12. Az-zubdu min ḥalībi (labani) baqarati Muḥammadin. 13. Shaukatu 'ummi l-khalīfati 'ala l-mā'idati ṣ-ṣaghīrati. 14. Makkatu maḥallun ḥasanun. 15. 'Anta fī bustāni Ḥasanini l-jamīli. 16. Al-mā'idatu fī baitin li-Muḥammadin. 17. Al-khubzu 'ala ṣ-ṣaḥni l-jadīdi. Huwa ma'a z-zubdati. 18. Hali l-labanu jadīdun? Lā, huwa qadīmun. 19. 'Anti fī bustāni l-maliki. 20. Shāyu l-waladi fī l-finjāni l-kabīri.

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

(البَابُ الْخَامِسُ) 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 (مفردٌ mufrad), Dual (مثنى muthannan), and Plural (جمع jam'ع).

The *Dual* is formed by adding the termination أَنْ āni in the Nominative and اَيْنِ 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. مَلِكٌ malikun, a king; مَلِكَيْنِ malikāni, malikaini, two kings.

الْمَلِكُ al-maliku, the king; الْمَلِكَيْنِ al-malikāni, al-malikaini, the two kings.

When the noun ends in tā' marbūṭa, this changes to an ordinary tā' before any suffix is joined to it, consequently

مَلِكَةٌ malikatun, a queen, forms the dual مَلِكَتَانِ malikatāni, two queens.

الْمَلِكَةُ al-malikatun, the queen, الْمَلِكَتَانِ al-malikātāni, the two queens.

2. There are two types of plural in Arabic:

(i) The *Sound Plural* (الجمع السالم al-jam'ع s-sālim) which has different masculine and feminine forms. This is formed by adding certain endings to nouns.

(ii) The *Broken Plural* (الجمع المكسر al-jam'ع l-mukas-sar or التكسير jam'ع t-taksīr), 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 وَن ūna to the Nominative, and يِن ina to

the Oblique, e.g. مُعَلِّمٌ mu'allimun, a teacher, pl. مُعَلِّمُونَ mu'allimūna, mu'allimīna. خَيَّاطٌ khayyāṭun, a tailor, pl. خَيَّاطُونَ, خَيَّاطِينَ khayyāṭūna, khayyāṭīnā. حَسَنٌ ḥasanun, good, nice, pl. حَسَنُونَ ḥasanūna. كَثِيرٌ kathīrun, much, many, pl. كَثِيرُونَ 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 خَيَّاطٌ khayyāṭun, a tailor, and خَبَّازٌ khabbāzun, 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:

سنة sanatun, year, plural سنون sinūna or سنوات sanawātun.

أرض arḍun, earth, plural أرضون aradūna or أراض arāḍin.

Even these two exceptions have, it will be seen, alternative plural forms, and أرضون is seldom encountered in prose.

6. The Sound Feminine Plural is formed by adding **آت** ātun in the Nominative, and **آت** ātin in the Oblique. The final "n" is treated as a nunation, and therefore disappears when the word is definite, e.g. حيوان hayawānun, animal; pl. حيوانات. اجتماع ijtimā'un, meeting; pl. اجتماعات.

Where the noun in the singular has the tā' marbūṭa feminine ending, this is removed before the sound feminine plural ending is added, e.g. ملكة malikatun, queen, pl. ملكات malikātun, malikātin. كثيرة kathīratun, much, many (feminine), pl. كثيرات, kathīrātun. خادمة khādimatun, a maid-servant, pl. خادمات khādimātun. When definite, الملكة al-malikatu; pl. الملكات, 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' marbūṭa 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 سنة sanatun, year, which has already been given. Conversely, some masculine nouns take the feminine plural, as حيوان 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 waḥshatun, wild animals; خادمات جميلة khādimātun jamīlatun, beautiful maid-servants (خادمات جميلات khādimātun jamīlātun is preferable, especially in modern Arabic).

Examples of regular agreement:

خادم غائب khādimun ghā'ibun, an absent servant.

خادمان غائبان khādimāni ghā'ibāni, two absent servants.

خادمو غائبون khādimūna ghā'ibūna, absent servants.

خادمة غائبة khādimatun ghā'ibatun, an absent maid-servant.

خادمتان غائبتان khādimatāni ghā'ibatāni, two absent maidservants.

خادمات غائبات khādimātun ghā'ibātun } absent
or
خادمات غائبة khādimātun ghā'ibatun } maid-servants.

9. The personal pronouns are:

Singular	Dual	Plural
أَنَا 'anā, I		نَحْنُ naḥnu, we
أَنْتَ 'anta, thou (you) masc.	أَنْتُمَا 'antumā, you (two) m. & f.	أَنْتُمْ 'antum, you (masc.)
أَنْتِ 'anti, thou (you) feminine		أَنْتُنَّ 'antunna, you (fem.)
هُوَ huwa, he	هُمَا humā, they (two) m. & f.	هُمْ hum, they (masc.)
هِيَ hiya, she		هُنَّ hunna, they (fem.)

(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 هُمْ hum, not هُنَّ 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. وَصَلَ waṣala, he arrived, or he has arrived.

طَلَبَ ṭalaba, he demanded, requested, or he has demanded, etc.

كَانَ kāna, he was.

حَاضَرَ ḥaḍara, 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^{sig} 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 وَصَلَ waṣala we have وَصَلَتْ waṣalat, she arrived. From كَانَ kāna we have كَانَتْ kānat, she was. From كَتَبَ kataba, he wrote, we have كَتَبَتْ katabat, she wrote.

We have noticed that the sound masculine plural is characterised by the wāw with a nūn added, thus مَعْلَمٌ mu'allimun, schoolmaster, plural مَعْلَمُونَ mu'allimūna. 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, كَتَبُوا katabū, they (masc.) wrote. كَانَ kāna, كَانُوا 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, أَنْ āni, to the singular, e.g.

كَتَبَا katabā, they (two) wrote.

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

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

e.g. حَاضَرَ حَسَنٌ الْإِجْتِمَاعَ أَمْسِيَّ ḥaḍara Ḥasanuni l-ijtimā'a 'amsi, 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. كَتَبَ الْوَلَدَانِ kataba l-waladāni, the two boys wrote.

كَتَبَ الْمُعَلِّمُونَ kataba l-mu'allimūna, the teachers wrote.

كَتَبَتِ الْمُعَلِّمَاتُ katabati l-mu'allimatāni, the two teachers (fem.) (or schoolmistresses) wrote.

كَتَبَتِ الْمُعَلِّمَاتُ katabati l-mu'allimātu, 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 الْمُعَلِّمُونَ وَطَلَبُوا خُبْزًا ḥaḍara l-mu'allimūna wa ṭalabū khubzan, the teachers arrived (were present) and demanded bread. Here the second verb (طَلَبُوا) is in the plural because the subject in the plural (المُعَلِّمُونَ) has been mentioned in the previous sentence.

The verb حَضَرَ is in the singular because it comes before its subject (المُعَلِّمُونَ).

VOCABULARY

language	لُغَةٌ (pl. لُغَاتٌ) lughatun pl. lughātun
world	عَالَمٌ ālamun
word	كَلِمَةٌ (pl. كَلِمَاتٌ) kalimatun, pl. kalimātun
window	شُبَّاكٌ، نَافِذَةٌ shubbākun, nāfidhatun
a Muslim	مُسْلِمٌ Muslimun
a believer	مُؤْمِنٌ mu'minun

food	أَكْلٌ 'aklun
a cook	طَبَّاحٌ ṭabbākhun
a baker	خَبَّازٌ khabbāzun
a tailor	خَيَّاطٌ khayyāṭun
a teacher	مُعَلِّمٌ mu'allimun
animal	حَيَوَانٌ ḥayawānun
year	سَنَةٌ sanatun
a meeting	اجْتِمَاعٌ ijtimā'un
much, many	كَثِيرٌ kathīrun
wild (beast)	وَحْشٌ waḥshun
ill, sick	مَرِيضٌ marīḍun
hard, difficult	صَعْبٌ ṣa'bun
easy	سَهْلٌ sahlun
weak	ضَعِيفٌ ḍa'ifun
present, found	مَوْجُودٌ maujūdun
absent	غَائِبٌ ghā'ibun
day	يَوْمٌ yaumun
today	الْيَوْمَ al-yauma
yesterday	أَمْسٌ 'amsi
to arrive	وَصَلَ waṣala
(lit. "he arrived")	

to demand, request from طَلَبَ ṭalaba

to be (lit. "he was") كَانَ kāna

to attend, be present حَضَرَ ḥaḍara

to write (to) كَتَبَ (لِ) kataba (li)

EXERCISE 7

- ١ - فِي الْعَالَمِ لُغَاتٌ كَثِيرَةٌ. ٢ - هُمَا خِيَّاطَانِ. ٣ - كَانَ خَبَّازَانِ فِي الْبَيْتِ. ٤ - الْمُعَلِّمُونَ مَوْجُودُونَ. ٥ - فِي كِتَابٍ حَسَنِ كَلِمَاتٌ كَثِيرَةٌ صَعْبَةٌ. ٦ - الْمُؤْمِنُونَ غَائِبُونَ الْيَوْمَ. ٧ - كَانُوا فِي الشَّارِعِ أَمْسٍ، وَالْيَوْمَ هُمْ فِي الْبَيْتِ. ٨ - وَصَلَتِ السَّنَةُ الْجَدِيدَةُ. ٩ - فِي الْبَيْتِ شَبَابَانِ (نَافِذَتَانِ). ١٠ - طَلَبَ أَكْلًا مِنَ الطَّبَّاخِينَ. ١١ - كَتَبَ الْخَلِيفَةُ لِلْمُؤْمِنِينَ فِي دِمَشْقَ. ١٢ - طَلَبَ حَيَوَانًا وَوَصَلَ رَجُلٌ. ١٣ - حَضَرَ الْوَزِيرُ الْمَرِيضُ الْاجْتِمَاعَ. ١٤ - الْكِتَابُ سَهْلٌ لِلطَّبِيبِ. ١٥ - أَفِي بُسْتَانِ الْمَعْلَمِ حَيَوَانٌ وَحَشٌّ؟ ١٦ - طَلَبْتُ مِنَ الْخَادِمِينَ خَبْزًا وَزُبْدًا وَشَايَاً وَحَلِيبًا. ١٧ - فِي مِصْرٍ مُسْلِمُونَ كَثِيرُونَ. ١٨ - أَهْنُ مُسْلِمَاتٌ؟ ١٩ - لِبُسْتَانِ الْحَسَنِ بْنِ بَابَانَ. ٢٠ - كَانَ الْكِتَابَانِ عَلَى الْمَائِدَةِ أَمْسٍ. الْيَوْمَ هُمَا فِي بَيْتِ الطَّبِيبِ.

TRANSCRIPTION

1. Fī l-ʿālamī lughātun kathīratun. 2. Humā khayyāṭānī. 3. Kāna khabbāzānī fī l-baiti. 4. Al-muʿallimūn maujūdūna. 5. Fī kitābi Ḥasanin kalimātun kathīratun ṣaʿbatun. 6. Al-muʿminūna ghaʿibūna l-yauma. 7. Kānū fī sh-shāriʿi

ʿamsi, wa l-yauma hum fī l-baiti. 8. Waṣalati s-sanatu l-jadīdatu. 9. Fī l-baiti shubbākānī (nāfidhatānī). 10. Ṭalaba ʿakalan min aṭ-ṭabbākhaini. 11. Kataba l-khalīfatu lil-muʿminīna fī Dimashqa. 12. Ṭalaba ḥayawānan wa waṣala rajulun. 13. Ḥaḍara l-wazīru l-marīḍu lijtīmāʿa. 14. Al-kitābu sahlun li ṭ-ṭabībī. 15. ʿA-fī bustānī l-muʿallimī ḥayawānun waḥshun? 16. Ṭalabat min al-khādimīna khubzan wa zubdan wa shāyan wa ḥalīban. 17. Fī Miṣra Muslimūna kathīrūna. 18. ʿA-hunna Muslimātun? 19. Li-bustānī l-Ḥasanaini bābānī. 20. Kāna l-kitābānī ʿala l-māʿidati ʿamsi. Al-yauma humā fī baiti ṭ-ṭabībī.

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 (الْحَاضِرِينَ) today is beautiful. 5. The Muslim teachers are absent today. 6. It was a house belonging to (لِ) two believers. 7. Hassan's house has (لِ) 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

(البَابُ السَّادِسُ) 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 *trilateral*, 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 *فعل* 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* ḥasanun is of the form *فعل* fa'alun; *بيت* baitun (baytun) is of the form *فاعل* fa'alu; *كبير* kabīrun of the form *فاعيل* fa'iilun 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) *أفعال* 'af'ālun, e.g. *أولاد* 'awlādun (awlādun) pl. of *ولد* waladun; *أمطار* 'amṭārun, pl. of *مطر* maṭarun, rain; *أوقات* 'awqātun, pl. of *وقت* waqtun, time.

(b) *فُعُول* fu'ūlun, e.g. *ملوك* mulūkun, pl. of *ملك* malikun, king; *حروف* ḥurūfun, pl. of *حرف* ḥarfun, letter; *قلوب* qulūbun, pl. of *قلب* qalbun, heart; *سيوف* suyūfun, pl. of *سيف* saifun, sword; *علوم* 'ulūmun, pl. of *علم* 'ilmun, knowledge, science, study; *دروس* durūsun, pl. of *درس* darsun, lesson.

(c) *فِعَال* fi'ālun, e.g. *كلاب* kilābun, pl. of *كلب* kalbun, dog; *رجال* rijālun, pl. of *رجل* rajulun, man; *جبال* jibālun, pl. of *جبل* jabalun, mountain; among adjectives we find *طوال* ṭiwalun, pl. of *طويل* ṭawīlun, tall; *كبار* kibārun, pl. of *كبير* kabīrun, big, old; *صعاب* ṣi'ābun, pl. of *صعب* ṣa'bun, difficult.

(d) *فُعُول* fu'ūlun, e.g. *كتب* kutubun, pl. of *كتاب* kitābun, book; *مدن* mudunun, pl. of *مدينة* madīnatun, city; *سفن* sufunun, pl. of *سفينة* safīnatun, a (large) ship; *جدد* jududun, pl. of *جديد* jadīdun, new.

(e) *أفْعَال* af'ā'ulun, e.g. *أنهر* 'anḥurun, pl. of *نهر* nahrun, river; *أشهر* aṣḥurun, pl. of *شهر* shahrūn, month; *أرجل* 'arjulun, pl. of *رجل* rijlun, 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 طَوَالٌ *rijālun ṭiwālun*, tall men. Otherwise, broken plurals are usually considered to be feminine singular for the purpose of agreement: e.g. مَدُنٌ كَبِيرَةٌ *mudunun kabīratun*, large cities; دُرُوسٌ صَعْبَةٌ *durūsun ṣaʿbatun*, difficult lessons. الْمَدُنُ الْكَبِيرَةُ *al-mudunu 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 صَعَابٌ *ulūmun ṣiʿābun*, difficult sciences (instead of *ṣaʿbatun*); سُفُنٌ طَوَالٌ *sufunun ṭiwālun* (for *ṭawīlatun*), 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 كِبَارٌ *khādimūna kibārun*, old servants. The dictionary will show us that the adjective كَبِيرٌ *kabīrun* does not form the sound masculine plural *kabīrūna*; consequently the broken plural, *kibārun*, has to do duty for it.

5. Some words have more than one broken plural; e.g. طَلَبَةٌ *ṭalabatun* and طُلَّابٌ *ṭullābun*, plurals of طَالِبٌ *ṭālibun*, student. In some cases, this involves difference of meaning, e.g., بَيْتٌ *baitun* means either a house or a verse of poetry. In the former, and commoner meaning, the plural is usually بُيُوتٌ *buyūtun*. In the latter meaning, the plural is

'*abyātun* is more common. Again, some words may take both the sound masculine plural and the broken plural, e.g. خَادِمُونَ *khādimūna* and خَدَمَةٌ *khadamatun*, plurals of خَادِمٌ *khādimun*, servant.

VOCABULARY

rain	مَطَرٌ (pl. امطار)	<i>maṭarun, pl. 'amṭārun</i>
time	وَقْتُ (pl. اوقات)	<i>waqtun, pl. 'auqātun</i>
letter (of the alphabet)	حَرْفٌ (pl. حروف)	<i>ḥarfun, pl. ḥurūfun</i>
heart	قَلْبٌ (pl. قلوب)	<i>qalbun, pl. qulūbun</i>
sword	سَيْفٌ (pl. سيوف)	<i>saifun, pl. suyūfun</i>
knowledge, science, study	عِلْمٌ (pl. علوم)	<i>ilmun, pl. ulūmun</i>
lesson	دَرْسٌ (pl. دروس)	<i>darsun, pl. durūsun</i>
dog	كَلْبٌ (pl. كلاب)	<i>kalbun, pl. kilābun</i>
mountain	جَبَلٌ (pl. جبال)	<i>jabalun, pl. jibālun</i>
city, town	مَدِينَةٌ (pl. مدن)	<i>madīnatun, pl. mudunun</i>
(large) ship	سَفِينَةٌ (pl. سفن)	<i>safīnatun, pl. sufunun</i>
month	شَهْرٌ (pl. شهور)	<i>shahrūn, pl. shuhūrun</i>
student	طَالِبٌ (pl. طلاب)	<i>ṭālibun, pl. ṭullābun</i>
to go (lit. he went)	ذَهَبَ	<i>dhahaba</i>
to go out (from)	خَرَجَ (من)	<i>kharaja (min)</i>
to kill	قَتَلَ	<i>qatala</i>
to find	وَجَدَ	<i>wajada</i>

before (<i>prep.</i> of time)	قَبْلَ qabla
after (<i>prep.</i> of time)	بَعْدَ ba da
then	ثُمَّ thumma
Arabic, Arabian, an Arab	عَرَبِيٌّ arabīyun, <i>pl.</i> arabun
English, Englishman	إِنْكِلِيزِيٌّ 'inkilizīyun, <i>pl.</i> 'inkilizun
profitable, useful	نَافِعٌ nāfi'un
watchful, guarding	حَارِسٌ ḥārisun
fast, swift	سَرِيعٌ sarī'un
cutting	قَاطِعٌ qāṭi'un
a little, a few	قَلِيلٌ qalīlun, <i>pl.</i> qalīlūna
Alexandria (city)	الْإِسْكَانْدَرِيَّةُ Al-'iskandariyatu
London	لُنْدُنٌ Lundunu

EXERCISE 9

- ١ - وَجَدُوا كِلَابًا كَثِيرَةً فِي السُّوقِ أُمْسِي. ٢ - كَتَبَتِ الْبِنْتُ الْعَرَبِيَّةُ حُرُوفًا إِنْكِلِيزِيَّةً جَمِيلَةً. ٣ - قَتَلَتْ (2nd pers. masc. sing.) رَجُلَيْنِ بِالسَّيْفِ قَبْلَ شَهْرَيْنِ. ٤ - خَرَجَتْ سَفْنٌ كَثِيرَةٌ طَوِيلَةٌ مِنَ السُّوَيْسِ (Suez). ٥ - الدُّرُوسُ الْعَرَبِيَّةُ نَافِعَةٌ لِلطُّلَّابِ. ٦ - الْكَلْبُ حَيَوَانٌ حَارِسٌ. ٧ - كَانَ الطُّلَّابُ فِي الْقَاهِرَةِ قَبْلَ شَهْرٍ قَلِيلَةٍ. ٨ - ثُمَّ ذَهَبُوا إِلَى دِمَشْقَ. ٩ - لِلْوَزِيرِ خَادِمٌ سَرِيعٌ. ١٠ - أَوْقَاتُ الْأَمْطَارِ طَوِيلَةٌ فِي

- الْهِنْدِ (India). ١١ - خَرَجَ الطُّلَّابُ مِنَ الدُّرُوسِ قَبْلَ سَاعَةٍ. ١٢ - هِيَ عُلُومٌ صَعْبَةٌ. ١٣ - وَجَدَا جِبَالًا جَمِيلَةً بَعِيدَةً مِنَ الْمَدِينَةِ. ١٤ - هَلِ السُّيُوفُ نَافِعَةٌ؟ ١٥ - لَا، الْكُتُبُ نَافِعَةٌ. ١٦ - لِمُحَمَّدٍ سَيْفٌ قَاطِعٌ وَحَسَنٌ قَلْبٌ صَالِحٌ. ١٧ - هُمُ الرِّجَالُ الْكِبَارُ وَنَحْنُ الْأَوْلَادُ الصِّغَارُ. ١٨ - هُوَ نَهْرٌ صَعْبٌ لِلْسَّفْنِ الْكَبِيرَةِ. ١٩ - وَصَلَتْ بِنْتَانِ وَطَلَبْنَا خَبْرًا وَلَبْنَا مِنَ الْخِدْمَةِ. ٢٠ - نَحْنُ رِجَالٌ صِعَابٌ.

TRANSCRIPTION

1. Wajadū kilāban kathīratan fī s-sūqi 'amsi. 2. Katabati l-bintu l-'arabīyatu ḥurūfan inkilizīyatan jamīlatan. 3. Qatalta rajulaini bi s-saifi qabla shahraini. 4. Kharajat sufunun kathīratun ṭawīlatun mina s-suwaisi. 5. Ad-durūsu l-'arabīyatu nāfi'atun li ṭ-ṭullābi. 6. Al-kalbu ḥayawānun ḥārisun. 7. Kāna ṭ-ṭullābu fī l-qāhirati qabla shuhūrin qalīlatin. 8. Thumma dhahabū 'ilā Dimashqa. 9. Li l-wazīri khādimun sarī'un. 10. 'Auqātu l-'amṭāri ṭawīlatun fī l-Hindi. 11. Kharaja ṭ-ṭullābu mina d-durūsi qabla sā'atin. 12. Hiya ulūmun ṣa'batun. 13. Wajadā jibālan jamīlatan ba'īdatan mina l-madīnati. 14. Hali s-suyūfu nāfi'atun? 15. La, al-kutubu nāfi'atun. 16. Li Muḥammadin saifun qāṭi'un wa li Ḥasanin qalbun ṣāliḥun. 17. Humu r-rijālu l-kibāru wa naḥnu l-'aulādu ṣ-ṣighāru. 18. Huwa nahrūn ṣa'ibun li s-sufuni l-kabīrati. 19. Waṣalat bintāni wa ṭalabatā khubzan wa-labanan mina l-khadamati. 20. Naḥnu rijālun ṣi'ābun.

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 (هـ) are Arab cities. 20. The large new ships arrived in Alexandria from London two days ago.

CHAPTER SEVEN

(ع) أَبَابُ السَّابِعِ Al-bābu s-sābi

The Broken Plural (continued)

1. Further forms of the broken plural are:

(f) فَعَلَاءُ fu'alā'u (diptote), e.g. وُزَرَآءُ wuzarā'u, pl. of وزيرٍ wazīrun, a minister (political); أُمَرَآءُ 'umarā'u, pl. of أميرٍ 'amīrun, a prince, commander; سَفَرَآءُ sufarā'u, pl. of سفيرٍ safīrun, an ambassador.

(g) أَفْعَلَاءُ 'af'ilā'u (diptote), e.g. أَصْدِقَاءُ 'aṣḍiqā'u, pl. of صديقٍ ṣadīqun, a friend; أَنْبِيَاءُ 'anbiyā'u, pl. of نَبِيٍّ nabīyun, a prophet; أَقْرِبَاءُ 'aqribā'u, pl. of قَرِيبٍ qarībun, a relative; أَغْنِيَاءُ 'aghniyā'u, pl. of غَنِيٍّ ghanīyun, rich, rich man.

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

(h) فُعْلَانٌ fu'ālānun, e.g. بُلْدَانٌ buldānun, pl. of بَلَدٍ baladun, a district, country, town; قُضْبَانٌ quḍbānun, pl. of قَضِيبٍ qaḍībun, 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 أَنْ ānun, 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 trilateral (three radical) noun and vice-versa, the case is otherwise with quadrilateral (four consonant) nouns. Here the plural can frequently be deduced from the singular and vice-versa. The following forms are encountered:

(i) فَعَالِلُ fa'ālilu (diptote), plural of فَعَلَلٌ fa'alalun, فَعَلِلٌ fa'ilun, فَعَلَلَةٌ fa'alalatun, etc.

e.g. جَوَاهِرُ jawāhiru, pl. of جَوْهَرٌ jauharun, a jewel.

تَجَارِبُ tajāribu, pl. of تَجْرِبَةٌ tajribatun, an experiment, trial.

مَجَالِسُ majālisu, pl. of مَجْلِسٌ majlisun, a council.

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

مَكْتَبٌ maktabun, an office; a school (obsolete meaning), and
 مَكَاتِبُ makātibu, pl. of { مَكْتَبَةٌ maktabatun, a library, a desk.

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

(j) فَعَالِيلُ fa'ālilu (diptote), e.g.

سَلَاطِينُ salāṭīnu, pl. of سُلْطَانٌ sulṭānun, a sultan.

مَكَاتِيبُ makātību, pl. of مَكْتُوبٌ maktūbun, a letter.

صَنَادِيقُ ṣanādīqu, pl. of صَنْدُوقٌ ṣundūqun, a chest, case, box.

فَنَاجِينُ fanājīnu, pl. of فِنْجَانٌ finjānun, a cup.

مَنَادِيلُ manādīlu, pl. of مَنْدِيلٌ mandīlun, 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) فَعَالِلُ fa'ālilu 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 tā' marbūṭa. 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 فَعَالِلَةٌ fa'ālilatun, e.g.

تَلَامِيذٌ talāmīdhun, pl. of تَلْمِيذٌ tilmīdhun, a scholar;
 تَلَامِيذٌ talāmīdhun (j) also occurs).

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

أَسَاقِفَةٌ 'asāqifātun, pl. of أُسْقَفٌ 'usqufun, a bishop, from the Greek *episkopos*.

صَيَادِلَةٌ ṣayādilatun, pl. of صَيْدَلِيٌّ ṣaidaliyūn, a chemist.

3. The following words deserve special notice:

ابْنٌ ibnun, a son, plural بَنُونَ banūna, banīna (sound masc. pl.) or أَبْنَاءٌ 'abnā'un.

ابْنَةٌ ibnatun or بِنْتٌ bintun, daughter, pl. بَنَاتٌ banātun.

إِخْوَةٌ 'ikhwānun or إِخْوَةٌ 'ikhwatun, brother, pl. أَخٌ 'akhun, brother, pl. إِخْوَانٌ 'ikhwānun or إِخْوَةٌ 'ikhwatun.

أَخْتٌ 'ukhtun, sister, pl. أَخَوَاتٌ 'akhawātun.

أَبٌ 'abun, father, pl. آبَاءٌ 'ābā'un.

أُمٌّ 'ummun, mother, pl. أُمَّهَاتٌ 'ummahātun, or أُمَّاتٌ '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. **القاسم بن سلام** *al-Qāsimu 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-waṣl.

VOCABULARY

near <i>adj.</i>	قَرِيبٌ <i>qarībun</i>
school	مَدْرَسَةٌ <i>madrasatun</i> , <i>pl.</i> <i>madārisu</i> (مَدَارِسُ <i>pl.</i>)
to take	أَخَذَ <i>'akhadha</i>
to mention	ذَكَرَ <i>dhakara</i>
to reach, arrive	عَرَفَ <i>arafa</i>
to know	عَرَفَ <i>arafa</i>
to	إِلَى <i>'ilā</i>
about, concerning	عَنْ <i>an</i>
or	أَوْ <i>'au</i>
Tanta (town in Egypt)	طَنْطَا <i>Ṭanṭā</i>

(Other words in the accompanying chapter.)

EXERCISE 11

١ - كَانَ قَضِيبٌ فِي يَدِ الْمَلِكِ قَبْلَ سَاعَةٍ. ٢ - ذَكَرَ السَّفِيرُ
الْأَنْكِلِيزِيُّ الْأَخْبَارَ الطَّيِّبَةَ عَنِ السُّفُنِ. ٣ - أَصْدِقَاءُ حَسَنِ الْأَغْنِيَاءِ
مَوْجُودُونَ فِي الْبَيْتِ مَعَ أَقْرِبَاءِ الْأَمِيرِ الْعَرَبِيِّ. ٤ - أَخَذَتِ الْبِنْتُ
جَوَاهِرَ جَمِيلَةً مِنَ الْوَزِيرِ. ٥ - مُحَمَّدُ نَبِيُّ الْعَرَبِ. ٦ - هُمْ فِي مَجْلِسِ
السُّلْطَانِ الْيَوْمِ. ٧ - حَضَرُوا الْمَجْلِسَ فِي مَنْزِلِ الْأَمِيرِ. ٨ - وَجَدَتْ
كُتُبًا كَثِيرَةً جَمِيلَةً فِي صِنَادِيقٍ قَدِيمَةٍ. ٩ - الْقَاهِرَةُ وَالْإِسْكَانْدَرِيَّةُ
وَطَنْطَا بُلْدَانٌ كَبِيرَةٌ فِي مِصْرَ. ١٠ - أَخَذَ السَّفِيرُ فُجْجَانَ شَايٍ فِي
مَكْتَبِ الْوَزِيرِ. ١١ - وَجَدَ الرَّجُلُ الْمَكَاتِيبَ عَلَى الْمَكْتَبَةِ الْجَدِيدَةِ.
١٢ - بَلَّغَتِ الْأَخْبَارُ مِنَ الْوَزِيرِ أَوْ مِنَ الْمَلِكِ. ١٣ - وَصَلَ التَّلَامِذَةُ
إِلَى الْمَدْرَسَةِ. ١٤ - مَنَادَيْلُ التَّلَامِيزِ نَظِيفَةٌ الْيَوْمِ. ١٥ - تَجَارِبُ
الْأَسَاتِذَةِ نَافِعَةٌ. ١٦ - ابْنُ السَّفِيرِ وَأَخْتُ الْأَمِيرِ صَدِيقَانِ. ١٧ -
هَلْ عَرَفْتَ أُمَّ السُّلْطَانِ أَخْبَارَ الْيَوْمِ؟ ١٨ - لَا، هِيَ خَرَجَتْ مِنَ
الْمَدِينَةِ قَبْلَ يَوْمَيْنِ. ١٩ - أَنْتُمْ الْأَغْنِيَاءُ. ٢٠ - ذَكَرَ كُتُبَ الْأَنْبِيَاءِ.

TRANSCRIPTION

1. Kāna qaḍībun fi yadi l-maliki qabla sā'atin. 2. Dhakara s-safīru l-'inkilīziyu l-'akhbāra ṭ-ṭayyiba 'ani s-sufuni. 3. 'Aṣḍiqā'u Ḥasanini l-'aghniyā'u maujūdūna fi l-baiti, ma'a 'aqribā'i l-'amīri l-'arabiyyi. 4. 'Akhadhāti l-bintu jawāhira jamīlatan mina l-wazīri. 5. Muḥammadun nabīyu l-'arabi. 6. Hum fī majlisi s-sultāni l-yauma. 7. Ḥaḍarū l-majlīsa fī manzili l-'amīri. 8. Wajadat kutuban kathīratan jamīlatan fī ṣanādīqa qadīmatin. 9. Al-Qāhiratu wa l-'Iskandariyatu wa Ṭanṭā buldānun kabīratun fī Misra. 10. 'Akhadha s-safīru

finjāna shāyin fī maktabi l-wazīri. 11. Wajada r-rajulu l-makātiba عala l-maktabati l-jadīdati. 12. Balaghati l-'akhbāru mina l-wazīri 'au mina l-maliki. 13. Waṣalū t-talāmīdhātu 'ila l-madrasati. 14. Manādīlu t-talāmīdhi nazīfatuni l-yauma. 15. Tajāribu l-'asātidhati nāfi ع atun. 16. Ibnu s-safīri wa 'ukhtu l-'amīri ṣadīqāni. 17. Hal عarafat 'ummu s-sultāni 'akhbāra l-yaumi? 18. Lā, hiya kharajat mina l-madīnati qabla yau-maini. 19. 'Antumu l-'aghniyā'u. 20. Dhakara kutuba l-'anbiyā'i.

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 (من) 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

(البَابُ الثَّامِنُ)

The Genitive Relationship

(إِضَافَةٌ 'Idāfa)

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 أَنْ and يَنْ (āni and aini) become أ and ي (ā and ai); وَنَ and يَنَ (ūna and īna) become وَ and ي (ū and i).

e.g.

بَيْتَا الرَّجُلِ baitā r-rajuli, the two houses of the man.

بَيْتَا مُحَمَّدٍ baitā Muḥammadin, the two houses of Muhammad.

بَابَا بَيْتِي الرَّجُلِ bābā baitayi r-rajuli, the two doors of the two houses of the man.

ابْنَتَا الْوَزِيرِ ibnatā l-wazīri, the two daughters of the minister.

مُعَلِّمُو الْوَالِدِ mu'allimū l-waladi, the teachers of the boy (the boy's teachers).

كَتَبَ لِمُعَلِّمِي الْمَدْرَسَةِ kataba li mu'allimī l-madrasati, he wrote to the teachers of the school.

3. Certain words, when followed by a genitive, have long vowels as their case endings, viz.:

	father	father-in-law	brother	mouth
Nom. و -ū	أَبُو 'abū	هَامُو ḥamū	أَخُو 'akhū	فُو fū
Acc. ا -ā	أَبَا 'abā	هَامَا ḥamā	أَخَا 'akhā	فَا fā
Gen. ي -ī	أَبِي 'abī	هَامِي ḥamī	أَخِي 'akhī	فِي fī
Normal form without gen.	أَب 'abun	هَام ḥamun	أَخ 'akhun	فَم famun

The last named is particularly irregular.

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

Nom. ذُو dhū Acc. ذَا dhā Gen. ذِي dhī

e.g. وَصَلَ أَبُو مُحَمَّدٍ waṣala 'abū Muḥammadin, the father of Muhammad arrived.

قَتَلُوا أَبَا مُحَمَّدٍ qatalū 'abā Muḥammadin, they killed Muhammad's father.

كَتَبَتْ لِأَبِي مُحَمَّدٍ katabat li 'abī Muḥammadin, she wrote to Muhammad's father.

كَانَ رَجُلٌ ذُو مَالٍ كَثِيرٍ فِي قَصْرِ السُّلْطَانِ kāna rajulun dhū mālin kathīrin fī qaṣri s-sultāni, a rich man was in the sultan's palace (a man, possessor of much wealth).

4. It is a rule of 'iḍāfa 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. سَاعَةُ الرَّجُلِ الْقَدِيمَةِ sā'atu r-rajuli l-qadīmatu, the man's old watch (clock).

بَيْتُ مُحَمَّدٍ الْكَبِيرِ baitu Muḥammadini l-kabīru, Muhammad's large house.

ambiguons. هِيَ فِي بَيْتِ مُحَمَّدٍ الْكَبِيرِ fī baiti 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. بَيْتُ مُحَمَّدٍ الْكَبِيرِ baitu 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). بَيْتُ الْوَزِيرِ وَبُسْتَانُهُ baitu 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. عَيْنَا الْبِنْتِ ainā l-binti, not عَيُونُ الْبِنْتِ uyūnu l-binti, the girl's (two) eyes.

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

e.g. قِطْعَةٌ لَحْمٍ qiṭ'atu laḥmin, a piece of meat or flesh.

فِنْجَانٌ قَهْوَةٍ finjānu qahwatin, a cup of coffee.

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

e.g. كُرْسِيُّ خَشَبٍ kursiyu khashabin, a chair (made) of wood, a wooden chair.

In such cases, the 'iḍāfa may be replaced by the preposition ^{هـ} min, followed by a genitive. When this happens, of course, the noun, being indefinite, and having no iḍāfa retains its nunation.

e.g. قِطْعَةٌ مِّنْ لَّحْمٍ (اللَّحْمِ) qīṭ'atun min laḥmin (or better, qīṭ'atun mina l-laḥmi).

كُرْسِيٌّ مِّنْ خَشَبٍ (الْخَشَبِ) kursīyun min khashabin (or al-khashabi).

The optional (but more usual) use of the article in the above examples with لحم and خشب 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.

قَلِيلٌ الْعَقْلِ qalilu l-aqli, little of understanding, stupid.

كَثِيرٌ الْمَالِ kathīru l-māli, abundant of wealth, rich.

حَسَنٌ الْوَجْهِ ḥasanu 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:

ذُو dhū (already mentioned), dual masc. ذَوَا dhawā, plural dhawū, fem. sing. ذَاتُ dhātu, dual ذَاتَا dhātā, pl. ذَوَاتُ dhawātu. أَبُو 'abū; أُمُّ 'ummu; ابْنُ ibnu; صَاحِبٌ ṣāhibu.

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.

* See also Appendix C, §3.

e.g.

صَاحِبٌ عِلْمٍ ṣāhibu 'ilmin, "master of learning", learned.

ذَاتُ حُسْنٍ dhātu ḥusnin (fem.), "possessor of beauty", beautiful.

أَبُو لِسَانَيْنِ 'abū lisānaini, "father of two tongues", dissembling.

ابْنُ خَمْسِينَ سَنَةً ibnu khamsīna sanatan, "son of 50 years", 50 years old.

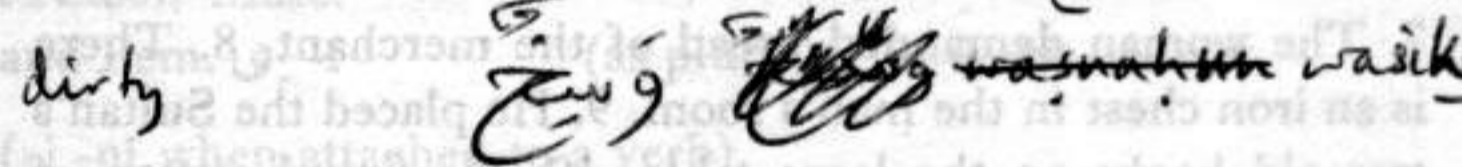
These expressions can nearly always be replaced by simple adjectives. For example, the adjective (fem.) جَمِيلَةٌ jamīlatun could replace ذَاتُ حُسْنٍ dhātu ḥusnin. The indiscriminate use of the above compound expressions in modern Arabic would be considered an affected mannerism.

VOCABULARY

father	أَبٌ (أَبَاءُ pl.)	'abun ('abū), pl. 'ābā'un
father-in-law	حَمٌّ (أَحْمَاءُ pl.)	ḥamun (ḥamū), pl. 'aḥmā'un
brother	أَخٌ (أَخْوَانٌ pl.)	'akhun ('akhū), pl. 'ikhwānun
mouth	فَمٌّ (أَفْوَاهٌ pl.)	famun (fū), pl. 'afwāhun
possessor of	ذُو dhū	
palace, castle	قَصْرٌ (قُصُورٌ pl.)	qaṣrun, pl. quṣūrun
a piece	قِطْعَةٌ (قِطَعٌ pl.)	qīṭ'atun, pl. qīṭa'un
woman	إِصْرَاءُ (إِصْرَاءَاتُ pl.)	imra'atun, mar'

meat	لَحْمٌ lahmun
wood	خَشَبٌ khashabun
mind, intellect, intelligence	عَقْلٌ aqlun, pl. <i>uqū-lun</i> (pl. عُقُولٌ)
wealth, property	مَالٌ mānun, pl. 'amwālun (pl. أَمْوَالٌ)
face	وَجْهٌ wajhun, pl. wujūhun (pl. وُجُوهُ)
friend, companion, master	صَاحِبٌ ṣāhibun, pl. 'aṣḥābun (pl. أَصْحَابٌ)
tongue	لِسَانٌ lisānun, pl. 'alsinatun (pl. أَلْسِنَةٌ)
tribe	قَبِيلَةٌ qabīlatun, pl. qabā'ilu (pl. قَبَائِلٌ)
a morsel, bit	لُقْمَةٌ luqmatun, pl. luqamun (pl. لُقْمٌ)
iron	حَدِيدٌ ḥadīdun
sheikh, old man, elder, tribal leader	شَيْخٌ shaikhun, pl. shuyūkhun (pl. شَيْوخٌ)
room	حُجْرَةٌ ḥujratun, pl. ḥujarun (pl. حُجَرٌ)
kitchen	مَطْبَخٌ maṭbakhun, pl. maṭābikhu (pl. مَطَابِيخٌ)
people, men	نَاسٌ nāsun
women	نِسَاءٌ nisā'un
merchant	تَاجِرٌ tājirun, pl. tujjārun (pl. تَجَارٌ)

to fall, befall, happen	وَقَعَ waqa'a
to place, put	وَضَعَ waḍa'a
to carry, bear	حَمَلَ ḥamala
to see	نَظَرَ naẓara
to look at	نَظَرَ إِلَى naẓara 'ilā
very (after <i>adj.</i>) (e.g. حَسَنٌ جِدًّا, very good)	جِدًّا jiddan
Iraq	العِرَاقُ Al-irāqu

dirty 

EXERCISE 13

- ١ - وَقَعَ ابْنُ الْمَعْلَمِ الصَّغِيرِ عَلَى الْأَرْضِ. ٢ - حَمَلَ التَّاجِرُ الْكُتُبَ الْجَدِيدَةَ وَذَهَبَ لِلْمَدْرَسَةِ. ٣ - نَظَرَتِ النِّسَاءُ مَعْلَمِي الْأَبْنَاءِ فِي شَارِعِ الْمَدِينَةِ. ٤ - هُوَ رَجُلٌ ذُو مَالٍ كَثِيرٍ وَهُوَ قَلِيلُ الْعَقْلِ.
- ٥ - هُنَّ طَبَاخَاتٌ فِي مَطْبَخِ الْمَلِكِ. ٦ - وَضَعَتِ الْأُمُّ لُقْمَةَ لَحْمٍ وَقَطَعَةَ خُبْزٍ عَلَى الْمَائِدَةِ. ٧ - نَظَرُوا أَبَا مُحَمَّدٍ الْكَثِيرِ الْمَالِ. ٨ - وَجَدَ الْأَمِيرُ وَلَدِي الْوَزِيرِ فِي حُجْرَةٍ صَغِيرَةٍ فِي الْقَصْرِ. ٩ - عَيْنَا الْأَمِيرَةِ جَمِيلَتَانِ جِدًّا. ١٠ - خَيَّطُوا دِمَشْقَ طَيِّبُونَ. ١١ - كَانَ صُنْدُوقُ خَشَبٍ وَصُنْدُوقُ حَدِيدٍ فِي بَيْتِ الشَّيْخِ. ١٢ - هِيَ مَعَ أَخِي حَسَنِ. ١٣ - نَظَرَا وَجْهَ صَاحِبِ الْبَيْتِ ثُمَّ ذَهَبَا. ١٤ - هُمَا قَبِيلَتَا الْعِرَاقِ. ١٥ - مَعْلَمُو الْأَوْلَادِ نَاسٌ طَيِّبُونَ. ١٦ - قَتَلَ الْوَزِيرُ ابْنِي الْمَلِكِ أَمْسٍ.

١٧ - هِيَ ذَاتُ فَمٍ كَبِيرٍ. ١٨ - نَظَرُوا شُبَّانِي (نَافِذَتِي) الْبَيْتِ مِنْ
بَعِيدٍ. ١٩ - النِّسَاءُ هُنَّ الطَّبَاحَاتُ فِي بُيُوتِ الْعَرَبِ. ٢٠ - طَلَبَ
المُعَلِّمُ سَاعَتِي وَلَدِينِ لَتَجْرِبَةَ 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 Sheikhs 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

(الْبَابُ التَّاسِعُ)

The Attached Pronouns

1. In addition to the *detached pronouns* (ضَائِرٌ مُنْفَصِلَةٌ damā'ir munfaṣila) given in Chapters Two and Five, Arabic has also *attached pronouns* (ضَائِرٌ مُتَّصِلَةٌ damā'ir muttaṣila). They are:

	Singular	Dual	Plural
1st Person Masc. and Fem.	أَنَا - <i>ā</i>	(as plural)	نَا - <i>nā</i>
			(نِي - <i>nī</i> when attached to a verb)

2nd Person

Masc.	كَ - <i>ka</i>	كُمَا - <i>kumā</i>	كُم - <i>kum</i>
Fem.	كِ - <i>ki</i>		كُنَّ - <i>kunna</i>

3rd Person

Masc.	هُ - <i>hu</i> (هِ - <i>hi</i>)	هُمَا - <i>humā</i>	هُمْ - <i>hum</i> (هِمْ - <i>him</i>)
Fem.	هَا - <i>hā</i>	(هِيَ - <i>hi</i>)	هُنَّ - <i>hunna</i> (هِنَّ - <i>hinna</i>)

2. They are used in the following ways:

(a) Attached to the verb as direct object:

فَتَحَ الْبَابَ fataḥa l-bāba, he opened the door.

فَتَحَهُ fataḥahu, he opened it.

قَفَلَتِ شُبَّانًا qafalat shubbākan (modern usage), she closed a window.

قفلته qafalathu, she closed it.

ضربوني darabūnī, they hit me.

(b) Attached to a preposition:

وصلوا من بغداد waṣalū min Baghdāda (diptote), they arrived from Baghdad.

وصلوا منها waṣalū minhā, they arrived from it (i.e. from there).

قال الملك لكم qāla l-malik lakum, the king said to you.

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

(c) Attached to a noun to indicate possession.

كتابي kitābī, my book.

(Note that the final vowel disappears with this particular suffix, consequently there is no distinction of case.)

من بيتي min baitī, from my house.

بَيْتُهُ baituhu, his house.

The attached pronoun is, in fact, a genitive of 'iḍāfa, and therefore makes its noun definite. Thus, بَيْتُهُ 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 بَيْتٌ لَهُ baitun lahu (lit. a house to him), or بَيْتٌ مِنْ بَيْتِهِ baitun min buyūtihi, a house from his houses.

(d) After the particles إِنَّ 'inna, أَنَّ 'anna, etc. (See Chapter Eighteen).

3. The attached pronouns, هُ hu, هُمَا huma, هُمْ hum, هُنَّ hunna, take the kasra in place of the damma (as shown in

the above table) when preceded by a kasra or yā', whether long vowel or diphthong. Students should realise that this change of vowel is purely euphonic and has no connection with declension.

e.g. إِلَيْهِ ilaihi, to him, it, عَلَيْهِ 'alaihi, on him, it; لِكُرْسِيهِ li kursīyihī, to his chair, فِيهِمَا fīhimā, in them (dual); قَالَ لِخَادِمِهِ qāla li khādimihi, he said to his servant.

4. The suffixes كُمْ kum and هُمْ hum become كُوم kuum and هُوم humu, when followed by hamzatu l-waṣl, or in poetry, where the metre demands an extra syllable.

وَجَدَهُمُ الْيَوْمَ wajadahumu l-yauma, he found them today.

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

(a) the final nūn of مِنْ min, from, is doubled: مِنِّي minnī, from me.

(b) the pronoun becomes ي -ya, instead of ي -ī, after an unvowelled و, ا, ي.

e.g. إِلَيَّ 'ilayya, to me; دُنْيَايَ duniyāya, my world.

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

مُعَلِّمُونَ mu'allimūna, teachers.

الْمُعَلِّمُونَ al-mu'allimūna, the teachers.

مُعَلِّمُوكَ mu'allimūka, your teachers.

مِنَ الْمُعَلِّمِينَ mina-l-mu'allimīna, from the teachers.

مِنَ مُعَلِّمِي min mu'allimīya, from my teachers.

الرَّجْلَانِ ar-rijlāni, الرَّجْلَيْنِ ar-rijlaini, the (two) feet.

رِجْلَايَ طَوِيلَتَانِ rijlāya ṭawīlatāni, my (two) feet are long.

ضَرَبُوا رِجْلِي darabū rijlayya, they struck my (two) feet.

NOTE: "my teachers" (*nom.*) is مُعَلِّمِي instead of مُعَلِّمَوِي, the و being replaced by ي which is then doubled ي.

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. ضَرَبُوا الْعَدُوَّ darabū/ل- adūwa, they struck the enemy, but ضَرَبُوهُ darabūhu, they struck him.

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

فَتَحْتُ fataḥtu, I opened.

فَتَحْتَ fataḥta, you (masc. sing., thou) opened.

فَتَحْتِ fataḥti, you (fem. sing., thou) opened.

فَتَحْنَا fataḥnā, we opened (note this is the same ending as the attached pronoun).

فَتَحْتُمْ fataḥtum, you (masc. pl.) opened.

فَتَحْتُنَّ fataḥtunna, you (fem. pl.) opened.

فَتَحُوا fataḥū, they (masc.) opened.

فَتَحْنَ 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: مَعَ ma'a, لِ li, and عِنْدَ 'inda; e.g. لِي زَيْدٍ (لَهُ) كُتُبٌ كَثِيرَةٌ li zaidin (or lahu) kutubun kathīratun, 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 كُتُبٌ كَثِيرَةٌ kutubun kathīratun is in the nominative.

مَعَ الْأَوْلَادِ جُنَيْهَانِ ma'a l-'aulādi junaihāni, the boys have two pounds (lit. "with the boys", etc.).

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

عِنْدَ الشَّيْخِ عَدَدٌ مِنَ الْخَادِمِينَ 'inda sh-shaikhi 'adadun mina l-khādīmīna, the sheikh has a number of servants.

Although عِنْدَ '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 عِنْدِي حَسَنٌ 'indī Ḥasanun means "Hassan is (staying) at my house".

Note also its use for time and place, as:

عِنْدَ الْفَجْرِ 'inda l-fajri, at dawn, daybreak.

عِنْدَ بَابِ الْمَدِينَةِ 'inda bābi l-madīnati, at the city gate.

VOCABULARY

here هُنَا hunā

there هُنَاكَ (هُنَالِكَ) hunāka (hunālika)

to open (<i>trans.</i>)	فَتَحَ	fataḥa
to close (<i>trans.</i>)	قَفَلَ	qafala
to strike, hit	ضَرَبَ	ḍaraba
to enter (with direct object or في)	دَخَلَ	dakhala
to say	قَالَ	qāla
to ride	رَكَبَ	rakiba
to leave, abandon	تَرَكَ	taraka
enemy	عَدُوٌّ (pl. أعداء)	adūwun, pl. 'adā'un
world	دُنْيَا (fem.)	dunyā (indeclinable)
pound, guinea	جُنَيْهَاتٌ (pl. جنيهات)	junaihun, pl. junaihātun
by, with, in possession of, at	عِنْدَ	inda
between	بَيْنَ	baina
paper	وَرَقٌ (pl. أوراق)	waraqun, pl. 'aurāqun
a piece of paper	وَرَقَةٌ	waraqatun
pen	قَلَمٌ (pl. أقلام)	qalamun, pl. 'aqlāmūn
ink	حَبْرٌ	ḥibrun
silver	فِضَّةٌ	fiḍḍatun
gold	ذَهَبٌ	dhahabun
name	اسْمٌ (pl. أسماء)	ismun, pl. 'asmā'un
donkey	حِمَارٌ (pl. حمير)	ḥimārun, pl. ḥamīrun
horse	حِصَانٌ (pl. أحصنة، حصن)	ḥiṣānun, pl. 'aḥṣinatun, ḥuṣunun

slave	عَبْدٌ (pl. عبيد)	abdun, pl. abīdun
noon, midday	ظَهْرٌ	ḡuhrun
head	رَأْسٌ (pl. رؤوس)	ra'sun, pl. ru'ūsun
chest	صَدْرٌ (pl. صدور)	ṣadrun, pl. ṣudūrun
shop	دُكَّانٌ (pl. دكاكين)	dukkānun, pl. dakākīnu
roof, ceiling	سَقْفٌ (pl. سقوف)	saqfun, pl. suqūfun
wall	حَائِطٌ (pl. حيطان)	ḥā'iṭun, pl. ḥiṭānun
motor-car	سَيَّارَةٌ	sayyāratun
	عَرَبَةٌ	arabatun
bicycle	عَجَلَةٌ	ajalatun
	دَرَّاجَةٌ	darrājatun
minute (of time)	دَقِيقَةٌ (pl. دقائق)	daqīqatun, pl. daqā'iqu
what?	مَا، مَاذَا	mā, mādhā
why?	لِمَاذَا	limādhā
soldier	جُنْدِيٌّ (pl. جنود، جنود)	jundiyyun, pl. jundun, junūdun
sad	حَزِنٌ	ḥazinun
in, at	فِي	fī
by, with, in	بِ	bi
Abu Bakr (<i>pr. n. masc.</i>)	أَبُو بَكْرٍ	'Abū Bakrin
Zaid (<i>pr. n. masc.</i>)	زَيْدٌ	Zaidun
dirty	وَسِخٌ	wasikhun (to previous ch)

EXERCISE 15

- ١ - أَفْتَحَتِ الْأَبْوَابَ هُنَاكَ؟ ٢ - نَعَمْ، فَتَحْتَهَا قَبْلَ سَاعَاتٍ، ثُمَّ قَفَلْتَهَا مِنْ جَدِيدٍ (afresh, again) قَبْلَ دَقِيقَتَيْنِ. ٣ - دَخَلَتِ النِّسَاءُ وَوَجَدْنَ أَوْلَادَهُنَّ. ٤ - وَجَدْنَا كُتُبًا كَثِيرَةً جَدِيدَةً فِي دُكَّانِ أَبِي بَكْرٍ. ٥ - مَاذَا اسْمُكَ؟ اسْمِي حَسَنٌ وَاسْمُ أَبِي مُحَمَّدٍ. ٦ - رَكِبْتُ بَنَاتِ الْمَدْرَسَةِ عَجَلَاتِهِنَّ (دَرَّاجَاتِهِنَّ) مِنْ يَبُوتِهِنَّ إِلَى السُّوقِ. ٧ - وَصَلَ الْمَلِكُ مِنَ الْقَصْرِ بِسَيَّارَتِهِ (بِعَرَبَتِهِ). ٨ - رَكِبَ الشَّيْخُ حَمِيرَهُمْ وَحَصَنَهُمْ. ٩ - كَتَبَ الْوَلَدُ مَكْتُوبًا طَوِيلًا بِقَلَمِهِ وَحَبْرِهِ عَلَى وَرَقٍ أَخِيهِ. ١٠ - وَجَدَ جُنُودَ الْمَلِكِ ذَهَبًا وَفِضَّةً فِي بَيْتِ الْوَزِيرِ وَقَتَلُوا عَبْدَهُ. ١١ - وَجَدُونِي بَيْنَ عَدُوِّي وَصَدِيقِي. ١٢ - لِي جُنَيْهَاتٌ كَثِيرَةٌ فِي الْبَيْتِ. ١٣ - عِنْدِي خَادِمَانِ وَخَادِمَةٌ. ١٤ - ضَرَبْتُ رَأْسَهُ أَسِي. ١٥ - لِمَاذَا تَرَكْتَ بَيْتَكَ؟ حَيْطَانُهُ وَسَخَةٌ. ١٦ - أَنْتُمْ حَزَنُونَ. مَاذَا فِي صُدُورِكُمْ؟ ١٧ - ضَرَبَ الْأَوْلَادُ الصِّغَارَ سَقْفَ الْبَيْتِ بِالْحَجَرِ. ١٨ - الدُّنْيَا صَعِبَةٌ الْيَوْمَ. ١٩ - كَانَ زَيْدٌ هُنَا أَسِي مَعَ أَبْنَائِهِ. ٢٠ - قَفَلَ أَصْحَابُ الدَّكَاكِينِ دَكَائِنَهُمْ عِنْدَ الظُّهْرِ.

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 (بَعِيدَةً) from her house. 20. There are many beautiful cities in Egypt. They have wide streets.

CHAPTER TEN

(البَابُ العَاشِرُ)

Demonstrative Pronouns

1. The *Demonstrative Pronoun* (اسْمُ الإِشَارَةِ ismu-l'ishāra) as normally used is as follows:

This, these.

	Masculine	Feminine
Singular, all cases	هَذَا hād ^h hā	هَذِهِ hād ^h hihi
Dual Nominative	هَذَانِ hād ^h hāni	هَاتَانِ hātāni
Accusative and Genitive	هَذَيْنِ hād ^h haini	هَاتَيْنِ hātaini
Plural, all cases, masc. and fem.	هَؤُلَاءِ hā'ulā'i <i>+ fatha</i>	

It will be noted that the 'alif of the long ā after the initial ه 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 ذَا which is the basis, and the preceding هَا, which reinforces it. Sometimes, though infrequently in modern *written* Arabic, the hā' is omitted, and the following forms result:

	Masc.	Fem.
Singular	ذَا dhā	ذِي *dhī (or ذِهِ dhihi)
Dual Nom.	ذَانِ dhāni	تَانِ tāni
Acc., Gen.	ذَيْنِ dhaini	تَيْنِ taini
Plural all cases, masc. and fem.	أُولَى 'ulā or هَؤُلَاءِ 'ulā'i	

*NOTE: In the full form, هَذِي hād^hhi sometimes occurs for هَذِهِ hād^hhihi.

2. That, those.

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

	Masc.	Fem.
Singular	ذَٰكَ dhāka or ذَٰلِكَ dhālika	تَٰكَ tilka تَٰكَ tāka } (very rarely) تَٰئِكَ tika
Dual Nom.	ذَٰنِكَ dhānika	تَٰنِكَ tānika
Gen. and Acc.	ذَٰئِكَ dhainika	تَٰئِكَ tainika
Plural, all cases,	أُولَٰئِكَ 'ulā'ika masc. and fem. (very rarely أُولَٰئِكَ 'ulālika or أُولَٰكَ 'ulāka)	

3. If the demonstrative qualifies a simple noun, it precedes it and the noun takes the article, e.g. هَذَا الْكِتَابُ hād^hhā l-kitābu, this book.

But if the noun is defined by a following genitive or a pronominal suffix the demonstrative is placed after these, e.g. ابْنُ الْمَلِكِ هَذَا ibnu l-maliki hād^hhā this son of the king; هَذِهِ and تَٰئِكَ kitābukum hād^hhā, this book of yours. هَذِهِ and تَٰئِكَ have the meaning of "these" and "those" respectively when used with broken plurals of inanimate objects, e.g. هَذِهِ الْكُتُبُ hād^hhihi l-kutubu, these books; تَٰئِكَ الْأَيَّامُ tilka l-'ayyāmu, 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 كِتَابٌ hād^hhā 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. هَذَا هُوَ الْوَلَدُ 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. هَذَا كِتَابُكُمْ this is your book.

5. The Interrogative pronouns (اسْمُ الْاِسْتِفْهَامِ ismu li -stifhām) are مَنْ man, who?; مَا mā, what? (sometimes مَاذَا mādhā); أَيُّ ayyun, fem. آيَةٌ ayyatun, which?; كَمْ kam, how much? how many?

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

مَا is also indeclinable. After some prepositions it is sometimes written م as لِمَا lima, for what? why? (for لِمَا or لِمَاذَا).

أَيُّ, fem. آيَةٌ is declinable and is treated as a noun, so takes a following noun in the genitive, e.g. أَيُّ رَجُلٍ ayyu rajulin, which man? آيَةٌ بِنْتٍ ayyatu bintin, which girl?

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

VOCABULARY

a person, individual (شَخْصٌ shakhsun, pl. أَشْخَاصٌ 'ashkhāṣun)

shade (ظِلٌّ zillun)

famous (مَشْهُورٌ mashhūrun)

not (with perfect of verb) (مَا mā)

to return (<i>intrans.</i>)	رَجَعَ raja'a
until, up to (with genitive)	حَتَّى ḥattā
reason, cause	سَبَبٌ sababun, pl. 'asbābun
calamity, great misfortune	مُصِيبَةٌ muṣibatun, pl. maṣā'ibu
neglect, carelessness	غَفْلَةٌ ghaflatun
woman	أَمْرَاءُ imra'atun
to study	دَرَسَ darasa
agriculture	زِرَاعَةٌ zirā'atun
mosque	جَامِعٌ jāmi'un, pl. jawāmi'u
university	جَامِعَاتٌ jāmi'ātun, pl. jāmi'ātun
each, all, everybody,	كُلٌّ
e.g. every man	كُلُّ رَجُلٍ
the East	الشَّرْقُ ash-sharqu
the West	الغَرْبُ al-gharbu
inhabitant	سَاكِنٌ sākinun, pl. sukkānun
village	قَرْيَةٌ qaryatun, pl. quran
dirty	وَسِخٌ wasikhun (delete)

and, so (implying a close connection or suggestion of cause and effect between the two sentences joined).

It is written as part of the word it precedes.

EXERCISE 17

- ١ - مَا وَصَلَ هَذَا الْكِتَابُ النَّافِعَ حَتَّى السَّاعَةِ. ٢ - هَذَا كِتَابٌ صَعْبٌ. ٣ - دَخَلَ الْمَعْلَمُ وَقَالَ لِتَلْمِيذٍ مِنَ التَّلَامِيذَةِ: كَتَبْتُ هَذِهِ وَسِخَةً جِدًّا. ٤ - وَجَدْتُ هَتِينَ الْبَنَاتِينَ فِي تِلْكَ الدَّارِ. ٥ - أَحْضَرْتُمُ ذَلِكَ الْمَجْلِسِ أَمْسٍ؟ ٦ - هُوَ لَأَهْ الْأَشْخَاصِ قَتَلُوا أَوْلَادَهُ الصِّغَارِ. ٧ - تِلْكَ الشَّجَرَةُ ذَاتُ ظِلٍّ. ٨ - أَوْلَائِكَ الرِّجَالُ ذُوو عِلْمٍ. ٩ - خَرَجَ ذَاكَ الرَّجُلُ الْمَشْهُورُ مِنَ الْمَدِينَةِ وَمَا رَجَعَ حَتَّى الْيَوْمِ. ١٠ - عَرَفَ النَّاسُ سَبَبَ هَذِهِ الْمَصِيبَةِ فَقَفَلُوا أَبْوَابَهُمْ. ١١ - مَصِيبَتِكُمْ هَذِهِ مِنْ سَبَبِ غَفْلَتِكُمْ. ١٢ - هَذِهِ الْأَمْرَاءُ مَنْ هِيَ مِنَ الْغَائِبَاتِ. ١٣ - تَرَكَ الْمَعْلَمُونَ كَمْ وَلَدًا فِي الْمَدْرَسَةِ بَعْدَ الدُّرُوسِ؟ ١٤ - آيَةُ امْرَأَةٍ مَوْجُودَةٌ فِي ذَلِكَ الدُّكَّانِ؟ ١٥ - مَنْ رَكِبَ حِصَانِي وَمَا قَفَلَ الْبَابَ؟ ١٦ - دَرَسَ الزَّرَاعَةَ فِي جَامِعَةِ الْقَاهِرَةِ. ١٨ - هَذَا الْجَامِعُ مَشْهُورٌ فِي الشَّرْقِ وَالْغَرْبِ. ١٩ - طَلَبَ سَكَّانُ هَذِهِ الْقَرْيَةِ يَبُوتًا جَدِيدَةً وَمَدْرَسَةً كَبِيرَةً. ٢٠ - لِمَا أَنتُمْ حَاضِرُونَ وَهُمْ غَائِبُونَ؟

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 (من) 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

(البَابُ الحَادِي عَشَرَ)

Adjectives

1. Some of the commonest forms of *adjectives* (اسم صفة) (ism ṣifa) 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) فاعِلٌ fa'ilun (properly the active participle) e.g. صادقٌ ṣādiqun, upright; عادلٌ 'ādilun, just, جاهلٌ jāhilun, ignorant.

(b) فاعِلٌ fa'ilun, e.g. سعيدٌ sa'idun, happy; كبيرٌ kabīrun, great; كثيرٌ kathīrun, much, many.

(c) فاعِلٌ fa'ilun denoting intensity, e.g. جهولٌ jahūlun, very ignorant; كسولٌ kasūlun, very lazy.

(d) فاعِلٌ fa'ilun (without nunation), e.g. غضبانٌ ghaḍ-bānu, angry.

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

خبازٌ khabbāzun, baker. خياطٌ khayyāṭun, tailor.

طباخٌ ṭabbākhun, cook. جزارٌ jazzārun, butcher.
بقالٌ 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. طبّاخونٌ ṭabbākhūna, cooks. They add tā' marbūta to form the feminine, and also take the sound feminine plural, e.g. خياطةٌ khayyāṭun, pl. خياطاتٌ khayyāṭātun, tailoress, needle-woman.

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 فاعِلٌ fa'alu, and the feminine singular in فاعِلَةٌ fa'lā'u (both diptotes). The plural, فاعِلٌ fu'lun, is a triptote, and is used for both genders.

Here are typical examples.

Sing. Masc.	Fem.	Plural
أسودٌ 'aswadu, black	سوداءٌ saudā'u	سودٌ sūdun
أبيضٌ 'abyaḍu, white	بيضاءٌ baidā'u	بيضٌ biḍun
أحمرٌ 'aḥmaru, red	حمراءٌ ḥamrā'u	حمرٌ ḥumrun
أزرقٌ 'azraqu, blue	زرقاءٌ zarqā'u	زرقٌ zurqun
أخضرٌ 'akhḍaru, green	خضراءٌ khadrā'u	خضرٌ khudrun
أصفرٌ 'aṣfaru, yellow	صفراءٌ ṣafrā'u	صفرٌ ṣufrun
أطرشٌ 'aṭraṣhu, deaf	طرشاءٌ ṭarshā'u	طرشٌ ṭurshun
أخرسٌ 'akhrasu, dumb	خرساءٌ kharsā'u	خرسٌ khursun
أعمى 'a'mā, blind	عمياءٌ amyā'u	عمى umyun
أعرجٌ 'a'raju, lame	عرجاءٌ arjā'u	عرجٌ urjun

أَحْدَبُ { 'ahdabu, حَدْبَاءُ ḥadbâ'u حَدْبٌ ḥudbun
humpbacked

NOTE: The fem. of the dual changes hamza into و e.g. سَوْدَاوَانِ saudāwāni.

4. For the *comparative* and *superlative* of adjectives, (إِسْمُ التَّفْضِيلِ ismu t-tafdīl), sometimes termed the Elative, the same form as that for colours and defects, though only in the masculine singular, is employed: أَفْعَلٌ 'af'alu.

The feminine is فُعْلَى fu'ālā. But though the Arab grammarians imply that this form exists for all elatives, in practice it is only encountered with a few words, except in ancient poetry. The masculine plural is أَفَاعِلٌ 'afā'ilu, the feminine plural is فُعْلَيَاتٌ fu'alayātun and فُعْلٌ. But students will have little use for anything but the masculine singular, because this should always be used when the meaning is comparative. And even when the meaning is superlative, the masculine singular can be used except when the adjective has the definite article أَلْ (This will be dealt with in greater detail in Chapter 40).

e.g. أَكْبَرُ 'akbaru, greater, fem. كُبْرَى kubrā, from كَبِيرٌ kabīrun, big.

أَسْهَلُ 'ashalu, easier, fem. سُهْلَى suhlā, from سَهْلٌ sahlun, easy.

أَصْبَرُ 'aşbaru, more patient, from صَبُورٌ ṣabūrun.

أَجْهَلُ 'ajhalu, more ignorant, from جَاهِلٌ jāhilun.

It will be seen that, to form the elative from any adjective, the three radical consonants only should be taken, then prefixed with a hamza. Long vowels must be removed, like the yā' in كَبِيرٌ and the wāw in صَبُورٌ.

5. If the root has a doubled consonant, as جَدِيدٌ jadīdun, new, the superlative form is أَجَدُّ 'ajaddu, instead of أَجْدَدُ 'ajdadu. From قَلِيلٌ qalīlun, little, few, comes أَقَلُّ 'aqallu, less, fewer (instead of 'aqalalu) and so on.

6. The Arabic preposition for "than" in such English phrases as "smaller than" is مِنْ min (from), e.g. أَصْغَرُ مِنْ 'aşgharu min.

e.g. حَسَنٌ أَصْغَرُ مِنْ أُخْتِهِ Ḥasanun 'aşgharu min 'ukhtihi, Hasan is smaller (younger) than his sister.

هِيَ أَكْبَرُ مِنْهُ hiya 'akbaru minhu, she is bigger than him.

التَّلَامِيذَةُ أَجْهَلُ مِنْ إِخْوَانِهِمْ فِي مَدْرَسَةِ الْقَاهِرَةِ at-talāmidhatu ajhalu min ikhwānihim fī madrasati l-Qāhirati, the pupils are more ignorant than their brethren (fellows) in the Cairo school.

Note the use of the plural of أَخٌ 'akhun here.

المُعَلِّمَاتُ أَجْدَدُ مِنَ الْمُعَلِّمِينَ al-mu'allimātu 'ajaddu mina

l-mu'allimīna, 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. هُوَ أَكْبَرُ رَجُلٍ فِي الْمَدِينَةِ huwa 'akbaru rajulin fi l-madīnati, he is the greatest man in the city,

instead of

هُوَ الرَّجُلُ الْأَكْبَرُ فِي الْمَدِينَةِ huwa r-rajulu l-'akbaru fi l-madīnati,

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 أصبر زوجة hiya 'aşbaru zaujatin, she is the most patient wife.

النساء أصبر سكان an-nisā'u 'aşbaru sukkānin, the women are the most patient inhabitants.

8. The substantives خَيْرٌ *khairun*, good, and شَرٌّ *sharrun*, evil, are used as Elatives with the meanings "better" and "worse", e.g. هو خير منك huwa *khairun* minka, he is better than you.

VOCABULARY

colour	لونٌ (pl. ألوانٌ)	launun, pl. 'alwānun
hair	شعرٌ	sha'run
yesterday	البارح	al-bāriḥa
origin	أصلٌ (pl. أصولٌ)	'aṣlun, pl. 'uṣūlun
boundary, limit	حدٌ (pl. حدودٌ)	ḥaddun, pl. ḥudūdun
a beggar	سائلٌ	sā'ilun
North	شمالٌ	shamālun
South	جنوبٌ	janūbun
army	جيشٌ (pl. جيوشٌ)	jaishun, pl. juyūshun
pleasant	لطيفٌ (pl. لطائفٌ، لطافٌ)	laṭifun, pl. luṭafā'u, liṭāfun
to stop, stand up	وقفٌ	waqafa

history, date تاريخٌ (pl. تواريخٌ) ta'rikhun, pl. tawārikhu

better, best أحسنٌ 'aḥsanu

Syria (Damascus) الشام، الشَّامُ ash-sha'mu, ash-shāmu

camel جملٌ (pl. جمالٌ) jamalun, pl. jimālun

desert صحراءٌ (pl. صحارى) ṣaḥrā'u, pl. ṣaḥārā

EXERCISE 19

١ - هذه البنت الجميلة وصلت من بغداد قبل أشهر قليلة. هي أجمل بنت في تلك المدينة المشهورة. ٢ - لون وجهها أبيض. ٣ - كان العبد الأسود في الحجرة الزرقاء. ٤ - قال المعلم لتلامذته: لماذا كتبتم دروسكم بالخط الأخضر؟ ٥ - في قرى الشرق وجدت نساء طرشاً ورجالاً خرساً! ٦ - هذا السائل أعمى وأعرج وهو أصفر اللون. ٧ - الملك عادل، فالتسكان أسعد من آبائهم. ٨ - هي أكبر مصيبة في تاريخ العالم حتى اليوم. ٩ - الأب الصبور أحسن من الأب الغضبان. ١٠ - خرج التلميذ التعبان من الدرس وهو أجهل ولد في المدرسة. ١١ - ترك المعلم الجديد الولد الكسول في المدرسة بعد الدروس. ١٢ - دخل جيش الأمير المدينة من الشمال فخرج جنود الملك من الجنوب، وتركوا السكان لسيوف الأعداء. ١٣ - نظر الرجل أجهل بنت في أطول شارع في المدينة، فوقف حالاً. ١٤ - شعر هذا الرجل الأسود أجهل من شعرك الأبيض. ١٥ - هذا الطريق

أَصْعَبُ مِنْ ذَلِكَ، هُوَ أَصْعَبُ طُرُقِ الشَّامِ. ١٦ - النَّيْلَانِ الْأَبْيَضُ
 وَالْأَزْرَقُ أَصْلًا النَّيْلِ الْكَبِيرِ وَهُوَ نَهْرٌ بِمِصْرَ. ١٧ - ذَهَبَتِ النِّسَاءُ
 لِحُدُودِ الْبِلَادِ الْبَعِيدَةِ. ١٨ - حَضَرَ أَكْثَرَ النَّاسِ الْإِجْتِمَاعَ الْبَارِحَ.
 ١٩ - عَيْنَا الْأَمْرَأَةِ السُّودَاوَانِ كَبِيرَتَانِ جِدًّا. ٢٠ - الْجَمَلُ خَيْرٌ مِنَ
 الْخِصَانِ لِسُكَّانِ الصَّحْرَاءِ.

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 (*مِنْ*) them.
8. The blind hump-backed beggar demanded food of (*مِنْ*) 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 ذَهَبَ ب) 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 bookshop (lit. shop of the books).

The Verb

The verb has the appearance of being biliteral. e.g. marra, for marra (to pass) or marra (to pass).

Arabic verbs are mostly triliteral, that is, they are based on a root of three consonants. The basic meaning of writing is given by the three consonants k-t-b. The basic meaning of writing is expressed by the consonants k-t-b. As has been stated, the simplest form of a verb is the triliteral form, which European call 'root'. The triliteral form is the simplest form of a verb, and it is the basis of all other forms. The triliteral form is the basis of all other forms.

In the simple triliteral verb, the first and third root consonants are radicals, and the second is a weak consonant. The first and third root consonants are radicals, and the second is a weak consonant. The first and third root consonants are radicals, and the second is a weak consonant.

6. Active verbs are of two kinds: transitive and intransitive. Transitive verbs are those which take an object. Intransitive verbs are those which do not take an object. Active verbs are of two kinds: transitive and intransitive. Transitive verbs are those which take an object. Intransitive verbs are those which do not take an object.

CHAPTER TWELVE

(الْبَابُ الثَّانِي عَشَرَ)

The Verb

(إِعْ فِعْلٌ)

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 vowelised with *fatha*; but the second radical may be vowelised with *fatha*, *kasra*, or *damma*.

e.g. **فَتَحَ** *fataḥa*, to open, conquer (literally, he opened, he has opened).

حَزِنَ *ḥazina*, 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 ~~the~~ the second and third radical. In this case, the second radical has *shadda*, and the verb has the appearance of being biliteral.

e.g. **مَرَّ** *marra*, for **مَرَّرَ** *marara*, to pass (by, **بِ** *bi*),

جَرَّ *jarra*, for **جَرَّرَ** *jarara*, to drag, draw.

حَجَّ *ḥajja*, for **حَجَّجَ** *ḥajaja*, to make the pilgrimage.

فَكَ *fakka*, for **فَكَكَّ** *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, **مَرَّ** *marra* may be placed before all other roots beginning with **م** and **ر**; or, it may occur among them, after **مَرَدَ** but before **مَرَزَ**. 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. **قَالَ** *qāla*, to say (he said); **رَمَى** *ramā*, 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 **دَحْرَجَ** *daḥraja* 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 **الْمَاضِي** al-mādī, denoting actions completed at the time to which reference is being made; and the Imperfect **الْمُضَارِعُ** al-muḍāriʿ, for incompleted actions. There is also an Imperative, **الْأَمْرُ** 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:

Singular	Dual	Plural
3. masc. اَ a	3. masc. اَ a	3. masc. اُ u
3. fem. ات at	3. fem. ات ata	3. fem. ان na
2. masc. ات ta	2. m.&f. ات tumā	2. masc. ات tum
2. fem. ات ti		2. fem. ات tunna
1. m.&f. ات tu		1. m.&f. ات nā

e.g.

Sing. 3. masc.	كَتَبَ	kataba he has written, (or he wrote).
„ 3. fem.	كَتَبَتْ	katabat, she has written.
„ 2. masc.	كَتَبْتُمْ	katabta, you (man) have written.
„ 2. fem.	كَتَبْتِ	katabti, you (woman) have written.
„ 1. masc. & fem.	كَتَبْتُ	katabtu, I have written.
Dual 3. masc.	كَتَبَا	katabā, they two (men) have written.
„ 3. fem.	كَتَبَتَا	katabatā, they two (women) have written.

Dual 2. masc. & fem. كَتَبْتُمَا katabtumā, you two have written.

Plural 3. masc. كَتَبُوا katabū, they (men) have written.

„ 3. fem. كَتَبْنَ katabna, they (women) have written.

„ 2. masc. كَتَبْتُمْ katabtum you (men) have written.

„ 2. fem. كَتَبْتُنَّ katabtunna, you (women) have written.

„ 1. masc. & fem. كَتَبْنَا katabnā, we have written.

In the same way from verbs of the forms **فَاعِلٍ** fa'ila and **فَاعُلَا** fa'ula we have: **شَرِبَ** shariba, he drank, **شَرِبَتْ** sharibat, she drank, etc.: from **كَرُمٍ** karuma, he was noble, **كَرُمْتُ** 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 **وَصَلَ زَيْدٌ** waṣala Zaidun, Zaid arrived. Here Zaid is the subject. But if we merely say **وَصَلَ** waṣala, this is still a complete sentence, meaning "he arrived". The final fatha of the verb is really a pronominal suffix meaning "he".

e.g. **ضَرَبَ الْأَبُ وَلَدَهُ حَالًا** ḍaraba l-'abu waladahu ḥālan.

Verb Subj. Obj. Adverbial

The father beat his son at once.

When the verb in the 3rd person comes before the subject it is always in the singular.

e.g. كَتَبَ الْمَعْلَمُ kataba l-muʿallimu, the teacher wrote.

كَتَبَ الْمَعْلَمَانِ kataba l-muʿallimāni, the two teachers wrote.

كَتَبَ الْمَعْلَمُونَ kataba l-muʿallimūna, the teachers wrote.

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

كَبُرَ الْوَلَدُ kabura l-waladu, the boy grew.

كَبُرَتِ الْبِنْتُ kaburati l-bintu, the girl grew.

كَبُرَتِ الْبَنَاتُ kaburati l-banātu, the girls grew.

كَبُرَتِ الْبِنْتَانِ 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. ظَهَرَتِ النُّجُومُ zāharati n-nujūmu, the stars appeared.
(pl. of نَجْمٌ najmun.)

But

ظَهَرَ الرِّجَالُ zāhara 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, ظَهَرَتِ الرِّجَالُ zāharati 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 خَلِيفَةٌ khalīfatun, Caliph, is masculine, though it has a feminine ending.

قَتَلَ الْخَلِيفَةُ الْوَزِيرَ qatala l-khalīfatu l-wazīra
(Not قَتَلَتْ qatalat).

Similarly, سِنُونَ sinūna, one plural of سَنَةٌ 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. الْأَوْلَادُ فَتَحُوا الْبَابَ al-'aulādu fataḥū l-bāba, the boys opened the door.

الْبَنَاتُ دَخَلْنَ al-banātu dakhalna, the girls entered.

When the sentence begins with a verb it is known as a verbal sentence (جُمْلَةٌ فَعْلِيَّةٌ jumla fiʿliyya), e.g. خَرَجَ الْوَلَدُ kharaja l-waladu, the boy went out. A sentence introduced by the subject is called a nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ jumla ismiyya) whether or not the subject is followed by a verb,

e.g. الْوَلَدُ صَغِيرٌ al-waladu ṣaghīrun, the boy is small.

الْوَلَدُ خَرَجَ 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 dhahabū, they went, have gone.

(b) The subject may be placed first for stress or emphasis,

e.g. لَمَّا وَصَلَتِ الْبَنَاتُ الْأَوْلَادُ خَرَجُوا lamma waṣalati l-banātu

l-'aulādu kharajū, when the girls arrived, the boys went out.

Here the juxtaposition of البنات and الاولاد gives stress to the latter.

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

e.g. وَصَلَتِ الْبَنَاتُ وَجَلَسْنَ فِي الْفَصْلِ 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. وَصَلَ 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 قَدْ qad is sometimes placed before the Perfect verb. It is a confirmatory particle, which may make the verb definitely Past Perfect,

e.g. قَدْ وَصَلَ 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

فَهِمَ to understand	قَصَدَ to intend, to travel towards
قَوْلٌ speech	سَائِحٌ a traveller, tourist
طَلَعَ to rise (of the sun); ascend; go out	نَزَلَ to descend, alight, stay (at a place)
غَرَبَ to set (of the sun)	مَاءٌ water
قَمَرٌ moon	

خَمْرٌ fem., wine	نَحْوٌ towards, in the direction of, about
حَوْشٌ courtyard, enclosure	نِصْفٌ a half
نَهَارٌ day, daytime	أَغْنِيَاءُ pl. غَنِيٌ rich
صَيْدٌ hunt, hunting	فَرِحَ to rejoice
قَبِلَ to accept, receive	صَبِيَانٌ pl. صَبِيٌ a youth
ضَيْفٌ pl. ضُيُوفٌ guest	طَعَامٌ food
كَسَرَ to break	جَلَسَ to sit
كُبَايَةٌ pl. كُبَايَاتٌ glass (drinking), tumbler	ظَهَرَ to appear
بَعَثَ to send	شَرِبَ to drink
فَلَّاحٌ pl. فَلَاحُونَ peasant, cultivator	لَيْلٌ pl. لَيَالٍ night, night time
حَاكِمٌ pl. حُكَّامٌ governor, ruler	لَيْلَةٌ a (single) night
بَعْدَ (عَنْ) to be distant (from)	مَوْضُوعَاتٌ pl. مَوْضِيعٌ subject (matter)

EXERCISE 21

- ١ - أَكْتَبْتَ الْمَكْتُوبَ؟ ٢ - لَا مَا كَتَبْتَ الْمَكْتُوبَ. ٣ - هَلْ فَهَمْتُمْ قَوْلَنَا. ٤ - نَعَمْ فَهَمْنَا قَوْلَكُمْ. ٥ - طَلَعَتِ الشَّمْسُ. ٦ - غَرَبَ الْقَمَرُ.
- ٧ - قَصَدَ الشَّامَ السَّائِحُ وَخَادِمُهُ وَدَخَلَ الْمَدِينَةَ. ٨ - خَرَجْنَا مِنْ بَابِ الْمَدِينَةِ. ٩ - طَلَعَ الرِّجَالُ الْجِبَلَ وَنَزَلُوا. ١٠ - هَلْ شَرِبْتُمْ الْمَاءَ؟
- ١١ - لَا مَا شَرِبْنَا الْمَاءَ شَرِبْنَا الْخَمْرَ. ١٢ - أَكْسَرْتُمَا كُبَايَةَ الْمَاءِ أَنْتِ وَأَخُوكِ؟ ١٣ - لَا مَا كَسَرْنَا كُبَايَةَ الْمَاءِ. ١٤ - بَعَثْتَ هَوْلَاءَ

الْفَلَاحِينَ إِلَى بَيْتِ الْحَاكِمِ. ١٥ - رَجَعْتُ إِلَى بَيْتِ أَبِيكَ. ١٦ - بَعَدْتُ
 الدَّارَ نَحْوَ نِصْفِ سَاعَةٍ. ١٧ - قَصَدْتُ (قَصَدْتُ) هَذِهِ الدَّارَ وَوَجَدْتُ
 (وَجَدْتُ) أَصْحَابَهَا مِنَ الْأَغْنِيَاءِ. ١٨ - فَتَحَ لَهُ صَاحِبُ الدَّارِ بَابَ
 الْحَوْشِ. ١٩ - خَرَجْتُ فِي هَذَا النَّهَارِ إِلَى الصَّيْدِ. ٢٠ - قَبِلُوا الضَّيْفَ
 عِنْدَهُمْ هَذِهِ اللَّيْلَةَ. ٢١ - فَرِحَ الصَّبِيُّ وَطَلَبَ مِنَ الرَّجُلِ الطَّعَامَ.

EXERCISE 22

1. Have you written your letters to your friends today? 2. Yes, we have written them (كُتِبْنَهَا) 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 (to the hunt) 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 (use خَرَجَ) an hour later (lit., after an hour).
8. He struck me two minutes ago (lit. 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 (the) coffee with the women.
12. I received the guests at my house (عِنْدِي) and my wife received the female guests. 13. I stayed (use نَزَلَ) with (عِنْدَ) Hassan and his brother Muhammad. 14. Have you understood what I said (lit. 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 (lit. before months). 19. They mounted their horses and made for Damascus, and arrived there two days later. 20. The girls went to (the) school, and asked for the new books.

CHAPTER THIRTEEN

(الباب الثالث عشر)

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 *ني* -nī is used, *not* *ي*, -ī.

e.g. ضَرَبَنِي darabanī, 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 وَجَدْتُمْ wajadtum, you found, a wāw is added to the verb before the pronoun, e.g. وَجَدْتُمُوهَا wajadtumūhā, you found her (it), them (with broken plural non-human objects)

وَجَدْتُمُونِي wajadtumūnī, 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. حَسِبْتُهُ جَاهِلًا ḥasibtuhu jāhilan

I considered him ignorant.

5. The verb "to be" كَانَ kāna (lit. he was) is a *weak* (مُعْتَلٌّ mu'atall) 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.	كَانَتْ	kānat, she was.
„ 2. masc.	كُنْتَ	kunta, you (m.) were.
„ 2. fem.	كُنْتِ	kunti, you (f.) were.
„ 1. masc. & fem.	كُنْتُ	kuntu, I was.
Dual 3. masc.	كَانَا	kānā, they two (m.) were.
„ 3. fem.	كَانَتَا	kānatā, they two (f.) were.
„ 2. masc. & fem.	كُنْتُمَا	kuntumā, you two were.
Plur. 3. masc.	كَانُوا	kānū, they (m.) were.
„ 3. fem.	كُنْنَ	kunna, they (f.) were.
„ 2. masc.	كُنْتُمْ	kuntum, you (m.) were.
„ 2. fem.	كُنْتُنَّ	kuntunna, you (f.) were.
„ 1. masc. & fem.	كُنَّا	kunnā, 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 زَيْدٌ كَتَبَ kānā 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 الرَّجَالُ شَرِبُوا kāna r-rijālu sharibū, the men had drunk.

The interpolation of قَدْ qad also occurs,

e.g. كَانَ الرَّجَالُ قَدْ شَرِبُوا kāna r-rijālu qad sharibū, with the same meaning.

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

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

كَانَتْ فَاطِمَةُ ابْنَةَ الْمَلِكِ kānat Fāṭimatu bnata l-maliki, Fatima was the King's daughter.

كَانَ الْبُسْتَانُ كَبِيرًا 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 لَصٌّ فِي الْبَيْتِ kāna laṣṣun fi l-baiti. Consequently, in such sentences the verb كَانَ may be feminine, if the subject demands this,

e.g. كَانَتْ قَلْعَةٌ فَوْقَ الْجَبَلِ kānat qal'atun 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. كُلُّ 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. حضر كل الوزراء all the ministers attended.

حضر كل وزراء الحكومة الاجتماع 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. وصل كل الوزراء وجلسوا all the ministers arrived and sat down.

جامع *jamī* un also is used to mean "all". Like كل it is a noun and is followed by a genitive,

e.g. حضر جميع الوزراء all the ministers attended.

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

e.g. كلهم all of them.

جميعكم all of you.

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

e.g. وصل الرجال كلهم The men arrived, all of them.

ضربتهم جميعهم I hit them, all of them.

(جميع is in the accusative here).

VOCABULARY

حزن to be or become sad	علي Ali <i>pr. n. masc.</i>
حزن sadness	قلعة <i>pl.</i> fortress, citadel
تاجر <i>pl.</i> merchant	سمع to hear
مهم important	أسر to take prisoner

بضاعة *pl.* بضائع goods, merchandise

نور *pl.* أنوار light *n.*

سكر sugar

فاكهة *pl.* فواكه fruit

ثياب *pl.* ثوب garment

لبس to wear, put on

جنان *pl.* جنينة garden

قماش *pl.* أقمشة cloth

خيول *pl.* خيول horses (*collective and plural*)

خروف *pl.* خرفان sheep, lamb

سمك *pl.* أسماك fish

رئيس *pl.* رؤساء chairman, president, head

وزارة ministry, cabinet

أخذ (أ) to take

رئيس الوزراء Prime Minister

ات *pl.* حكومة government

ات *pl.* سياسة policy, politics

دول *pl.* دولة state, power

منذ since *prep.*

الآن now

أيضا also

كثيرا *adv.* greatly, much, a lot

تفاح apple, apples

تفاحة an apple

تمر (*collective*), dates

عمل to do

أعمال *pl.* عمل work, deed, doing

إيطاليا Italy

EXERCISE 23

١ - سمعت النساء الخبر عن موت رئيس الوزراء فلبسن ثيابهن السوداء وحزن (حزنن) كثيرا. ٢ - وكان حزن التجار كثيرا أيضا. ٣ - كان علي أخذني للمدينة، ونظرت نورا هناك في قلعة من

قِلَاعِ الْمَلِكِ. ٤ - قد بلغتنا أخبار مهمة عن سياسة الحكومة الجديدة.
 ٥ - كانت إيطاليا من (among) الدول الكبرى. ٦ - كنا حزينين لما
 أسر الأعداء كثيرين من جنودنا قبل سنة. ٧ - كانت عندي فواكه
 كثيرة في جنيتي، منها (among them, including) التفاح والتمر.
 ٨ - ذكر أستاذ الجامعة الحيوانات المهمة، منها الخيل والخرفان،
 وذكر الأسماك أيضا. ٩ - قال لهم: لماذا أخذتم ابني وضربتموه؟
 ١٠ - وجد الأولاد قمشا في الشارع وأخذوه. ١١ - وضعت أمي
 السكر على المائدة. ١٢ - هذه الوزارة كانت قد عملت ذلك منذ
 سنين كثيرة. ١٣ - وزارتكم ضعيفة جدا الآن. ١٤ - آية بضائع عند
 ذلك التاجر الغني؟ ١٥ - عنده أقمشة من جميع الألوان. ١٦ -
 السكر أهم بضائع بلادنا اليوم. ١٧ - وصل الوزراء كلهم
 ودخلوا القصر وجلسوا على كراسيهم، ثم وصل الرئيس. ١٨ - كان
 اجتماعهم للوزارة الجديدة قبل يومين. ١٩ - طلب العرب
 جمالهم فركبوها (them). ٢٠ - كان جمل الشيخ أسرع من خيلنا
 كلها ألباح.

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 (أعداؤنا)*

It will be noted that after the pronominal prefix the first radical or consonant of the verb has sukun (the ْ) in this place. The second radical (ت) has damma. But this is not always so, for the vowel of the second radical in the Imperfect, no less than in the Past, may be the damma or kasra, and in the majority of verbs only the dictionary

The following points may, however, give some guidance:
 (a) ...
 (b) ...
 * See pp. 114, 115 on the orthography of final hamza.

CHAPTER FOURTEEN

(الْبَابُ الرَّابِعُ عَشَرَ)

The Imperfect

1. The *Imperfect tense* (الْمُضَارِعُ) 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.	يَهـ	3. masc.	يَهـ	3. masc.	يَهـ
3. fem.	يَهـ	3. fem.	يَهـ	3. fem.	يَهـ
2. masc.	تَهـ	2. m. & f.	تَهـ	2. masc.	تَهـ
2. fem.	تَهـ	2. fem.	تَهـ	2. fem.	تَهـ
1. m. & f.	أَهـ	1. m. & f.	أَهـ	1. m. & f.	أَهـ

Full form of Imperfect Indicative of كَتَبَ

Sing. 3. masc.	يَكْتُبُ	yaktubu, he writes (or will write)
„ 3. fem.	تَكْتُبُ	taktubu, she writes.
„ 2. masc.	تَكْتُبُ	taktubu, you (masc.) write.

Sing. 2. fem. تَكْتُبِينَ taktubīna, you (fem.) write.

„ 1. masc. & fem. أَكْتُبُ 'aktubu, I write.

Dual 3. masc. يَكْتُبَانِ yaktubāni, they two (masc.) write.

„ 3. fem. تَكْتُبَانِ taktubāni, they two (fem.) write.

„ 2. masc. & fem. تَكْتُبَانِ taktubāni, you two write.

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

„ 3. fem. يَكْتُبْنَ yaktubna, they (fem.) write.

„ 2. masc. تَكْتُبُونَ taktubūna, you (masc.) write.

„ 2. fem. تَكْتُبْنَ taktubna, you (fem.) write.

„ 1. masc. & fem. نَكْتُبُ naktubu, we write.

3. It will be noted that after the pronominal prefix the first radical or consonant of the verb has sukūn (the ك 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 guidance:

(a) Most verbs whose second or third radical is a guttural (i.e. ه غ ع خ ح) take a َ e.g. فَتَحَ to open, Imperfect يَفْتَحُ; يَمْنَعُ, to hinder, Imperfect يَمْنَعُ. There are, however, many

exceptions as **دَخَلَ** to enter, Imperfect **يَدْخُلُ**; **بَلَغَ**, to reach, Imperfect **يَبْلُغُ**; **رَجَعَ** to return, Imperfect **يَرْجِعُ**.

(b) Verbs of the form **فَعَلَ** generally take — as **شَرِبَ** to drink; Imperfect **يَشْرِبُ**; exceptions, however, occur as **حَسِبَ** to esteem; Imperfect **يَحْسِبُ** (**حَسَبَ** to reckon, makes **يَحْسِبُ**).

(c) Verbs of the form **فَعَّلَ** may only take — as **كَرَّمَ** to be noble, Imperfect **يَكْرُمُ**.

4. The Imperfect in itself denotes only unfinished action, but it may be made to indicate the future by putting the independent word **سَوْفَ** before it or prefixing the contraction

س, e.g. **سَوْفَ يَكْتُبُ** or **سَيَكْتُبُ** 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. **ذَهَبَ الْبَارِحَ وَيَذْهَبُ غَدًا أَيضًا** 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) **يَذْهَبُ الْآنَ** He is (actually) going now.

(Habitual) **يَذْهَبُ كُلَّ يَوْمٍ** He goes every day.

(Note **كُلَّ** accus. here)

The Past Continuous and Habitual are expressed by the Perfect of **كَانَ** followed by the Imperfect of the verb concerned, e.g.

(Continuous) **لَمَّا مَرَّ بَيْتِي كَانَ يَذْهَبُ لِلسُّوقِ** When he passed by my house, he was going to the market.

(Habitual) **كَانَ يَذْهَبُ لِلسُّوقِ كُلَّ صَبَاحٍ** 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 **كَانَ** is used, it must have some other meaning. The Imperfect of **كَانَ** 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.	يَكُونُ	yakūnu, he will be.
„ 3. fem.	تَكُونُ	takūnu, she will be.
Sing. 2. masc.	تَكُونُ	takūnu, you (m.) will be.
„ 2. fem.	تَكُونِينَ	takūnīna, you (f.) will be.
„ 1. masc & fem.	أَكُونُ	'akūnu, I shall be.
Dual 3. masc.	يَكُونَانِ	yakūnāni, they two (m.) will be.
„ 3. fem.	تَكُونَانِ	takūnāni, they two (f.) will be.
„ 2. masc. & fem.	تَكُونَانِ	takūnāni, you two will be.
Plur. 3. masc.	يَكُونُونَ	yakūnūna, they (m.) will be.
„ 3. fem.	يَكُنْنَ	yakunna, they (f.) will be.
„ 2. masc.	تَكُونُونَ	takūnūna, you (m.) will be.

Plur. 2. fem. تَكُنَّ takunna, you (f.) will be.

„ 1. masc. & fem. نَكُونُ nakūnu, we shall be.

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

e.g. يَكُونُ زَيْدٌ كَتَبَ Zaid will have written.

Frequently, the particle قَدْ is inserted:

يَكُونُ زَيْدٌ قَدْ كَتَبَ

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:

A. *With pronominal suffix*

Nom. جُزْءٌ (a part) جُزْؤُهُ (his or its part)

Accus. جُزْءًا جُزْءَهُ

Gen. جُزْءٍ جُزْئِهِ

بَدْءٌ beginning, and عِبْءٌ burden, may be written in the same way (but the accusative of عِبْءٌ with attached pronoun is عِبْئُهُ, 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 vowel (و for *ḍamma*, and ى, without dots, for *kasra*) except in the accusative,

when it is written on ى if the previous letter is one which connects, or otherwise “on the line”.

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

e.g.

B. *With pronominal suffix*

Nom. ضَوْءٌ light ضَوْؤُهَا its (fem.) light

Acc. ضَوْءًا ضَوْءَهُ

Gen. ضَوْءٍ ضَوْئِهِ

C.

Nom. وُزَرَاءٌ (diptote) ministers وُزَرَاؤُهُم their ministers

Acc. وُزَرَاءٍ وُزَرَاءَهُم

Gen. وُزَرَاءٍ وُزَرَائِهِم (defined as triptote)

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

e.g.

D.

Nom. بِنَاءٌ building بِنَاؤُهُ his building

Acc. بِنَاءً بِنَاءَهُ

Gen. بِنَاءٍ بِنَائِهِ

E.

Nom. نَبِيٌّ a prophet نَبِيؤُهُم their prophet

Acc. نَبِيًّا نَبِيئِهِم

Gen. نَبِيٌّ نَبِيَّتُهُمْ

The orthography of the *hamza* in شَيْءٌ, thing, is similar to that in نَبِيٌّ.

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.

(عَنْ) مَنَعَ (ـ) to hinder (from)	(حَسِبَ) (ـ) to estimate
* ذَهَبَ (ـ) to go	* بَلَغَ (ـ) to reach
جَمَعَ (ـ) to gather	* حَضَرَ (ـ) to attend
قَطَعَ (ـ) to cut	* دَخَلَ (ـ) to enter
رَفَعَ (ـ) to raise, lift	* دَرَسَ (ـ) to study
* سَمِعَ (ـ) to hear	سَكَنَ (ـ) to live, dwell, inhabit (with فِي or direct object)
لَعِبَ (ـ) to play	* طَلَبَ (ـ) to demand, request
* عَمِلَ (ـ) to work, do	كُرِمَ (ـ) to be or become noble
حَمَلَ (ـ) to carry	كَبِرَ (ـ) to be or become big, old
* جَلَسَ (ـ) to sit	أَشْيَاءُ pl. شَيْءٌ thing
غَسَلَ (ـ) to wash <i>trans.</i>	أَجْزَاءُ pl. جُزْءٌ a part
* كَسَرَ (ـ) to break	

أَعْبَاءُ pl. عِبَاءٌ a burden	حَمَّالٌ a porter
أَضْوَاءُ pl. ضَوْءٌ light, brightness	أَحْمَالٌ pl. حَمْلٌ a load
بَدَأَ beginning	بَعْدَ الظُّهْرِ (in) the afternoon
بِنَاءٌ عَلَى in accordance with	فِي الصَّبَاحِ, in the morning
اللَّهُ (Allāhu) God	فِي الْمَسَاءِ, in the evening
أَمْ... or (in a double question, the first of which is preceded by أ or هَل)	فِي اللَّيْلِ, at night
أَمْ لَا? or not?	أَسَابِعُ pl. أسبوعٌ week
دُخَانٌ smoke, tobacco	أَعْوَامٌ pl. عَامٌ year
شَرِبَ دُخَانَ to smoke	جِبَالٌ pl. حَبْلٌ rope
غَدًا tomorrow	حِينَ, حِينَمَا when
حُقُوقٌ pl. حَقٌّ a right	لَمَّا (with perfect only), when

EXERCISE 25

- ١- مَاذَا يَمْنَعُكَ عَنْ ذَلِكَ بَعْدَ الظُّهْرِ؟ - هَلْ تَحْمِلُ جُزْءًا مِنْ ذَلِكَ
- أَمْ لَا؟ ٢- قَالَتِ الْأُمُّ لِابْنِهَا الصَّغِيرِ: أَيُّ شَيْءٍ كَسَرْتَ الْآنَ؟
- ٣- فَقَالَ الْوَلَدُ: كُنْتُ الْعَبُّ فِي الْحَجْرَةِ وَوَقَعَ شَيْءٌ (something)
- ٤- مِنَ الْمَائِدَةِ. ٥- سَوْفَ يَجْلِسُ الْوُزَرَاءُ اسْبُوعًا (for a week) بِنَاءً عَلَى
- قَوْلِ الرَّئِيسِ. ٦- غَسَلَتِ الْأَمْرَأَةُ ثِيَابَهَا فِي النَّهْرِ صَبَاحًا. ٧-
- حَسِبْتُ الْحَمَّالِينَ كَسَالِي (كَسَلَانٌ pl. of كَسَلٌ). ٨- كَانَ مُحَمَّدٌ نَبِيًّا
- (نَبِيًّا) كَبِيرًا. ٩- يَكُونُ ضَوْءُ الشَّمْسِ شَدِيدًا بَعْدَ الظُّهْرِ. ١٠- كَانَ

التَّلَامِذَةُ يَشْرَبُونَ الدُّخَانَ فِي الْبَدَأِ وَكَانَ ذَلِكَ عِبْثًا كَبِيرًا عَلَى
 الْمَعْلَمِ. ١١ - جَمَعَ الْجَيْشَ وَقَالَ لِلْجُنُودِ: اللَّهُ أَكْبَرُ. ١٢ - أَتَعْمَلُ
 هَذَا الْعَمَلَ فِي اللَّيْلِ أَمْ غَدًا؟ ١٣ - سَوْفَ نَسْمَعُ الْأَخْبَارَ مِنْ بَصْرَ
 فِي الْمَسَاءِ. ١٤ - السُّكَّانُ طَيِّبُونَ وَوَزَرَاؤُهُمْ مِنْ أَحْسَنِ النَّاسِ.
 ١٥ - سَتَدْخُلُ النِّسَاءُ يَوْمَئِذٍ وَيَسْكُنَنَّ (يسكنن for) فِيهَا حَتَّى يَبْدَأَ
 الْعَامَ الْجَدِيدَ. ١٦ - حِينَ يَكْبُرُ هَذَا الْوَلَدُ يَكُونُ مِنْ أَطْيَبِ الرِّجَالِ.
 ١٧ - قَطَعَ الْحَمَّالُونَ حِبَالَ أَهْمَالِهِمْ وَرَفَعُوهَا مِنْ حَيْرِهِمْ. ١٨ - بَعْدَ
 هَذِهِ الْأَعْمَالِ سَوْفَ يَكْرُمُ اسْمُكَ بَيْنَ إِخْوَانِكَ وَأَخَوَاتِكَ. ١٩ - تَكُونُ
 ابْنَتِي هَذِهِ قَدْ حَضَرَتْ دُرُوسَ الْمَدْرَسَةِ مِنْذُ بَدَأَ السَّنَةَ وَدَرَسَتْ
 الْمَوْضُوعَ كَثِيرًا فَلِمَاذَا لَا تَسْمَعُونَ قَوْلَهَا؟ ٢٠ - حِينَ تَبْلُغَ مَنْزِلَ
 الشَّيْخِ تَطْلُبُ مِنْهُ الشَّأْيَ.

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 (مِنْ) the wall, and went out of the fortress. 8. This thing will be a big burden to (عَلَى) 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 (حَسِبَ) 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.

to the present of the perfect. The reader will have noted that in the indicative, the final vowel of the perfect is *fatḥa* in the singular and *ḥamza* in the plural. This vowel is changed to *kasra* in the subjunctive and *ḥamza* in the imperative. Thus *yaḥabib* (he loves) becomes *yaḥabib* (let him love) and *yaḥabib* (let him love).

But those feminine plural forms which end in *ḥamza* do not change, and are therefore the same for all three moods. Thus *yaḥabibun* (they love) becomes *yaḥabibun* (let them love) and *yaḥabibun* (let them love).

Here is the complete table for the subjunctive mood. (The perfect is the same as the indicative.)

CHAPTER FIFTEEN

(الْبَابُ الْخَامِسُ عَشَرَ)

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 *ḍamma* in the singular number. Thus يَكْتُبُ yaktubu, he writes. For the subjunctive, this *ḍamma* is changed to *fathā*, يَكْتُبَا yaktuba; while, for the Jussive, it is replaced by *sukūn*, يَكْتُبْ yaktub. In addition, those parts which, in the indicative, end in a *nūn* following a long vowel lose the *nūn* in both Subjunctive and Jussive, which are then identical, e.g. يَكْتُبُونَ yaktubūna becomes يَكْتُبُوا yaktubū (as in the Perfect third person plural, the final 'alif here is merely a spelling convention).

يَكْتُبَانِ yaktubāni becomes يَكْتُبَا yaktubā.

تَكْتُبِينَ taktubīna becomes تَكْتُبِي taktubī.

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

2. Here is the complete table for the Subjunctive (المضارع) : (المنصوب) :

Singular

3. masc. يَكْتُبُ yaktuba

3. fem. تَكْتُبُ taktuba.

2. masc. تَكْتُبُ taktuba.

2. fem. تَكْتُبِي taktubī.

1. m. & f. أَكْتُبُ aktuba.

Dual

3. masc. يَكْتُبَا yaktubā.

3. fem. تَكْتُبَا taktubā.

2. m. & f. تَكْتُبَا taktubā.

Plural

3. masc. يَكْتُبُوا yaktubū.

3. fem. يَكْتُبْنَ yaktubna.

2. masc. تَكْتُبُوا taktubū.

2. fem. تَكْتُبْنَ taktubna.

1. m. & f. نَكْتُبُ naktuba.

NOTE. The Imperfect Subjunctive of كَان 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):

أَنَّ an, that. أَلَّا 'allā (for 'an lā) that not.

لِ li, in order to. لِئَلَّا li'allā, in order not to.

كَيْ kai, in order to. كَيْلَا kailā, in order not to.

لِئَانِ li'an in order to.

حَتَّى hattā, so that.

لَنْ lan, shall not (used as a strong negation of the future).

e.g. قَالَ لَهُ أَنْ يَذْهَبَ حَالًا he told him to go at once.

أَمْرَهُ إِلَّا (أَنْ لَا) يَحْضُرَ he ordered him not to attend.

قَدِمَ مُحَمَّدٌ لِيَعْمَلَ وَاجِبَهُ (لِأَنَّ) Muhammad advanced to do his duty.

فَتَحَّ الْغَفِيرُ الْبَابَ لِكَيْ يَنْظُرَ حَالَ الْبَيْتِ the watchman opened the door to see (so that he could see) the state of the house.

تَرَكَ الْوَزِيرُ الْقَصْرَ كَيْلَا يَنْظُرَ الْمَلِكُ the minister left the palace so that he should not see the king.

لَنْ أَفْعَلَ ذَلِكَ I shall (certainly) not do that.

لَنْ تَهْرَبَ مِنَ الْقِتَالِ you shall not flee from the fight.

It is not necessary to repeat the particle where two subjunctive sentences follow each other linked by a conjunction such as *و*, *ف*, or *أو*.

e.g.

فَتَحَّ الْغَفِيرُ الْبَابَ لِيَدْخُلَ الْبَيْتَ وَيَنْظُرَ حَالَ الْأثاثِ 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. *لَنْ* 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. *حَتَّى* has some sense of finality about it; it tends to mean the ultimate aim.

The rest are synonymous.* But it may be said that *لِكَيْ* and

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

كَيْ are the least frequently used.

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

حَتَّى 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. ضَرَبَهُ حَتَّى صَرَخَ He beat him till he cried out.

VOCABULARY

أَمْرٌ <i>pl.</i> أوَامِرٌ command	رَقَدَ (رَقْدًا) to sleep, lie down
أَمْرٌ <i>pl.</i> أُمُورٌ affair, matter	عَاقِلٌ intelligent
أَمْرٌ (أَمْرًا) to command (with <i>acc.</i> of the person and <i>بِ</i> of thing)	أَمَامَ before (of place)
أَسْمَحَ (أَسْمَاحًا) to allow (with <i>لِ</i> for the person and <i>بِ</i> for the thing)	وَعَدَ to promise (with <i>acc.</i> of the person and <i>بِ</i> of thing)
غُرْفَةٌ <i>pl.</i> غُرُفٌ room	أَسْرَارٌ <i>pl.</i> أسْرَارٌ a secret
صَرَفَ (صَرْفًا) to spend	مَطَالِبٌ <i>pl.</i> مَطَالِبٌ demand, desire, requirement
فِرَاشٌ bed, bedding	أَتٌ <i>pl.</i> أَتٌ duty
غَفِيرٌ <i>pl.</i> غَفْرَانٌ watchman, caretaker	أَدْوَمَ to advance <i>intrans.</i> , <i>قَدِمَ</i> (قَدِيمًا) come forward
أُورُبَا Europe	بَعَثَ (بَعْثًا) to send
قَيْدٌ <i>pl.</i> قَيْودٌ bond	لَجْنَةٌ <i>pl.</i> لَجَانٌ committee, commission
	سَأَلَ <i>imperf.</i> سَأَلَ to ask

زيارة <i>pl.</i> ات a visit	جسام <i>pl.</i> أجسام body
بريطانيا Britain	دماء <i>pl.</i> دم blood
كذاب <i>pl.</i> أكذاب a lie	يدوى manual
حقيقة <i>pl.</i> حقائق truth, reality	أعمال اليدوية manual labour
جريدة <i>pl.</i> جرائد newspaper	عمال <i>pl.</i> عامل a labourer, worker
مدير <i>pl.</i> ون director, governor	أحزاب <i>pl.</i> حزب party (political)

EXERCISE 27

- ١ - طلب المدير منكم أن تحضروا عنده . ٢ - أمرتهما أن يجلسا .
- ٣ - حضر التاجر عندي ليطلب البضائع . ٤ - هل فتحت لهم
- الباب ليدخلوا عندنا؟ سفتح الباب لهم حالاً . ٥ - خرج الرجال
- ليذهبوا إلى الصيد . ٦ - طلب الصبي من الرجل أن يسمح له
- بغرفة نظيفة ليصرف ليلته فيها . ٧ - فتحت الباب حتى أدخل
- الغرفة . ٨ - كانت أوامر السلطان أن يرجع الحاكم من زيارته
- لبريطانيا ليعمل واجبه في بلاده . ٩ - قال الرجل هذه الأكذاب
- ليكون مشهوراً في جميع أوربا . ١٠ - أمر الملك جنوده أن يقطعوا
- قيود الغفير الكسلان لكي يرجع لعمله المهم . ١١ - المطلوب من
- العمال ألا يتركوا أعمالهم اليدوية حتى يأمرهم الحزب بذلك .

١٢ - قال الرئيس في اللجنة : من واجبات الجرائد أن تكتب الحقيقة . ١٣ - لن ترقد على فراشك أمام عيني ! ١٤ - وعد الولد العاقل أن يعمل ما (that which) في كتاب الله وقول النبي . ١٥ - للناس البيض والسود دم أحمر في أجسامهم . ١٦ - بعث الشيخ ابنه الكبير ليطلب العلم هناك . ١٧ - قدم الضيف حتى وصل إلى باب القصر فطلب من الجندي أن يفتحه . ١٨ - ماذا تقصد من هذا الشر؟ ١٩ - سألته عن هذه الأمور البارح وهو طلب وقتاً ليدرسها . ٢٠ - قال له أن يأخذ أقدم كتاب من المكتبة كي ينظره ذوو العلم .

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 لك أن) do your duty.
11. The

intelligent man should (لِ . . . أَنْ) 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 (عَلَى) 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 (أَشْغَالًا) attended the committee meeting to hear the government's orders. 15. These apples have the colour of blood; (هِيَ) 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

(الْبَابُ السَّادِسُ عَشَرَ)

The Moods of the Imperfect

The Jussive

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

	<i>Singular</i>	<i>Dual</i>
3. masc.	يَكْتُبُ yaktub.	يَكْتُبَا yaktubā.
3. fem.	تَكْتُبُ taktub.	تَكْتُبَا taktubā.
2. masc.	تَكْتُبْ taktub.	تَكْتُبَا taktubā.
2. fem.	تَكْتُبِي taktubī.	
1. m. & f.	اَكْتُبْ aktub.	
	<i>Plural</i>	
3. masc.	يَكْتُبُوا yaktubū.	
3. fem.	يَكْتُبْنَ yaktubna.	
2. masc.	تَكْتُبُوا taktubū.	
2. fem.	تَكْتُبْنَ taktubna.	
1. m. & f.	نَكْتُبْ naktub.	

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

	<i>Singular</i>	<i>Dual</i>
3. masc.	يَكُنْ yakun.	يَكُونَا yakūnā.

3. fem.	تَكُنْ takun.	3. fem.	تَكُونَا takūnā.
2. masc.	تَكُنْ takun.	2. m. & f.	تَكُونَا takūnā.
2. fem.	تَكُونِي takūnī.		
1. m. & f.	أَكُنْ akun.		

Plural

3. masc.	يَكُونُوا yakūnū.
3. fem.	يَكُنْنَ yakunna.
2. masc.	تَكُونُوا takūnū.
2. fem.	تَكُنْنَ takunna.
1. m. & f.	تَكُنْ takun.

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. *تَكْتُبْ* 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. *أَذْهَبْ لِلسوقِ* 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.

حِينَ (عِنْدَمَا) يَحْضُرُ يَلْبَسُ ثِيَابًا نَظِيفَةً when he attends, let him (he must) wear clean clothes.

In this sense it is generally reinforced by the particle *لِ*

حِينَ (عِنْدَمَا) يَحْضُرُ لِيَلْبَسُ ثِيَابَهُ الْبَيْضَاءَ when he attends, (then) let him wear his white clothes.

This *لِ* is preceded by the conjunction *فَ* when there is a close connection with the previous sentence. In this case, *لِ* loses its vowel, e.g.

حِينَ (عِنْدَمَا) يَحْضُرُ فَلِيَلْبَسُ ثِيَابًا جَدِيدَةً when he attends, then let him wear new clothes.

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

فَلِيَلْبَسِ الثِّيَابَ الْجَدِيدَةَ then let him wear the new clothes.

(b) After certain particles.

(i) After *لَا* with prohibitions. There is no negative Imperative in Arabic. Consequently, *لَا* must be used with the Jussive in its place,

e.g. *لَا تَكْتُبْ* do not write.

لَا تَكُنْ كَذَّابًا don't be a liar.

(ii) After *لَمْ* to deny a statement. When so used it gives the verb the meaning of the Perfect,

e.g. *لَمْ يَكْتُبْ = مَا كَتَبَ* he did not write.

An extension of *لَمْ*, *لَمَّا* means "not yet".

e.g. *أَمَرْتَهُ وَلَمَّا يَذْهَبْ* I ordered him, and he has not yet gone.

4. The Jussive may be rendered more emphatic by adding *نَ* an or *نَا* anna, thus forming the two Energetic Forms (Modus energicus).

Modus energicus I

Modus energicus II

Sing. 3. masc. *يَكْتُبَنَّ* yaktubanna *يَكْتُبَانِ* yaktuban.
he shall write

Sing. 3. fem.	تَكْتُبَنَّ taktubanna	تَكْتُبَنَّ taktuban.
„ 2. masc.	تَكْتُبَنَّ taktubanna	تَكْتُبَنَّ taktuban.
„ 2. fem.	يَكْتُبَنَّ taktubinna	تَكْتُبَنَّ taktubin.
„ 1. m. & f.	اَكْتُبَنَّ aktubanna	اَكْتُبَنَّ aktuban.
Dual 3. masc.	يَكْتُبَانِ yaktubānni.	
„ 3. fem.	تَكْتُبَانِ taktubānni.	
„ 2. m. & f.	تَكْتُبَانِ taktubānni.	
Plur. 3. masc.	يَكْتُبُونَ yaktubunna	يَكْتُبُونَ yaktubun.
„ 3. fem.	يَكْتُبْنَائِ yaktubnānni.	
„ 2. masc.	تَكْتُبُونَ taktubunna	تَكْتُبُونَ taktubun.
„ 2. fem.	تَكْتُبْنَائِ taktubnānni.	
„ 1. m. & f.	نَكْتُبَنَّ naktubanna	نَكْتُبَنَّ 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'ān, 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 **لَ**

e.g. **لَيَكْتُبَنَّ** let him surely write.

With the negative particle **لَا** they give the meaning of "thou shalt not".

لَا تَقْتُلَنَّ or **لَا تَقْتُلَنَّ** 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

يَا. 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 nunation, when the noun is not followed by 'idāfa (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. **يَا حَسَنَ** O Hassan!

يَا وَلَدَ Oh! boy (in address).

VOCABULARY

جَانِبٌ <i>pl.</i> جَوَانِبٌ side	ذَهَابٌ going <i>n.</i>
غَرِيبٌ <i>pl.</i> غُرَبَاءٌ strange, stranger	قَادِمٌ coming, next, approaching
مَوْضِعٌ <i>pl.</i> مَوَاضِعٌ place	عَالِمٌ <i>pl.</i> عُلَمَاءٌ learned (man)
مَكَانٌ <i>pl.</i> أَمَاكِنٌ , أَمَكِنَةٌ , مَكَانَاتٌ place	سَفَرٌ <i>pl.</i> أَسْفَارٌ journey, travel, travelling
قَدَرَ (ـ) to be able, can	سَفَارَةٌ <i>pl.</i> أَسْفَارَةٌ embassy
غَيْرٌ un-, non-, another, other than (with <i>genitive</i>)	طَرِيقٌ <i>pl.</i> طَرَائِقٌ manner, way
غَيْرُهُ another (other than he)	أَوْطَانٌ <i>pl.</i> أَوْطَانٌ home, homeland, country, fatherland
غَيْرٌ طَيِّبٌ not good	جَيِّدٌ excellent
كَذَبَ (ـ) to lie, to tell lies	جَزْرٌ , جَزَائِرٌ <i>pl.</i> جَزِيرَةٌ island
ضَيْقٌ need	فَقِيرٌ <i>pl.</i> فُقَرَاءٌ poor (man)
دُخُولٌ entering <i>n.</i>	كَاتِبٌ <i>pl.</i> كَاتِبَةٌ clerk

writer	كُتِّبَ pl. كَاتِبٌ	or pronoun, it means "to say to", "to tell".
article, essay	مَقَالَةٌ pl. مَقَالَةٌ	لَكِنْ (lākin), but
to search for	بَحَثَ عَنِ (ـِ)	بَعْضُ some, one of (with genitive)
to study, investigate, discuss	بَحَثَ فِي (ـِ)	تَحْتَ under
service	خِدْمَاتٌ pl. خِدْمَةٌ	Arabia
		بِلَادُ الْعَرَبِ
to publish, spread	نَشَرَ (ـَ)	Malta
		مَالطَا، مَالطَةٌ
to say, conjugated like قال	كَانَ	
Followed by لِ with noun		

EXERCISE 29

- ١- لَمْ يَكُنْ يَسْمَعُ الْوَزِيرُ أَنْ يَجْلِسَ رَجُلٌ فِي جَانِبِهِ. ٢- لَا تَتْرُكْ صَدِيقَكَ فِي الضَّيْقِ. ٣- عَرَفَهُ الرِّجَالُ وَلَمْ يَمْنَعُوهُ مِنَ الدُّخُولِ فَدَخَلَ. ٤- قَلْبَهَا لَمْ يَكُنْ يَفْرَحُ لِشَيْءٍ. ٥- يَا بِنْتَ لَا تَفْتَحِي الْبَابَ لِلْغُرَبَاءِ. ٦- لَا تَحْزَنُوا يَا أَوْلَادِ. ٧- نَحْنُ تَعْبَانُونَ فَلَنَجْلِسْ دَقِيقَةً فِي هَذَا الْمَكَانِ. ٨- لَمْ يَقْدِرُوا أَنْ يَرْجِعُوا إِلَى الْمَدِينَةِ. ٩- نَظَرَ الْوَلَدُ دَارًا وَلَمْ يَكُنْ غَيْرَهَا فِي ذَلِكَ الْمَكَانِ. ١٠- قَالَ اللَّهُ لِيَكُنْ نُورٌ فَكَانَ نُورٌ. ١١- لِيَكُنْ سَفَرْنَا لِوَطَنِنَا فِي الشَّهْرِ الْقَادِمِ لَكِنْ لَا تَكْذِبْ بِهَذِهِ الطَّرِيقَةِ، يَا كَاتِبُ! ١٢- بَحَثَ كَاتِبٌ مِنَ الْكُتَّابِ الْعَرَبِ عَنْ حَالَةِ بِلَادِ الْعَرَبِ وَقَالَ فِي مَقَالَةٍ فِي جَرِيدَةِ الْيَوْمِ: هُنَاكَ فَقَرَأَ كَثِيرُونَ وَأَغْنِيَاءُ قَلِيلُونَ. ١٣- قَدْ كَانَتْ خِدْمَاتُ هَذَا الْعَالَمِ جَيِّدَةً جِدًّا. ١٤- الشَّمْسُ شَدِيدَةٌ هُنَا، فَلَنَنْزِلُ هُنَا فِي هَذَا الْمَوْضِعِ الْكَثِيرِ الظِّلِّ.

- ١٥- نَشَرَ بَعْضُ الْجَرَائِدِ تِلْكَ الْأَخْبَارَ تَحْتَ أَسْمِ رَئِيسِ الْوِزَارَةِ. ١٦- لَا تَدْخُلْ دَارَ سِفَارَةِ مِصْرَ بَعْدَ هَذَا يَا كَذَّابُ. ١٧- لِأَنَّ أَنَا صَدِيقَكَ. ١٨- لَا تَشْرَنْ هَذِهِ الْمَقَالَةَ. ١٩- أَمْرُهُ الْحُكُومَةُ أَنْ يَنْشُرَ الْحَقَائِقَ. ٢٠- تَذَهَبِي لِلسُّوقِ، يَا ابْنَتِي.

EXERCISE 30

1. I did not (لَمْ) know the affair and did not (لَمْ) understand it. 2. O boys, do not open the door. O girl, do not lie. 3. The pupils were idle (كَسَلَانُ pl. of كَسَالَى) 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 (بَيْنَ) 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

(الْبَابُ السَّابِعُ عَشَرَ)

The Imperative

1. The *Imperative* (فِعْلُ أَمْرٍ) 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.

كَتَبَ to write; Jussive, يَكْتُبْ let him write.

Imperative, اَكْتُبْ 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) see كَتَبَ above.

(ii) بَعُدَ to be distant, Jussive, يَبْعُدْ let him keep at a distance, Imperative, اَبْعُدْ 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) ضَرَبَ to strike; Jussive يَضْرِبْ let him strike.

Imperative, اِضْرِبْ strike! اِضْرِبْهُ strike him!

(ii) مَنَعَ to prevent; Jussive يَمْنَعْ let him prevent.

Imperative, اَمْنَعْ prevent! اَمْنَعْهُ 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

hamzatu l-waṣl, and could be also written اِ, اُ. Consequently, the above vowelings 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.

اِذْهَبْ لِلْبَابِ وَاْفْتَحْهُ go to the door, and open it.

اِجْلِسْ وَاكْتُبْ sit down and write.

But

ثُمَّ قَالَ الْوَزِيرُ هَذَا الْقَوْلَ : اَكْتُبْ مَكْتُوبًا طَوِيلًا لِأَخِي 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. اَكْتُبْ uktub

„ 2. fem. اَكْتُبِي uktubī

Dual 2. masc. & fem. اَكْتُبَا uktubā

Plur. 2. masc. اَكْتُبُوا uktubū

„ 2. fem. اَكْتُبْنَ uktubna.

The Imperative of كَانَ is:

Sing. 2. masc. كُنْ kun

„ 2. fem. كُونِي kūnī

Dual 2. masc. & fem. كُونَا kūnā

Plur. 2. masc. كُونُوا kūnū

„ 2. fem. كُنْنَ kunna.

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

e.g. لَا تَكْتُبْ, do not write.

THE VOCATIVE

5. The use of the *Vocative* with **يَا** has been mentioned in the previous chapter. When the noun after **يَا** has a following Genitive it is in the Accusative instead of the Nominative. This commonly occurs in certain proper names which consist of **أَبُو** plus a Genitive or **عَبْدٌ** followed by one of the ninety-nine names of God, e.g.

يَا أَبَا بَكْرٍ Oh Abu Bakr! يَا عَبْدَ اللَّهِ Oh Abdullah!
يَا عَبْدَ الْحَمِيدِ Oh Abdul Hamid!

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

يَا كَاتِبَ الْمَحْكَمَةِ Oh clerk of the court!

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

أَيْهَا التَّلْمِيذُ Oh scholar! أَيْهَا الْبِنْتُ Oh girl!

It may be preceded by **يَا**, e.g. يَا أَيْهَا الْوَزِيرُ Oh minister!

Note that the noun after **أَيْهَا** must be in the Nominative.

THE ACTIVE PARTICIPLE

6. The *Active Participle* (اسْمُ الْفَاعِلِ), which is better so called than by the European term "Present Participle", is of the form **فَاعِلٌ** for the simple trilateral verb, e.g.

كَاتِبٌ writing; طَالِبٌ demanding.

7. The *Active Participle* is also used as a noun with what might be termed a technical meaning. Thus, **كَاتِبٌ** writing, has come to mean a clerk; **طَالِبٌ** demanding, has come to mean a student (originally **طَالِبُ عِلْمٍ** "seeker of learning");

فَارِسٌ riding, a horseman or knight. In such instances, the participle takes one of several broken plural forms, e.g.

كَتَبَةٌ clerk, pl. كَاتِبٌ

كُتَّابٌ writer, pl. كَاتِبٌ

طُلَّابٌ student, pl. طَلَبَةٌ or طَالِبٌ

فَوَارِسٌ knight, pl. فَوَارِسٌ

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

هُمْ كَاتِبُوا هَذِهِ الْمَكَاتِيبِ they are the writers of these letters.

أَنَا كَاتِبٌ مَكْتُوبًا I am writing a letter.

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

كَانَ يَخْرُجُ مِنْ بَيْتِهِ for كَانَ خَارِجًا مِنْ بَيْتِهِ he was going out of his house.

يَكُونُ يَنْزِلُ عِنْدِي for يَكُونُ نَازِلًا عِنْدِي 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 'idāfa, e.g.

هُوَ رَاكِبٌ حَصَانًا he is riding a horse.

كَانَ رَاكِبًا حَصَانًا he was riding a horse.

هُمْ قَاتِلُونَ أَعْدَاءَهُمْ they are killing their foes.

كَانُوا قَاتِلِينَ أَعْدَاءَهُمْ they were killing their foes.

THE VERBAL NOUN (INFINITIVE) OF THE
SIMPLE TRILITERAL VERB

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 *مصدر*, literally, "source".

Here are a few examples:

قتل to kill v.n. قتل the act of killing

فرح to rejoice ,, فرح rejoicing

دخل to enter ,, دخول entering

خرج to go out ,, خروج going out

نزل to descend, ,, نزول descending, staying.
alight, stay (in a place)

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.

قتله قتلًا, 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. ضربته ضربًا شديدًا I struck him hard (lit. a hard or strong striking).

This usage is termed the Absolute Object (المفعول المطلق).

VOCABULARY

صدق (ـ) to tell the truth	الإسلام Islam (religion)
سكت (ـ) to be or remain silent	سارق pl. سرقة a thief
سيد pl. سادة lord, master (term of respect), Mr. (mod.)	بئر (f.) pl. آبار a well
سيدة pl. آت lady, mistress (term of respect), Mrs. (mod.)	بخيل pl. بخلاء a miser, avaricious
فعل (ـ) to do	بدن pl. أبدان body
وسط pl. أوساط middle, centre	برد cold n.
ظريف pl. ظرفاء witty (witty person), amusing, agreeable	بارد cold adj.
محكمة pl. محاكم court, law court	بر land (as opposed to بحر sea)
شاهد pl. شهود witness	برا by land, on land
كافر pl. كفار unbeliever, infidel	بيروت Beirut
دين pl. أديان religion	تبع (ـ) to follow
	تركيا Turkey
	ترك, أتراك pl. تركي Turkish, a Turk
	قتال fighting, battle

EXERCISE 31

- ١ - افتح الباب يا أمي. ٢ - يا أولاد لا تدخلوا. ٣ - اصدقوا يا تلامذة ولا تكذبوا. ٤ - أسكت يا أيها التلميذ واجلس على مكانك.
- ٥ - يا عبد الله افتح باب الدار. ٦ - يا أيها الرجال امنعواهم من الدخول علينا. ٧ - انظري أيتها السيدة ما فعلت.

- ٨ - وَجَدُوا امْرَأَةً جَالِسَةً فِي غُرْفَةٍ صَغِيرَةٍ. ٩ - اِتَّبِعُوا دِينَ الْإِسْلَامِ
 يَا أَيُّهَا الْكُفَّارُ. ١٠ - يَا بِنْتُ، أَسْمِعِي كَلَامَ الشُّهُودِ فِي الْمَحْكَمَةِ.
 ١١ - وَجَدْتُ (وَجَدْتُ for) السَّارِقَ قَرِيبًا مِنَ الْبُئْرِ مَعَ قَبِيلَةِ تُرْكِيَّةٍ.
 ١٢ - فِي جِبَالِ تُرْكِيَا بَرْدٌ شَدِيدٌ. ١٣ - أَيَّتَهَا السَّيِّدَةُ، لَا تَفْعَلِي
 ذَلِكَ. ١٤ - نَحْنُ فِي وَسْطِ الْجُزْءِ الْبَارِدِ مِنْ بِلَادِ تُرْكِيَا. ١٥ - ذَهَبُوا
 لِبَرُوتَ عَلَى الْبَرِّ وَنَحْنُ ذَهَبْنَا بِالْبَحْرِ. ١٦ - لَا تَكُنْ بَخِيلًا، يَا ابْنِي.
 ١٧ - نَظَرْنَا أَبْدَانَ الْأَمْوَاتِ (مَيِّتٍ pl. of) فِي الصَّحْرَاءِ لَمَّا ذَهَبْنَا
 لِدِمَشْقٍ. ١٨ - كُنْ صَادِقًا يَا عَبْدَ اللَّهِ، فَذَلِكَ شَيْءٌ مِنْهُمْ فِي دِينِ
 الْإِسْلَامِ. ١٩ - نَحْنُ تَابِعُونَ الْجَيْشَ لِلْقِتَالِ. ٢٠ - لَا تَكُونُوا مِنَ
 الْكُذَّابِينَ.

EXERCISE 32

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. (السَّيِّدُ) 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 (عَلَى) 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 (مِنْ) 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 (شَدِيدٌ) 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.

The Active voice of the verb is called in Arabic "المضارع" (known as "المضارع") whereas the Passive is termed "المفعول به" ("known"). The Passive is formed by merely changing the vowel of the Active, and is standard for all verbs, irrespective of the varied vowel of the Active. It is characterised by having on the first syllable, as that in unvowelled Arabic, when it is desired to draw the reader's attention to the fact that a verb is passive, the glories of damma over the first syllable is usually considered sufficient to indicate this. However, after the initial guttural letter follows in the perfect, and falls in the Imperfect, e.g.

ACTIVE etc. PASSIVE

Similarly, the Imperfect Subjunctive and Jussive are made Passive by a change in the vowel.

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" (ضرب زيد الحسن) "Zaid was the one who struck Hassan", e.g.

Imperfect: كان زيد الذي (who) ضرب زيد حسنا
 he writes (is being) written
 This rule is not broken by such sentences as

"he was killed by Malik" (قُتِلَ بِمَالِكٍ)
 he strikes (or will) you are (will be)
 Here, the subject and the instrument are mentioned, and the person concerned. At times in modern Arabic, especially in the following cases, the instrument is mentioned:

CHAPTER EIGHTEEN

(الْبَابُ الثَّامِنَ عَشَرَ)

The Passive Verb

1. The Active voice of the verb is called in Arabic معلوم ("known"), whereas the *Passive* is termed مجهول ("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.

ACTIVE

PASSIVE

Perfect

كَتَبَ he wrote. كُتِبَ it was written.

كَتَبَ خَطَابًا he wrote a letter. كُتِبَ خَطَابٌ a letter was written.

ضَرَبَنِي he struck me. ضُرِبْتُ I was struck.

Imperfect

يَكْتُبُ he writes. يُكْتَبُ it is (being) written.

يَضْرِبُكَ he strikes (or will strike) you تُضْرَبُ you are (will be) struck

The following tables will illustrate the vowelling:

PERFECT

Sing. 3. masc. ضَرِبَ ḍariba he was struck.

„ 3. fem. ضَرِبَتْ ḍaribat she was struck.

„ 2. masc. ضَرِبْتُمْ ḍaribta you (m.) were struck.

„ 2. fem. ضَرِبْتُنَّ ḍaribti you (f.) were struck.

„ 1. m. & f. ضَرِبْتُ ḍaribtu I was struck.

etc.

IMPERFECT

Sing. 3. masc. يُضْرَبُ yuḍrabu he is struck.

„ 3. fem. تُضْرَبُ tuḍrabu she is struck.

„ 2. masc. تُضْرَبُونَ tudrabu you (m.) are struck.

„ 2. fem. تُضْرَبِينَ tudrabīna you (f.) are struck.

„ 1. m. & f. أُضْرَبُ uḍrabu 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.

كَانَ زَيْدٌ الَّذِي ضَرَبَ زَيْدًا حَسَنًا

This rule is not broken by such sentences as قُتِلَ بِالسَّيْفِ, "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. ذَكَرَ "it has been mentioned". (See below under أَنْ). 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 فَاعِلٌ, as this means literally "doer"; they call it, instead, نَائِبُ الْفَاعِلِ "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 مَفْعُولٌ for the simple trilateral verb, e.g. مَضْرُوبٌ struck; مَفْتُوحٌ 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 مَفَاعِيلُ e.g.

from كَتَبَ to write	مَكْتُوبٌ written,	مَكَاتِيبٌ
	a letter, pl.	
سَجَنَ to imprison	مَسْجُونٌ imprisoned,	مَسَاجِينٌ
	a prisoner, pl.	
جَنَّ to make mad	مَجْنُونٌ mad,	مَجَانِينٌ
	madman, pl.	

THE PARTICLE إِنَّ 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:

إِنَّ usually not translated, though old grammars translate it by the Biblical "verily".

أَنَّ that

لَكِنَّ but, like لَكِنْ but the latter should be followed by a verb.

لِأَنَّ because

لَعَلَّ 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. إِنَّ حَسَنًا مَوْجُودٌ
(verily) Hassan is present.

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

After إِنَّ the predicate is sometimes strengthened by لَ,

e.g. إِنَّكَ لَعَاقِلٌ you are intelligent.

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

إِنَّكَ، يَا سُلَيْمَانَ، لَرَجُلٌ عَظِيمٌ (verily) you, O Solomon, are a great man.

إِنَّ الرَّجُلَ الْمَوْجُودَ فِي بَيْتِي لَصَدِيقٌ أَخِي 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.

e.g. إِنِّي 'innā or إِنِّي 'innī
 إِنَّا 'innā or إِنَّا 'innā

9. إِن is used to introduce speech after the verb قَالَ to say, as well as to begin an ordinary nominal sentence.

e.g. $\text{قَالَ سُلَيْمَانُ إِنَّ دَاوُدَ حَاضِرٌ}$ Solomon said that David (was) present.

10. أَنَّ is used for indirect speech after verbs other than قَالَ , 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.

$\text{بَلَغَنِي أَنَّ زَيْدًا عَاقِلٌ}$ lit. "that Zaid is intelligent has reached me" (I have heard that Zaid is intelligent, it has come to my notice that Zaid is intelligent).

Note that here the verb بَلَغَ is *not* impersonal; its subject is the whole clause introduced by أَنَّ .

$\text{ذَكَرَ أَنَّ الْمَلِكَ مَرِيضٌ}$ It has been mentioned (it is said) that the king is ill.

$\text{أَعْلَمُ أَنَّ زَيْدًا يَحْضُرُ}$ I know that Zaid will be present.

لَعَلَّ and لَكِنَّ similarly introduce nominal sentences. لَكِنَّ is often prefixed with وَ .

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

$\text{إِنَّ الدَّخُولَ قَدْ غَلَبَهُ}$ (verily) fear had overcome him.

$\text{غَضِبْتُ لِأَنَّ خَادِمِي لَمْ يَغْسِلْ ثِيَابِي}$ I was angry because my servant did not wash my clothes.

$\text{لَعَلَّ السُّرُورَ قَتَلَهُ}$ perhaps joy killed him.

$\text{حَضَرَ الْيَهُودَ لَكِنَّ الْعَرَبَ غَابُوا}$ 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 هُنَا "here" or هُنَاكَ "there". This prepositional phrase then comes after the particle, e.g.

$\text{إِنَّ فِي الشَّارِعِ رَجُلًا}$ in the street is a man.

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

VOCABULARY

اِتِّ pl. خِطَابٌ letter (*mod.*), يَهُودٌ pl. يَهُودِيٌّ a Jew, Jewish speech, discourse (*class.*)

نَوَّابٌ pl. نَوَّابٌ deputy, representative, M.P. وَنٌ pl. مَوْرِخٌ historian

مَرِيضٌ pl. مَرِيضٌ sick, ill تَوَارِيخٌ pl. تَوَارِيخٌ history, date

غَلَبَ (—) to conquer, defeat, overcome (with direct obj. or with عَلَى) مَشْغُولٌ busy, occupied

خَوْفٌ fear *n.* أَخْطَارٌ pl. خَطَرٌ danger

غَضِبَ (—) to be, become, angry (with عَلَى) سِيرَةٌ pl. سَيْرٌ life, biography, manner of living

خَسَارَةٌ loss

نَجْمٌ <i>pl.</i> نجوم star	أُمَّةٌ <i>pl.</i> أمم nation, people
عَظِيمٌ <i>pl.</i> عِظَامٌ، عِظَمَاءُ great, powerful	عَبَرَ (عَبْرٌ) to cross, cross over
سُرُورٌ joy, pleasure	مَدَّةٌ <i>pl.</i> مدد period (of time)
هَدِيَّةٌ <i>pl.</i> هَدَايَا gift, present	مَادَةٌ <i>pl.</i> مواد substance, matter
نَفِيسٌ precious, valuable	حَرْبٌ <i>pl.</i> حروب war
مَجْرُوحٌ، مَجَارِحٌ <i>pl.</i> مجروح wounded, wounded man	حَضْرَةٌ a term of respect, his honour, etc. (lit. presence)
مِفْتَاحٌ <i>pl.</i> مفاتيح key	فَقَدَ (فَقْدٌ) to lose, miss
	سَمَاءٌ <i>pl.</i> سموات sky, heaven

EXERCISE 33

- ١- ذَكَرَ اسْمُ حَسَنِ لِشَجَاعَتِهِ، وَلِأَنَّهُ كَانَ مِنَ الْمَجَارِحِ. ٢- إِنَّ زَيْدًا الضَّارِبُ وَعَمْرٌ هُوَ الْمَضْرُوبُ. ٣- عَرَفْنَا مِنْ كُتُبِ التَّارِيخِ وَمِنْ سِيرَةِ النَّبِيِّ أَنَّ جَيْشَهُ غَلِبَ فِي هَذَا الْيَوْمِ، لَكِنَّهُ غَلِبَ عَلَى أَعْدَائِهِ بَعْدَ ذَلِكَ. ٤- وَصَلْنَا (reached us) الْخَبْرَ مِنْ حَضْرَةِ النَّائِبِ أَنَّهُ مَشْغُولٌ. ٥- كَتَبْنَا خِطَابًا لَهُ قَبْلَ شَهْرَيْنِ وَلَمْ نَسْمَعْ أَخْبَارَهُ. لَعَلَّهُ قَدْ غَضِبَ عَلَيْنَا. ٦- إِنَّ فِي السَّمَاءِ ضَوْءًا عَظِيمًا مِنْ تِلْكَ النُّجُومِ اللَّيْلَةِ. ٧- قَالَ هَذَا الطَّبِيبُ الْمَشْهُورُ إِنَّ خَوْفَ الْمَوْتِ أَكْبَرُ خَطَرٍ لِلْمَرِيضِ. ٨- أَمْرُ الْيَهُودِيِّ أَنْ يَقْدَمَ لِلْوَزِيرِ وَأَنْ يَحْمِلَ مَعَهُ هَدَايَا نَفِيسَةً. ٩- إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (Qur'an, Sūra 2, 151). ١٠- إِنَّ هَذَا الْمُرُخَ مَعْرُوفٌ بَيْنَ الْعُلَمَاءِ. ١١- كَسِرَ سَيْفُ الْجِنْدِيِّ

- فَكَبَّرَ سُورُ الْمَسَاجِينِ. ١٢- بَلَّغْنَا فِي أَخْبَارِ الْجَرَائِدِ الْيَوْمَ أَنَّ خَسَارَةَ هَذَا التَّاجِرِ الْغَنِيِّ كَبِيرَةٌ جَدًّا. ١٣- إِنَّ الْخَشَبَ مَادَةٌ مُهِمَّةٌ. ١٤- لَمْ تَدْخُلِ الْبِنْتُ الْبَيْتَ لِأَنَّ الْمِفْتَاحَ فَقَدَ. ١٥- إِنَّ هَذِهِ الْمَدَّةَ طَوِيلَةً لِعَمَلِكَ الصَّغِيرِ. ١٦- كُتِبَ فِي التَّارِيخِ أَنَّ الْجَيْشَ عَبَرَ النَّهْرَ وَوَصَلَ إِلَى بَغْدَادَ بَعْدَ سَاعَتَيْنِ. ١٧- يَا أَحْمَدُ، مَاذَا دَرَسْتَ عَنْ اسْمِ الدُّنْيَا الْكَثِيرَةِ؟ إِنَّكَ جَاهِلٌ. ١٨- إِرْجِعِي لِمَكَانِكَ، أَيُّهَا الْبِنْتُ. لَعَلَّكَ تَكُونِينَ عَاقِلَةً بَعْدَ هَذَا. ١٩- قَالَ لِلنِّسَاءِ أَرَكِبْنَ فَرَكَبْنَ حَمِيرَهُنَّ. ٢٠- أَقْتُلُوا أَعْدَاءَكُمْ يَا جُنُودَ. إِنَّ ذَلِكَ مِنْ وَاجِبَاتِكُمْ.

EXERCISE 34

1. The doors of the house were opened, and the presents were received with (بِ) 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 (مِنْ) 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. (إِنَّ) 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 (لَكِنَّ) the wounded were not able to leave their positions (places), so they were killed. 13. There are (begin with (إِنَّ)) 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 (إِنَّ) the merchants' losses have been very great this year. 16. The reason for that is the danger of war. 17. (إِنَّ) 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 (مِنْ) the poor. 20. The teacher said that Solomon was king of the Jews.

CHAPTER NINETEEN

(الْبَابُ التَّاسِعَ عَشَرَ)

Derived Forms of the Trilateral 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 **الْفِعْلُ الْمَجْرَدُ** (the "stripped" or "naked" verb), while the derived forms are said to be **مَزِيدٌ** ("increased"). Derived forms are made by adding letters before or between the three radicals. Thus **كَتَبَ** means "to write"; **كَاتَبَ** "to write to", "correspond with"; and **تَكَاتَبَ** "to write to each other", "to correspond with each other". **قَتَلَ** means "to kill"; **قَتَلَ** "to massacre". **كَسَرَ** "to break" (trans.); **انْكَسَرَ** and **تَكَسَّرَ** "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-quadrilateral

Form No.	Perfect	Imperfect
II	(3rd pers. sing. m.) فَاعَلَ fa'ala (e.g. عَلِمَ to know; عَلَّمَ to teach)	(3rd pers. sing. m.) يُفَعِّلُ yuf'ilu
III	فَاعَلَ fa'ala (e.g. كَتَبَ to write; كَاتَبَ to write to)	يُفَاعِلُ yufā'ilu
IV	أَفْعَلَ 'af'ala (e.g. عَلِمَ to know; أَعْلَمَ to inform)	يُفَعِّلُ yuf'ilu
V	تَفَاعَلَ tafa'ala (e.g. كَسَرَ to break; تَكَسَّرَ to be broken)	يَتَفَاعَلُ yatafa'alu
VI	تَفَاعَلَ tafa'ala (e.g. تَكَاتَبَ to write to one another)	يَتَفَاعَلُ yatafā'alu
VII	انْفَعَلَ infa'ala (e.g. انْكَسَرَ to break <i>intrans.</i>)	يَنْفَعِلُ yanfa'ilu
VIII	اِفْتَعَلَ ifta'ala (e.g. نَفَعَ to profit, benefit <i>trans.</i> ; اِنْتَفَعَ to profit by)	يَفْتَعِلُ yaf'talu (note insertion of ت after first radical)
IX	اِفْعَلَّ if'alla (e.g. اِحْمَرَّ to become red)	يَفْعَلُّ yaf'allu
X	اسْتَفَعَلَ istafa'ala (e.g. احْسَنَ to be good; اسْتَحْسَنَ to think good, admire)	يَسْتَفَعِلُ yastaf'ilu
XI	اِفْعَلَّ if'alla	يَفْعَلُّ yaf'allu
XII	اِفْعَوَعَلَ if'au'ala	يَفْعَوَعِلُ yaf'au'alu
XIII	اِفْعَوَّلَ if'awwala	يَفْعَوَّلُ yaf'awwilu
XIV	اِفْعَنَلَّ if'anlala	يَفْعَنَلُّ yaf'anlilu
XV	اِفْعَنَلَّ if'anlā	يَفْعَنَلُّ yaf'anlā

Verbal Noun	Meaning Patterns
تَفْعِيلٌ taf'ilun تَفْعِيلَةٌ taf'ilatun تَفْعَالٌ taf'ālun (rare)	Strengthening or intensifying of meaning. Applying act to a more general object. Causative. Transitive of intransitive roots.
فِعَالٌ fi'ālun مُفَاعَلَةٌ mufā'alatun	Relation of the action to another person. Attempting the act.
اِفْعَالٌ if'ālun	Transitive of intransitive verbs. Causative of transitive verbs. Also for "stative verbs" derived from nouns.
تَفَاعُلٌ tafa'ulun	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.
تَفَاعُلٌ tafa'ulun	Reflexive of III, often implying the mutual application of the action.
اِنْفِعَالٌ infa'ālun	Passive sense (perhaps originally reflexive).
اِفْتِعَالٌ ifti'ālun	Reflexive of I, but used for varied twists of meanings from the root idea.
اِفْعِلَالٌ if'ilālun	The possession or acquisition of colours or defects.
اِسْتِفْعَالٌ istif'ālun	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.
اِفْعِلَالٌ if'ilālun	Similar to IX, perhaps intensive.
اِفْعِيْعَالٌ if'i'ālun	Very rare, with specialised meanings.
اِفْعِيْوَالٌ if'iwwālun	
اِفْعِنَالٌ if'inlālun	
اِفْعِنَالٌ if'inlā'un	

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 vowelings (in the Imperfect), the derived forms II to X fall into three classes:

- II, III and IV, which have ḍamma followed by kasra.
- V and VI which have faṭḥa throughout.
- VII, VIII and X which have kasra on the middle radical (or عain), but fathas on preceding *vowelled* letters.

(NOTE: IX may be considered to have had this form, yafعalilu, originally, but to have lost the kasra when the two lāms were written together with tashdid.)

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. انتخب (نخب VIII), to choose, elect.

v.n. اِتِّخَابٌ pl. اِتِّخَابَاتٌ elections.

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

9. The Participles are easily grasped, as for all forms they are prefixed with mīm vowelled with ḍamma (م). The middle radical (or عain) is vowelled with kasra for the Active and faṭḥa for the Passive, except for form IX where, in any case, there is only an active participle.

No. of Form	Perfect	Participles	
		Active	Passive
II	فَعَلَ faعala	مُفَعِّلٌ mufaعilun	مُفَعَّلٌ mufaعalun
III	فَاعَلَ fāعala	مُفَاعِلٌ mufāعilun	مُفَاعَّلٌ mufāعalun
IV	أَفْعَلَ 'afعala	مُفْعِلٌ mufعilun	مُفْعَّلٌ mufعalun
V	تَفَعَّلَ tafaعala	مُتَفَاعِلٌ mutafaعilun	مُتَفَاعَّلٌ mutafaعalun
VI	تَفَاعَلَ tafāعala	مُتَفَاعِلٌ mutafāعilun	مُتَفَاعَّلٌ mutafāعalun
VII	اِنْفَعَلَ infaعala	مُنْفَعِلٌ munfaعilun	مُنْفَعَّلٌ munfaعalun
VIII	اِفْتَعَلَ iftaعala	مُفْتَعِلٌ muftaعilun	مُفْتَعَّلٌ muftaعalun
IX	اِفْعَلَ ifعalla	مُفْعِلٌ mufعallun	—
X	اِسْتَفَعَلَ istafعala	مُسْتَفَعِلٌ mustafعilun	مُسْتَفَعَّلٌ mustafعalun

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.

ثَابِتٌ fixed, firm	الصَّيْفُ summer
ثَقِيلٌ heavy	الخَرِيفُ autumn
خَفِيفٌ light (in weight)	الشِّتَاءُ winter
جَبِينٌ <i>pl.</i> forehead	خُصُوصِي private
أَوْجَاعٌ <i>pl.</i> pain <i>n.</i>	خُصُوصًا especially
جَلْسَاتٌ <i>pl.</i> session, sitting	دِرْهَمٌ <i>pl.</i> dirhem (coin or weight) (in the plural, also money)
جَمَالٌ beauty	دَفَعَ (-) to push, pay
أَجْنَبِيٌّ <i>pl.</i> foreign(er)	دَوْلِي international
مَجْهُولٌ unknown	إِنْتِخَابَاتٌ elections (political, etc.)
أَجْوَبَةٌ <i>pl.</i> جوابٌ reply, answer	بِدُونِ، بِلَا without (with genitive)
جَارٌ neighbour	أَجْسَامٌ <i>pl.</i> أجسامٌ body (anatomical)
حُرِيَّةٌ liberty, freedom	فُصُولٌ <i>pl.</i> فصلٌ season
حَرَّاسٌ <i>pl.</i> حراسٌ guard, sentry	لَبْنَانٌ Lebanon
حُسَيْنٌ Hussein (pr. n. masc.)	
فُصْلٌ or الرِّيعُ or spring	

EXERCISE 35

١ - هَذِهِ الْحَجَرَةُ ثَابِتَةٌ فِي الْأَحْاطِطِ وَهِيَ ثَقِيلَةٌ جَدًّا. ٢ - لِي وَجَعٌ شَدِيدٌ فِي جَبِينِي يَا وَلَدُ. ٣ - سَتَكُونُ الْجَلْسَةُ الْجَدِيدَةُ لِلجَنَّةِ الدُّوَلِيَّةِ فِي مِصْرَ. ٤ - وَسَوْفَ يَحْضُرُهَا بَعْضُ الْأَجَانِبِ. ٥ - وَإِنَّ سَبَبَ الْاجْتِمَاعِ وَمَوْضُوعَهُ الْحُرِّيَّةُ. ٦ - كَتَبْتُ لِحُسَيْنٍ فِي الرَّيْعِ وَوَصَلَنِي جَوَابُهُ فِي الْخَرِيفِ. ٧ - وَجَدَ جِسْمَهُ فِي بَيْتِ جَارِهِ، وَهُوَ مَيِّتٌ، وَقَاتَلَهُ مَجْهُولٌ. ٨ - تَرَكُوا أَبْوَابَ الْمَدِينَةِ بِدُونِ حَارِسٍ لِأَنَّهُمْ قَدْ ذَهَبُوا كُلُّهُمْ لِلإِنْتِخَابِ. ٩ - إِنَّ جَمَالَ لَبْنَانَ فِي الصَّيْفِ مَشْهُورٌ بَيْنَ الْأَجَانِبِ، لَكِنَّهَا أَجْمَلُ بِكَثِيرٍ فِي الشِّتَاءِ. ١٠ - كَانَ الْمَطَرُ خَفِيفًا وَخُصُوصًا فِي الرَّيْعِ. ١١ - قَدْ دَفَعْتُ أَجْنِيهَيْنِ مِنْ دَرَاهِمِي الْخُصُوصِيَّةِ. ١٢ - فَلَدَيْكَ إِنِّي غَضِبْتُ عَلَيْكَ. ١٣ - أَيْنَ كِتَابًا هَذَا الْكَاتِبِ الْكَبِيرِ، فِي الْمَكْتَبَةِ؟ ١٤ - قَفَلْتُ الشَّبَابِيكَ (النَّوَاذِ) قَفُولًا وَجَلَسْتُ بِجَانِبِ النَّارِ الْخَفِيفَةِ. ١٥ - تَرِكَ الْوَلَدُ الصَّغِيرُ بِلَا أَبٍ وَلَا أُمٍّ. ١٦ - كَمْ دِرْهَمًا مَعَكَ؟ ١٧ - لَا تَكُنْ مِنَ الْكَاذِبِينَ. كُنْ صَالِحًا. ١٨ - إِنَّ كِتَابَ سِيرَةِ النَّبِيِّ نَافِعٌ جَدًّا لِلْمُسْلِمِينَ. ١٩ - أُطَلِّبُ مِنْ صَدِيقِكَ أَنْ يَعْبرَ الشَّارِعَ وَيَذْهَبَ لِدُكَّانِ الْخُبَّازِ فِي السُّوقِ الْقَدِيمِ. ٢٠ - إِنَّ الْوَاجِبَ عَلَيْكَ أَنْ تَسْمَعَ قَوْلَ الْأَقْرَبَاءِ.

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 ذَهَبَ ب).

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

(الْبَابُ الْعِشْرُونَ)

Derived Forms of the Trilateral 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 *ḍamma* for the prefix and *kasra* for the middle radical in the Imperfect.

e.g. from عَلِمَ *alima*, to know.

II عَلَّمَ *allama*, to teach; يُعَلِّمُ YU-ع-LI-mu

III عَالَمٌ * *ālama*, to vie in learning with;

يُعَالِمُ YU-ع-ā-LI-mu.

IV أَعْلَمُ *alama*, to inform; يُعَلِّمُ YU-ع-LI-mu.

FORM II فَعَّلَ

2. Conjugation of كَسَرَ II, كَسَّرَ to break in pieces, smash.

Imperf.

Perf.	Indic.	Subj.	Juss.
كَسَرَ	يَكْسِرُ	يَكْسِرُ	يَكْسِرُ
كَسَّرَتْ	تَكْسِرُ	تَكْسِرُ	تَكْسِرُ
كَسَّرَتْ	تَكْسِرُ	تَكْسِرُ	تَكْسِرُ
كَسَّرَتْ	تَكْسِرِينَ	تَكْسِرِي	تَكْسِرِي
كَسَّرَتْ	أَكْسِرُ	أَكْسِرُ	أَكْسِرُ
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. كَسِّرْ

fem. sing. كَسِّرِي

dual كَسِّرَا

masc. pl. كَسِّرُوا

fem. pl. كَسِّرْنَ

4. The participles are as follows: Active, مَكْسِرٌ

Passive, مَكْسُورٌ

5. The normal form for the Verbal Noun is تَفْعِيلٌ, e.g. تَكْسِيرٌ. An alternative form occasionally met with is تَفْعَلَةٌ, e.g. تَجْرِبَةٌ from جَرَبٌ 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 تَفْعَالٌ, e.g. تَرْحَابٌ from رَحَبٌ to welcome.

6. The Passive is: Perfect Imperfect

كُسِرَ

يُكْسَرُ

etc.

etc.

MEANING PATTERNS

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

قَرَبَ to be near.

قَرَّبَ to make near, bring someone or something near.

كَثَرَ to be numerous.

كَثَّرَ to make numerous.

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

e.g. عَلِمَ to know or learn; عَلَّمَ 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; كَسَّرَ to smash, break in pieces.

قَطَعَ to cut; قَطَّعَ to cut in pieces.

قَتَلَ to kill; قَتَّلَ to massacre.

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

صَدَقَ to be sincere; صَدَّقَ to believe, consider sincere.

كَذَبَ to lie; كَذَّبَ 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.

from نَوْعٌ type, kind; نَوَّعَ to compose, assort.

جَلَدَ skin, leather; volume. جَلَّدَ to skin, bind.

جَنَدَ soldiers, army; جَنَّدَ to levy troops.

FORM III فَاعِلٌ

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

Imperf.

Perf.	Indic.	Subj.	Juss.
كَاتَبَ	يُكَاتِبُ	يُكَاتِبْ	يُكَاتِبْ
كَاتَبَتْ	تُكَاتِبُ	تُكَاتِبِ	تُكَاتِبِ
كَاتَبْتِ	تُكَاتِبِي	تُكَاتِبِي	تُكَاتِبِي
كَاتَبْتُمْ	تُكَاتِبُونَ	تُكَاتِبُوا	تُكَاتِبُوا
etc.	etc.	etc.	etc.

Imperative

كَاتِبْ

كَاتِبِي etc.

Part. Active مُكَاتِبٌ

Part. Passive مُكَاتَبٌ

Verbal noun كِتَابٌ, more usually مُكَاتَبَةٌ

Passive, Perf. كُوتِبَ Imperf. Indic. يُكَاتِبُ

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, مُكَاتَبَةٌ is the usual Verbal Noun, signifying the act of writing to, or corresponding with, anyone. Its plural, مُكَاتَبَاتٌ means "correspondence". The other form, كِتَابٌ, 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.

كَتَبَ to write; كَاتَبَ to write to.

جَلَسَ to sit; جَالَسَ to sit with.

شَرِبَ to drink; شَارَبَ to drink with.

Note also:

عَمِلَ to do; عَامَلَ to treat anyone, to behave to someone, deal with.

Verbal Noun, مُعَامَلَةٌ treatment, dealing.

(b) It also often expresses the meaning of attempting to do something, e.g.

قَتَلَ to kill; قَاتَلَ to try to kill (therefore, normally) to fight against.

سَبَقَ to precede; سَابَقَ to try to precede, (therefore, normally) to compete with, race against (سَبَاقٌ, a race).

Note that the verb حَاوَلَ 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.

كَانَ الشَّاعِرُ يَجَالِسُ السُّلْطَانَ the poet used to sit with the sultan.

كَاتَبَهُ he wrote to him.

قَاتَلَ الْعَرَبُ أَعْدَاءَهُمْ قِتَالًا شَدِيدًا the Arabs fought their foes fiercely.

FORM IV أَفْعَلَ

12. Conjugation of أَجْلَسَ to make to sit, seat.

Perf.	Imperf.		
	Indic.	Subj.	Juss.
أَجْلَسَ	يَجْلِسُ	يَجْلِسَ	يَجْلِسْ
أَجْلَسْتِ	تَجْلِسُ	تَجْلِسِ	تَجْلِسِي
أَجْلَسْتِ	تَجْلِسُ	تَجْلِسِ	تَجْلِسِي
أَجْلَسْتِ	تَجْلِسِينَ	تَجْلِسِي	تَجْلِسِي
أَجْلَسْتِ	أَجْلِسْ	أَجْلِسْ	أَجْلِسْ
etc.	etc.	etc.	etc.

Imperative

أَجْلِسْ

أَجْلِسِي etc.

Verbal noun إِجْلَاسٌ

Passive, Perf.

أَجْلِسَ

Imperf. Indic.

يَجْلِسُ

Part. Active مَجْلِسٌ

Part. Passive مَجْلُوسٌ

MEANING PATTERNS

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

حَضَرَ to be present; أَحَضَرَ to cause to be present, bring.

جَلَسَ to sit; أَجْلَسَ to seat.

(b) Often forms II and IV have the same meaning, with perhaps a slight difference, e.g.

أَخْبَرَ and أَخْبَرَهُ both mean to inform, give news.

صَلَحَ to repair; أَصْلَحَ to rectify, reform.

عَلَّمَ to teach; أَعْلَمَ to inform.

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

أَخْبَرْتُ حَسَنًا الْخَبَرَ I informed Hassan of the news.

(more often بِالْخَبَرِ).

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

أَصْبَحَ to do in the morning

from صَبَاحٌ morning. This verb is commonly used meaning "to become".

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

أَسْلَمَ to become a Muslim.

أَقْبَلَ to approach.

VOCABULARY

كَ like, as (preposition attached to nouns only, not pronouns)	أَفَاقٌ pl. أَفَاقٌ horizon
بَعْدُ distance	عَنْ from, concerning
سَلَامٌ (عَلَى) peace, greeting (to, upon).	وَالِدٌ father
لُطْفٌ friendliness, kindness	وَالِدَةٌ mother
بَادِيَةٌ desert	أَثْنَاءُ، فِي أَثْنَاءُ during
بَدَوٌ pl. بَدَوِيٌّ Bedouin	أَثْنَاءُ pl. أَثْنَاءُ time (occasion)
حَوْلٌ around prep.	

VERBS OF FORM II

سَلَّمَ to deliver	فَتَشَّ عَنْ to search for
سَلَّمَ عَلَيَّ to greet	مَفْتَشٍ inspector
كَلَّمَ to speak to, address; to tell (+ subjunctive)	بَشَّرَ to take good news to
قَبَّلَ to kiss	دَبَّرَ to propose, manage
قَدَّمَ to bring	قَدَّرَ to determine, estimate value,
بَلَّغَ to convey, inform	صَدَّقَ to believe
فَتَشَّ to inspect	

VERBS OF FORM III

خَالَفَ to disobey, go against, contravene	رَاقَبَ to watch, supervise, oversee
شَاوَرَ to consult, ask advice of	خَالَطَ to mix with, have inter- course with
شَاهَدَ to witness, see	سَافَرَ to travel
دَافَعَ عَنْ to defend	جَاوَرَ to be neighbour to, adjacent to
قَاطَعَ to interrupt	جَوَارِ neighbourhood
هَاجَمَ to attack	

VERBS OF FORM IV

أَرْسَلَ to send	أَظْلَمَ to be or become dark
أَصْبَحَ to become	أَحْضَرَ to bring forward, present
أَخْبَرَ to inform (with acc. of person and بِ of thing)	أَغْرَمَ بِ to be fond of
أَعْلَمَ to inform	أَحْسَنَ to treat anyone kindly, to do anything well

EXERCISE 37

١ - كَلَّمْتُهُ أَنْ يُرْسِلَ مَفْتَشًا لِيُشَاوِرَ الْبَدْوِ. ٢ - قَتَلُوا الْأَعْدَاءَ، يَا
جُنُودُ. ٣ - قَالَ الْأَبُ لِابْنَتِهِ الصَّغِيرَةِ: قَبِّلِي أُمَّكَ. ٤ - شَاهَدَ
مَفْتَشُو الْوِزَارَةِ أَعْمَالَ الْأَوْلَادِ عَنْ بَعْدِ. ٥ - إِنَّ الرِّجَالَ فَتَشُّوا ذَلِكَ
الْحِوَارَ وَبَعْدَ التَّفْتِيشِ رَجَعُوا. ٦ - أَمَرَهُمُ الشَّيْخُ أَنْ يَذْهَبُوا حَالًا
لِتَبْشِيرِ الْأَمِيرِ. ٧ - طَلَبَ زَيْدٌ أَنْ يُخْبِرُوا أَبَاهُ أَنَّهُ وَجَدَ ابْنَهُ وَأَنَّهُ
سَيَكُونُ عِنْدَهُ غَدًا. ٨ - عَرَفَ الشَّيْخُ أَنَّ ضَيْفَهُ خَالَطَ الْبَدْوِ. ٩ -
الْإِنْسَانُ يَدَبِّرُ وَاللَّهُ يَقْدِرُ (proverb). ١٠ - نُرْسِلُ لَهُ مَنْ يُخْبِرُهُ
بِذَلِكَ. ١١ - أَخْبَرْنَا عَنِ أَسْمِكَ. ١٢ - سَلَّمْتُ عَلَيَّ وَالِدِي بِالطَّرِيقَةِ
الْعَرَبِيَّةِ، وَهِيَ: «السَّلَامُ عَلَيْكَ». ١٣ - إِنَّ وَاجِبَكَ أَنْ تُصَدِّقَ
أَصْدِقَاءَكَ وَأَنْ تُدَافِعَ عَنْهُمْ. ١٤ - يُحْسِنُ هَذَا الْكَاتِبُ عَمَلَهُ فِي
الْمَكْتَبِ، وَيُعَامِلُ إِخْوَانَهُ بِلُطْفٍ، فَأَصْبَحَ أَطِيبَ رَجُلٍ فِي الْمَكْتَبِ
وَمَكَانَهُ هُنَاكَ كَمَا كَانَ الْأَبُ فِي الْبَيْتِ أَوْ الْمَلِكُ فِي الْبِلَادِ. ١٥ -
سَافَرْنَا إِلَى أَبْعَدِ آفَاقِ الدُّنْيَا، لِأَنَّكُمْ مَغْرَمُونَ بِالسَّفَرِ. ١٦ - نَظَرْتُ
جَيْشَ الْعَدُوِّ حَوْلَ الْمَدِينَةِ، فَدَخَلْتُ قَلْعَةَ الْحَاكِمِ وَأَعْلَمْتُهُ بِذَلِكَ،
لَكِنَّهُ قَاطَعَنِي فِي كَلَامِي. ١٧ - ثُمَّ هَاجَمَ الْأَعْدَاءُ الْمَدِينَةَ أَثْنَاءَ
الَّيْلِ، وَفَتَحُوهَا بِدُونِ قِتَالٍ. ١٨ - فِي ذَلِكَ الْيَوْمِ الْمُظْلِمِ، أَحْضَرَ
الْحَارِسُ جُنْدِيًّا، وَبَلَّغَ هَذَا (the latter) الْمَلِكَ أَنَّ وَالِدَتَهُ قَدْ قُتِلَتْ
فِي الْمَدِينَةِ الْمَجَاوِرَةِ. ١٩ - قَدِمْنَ الْقَهْوَةَ يَا نِسَاءُ. ٢٠ - طَلَبَ
الرَّجُلُ مِنْ صَاحِبِ الدَّكَانِ أَنْ يَجْلِدَ الْكِتَابَ.

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 (يَسُوعُ). 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 (أَنَّهُ) had become prime minister. 13. They are fond of travel. 14. I will inform you during the coming (مُقْبِلٌ) 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 بَلُطْفٍ). 19. Where is peace in this world of ours? 20. They are the new inspectors of agriculture.

CHAPTER TWENTY-ONE

(الْبَابُ الْخَادِي وَالْعِشْرُونَ)

Derived Forms of the Triliteral 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 تَفَعَّلَ

2. Conjugation of تَسَلَّمَ to take over, receive:

	Imperf.			
	Perf.	Indic.	Subj.	Juss.
	تَسَلَّمَ	يَتَسَلَّم	يَتَسَلَّم	يَتَسَلَّم
	تَسَلَّمْتَ	تَتَسَلَّم	تَتَسَلَّم	تَتَسَلَّم
	تَسَلَّمْتُ	تَتَسَلَّمَنَّ	تَتَسَلَّمَنَّ	تَتَسَلَّمَنَّ
	تَسَلَّمْتُمْ	تَتَسَلَّمْنَ	تَتَسَلَّمْنَ	تَتَسَلَّمْنَ
	تَسَلَّمْتُمْ	تَتَسَلَّمْنَ	تَتَسَلَّمْنَ	تَتَسَلَّمْنَ
	تَسَلَّمْتُمْ	تَتَسَلَّمْنَ	تَتَسَلَّمْنَ	تَتَسَلَّمْنَ
	تَسَلَّمْتُمْ	تَتَسَلَّمْنَ	تَتَسَلَّمْنَ	تَتَسَلَّمْنَ
	etc.	etc.	etc.	etc.

Imperative

تَسَلَّم	Part. Active	مَتَسَلِّمٌ
تَسَلَّمِي etc.	Part. Passive	مَتَسَلَّمَةٌ

تَسَلَّم	Verbal noun	تَسَلِّمٌ
تُسَلِّمُ	Passive, Perf.	يَتَسَلَّمُ

MEANING PATTERNS

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

فَرَّقَ to separate; تَفَرَّقَ (to separate oneself), to scatter.

عَلَّمَ to teach; تَعَلَّمَ (to teach oneself), to learn.

ذَكَرَ to remind; تَذَكَّرَ (to be reminded), to remember.

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

from نَصْرَانِيٌّ a Christian; تَنَصَّرَ to become a Christian.

يَهُودِيٌّ a Jew; تَهَوَّدَ 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.

كَبِيرٌ great; تَكَبَّرَ to think oneself great, to be proud.

نَبِيٌّ prophet; تَنَبَّأَ to represent oneself to be a prophet.

FORM VI تَفَاعَلَ

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

Conjugation of تَقَاتَلَ to fight with one another:

Perf.	Imperf.		
	Indic.	Subj.	Juss.
تَقَاتَلَ	يَتَقَاتَلُ	يَتَقَاتَلِ	يَتَقَاتَلْ
تَقَاتَلْتُ	تَتَقَاتَلُ	تَتَقَاتَلِ	تَتَقَاتَلْ
تَقَاتَلْتِ	تَتَقَاتَلِ	تَتَقَاتَلِي	تَتَقَاتَلِي
تَقَاتَلْتُمْ	تَتَقَاتَلُونَ	تَتَقَاتَلُوا	تَتَقَاتَلُوا
تَقَاتَلْتُمْ	تَتَقَاتَلُونَ	تَتَقَاتَلُوا	تَتَقَاتَلُوا
etc.	etc.	etc.	etc.

Imperative

تَقَاتَلْ

Part. Active

مُتَقَاتِلٌ

تَقَاتَلِي etc.

Part. Passive

مُتَقَاتِلٌ

Verbal noun تَقَاتُلٌ

Passive, Perf. تَقُوْتَلُ

Imperf. Indic. يُتَقَاتَلُ

MEANING PATTERNS

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

قَاتَلَ to fight; تَقَاتَلَ to fight each other.

حَارَبَ to fight; تَحَارَبَ to fight each other.

عَاوَنَ to co-operate with; تَعَاوَنَ to co-operate together.

وَافَقَ to agree with; تَوَافَقَ 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.

تَوَافَقَ الْحِزْبَانِ the two parties agreed with each other.

تَقَاتَلَ الْجَيْشَانِ the two armies fought each other.

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

تَعَاوَنَ الْقَوْمُ 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.

جَاهِلٌ ignorant; تَجَاهَلَ to affect ignorance.

مَشْغُولٌ busy; تَشَاغَلَ to pretend to be busy.

ظَاهِرٌ clear (from ظَهَرَ to appear); تَظَاهَرَ to feign.

VOCABULARY

أَثَرٌ <i>pl.</i> آثارٌ trace, footstep (in <i>pl.</i> also means "antiquities")	أَطْفَالٌ <i>pl.</i> طفلٌ child, baby
شُجَاعٌ <i>pl.</i> شُجْعَانٌ brave	عَلَى (عَلَى) ضَحَكَ (عَلَى) to laugh (at)
جِهَةٌ <i>pl.</i> اتٌ — side, point of view	نَصْرَانِيٌّ <i>pl.</i> نصْرَانِيٌّ Christian
كَذَلِكَ <i>in the same way</i> likewise, moreover	أَقْوِيَاءٌ <i>pl.</i> قَوِيٌّ strong
شِدَّةٌ strength, severity, vio- lence	قُوَى، قُوَاتٌ <i>pl.</i> قُوَّةٌ power, strength, force
بَشِدَّةٌ violently, strongly	أَذْرَعٌ <i>pl.</i> ذِرَاعٌ (f.) arm, forearm
	أَسْلِحَةٌ <i>pl.</i> سِلَاحٌ weapon; arm

VERBS OF FORM V

تَكَلَّمَ to speak (may be <i>transi-</i> <i>tive</i>)	تَمَهَّلَ to go slowly, to be slow
تَتَبَعَ to follow	تَعَجَّبَ to wonder, be astonished
تَقَدَّمَ to come forward	تَعَلَّمَ to learn
تَفَرَّقَ to separate, one from another	تَشَرَّفَ to have the honour, be honoured
تَشَكَرَ to be grateful	تَوَقَّعَ to expect
تَذَكَّرَ to remember	

VERBS OF FORM VI

تَحَادَثَ to converse together	تَقَاتَلَ to fight each other
تَفَارَقَ to disperse	تَوَافَقَ to agree together
تَقَابَلَ to meet each other	تَظَاهَرَ to feign, show, demon- strate
تَعَاوَنَ to co-operate together	

EXERCISE 39

- ١ - هَلْ تَتَكَلَّمُ اللُّغَةَ الْعَرَبِيَّةَ؟ نَعَمْ، يَا سَيِّدِي، أَتَكَلَّمُهَا قَلِيلًا.
- ٢ - الْأَمِيرُ وَأَخُوهُ جَلَسَا يَتَحَادَثَانِ فِي (about) تِلْكَ الْأُمُورِ. ٣ - لَمَّا سَمِعَ الرِّجَالُ ذَلِكَ، تَقَدَّمُوا جَمِيعًا إِلَى جِهَتِهِ. ٤ - هَلْ تَتَذَكَّرِينَ مَا أَمَرْتُكَ يَا خَادِمَةٌ؟ ٥ - تَعَجَّبْنَا مِنْ قُوَّةِ الْعَدُوِّ وَشِدَّةِ الْقِتَالِ فِي ذَلِكَ الْيَوْمِ الْمَشْهُورِ. ٦ - ضَحِكَ الطِّفْلُ عَلَى جَدِّهِ لِتَمَهُّلِهِ لَمَّا عَبَّرَ الشَّارِعَ. ٧ - إِنَّ التَّعَاوُنَ مَعَكُمْ شَيْءٌ مَسْهُومٌ وَنَتَشَرَّفُ بِهِ. ٨ - لَا تَتَقَاتَلُوا يَا أَصْدِقَاءَ، بَلْ (but) تَظَاهَرُوا التَّوَافُقَ. ٩ - تَفَارَقَ الْعَرَبِيُّ وَالْإِنْكَلِيزِيُّ وَلَمْ يَتَقَابَلَا حَتَّى هَذَا الْوَقْتِ. ١٠ - إِنِّي مُتَشَكِّرٌ لَكَ لِأَنَّكَ عَلَّمْتَنِي كَثِيرًا مِنْ لُغَتِكَ الصَّعْبَةِ. ١١ - الدِّرَاعُ الطَّوِيلَةُ أَهَمُّ (more important) مِنَ السِّلَاحِ الْجَمِيلِ لِلْجُنْدِيِّ الْقَوِيِّ.
- ١٢ - تَتَبَعُوا آثَارَ أَعْدَائِهِمُ الشُّجْعَانَ، ثُمَّ تَفَرَّقُوا بَعْدَ ذَلِكَ. ١٣ - قَالَ أَبِي: الْأَمْرُ كَذَلِكَ، فَلَا تَتَوَقَّعْ حُضُورِي بَيْنَ مُوَافِقِكَ. ١٤ - تَرَكْنَاهُمْ يَتَحَادَثُونَ. ١٥ - هَلْ مِنْ وَاجِبِي أَنْ أَتَنْصَرَ لِأَنَّكَ زَوْجَتِي وَقَدْ تَنْصَرْتِ أَنْتِ؟ ١٦ - ذَكَرْتَهُ لِكِنَّهُ لَمْ يَتَذَكَّرْ. ١٧ - لَا تُعَاوَنِ ذَاكَ الرَّجُلَ الْمُتَكَبِّرَ. ١٨ - نَتَوَقَّعُ كَمَ ضَيْفًا اللَّيْلَةَ؟ ١٩ - إِنَّهُ مِنْ الْمُتَوَقَّعِ أَنْ يَذْهَبَ الْمَلِكُ لِمَكَّةَ. ٢٠ - نَتَسَلَّمُ الْبَضَائِعَ غَدًا.

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 مُدَّةٌ) 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 (انهم) 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 (من المتوقع) that the session would be long, because the subject was difficult and important.

CHAPTER TWENTY-TWO

(الْبَابُ الثَّانِي وَالْعِشْرُونَ)

Derived Forms of the Trilateral 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-waṣl, 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-qaṭع). 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 انْفَعَلَ

2. Conjugation of انْكَسَرَ to break (intransitive):

Imperf.

Perf.	Indic.	Subj.	Juss.
انْكَسَرَ	يَنْكَسِرُ	يَنْكَسِرَ	يَنْكَسِرْ
انْكَسَرَتْ	تَنْكَسِرُ	تَنْكَسِرِ	تَنْكَسِرِي
انْكَسَرْتُمْ	تَنْكَسِرُونَ	تَنْكَسِرُوا	تَنْكَسِرُوا
انْكَسَرْتُمْ	تَنْكَسِرِينَ	تَنْكَسِرِي	تَنْكَسِرِي
انْكَسَرْتُمْ	انْكَسِرُوا	انْكَسِرُوا	انْكَسِرُوا
etc.	etc.	etc.	etc.

Imperative

انكسر

Part. Active منكسر

انكسري etc.

Part. Passive منكسر

Verbal noun انكسار

(Passive, Perf. انكسر (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.

كشَفَ to uncover; انكشَفَ to be uncovered.

كسَرَ to break (tr.); انكسَرَ to break (intr.).

عقدَ to hold (*mod.*, of meetings, conferences); انعقدَ to be held.

قلَبَ to overturn; انقلَبَ to be overturned or reversed.

Note, however, انصرفَ 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 كسَرَ الشِّبَاكُ 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 انكسَرَ الشِّبَاكُ 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).

FORM VIII اِفْتَعَلَ

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-waṣl.

Conjugation of اِجْتَمَعَ to assemble.

Imperf.

Perf.	Indic.	Subj.	Juss.
اجتمع	يجتمع	يجتمع	يجتمع
اجتمعت	تجتمع	تجتمع	تجتمع
اجتمعت	تجتمع	تجتمع	تجتمع
اجتمعت	تجتمعين	تجتمعين	تجتمعين
اجتمعت	اجتمع	اجتمع	اجتمع
etc.	etc.	etc.	etc.

Imperative

اجتمع

Part. Active مجتمع

اجتمعين etc.

Part. Passive مجتمع

Verbal noun اجتماع

Passive, Perf. اجتمع

Imperf. Indic. يجتمع

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, the tā' is changed into a ط; this is assimilated to a ط or ظ which is then written with tashdīd e.g. صنع "to make" forms اصطنع; اضطرَبَ "to strike" forms اضطرَبَ; اطلع "to rise" forms اطلع; اظلم "to be dark" forms اظلم and اظلم.

(b) If the first radical is د, ذ or ز, the tā' is softened to د; this is assimilated to a ذ, which is then written with tashdīd e.g. ذَرَك forms إِذَرَكَ; زَحَم forms إِزْدَحَم; ذَخَرَ forms إِذَخَرَ and إِذْخَرَ.

(c) If the first radical is ث, it sometimes assimilates the ت e.g. ثَبَّت forms أَثَبَّت or أَثَبَّت.

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.

ضَرَبَ to strike; إِضْطَرَبَ to be disturbed, shaken.

حَمَلَ to carry; إِحْتَمَلَ to bear, in the sense of endure, to be probable.

حَرَّمَ to forbid; إِحْتَرَمَ to respect.

It often has the same meaning as the root form, e.g.

بَسِمَ to smile; إِبْتَسَمَ (same meaning).

(b) Like VII, it can be the reflexive of the Simple Verb, e.g. جَمَعَ to collect; إِجْتَمَعَ to collect themselves, assemble.

(hence إِجْتِمَاعٌ meeting)

سَمِعَ to hear; إِسْتَمَعَ (لِ) to listen (to).

شَغَلَ to occupy, keep busy; إِشْتَغَلَ to be busy, to work.

(c) It also has the sense of doing something for oneself:

كَسَبَ to acquire; إِكْتَسَبَ to gain.

كَشَفَ to uncover; إِكْتَشَفَ to discover.

بَدَعَ to initiate; إِبْتَدَعَ to invent.

(d) There is occasionally a reflexive meaning such as one might expect of Form VI, خَصِمَ to strive; إِخْتَصِمَ to strive with one another; III شَارَكَ to take part with; إِشْتَرَكَ to contribute towards, participate.

شَرَكَةٌ = a commercial firm or company)

8. Some trilateral verbs have ت as final radical. In the Perfect, where the pronominal suffix of the person has vowel-ed ت, the two letters are assimilated, and may be written as one, with tashdīd, e.g. VIII, اَلْتَفَّتَ to turn towards, pay attention to.

اَلْتَفَّتُ I turned towards.

اَلْتَفَّتَ you (masc. sing.) turned towards.

اَلْتَفَّتِ you (fem. sing.) turned towards.

اَلْتَفْتُمُ you (masc. pl.) turned towards.

Similar assimilation may take place where the final radical is د and ط, and even ذ, ض and ث. In these instances, however, the two letters are written separately, but the ت of the suffix may have tashdīd, e.g.

عَقَدَ to tie, hold (a meeting);

عَقَدْتُ I tied.

اِنْبَسَطَ to be pleased, VII of بَسَطَ to spread out:

اِنْبَسَطْتَ you (masc. sing.) were pleased.

بَعَثَ to send; بَعَثْتُ I sent.

قَبَضَ to grasp, arrest (with direct object or على)

قَبَضْتُ I grasped.

VOCABULARY

قسم (-) to divide	فرنسا France
قسم pl. أقسام division, part	فرنسي، فرنساوي French
إذا، إذا behold! see!	بريطانيا Britain
إذا، إذن therefore, then	ألمانيا Germany
قدم pl. أقدام foot (part of body, or measurement)	ممكن possible (<i>Act. Part. of</i> (أمكن))
شاب pl. شبان youth, young man	ركاب pl. راكب passenger (rider)
مثل pl. أمثال like (this word is a noun and takes a following <i>genitive</i> ; it does not change for the <i>feminine</i>)	أعداد pl. عدد number, amount
أخير last, recent	عدم lack
أخيرا recently, finally	عمال pl. عامل labourer, worker
سياسي (pl. of noun ساسة and sound plural); political politician	مستشفى hospital

VERBS OF FORM VII

إنبسط (من) to be pleased (with)	إنهزم to be defeated
إنصرف to depart, go away	أنعقد to be tied, to be held (meeting)
إنكسر to be broken	أنقلب to be overturned, reversed

VERBS OF FORM VIII

إفكر to think	أقرب (من) to approach (with)
Note: فكر (في) Form II, to think about)	ألتفت (إلى) to turn (to), pay attention (to)

إضطرب to be disturbed, excited	أحترم to respect
انتظر to await, expect	أشغل to be busy, occupied, to work
أعترف (ب) to recognize, confess	أجتمع to gather together, assemble
انتصر (على) (over) (lit. to be helped)	المجتمع (hence المجتمع, society in the general sense)

EXERCISE 41

- ١ - قد انبسطنا من انكشاف هذه الدراهم في الجنيته. ٢ - انقلبت سيارة في شارع رئيسي وافكر ان راكبين من الركاب حملا إلى المستشفى. ٣ - لماذا انهزمتم؟ انكم كثيرون والأعداء قليلو العدد.
- ٤ - قالت الخادمة: يا سيدي، انكسر الفجان، وما كسرتة أنا.
- ٥ - انعقد امس اجتماع بين سفراء بريطانيا وفرنسا وألمانيا، وبعد ساعة انصرف السفير الفرنسي. ٦ - فكر في هذا الأمر مدة طويلة.
- ٧ - افكر ان الاضطراب السياسي سببه عدم الحرية. ٨ - أين احترام الآباء والأمهات في المجتمع اليوم؟ ٩ - التفت إلى يا ولد، كيف تشتغل؟ ١٠ - مثل هذا العمل غير ممكن في المجتمع العربي. ١١ - لما اقترب منا كنا في انتظاره. ١٢ - اعترفت الحكومة أخيرا بحقوق الشبان. ١٣ - أقسم التفاح قسمين.
- ١٤ - انتصرت بريطانيا على ألمانيا وإيطاليا في الحرب الأخيرة.
- ١٥ - انتظرنا وإذا بجندي مصري يقبل علينا. ١٦ - لنا سيوف

قَاطِعَةً، إِذَا لَا تَقْتَرِبُوا مِنَّا. ١٧ - ذَهَبْتُ عَلَى قَدْسِي وَزَوْجَتِي
رَكِبْتُ جَمَلِي. ١٨ - أَكْتُبُ هَذَا الْخُطَابَ بِكُلِّ أَحْتِرَامٍ. ١٩ - الْأَوْلَادُ
غَائِبُونَ. إِذْنُ نَنْصَرِفُ وَنَرْجِعُ بَعْدَ الظُّهْرِ. ٢٠ - التَّفَكِيرُ قَبْلَ
الْعَمَلِ!

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 (حَتَّى) 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

(الْبَابُ الثَّلَاثُ وَالْعِشْرُونَ)

Derived Forms of the Trilateral Verb:
Forms IX, X, and XI

1. Form IX, *افْعَلْ* 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 vowel, with forms VII, VIII and X. In this connection note especially the Jussive and Imperative in the following table.

Conjugation of *أَحْمَرُ* to be or become red:

	Perfect		
	Sing.	Dual	Plur.
3. p. m.	أَحْمَرُ	أَحْمَرَا	أَحْمَرُوا
3. ,, f.	أَحْمَرَتْ	أَحْمَرَتَا	أَحْمَرْنَ
2. ,, m.	أَحْمَرْتُمْ	أَحْمَرْتُمَا	أَحْمَرْتُمْ
2. ,, f.	أَحْمَرْتِ	أَحْمَرْتِي	أَحْمَرْتِي
1. ,,	أَحْمَرْتُ	أَحْمَرْتِي	أَحْمَرْنَا

	Imperfect Indic.	Subj.	Juss.
Sing. 3. p. m.	يُحْمَرُ	يُحْمَرْ	يُحْمَرِ
,, 3. ,, f.	تُحْمَرُ	تُحْمَرْ	تُحْمَرِي
,, 2. ,, m.	تُحْمَرُ	تُحْمَرْ	تُحْمَرُوا

	Imperfect Indic.	Subj.	Juss.
Sing. 2. ,, f.	تَحْمِرِينَ	تَحْمِرِي	تَحْمِرِي
,, 1. ,,	أَحْمِرْ	أَحْمِرْ	أَحْمِرْ
Dual 3. ,, m.	يَحْمِرَانِ	يَحْمِرَا	يَحْمِرَا
,, 3. ,, f.	تَحْمِرَانِ	تَحْمِرَا	تَحْمِرَا
,, 2. ,,	تَحْمِرَانِ	تَحْمِرَا	تَحْمِرَا
Plur. 3. ,, m.	يَحْمِرُونَ	يَحْمِرُوا	يَحْمِرُوا
,, 3. ,, f.	يَحْمِرْنَ	يَحْمِرْنَ	يَحْمِرْنَ
Plur. 2. ,, m.	تَحْمِرُونَ	تَحْمِرُوا	تَحْمِرُوا
,, 2. ,, f.	تَحْمِرْنَ	تَحْمِرْنَ	تَحْمِرْنَ
,, 1. ,,	نَحْمِرْ	نَحْمِرْ	نَحْمِرْ

Imperative

Sing. 2. m. أَحْمِرْ Dual. 2. أَحْمِرَا Plur. 2. m. أَحْمِرُوا

,, 2. f. إِخْمِرِي ,, 2. f. إِخْمِرْنَ

Part. Active حَمْرٌ

Part. Passive not used.

Verbal noun إِحْمِرَارٌ

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.

أَحْمِرُ *iḥmarra*, he became red. BUT

أَحْمِرْنَا *iḥmararnā*, we became red.

أَحْمِرْ *iḥmarir*, become red! (Imperative masc. sing.)

BUT

أَحْمِرِي *iḥmarrī*, become red! (Imperative fem. sing.)

(b) When the final letter is vowelled, 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 أَفْعَلٌ (see Chapter Eleven).

e.g. أَسْوَدٌ *black*. إِسْوَدٌ *to be or become black*.

4. Form XI, إِفْعَالٌ 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 إِسْتَفْعَلٌ

5. This is an extremely common form.

Conjugation of إِسْتَحْسِنُ *to think beautiful, and, more commonly, to consider preferable or desirable, to admire*.

Imperfect

Perfect	Imperfect		
	Indic.	Subj.	Juss.
إِسْتَحْسِنُ	يَسْتَحْسِنُ	يَسْتَحْسِنِ	يَسْتَحْسِنِ
إِسْتَحْسِنْتَ	تَسْتَحْسِنُ	تَسْتَحْسِنِ	تَسْتَحْسِنِ
إِسْتَحْسِنْتُمْ	تَسْتَحْسِنُونَ	تَسْتَحْسِنُوا	تَسْتَحْسِنُوا

Perfect	Indic.	Subj.	Juss.
إِسْتَحْسِنْتَ	تَسْتَحْسِنُ	تَسْتَحْسِنِي	تَسْتَحْسِنِي
إِسْتَحْسِنْتَ	أَسْتَحْسِنُ	أَسْتَحْسِنُ	أَسْتَحْسِنُ
etc.	etc.	etc.	etc.

Imperative

إِسْتَحْسِنْ

إِسْتَحْسِنِي etc.

Verbal noun إِسْتِحْسَانٌ

Passive, Perf. أَسْتَحْسِنُ

Part. Active

مَسْتَحْسِنٌ

Part. Passive

مَسْتَحْسِنٌ

Imperf. Indic.

يَسْتَحْسِنُ

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. حضر to attend; اِسْتَحْضِرْ to summon (to ask for the attendance of).

علم to know; اِسْتَعْلِمْ to ask for information, to inquire about.

أذن to permit; اِسْتَأْذِنْ to ask for permission (to ask leave to depart).

غفر to forgive; اِسْتَغْفِرْ to ask forgiveness.

(b) Equally common is the estimative significance. This is usually from intransitive verbs.

e.g. حسن to be beautiful; اِسْتَحْسِنْ to find beautiful, to consider preferable.

قبح to be ugly; اِسْتَقْبِحْ to loathe, find ugly.

(c) Causative.

خدم to serve; اِسْتَحْدِمْ to employ (cause to serve).

شهد to witness; اِسْتَشْهَدْ 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.

e.g. عمل to do; اِسْتَعْمَلْ to use.

حق to be or become true or certain;

اِسْتَحَقْ to deserve, merit.

قبل to receive, accept; اِسْتَقْبَلْ to welcome or receive a person.

VOCABULARY

المستقبل the future

رأى *pl.* آراء opinion

واقعة *pl.* وقائع event

قلم رصاص pencil

وطني national, nationalist

mod.

رسم (—) to draw, sketch

رسم *pl.* رسوم sketch, drawing

رسمي *adj.* official

عضو *pl.* أعضاء member

قنبلة *pl.* قنابل bomb

ذري atomic

اليابان Japan

ياباني Japanese

روسيا Russia

روس *pl.* روسي Russian

إنكلترا England

أمريكا، أميركا America

أمريكي American

ضد *prep.* against

أوروبا، أوربا Europe

قانون *pl.* قوانين law (cf. canon)

شأن <i>pl.</i> شؤون matter, affair	صورة <i>pl.</i> صور picture
رئاسة leadership, chairmanship, presidency	الصحافة the press (news-papers)
فارس <i>pl.</i> فرسان horse-man, knight	أما... ف... as for...
قصة <i>pl.</i> قصص story	ضروري necessary, essential

VERBS OF FORM X

استفهم to enquire	استكبر to consider great
استقبل to receive, entertain	استعجل to hasten, be in a hurry
استخدم to employ	استعمل to use
استحسن to approve, think best, admire	استعلم to ask anyone for information about something

EXERCISE 43

- ١ - نظر الملك أحراراً ابنته حينما قابلت الأمير الأجنبي. ٢ - إبيض وجه الفارس لما أقبل الأعداء عليه. ٣ - لا تحمري يا ولد، إني لا أكلم أباك عما (عن ما for) فعلت البارح. ٤ - استعمل قلم رصاص لرسمك. ٥ - نستحسن أن يحضر كل الأعضاء الجدد ليسمعوا كلام الروسي والأمريكي عن (في) هذه الشؤون المهمة. ٦ - كان الاستعجال سبب تلك الواقعة. ٧ - استخدمت الشركة عمالاً أجانب كثيرين قبل القانون الأخير. ٨ - استعملت أمريكا القنبلة الذرية ضد

- ٩ - سوف لا نسمع إلى آرائكم في المستقبل.
- ١٠ - استقبل رئيس الوزراء الياباني سفراء دول أوربا استقبالا رسمياً وتكلموا عن سياسة روسيا. ١١ - جلسوا تحت رئاسة رئيس وزراء إنكلترا. ١٢ - يا بنات، أرسمن صوراً لهذه القصة العربية القديمة المشهورة. ١٣ - «هل» حرف (particle) استفهام في اللغة العربية.
- ١٤ - لا نعرف شيئاً عن ذلك، فلنستفهم الأستاذ. ١٥ - إن الصحافة العربية ضعيفة جداً. أما الصحافة الإنكليزية فنستكبرها.
- ١٦ - لا يستحسنون سياسة الحزب الوطني. ١٧ - استعجل الفارس فوق من حصانه. ١٨ - استعملت القنابل في الحروب منذ سنين كثيرة جداً. ١٩ - اخضر البحر وكبر خوف ركاب السفينة. ٢٠ - يزرق النيل (Nile) الأبيض، فما هو سبب اسمه الغريب؟ ٢١ - إني لم أسمع 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. (إِنَّ) His story is very strange. 12. He used to be (كَانَ) 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 أَنْ 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 (إِستصغِر) the great. Remember the story of David (دَاوُد). 19. I drew a sketch of this picture, but people thought it ugly. 20. What is your opinion of (فِي) these Italian pictures? Do you find them good or not?

EXERCISE 43

CHAPTER TWENTY-FOUR

(أَلْبَابُ الرَّابِعِ وَالْعِشْرُونَ)

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 philologists classed the hamza as a weak letter with the و and ي, 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.

جَدٌ a grandfather; جَدِيدٌ new.

The Arabs divide verbs into two classes:

(a) *Sound* (فِعْلٌ سَالِمٌ).

(b) *Unsound* (فِعْلٌ غَيْرٌ سَالِمٌ).

These latter are further divided into:

(i) فِعْلٌ صَحِيحٌ, comprising

(1) *The doubled verb.* (2) *The hamzated verb.*

(ii) The weak verb فِعْلٌ مَعْتَلٌ in which one of the radicals is wāw or yā'.

Note: مَعْتَلٌ = sick

THE DOUBLED VERB **فَعْلٌ مُضَاعَفٌ**

2. It has been argued that the Semitic languages were originally bi-literal rather than trilateral, 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 trilateral 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.

بَابٌ door (from *b.w.b.*), and **قَلِقٌ** to be restless, disturbed.

But it is almost unknown for the first and second radicals to be the same. An exception is **بَيْغَاءٌ** parrot.

3. The rules affecting the doubled verb have already been touched upon in explaining form IX of the trilateral verb.

(a) *Assimilation* (**إِدْغَامٌ**) takes place, and the two identical radicals are written as one with *tashdīd*, when the third radical carries a vowel.

e.g. **رَدَّ** (عَلَى) to restore, to reply (to); **رَدَّ** he replied;
رَدُّوا they replied.

In the Imperfect, this necessitates shifting the vowel forward from the second radical:

يَرُدُّ yaruddu, he restores, for **يَرُدُّدُ** yardudu.

Exception: the Passive Perfect of III is **رُودِدَ** rūdida.

(b) Assimilation does not take place where the third

* When we discuss quadrilateral roots, we shall find that sometimes the biliteral root is doubled, e.g. **سَلَّ** from **سَلَّسَلَّ**.

radical has sukūn. This, of course, applies especially to the Imperative and Jussive, as well as certain other forms.

e.g. **رَدَدْنَا** we restored.
رَدَدْنَ they (fem.) restored.
يَرُدَدْنَ they (fem.) restore.
رُدُّدْ we restore (Jussive).
ارُدُّدْ restore! (Imperative).

NOTE: Thus verbs of the form **فَعَّلَ** and **فَعَّلَ** are only distinguished from those of **فَعَّلَ** in the uncontracted forms, e.g. **مَلَّ** to be bored with; **مَلَّتُ** I was bored.

(c) Where the second radical is separated from the third by a long vowel no assimilation can take place.

e.g. **مَرْدُودٌ** Passive Participle, I.
إِرْدَادٌ Verbal Noun, IV.

4. Conjugation of **دَلَّ** to show:

		Perfect			
		Dual	Plur.		
Sing.	3. m.	دَلَّ	دَلَّا	دَلُّوا	
„	3. f.	دَلَّتْ	دَلَّتَا	دَلَّتْنَ	
„	2. m.	دَلَّتَ	دَلَّتَمَا	دَلَّتُمْ	
„	2. f.	دَلَّتَتْ		دَلَّتُنَّ	
„	1.	دَلَّتَ		دَلَّتْنَا	
Imperfect Indic.		Subj.		Juss.	
		يَدُلُّ	يَدُلُّ	يَدُلُّ , also يَدُلَّ	يَدُلَّ or يَدُلْ
		تَدُلُّ	تَدُلُّ	تَدُلُّ	تَدُلْ or تَدُلْ

Imperfect Indic.	Subj.	Juss.
تَدُلُّ	تَدُلِّي	تَدُلِّيْ
تَدُلِّيْنَ	تَدُلِّيْ	تَدُلِّيْ
أَدُلُّ	أَدُلِّ	أَدُلِّ
يَدُلُّانِ	يَدُلَّا	يَدُلَّا
تَدُلُّانِ	تَدُلَّا	تَدُلَّا
تَدُلُّانِ	تَدُلَّا	تَدُلَّا
يَدُلُّونَ	يَدُلُّوا	يَدُلُّوا
يَدُلُّنَ	يَدُلُّنَ	يَدُلُّنَ
تَدُلُّونَ	تَدُلُّوا	تَدُلُّوا
تَدُلُّنَ	تَدُلُّنَ	تَدُلُّنَ
نَدُلُّ	نَدُلُّ	نَدُلُّ
Imperative		
أَدُلُّ	or دُلُّ	دُلُّ
أَدُلِّيْ	or دُلِّيْ	
أَدُلُّا	or دُلَّا	
أَدُلُّوْا	or دُلُّوا	
أَدُلُّنَ		
دَالٌّ	Part. Active	سَدُلُّوْلٌ
		Part. Passive

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 *fatha*, but occasionally with *ḍamma* or *kasra*.

5.	Passive.
Perf.	Imperf. Indic.
دُلِّ	يُدَلُّ
دُلِّتُ	تُدَلُّ
دُلِّتَ	تُدَلُّ
دُلِّتْ	تُدَلِّينَ
دُلِّتْ	أُدَلُّ
etc.	etc.

DERIVED FORMS

6.	Perf.	Imperf.	Imper.	Part. Act.	Verbal Noun
II	دَلَّلَ	يَدَلِّلُ	دَلِّلْ	مَدَلِّلٌ	تَدَلِّيْلٌ
III	دَالَ	يُعَالِلُ	دَالِلٌ	مَدَالٌ	دَلَالٌ
(Passive	دُوِّلَ	يُدَالُّ			
IV	أَدَّلَ	يُدِّلُ	أَدِّلْ	مُدِّلٌ	إِدَالٌ
V	تَدَلَّلَ	يَتَدَلَّلُ	تَدَلِّلْ	مَتَدَلِّلٌ	تَدَلُّلٌ
VI	تَدَالَ	يَتَدَالُّ	تَدَالِّلْ	مَتَدَالٌ	تَدَالٌ
VII	إِنَدَّلَ	يَنَدِّلُ	إِنَدِّلْ	مِنَدِّلٌ	إِنَدَالٌ
VIII	إِمَتَّدَ	يَمَتَّدُ	إِمَتَّدْ	مِمَتَّدٌ	إِمَتَّدَادٌ

(The VIII form of *مَدَّ* to stretch out, is given here, because in the VIII form of *دَلَّ* there is assimilation = *إِدَلَّ*).

IX Seldom occurs.

X	إِسْتَدَلَّ	يَسْتَدِلُّ	اسْتَدِلْ	مُسْتَدِلٌّ	إِسْتَدَالٌ
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VOCABULARY

عَادَةٌ <i>pl.</i> عَادَاتُ custom, habit	أَهْلٌ <i>pl.</i> أَهَالُ people
مَسْأَلَةٌ <i>pl.</i> مَسَائِلُ problem, question, matter	أَمَلٌ <i>pl.</i> آمَالٌ hope
مُوظَّفٌ <i>pl.</i> مَوظَّفُونَ official <i>n.</i>	حَرٌّ، حَرَارَةٌ heat
سُورِيَا Syria	حَارٌ hot
سُورِيٌّ Syrian	حِكَايَةٌ <i>pl.</i> حِكَايَاتُ story
مَشْرُوعٌ <i>pl.</i> مَشَارِيعُ scheme, project	بِسْرَعَةٍ quickly, with speed
	أَفْضَلُ (مِنْ) better (than), preferable (to)

DOUBLED VERBS

مَدَّ (تَدَدُّ) to stretch out <i>tr.</i>	قَرَّرَ II to lay down, ordain, decide
أَمَدَّ IV to help	تَقَرَّرَ <i>pl.</i> تَقَارِيرُ report
أَمَدَّ VIII to stretch <i>intr.</i>	قَرَّارٌ decision, determination
قَصَّ (تَقَصَّ) to narrate, recount, tell	عَمٌّ uncle (paternal)
ضَمَّ (تَضَمَّ) to collect <i>tr.</i>	عَمَّةٌ aunt (paternal)
أَنضَمَّ VII to join, adhere	أَهْتَمَّ VIII to be concerned about, bother about, be interested in
عَدَّ (تَعَدَّ) to count, consider	ظَنَّ (تَظَنَّ) to think, consider
أَعَدَّ IV to prepare <i>tr.</i>	أَحَبَّ IV to love, like
أَسْتَعَدَّ X to prepare oneself, be prepared	ضَرَّ (تَضَرَّ) to injure
قَرَّ (تَقَرَّرَ) to be settled	أَضْطَرَّ VIII to compel

سَرَّ (تَسَّرَّ) to rejoice <i>tr.</i> , make glad	جَنَّ (تَجَنَّ) to be or go mad
جَدَّ (تَجَدَّدَ) to be new	مَرَّبَ (تَمَرَّبَ) to pass (by)
تَجَدَّدَ V to be renewed	تَمَّ (تَمَّتْ) to be completed
أَحَسَّ IV to feel, be aware of	أَتَمَّ IV to complete
	أَسْتَحَقَّ X to deserve, merit

EXERCISE 45

١ - مَدَّتِ الْأَمِيرَةُ يَدَهَا إِلَى الْأَمِيرِ السُّورِيِّ كَعَادَتِهَا فَقَبَّلَهَا.
 ٢ - كَانَتْ الطَّرِيقُ الطَّوِيلَةَ تَمْتَدُّ أَمَامَنَا فَاسْتَعَدَدْنَا لِلسَّفَرِ، وَأَحْسَسْنَا
 بِسُرُورٍ فِي قُلُوبِنَا. ٣ - إِنَّ النِّسَاءَ جُنُنٌ حِينَمَا نَظَرْنَ هَذَا المَشْرُوعَ،
 لَكِنَّ رِجَالَهُنَّ لَمْ يَهْتَمُّوا بِهِ. ٤ - كَانَ عَمِّي رَجُلًا ظَانًا يَحِبُّ الكُتُبَ
 وَالدُّرُوسَ. ٥ - قَدْ قَرَّرَ هَذَا الكِتَابُ لِلْمَدَارِسِ المِصْرِيَّةِ كُلِّهَا. ٦ -
 مَا هِيَ حِكَايَةُ ذَلِكَ المَوْظَّفِ؟ أَقْصَصْهَا عَلَيَّ مِنْ فَضْلِكَ (please).
 ٧ - أَعَدَّ المَسَافِرُونَ الخَيْلَ لِسَفَرِهِمْ لِسُورِيَا. ٨ - لِلشَّرِكَاتِ الدُّوَلِيَّةِ
 أَنْ تُتِمَّ المَشْرُوعَ. ٩ - عَلَيَّ كُلِّ حَالٍ (in any case) هِيَ أَضْطَرَّتْ إِلَى
 التَّعَاوُنِ مَعَ الحُكُومَةِ. ١٠ - كَتَبَ الرَّئِيسُ فِي (concerning) المَسْأَلَةِ
 فِي جَرِيدَةٍ مِنَ الجَرَائِدِ. ١١ - سَرَّنِي أَنْ اسْتَحْقَاقَاتِكَ مَذْكُورَةٌ فِي التَّقْرِيرِ.
 ١٢ - أُنضَمَّ جَيْشُ سُورِيَا مَعَ جَيْشِ مِصْرَ لِيَمِدَّهُ فِي تِلْكَ الأَيَّامِ
 الصَّعْبَةِ. ١٣ - تَجَدَّدَ تَجْلِيدُ الكِتَابِ. ١٤ - أَمَرْتُمْ بِأَهْلِ القَرْيَةِ
 بِالقُرْبِ مِنَ البَيْرِ؟ ١٥ - ضَمَّ الجُنُودَ وَعَدَّهُمْ حَالًا. ١٦ - إِنَّ هَذَا
 القَرَارَ صَعْبٌ جِدًّا فِي أَوْقَاتِ البَرْدِ الشَّدِيدِ. ١٧ - تَظَنَّ عَمِّي الحَرَّ

أَفْضَلُ مِنَ الْبُرْدِ. ١٨ - الأمل يسر الإنسان. ١٩ - حائط البيت
بارد جدا وكان حارا قبل ساعات. ٢٠ - تم سرورنا لما أمرنا الملك
أن ننسحب.

EXERCISE 46

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 (بأنه) 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 (علي) 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

(الْبَابُ الْخَامِسُ وَالْعِشْرُونَ)

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 a, or أُ u), under the 'alif (إ i), on the wāw (و) or on the yā (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 أَكَلَ to eat, and أَخَذَ to take; the middle or second radical, as in سَأَلَ to ask; بَوَّسَ to be brave; سَمَّ to be disgusted at; and the final or third radical as in قَرَأَ to read; خَطِيَ to transgress; and بَطُؤَ 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; أُخِذَ he or it was taken;

إِسْحَاقُ Ishāq (Isaac); إِنْذَارٌ 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 'ākhiḏhun, 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.

e.g. ^{هـ}يَأْخُذُ ya'khudhu, he takes.

^{هـ}يُؤْخَذُ yu'khadhu, he or it is taken.

^{هـ}سُؤَالٌ su'ālun, a question.

^{هـ}إِسْتِثْنَاءٌ isti'nāfun, Verbal Noun of ^{هـ}اسْتَأْنَفَ X, to appeal.

(d) Where the previous consonant has sukūn, the hamza tends to be written over the semi-consonant coinciding with its own vowel.

e.g. ^{هـ}مَسْؤُولٌ mas'ūlun, asked, responsible, passive participle of ^{هـ}سَأَلَ to ask.

^{هـ}أَسْئَلَةٌ 'as'ilatun, questions, pl. of ^{هـ}سُؤَالٌ

^{هـ}يَيْسُ yay'asu, he despairs, Imperf. of ^{هـ}يَسَّ

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, ba'usa, to be brave, is written ^{هـ}بُؤْسٌ; sa'ima min, to be disgusted with, is written ^{هـ}سَمِّمٌ مِّنْ.

In the Perfect of the Passive Verb, the hamza of the middle radical is always written on kasra, ^{هـ}سَأَلَ he asked; ^{هـ}سُئِلَ he was asked.

(e) In Form VIII of the verb, however, two variations occur. For ^{هـ}إِتَّفَفَ بِ to be familiar with (VIII), in addition to the regular form, we find ^{هـ}إَيْتَفَفَ, the yā' replacing the hamza. Moreover, in some verbs instead of this hamza we find the tā' of Form VIII doubled,

e.g. from ^{هـ}أَخَذَ, ^{هـ}أَتَّخَذَ for ^{هـ}أَتَّخَذَ 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.

جَرَائِدٌ for جَرَائِدُ, pl. of جَرِيدَةٌ 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 ^{هـ}مُؤَلَّفٌ with the hamza would be pronounced mu'allifun; without the hamza, it would be muwallifun. ^{هـ}يَأْخُذُ with hamza would be ya'khudhu, without hamza, yākhudhu; ^{هـ}جَرَائِدٌ with hamza jarā'idu, 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: ^{هـ}أَخَذَ to take; ^{هـ}أَمَرَ to command; ^{هـ}أَكَلَ to eat, the initial hamza is dropped in the Imperative, and we have:

Verb	Imperative		
	m. sing.	f. sing.	dual, etc.
^{هـ} أَخَذَ	^{هـ} خُذْ	^{هـ} خُذِي	^{هـ} خُذَا
^{هـ} أَمَرَ	^{هـ} مَرَّ	^{هـ} مَرِي	^{هـ} مَرَا
^{هـ} أَكَلَ	^{هـ} كُلْ	^{هـ} كُلِي	^{هـ} كُلَا

(b) The verb سَأَلَ to ask, is sometimes written in the Imperfect as if there were no hamza, and it were a biliteral verb.

أَسَلُّ I ask. تَسَلُّ you ask (m.s.) etc.

In the Imperative, we also find سَلِّ for اسأَلْ etc.

6. Conjugation of أَلَفَّ to get, be, accustomed to:

Perf.	Imperf. Indic.	Subj.	Juss.
أَلَفَّ	يَأَلَفُّ	يَأَلَفَّ	يَأَلَفُّ
أَلَفَّتْ	تَأَلَفُّ	تَأَلَفَّ	تَأَلَفُّ
أَلَفْتِ	تَأَلَفِي	تَأَلَفِي	تَأَلَفِي
أَلَفْتُ	تَأَلَفْ	أَلَفَّ	أَلَفَّ
أَلَفْتِ	تَأَلَفِي	أَلَفَّ	أَلَفَّ
etc.	etc.	etc.	etc.
Imperative			
	إِيْلَفْ	Part. Active	أَلْفٌ
	إِيْلَفِي etc.	Part Passive	مَأْلُوفٌ
Passive Perf. Indic.			
أَلِفَّ	يُؤَلَفُّ	Imperf. Indic.	يُؤَلَفُّ
أَمَلُّ to hope:	يَأْمَلُّ	Imperf. Indic.	أُؤْمَلُّ
أَثَرُ to quote:	يَأْثُرُ	Imperf. Indic.	أُؤْثَرُ

DERIVED FORMS

7. In Form II, however, two radicals are used, and the verb, therefore, is a trilateral verb.

Perf.	Imperf. Indic.	Imper.	Part. Act.	Verbal Noun
II أَلَفَّ	يُؤَلَفُّ	أَلَفَّ	مُؤَلَفٌّ	تَأْلِيفٌ
III أَلَفَّ	يُؤَالَفُّ	أَلَفَّ	مُؤَالَفٌّ	إِيْلَافٌ
				مُؤَالَفَةٌ or مُؤَالَفَةٌ

e.g. أَلَفْتُ كِتَابًا (I took, adopted)

IV أَلَفَّ يُولَفُّ مُؤَلَفٌّ إِيْلَافٌ

V تَأَلَفَّ يَتَأَلَفُّ مُتَأَلَفٌّ تَأَلُفٌ

VI تَأَلَفَّ يَتَأَلَفُّ تَأَلُفٌ مُتَأَلِفٌ تَأَلُفٌ

VII Wanting in all verbs beginning with hamza wāw, yā', rā', lām, nūn.

VIII إِيْتَلَفَّ يَأْتَلَفُّ إِيْتَلَفَّ مُؤْتَلَفٌّ إِيْتَلَفٌ

IX Wanting.

X إِسْتَلَفَّ يَسْتَلَفُّ إِسْتَلَفَّ مُسْتَلَفٌّ إِسْتَلَفٌ

VOCABULARY

أَطَهَّرَ IV to show	أَقْتَلُ murder, killing
مَلَأَكُ pl. مَلَائِكَةٌ angel	مَنْعُومٌ forbidden
رَسُولٌ pl. رُسُلٌ apostle	غُرُوشٌ ، قُرُوشٌ pl. غُرُوشٌ ، قُرُوشٌ piastre
قِيَامَةٌ Resurrection	مُضِرٌّ (ب) harmful (to)
دِينِي religious	خَنْزِيرٌ pl. خَنْزِيرٌ pig, pork
حَرَكََةٌ pl. حَرَكَاتٌ movement	لَقَبٌ II to name, nickname
دَعْوَةٌ invitation	أَلْقَابٌ pl. أَلْقَابٌ name, title, nickname
كَلِمَةٌ pl. كَلِمَاتٌ word	حَيَاةٌ life
قَوَامِيْسٌ pl. قَوَامِيْسٌ dictionary	

HAMZATED VERBS AND THEIR DERIVATIVES

أَمِنَ (ـ) to be secure	أَتَخَذُ VIII to take to oneself, adopt
آمَنَ IV to believe in (religious)	أَمَلُ (ـ) to hope
أَخَذَ III to blame	أَتَمَّلُ V to observe, look at

(أثر) II to make an impression (on), influence	أجر IV to let (for hire)
تأثر V to be influenced, impressed	استأجر X to hire, rent
تأخر V to be late	ألف III to be intimate with
(أذن) to allow	ألف II to compile, write, compose
استأذن X to ask permission (beg leave)	مؤلف compiler, writer, author
أكد II to assure, confirm	أدب II to discipline
تأكد V to be sure (of)	أدب pl. آداب courtesy; literature

EXERCISE 47

- ١ - لَقِبَ الْخَلِيفَةُ بِلقبِ « أمير المؤمنين » لرئاسته الدينية.
- ٢ - يومين المسلم بالله وملائكته ورسوله وكتبه ويوم القيامة.
- ٣ - إن في القواميس العربية كلمات كثيرة دينية. ٤ - إن ديننا لا يأذن بالقتل. ٥ - استأذن الضيوف فانصرفوا في عربة مستأجرة.
- وكانت الأجرة غرشين (قرشين) مصريين. ٦ - كل الأجانب يتخذون هذه العادة القبيحة، وأمل ألا تتخذها أنت يا أباي. ٧ - أثرت حياة رسول الله في المسلمين جميعهم. ٨ - أنت مسلم فلا تأكل لحم الخنزير: إن ذلك ممنوع في ديننا. ٩ - لا تتأخر لدعوتي.
- ١٠ - أنا متأكد من أن حركات المدن مضرّة بالإنسان. ١١ - يظهر أن تأليف الكتب غير نافع في هذه الأيام. ١٢ - ذهب ماله كله، لذلك يواخذه أبوه. ١٣ - تأمل تلك البنت المحمرة. ١٤ - إن

- التأكيد غير ممكن لمؤلفي كتب التاريخ. ١٥ - أظهر أدبك للضيوف، يا ولد. ١٦ - إننا نتأثر من أعمال أجدادنا (ancestors).
- ١٧ - أفي الشارع سياره للإيجار؟ ١٨ - كانت ظنونهم كظنون الجميع. ١٩ - إن المعلم الطيب يودب التلامذة ولا يوالفهم.
- ٢٠ - إن حرارة الشمس مضرّة في الشرق.

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

(البَابُ السَّادِسُ وَالْعَشْرُونَ)

Hamzated Verbs. Hamza as Middle and Final Radical

1. The Verb with Hamza as Middle Radical:

The Middle Radical may be vowelled with fatha, 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 سَأَلَ to ask:

Perf.	Imperf. Indic.	Subj.
سَأَلَ	يَسْأَلُ (also written يَسْئَلُ)	يَسْأَلْ (يَسْئَلْ)
سَأَلَتْ	تَسْأَلُ	تَسْأَلِ
سَأَلْتِ	تَسْأَلِينَ	تَسْأَلِي
سَأَلْتُمْ	يَسْأَلُونَ	يَسْأَلُوا
سَأَلْتُنَّ	يَسْأَلْنَ	يَسْأَلْنَ
etc.	etc.	etc.

Jussive

يَسْأَلْ	OR	يَسْئَلْ
تَسْأَلْ	”	تَسْئَلْ
تَسْأَلِي	”	تَسْئَلِي
يَسْأَلُوا	”	يَسْئَلُوا
etc.	”	etc.

Imperative

سَلْ (also written اسَلْ) or اسَأَلْ

سَلِي (also written اسَلِي) or اسَأَلِي

etc.

etc.

Part. Act. سَائِلٌ

Part. Pass. مَسْئُولٌ (also written مَسْئُولٌ or مَسْئُولٌ)

Passive Perf. سُئِلَ, Imperf. Indic. يُسَأَلُ (also written يُسَلُّ).

3. Example of the form كَتَبَ : فَعَلَ to be cast down.

Imperf. Indic. يَكْتُبُ (also written يَكْتُبُ).

Imper. اِكْتُبْ (, , اِكْتُبْ).

4. Example of the form بَوَسَّ : فَعَلَ to be brave.

Imperf. Indic. يَبُوسُّ

Imper. اَبُوسْ

DERIVED FORMS

5.	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	سَأَلَ	يَسْأَلُ	سَأَلْ	مَسْئَلٌ	سَأَلٌ
III.	سَاءَلَ	يَسْأَلُ	سَاءَلْ	مَسَائِلٌ	سَاءَلٌ
IV.	أَسَأَلَ	يَسْأَلُ	أَسَأَلْ	مَسْئَلٌ	أَسَأَلٌ
V.	تَسَاءَلَ	يَتَسَاءَلُ	تَسَاءَلْ	مَتَسَائِلٌ	تَسَاءَلٌ
VI.	تَسَاءَلَ	يَتَسَاءَلُ	تَسَاءَلْ	مَتَسَائِلٌ	تَسَاءَلٌ
VII.	إِنْسَأَلَ	يَنْسَأَلُ	إِنْسَأَلْ	مَنْسَأَلٌ	إِنْسَأَلٌ

Perf. Imperf. Indic. Imper. Part. Act. Part. Pass.

VIII. ^ومَلَّتَمَ ^ومَلَّتِمَ ^ويَلْتَمِ ^والْتَمَ

(from ^وسَالَّ to bind up a wound, as this form of ^وسَالَّ does not occur).

IX. does not occur.

X. ^ومَسْتَلَمَ ^ومَسْتَلِمَ ^ويَسْتَلِمُ ^واِسْتَلَمَ

Verbal Noun

II. ^وتَسْوِيلٌ IV. ^واِسْأَلٌ VI. ^وتَسْأُولٌ VIII. ^واِئْتَامٌ

III. ^ومُسَاءَلَةٌ V. ^وتَسْوِيلٌ VII. ^واِنْسِئَالٌ X. ^واِسْتِئَامٌ

6. Example of verb, whose third radical is hamza:

^وقَرَأَ to read.

Perf. Imperf. Indic. Subj. Juss.

^وقَرَأَ ^ويَقْرَأُ ^ويَقْرَأِ ^ويَقْرَأْ

^وقَرَأَتْ ^وتَقْرَأُ ^وتَقْرَأِ ^وتَقْرَأْ

^وقَرَأْتِ ^وتَقْرَأِي ^وتَقْرَأِي ^وتَقْرَأِي

^وقَرَأْتِ ^وتَقْرَأِينَ ^وتَقْرَأِي ^وتَقْرَأِي

^وقَرَأْتِ ^واِقْرَأِ ^واِقْرَأِ ^واِقْرَأْ

^وقَرَأْتِ ^واِقْرَأِي ^واِقْرَأِي ^واِقْرَأِي

etc. etc. etc. etc.

Imperative

^واِقْرَأْ

^واِقْرَأِي etc.

Pass. Perf. ^وقُرِيَ

^وقُرِئَتْ etc.

Part. Active ^وقَارِيٌّ

Part. Passive ^ومَقْرُوءٌ

Imperf. Indic. ^ويَقْرَأُ

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.

^وقَرَأُوا, ^وقَرَّوُوا, ^وقَرَّوُوا they read, have read

„ „ Imperf. Indic.

^ويَقْرَؤُونَ, ^ويَقْرَؤُونَ, ^ويَقْرَؤُونَ they read

3 Masc. Sing. Imperf. Indic.

^ويَقْرَؤُهُ

with Pronominal suffix

} he reads it

„ „ Subjunctive

^ويَقْرَأْ

3 Masc. Dual Perf.

^وقَرَأَا they (two) read, have read

„ „ Imperf. Indic.

^ويَقْرَآنِ they (two) read

7. Conjugation of verbs which take kasra in the Imperf.:

^واِهْنِي to be healthy, Imperf. Indic. ^واِهْنِي Imperative ^واِهْنِي

8. Conjugation of verbs of the form ^وفَعَلَ to sin.

Perf.

Imperf. Indic.

Imper.

^وخَطِيَ

^ويَخْطَأُ

^واِخْطَأْ

^وخَطَيْتَ

^وتَخْطَأُ

^واِخْطَأِي

^وخَطَيْتَ

^وتَخْطَأُ

etc.

^وخَطَيْتَ

^وتَخْطَأِينَ

^وخَطَيْتَ

^واِخْطَأْ

etc.

etc.

9. Conjugation of verbs of the form **فَعَّلَ** : **بَطَّوْ** to be slow.

Perf.	Imperf. Indic.	Imper.
بَطَّوْ	يَبْطُوْ	اَبْطُوْ
بَطَّوْتِ	تَبْطُوْ	اَبْطُوِيْ
بَطَّوْتِ	تَبْطُوْ	etc.
etc.	etc.	

DERIVED FORMS

10. Perf. Imperf. Indic. Imper. Part. Act. Part. Pass.

II.	قَرَأَ	يَقْرَأُ	قَرِ	مُقْرِي	مُقْرَأٌ
III.	قَارَأَ	يَقَارِي	قَارِ	مُقَارِي	مُقَارَأٌ
IV.	أَقْرَأَ	يَقْرِي	أَقْرِ	مُقْرِي	مُقْرَأٌ
V.	تَقْرَأَ	يَتَقْرَأُ	تَقْرَأْ	مَتَقْرِي	مَتَقْرَأٌ
VI.	تَقَارَأَ	يَتَقَارَأُ	تَقَارَأْ	مَتَقَارِي	مَتَقَارَأٌ
VII.	اِنْقَرَأَ	يَنْقَرِي	اِنْقَرِ	مَنْقَرِي	مَنْقَرَأٌ
VIII.	اِقْتَرَأَ	يَقْتَرِي	اِقْتَرِ	مَقْتَرِي	مَقْتَرَأٌ
IX.	Does not occur.				
X.	اِسْتَقْرَأَ	يَسْتَقْرِي	اِسْتَقْرِ	مَسْتَقْرِي	مَسْتَقْرَأٌ

Verbal Noun

II.	تَقْرِيءٌ	IV.	اِقْرَاءٌ	VI.	تَقَارُؤٌ	VIII.	اِقْتِرَاءٌ
III.	مُقَارَاةٌ	V.	تَقْرُؤٌ	VII.	اِنْقِرَاءٌ	X.	اِسْتِقْرَاءٌ

VOCABULARY

pl. وَفُودٌ وَفْدٌ delegation	pl. جِدَارٌ wall
II to declare, permit <i>mod.</i>	... إلى ... , ... ات pl. حَاجَةٌ need, in ... of ...
pl. حَوَادِثٌ event <i>mod.</i>	مرور مُرُورٌ passing <i>n.</i>
II to carry out, execute	pl. بُرَامِيْلٌ barrel, cask, vat, drum
تَنْفِيْدٌ execution	نَفْطٌ , نَفْطٌ oil, naphtha, tar
تَنْفِيْذِيٌّ executive <i>adj.</i>	زَيْتٌ oil
pl. سَبِيْلٌ path, road, method	زَيْتُوْنٌ olive (زَيْتُوْنَةٌ an olive)
(with following <i>gen.</i>) in the way of, in aid of, towards	(-) صَنَعَ to make, do, manu- facture
pl. عِلَاقَةٌ relationship(s), relation(s)	pl. صِنَاعَةٌ craft, industry
pl. اَنْظِمَةٌ arrangement, system, discipline	pl. مَصْنَعٌ factory, work- shop
administration, management	VIII to rise, to be raised
pl. شُعُوْبٌ people, nation	pl. سَجُوْنٌ prison
independence	pl. نَتَائِجٌ result
pl. اَحْلَامٌ dream	pl. اِمْتِحَانٌ examination
return	success
pl. اَثْمَانٌ price	pl. زَمَانٌ , زَمَنٌ time
	pl. فُوُوسٌ (<i>f.</i>) axe

VERBS WITH MEDIAL HAMZA

(-) سَمَّ (من) to loathe, be disgusted with	V تَفَأَّلَ	} ب to draw a good omen from, bode well of
(-) شَامَّ (with عَلَى) to draw ill luck upon, bode ill for	VI تَفَاعَلَ	
	VIII إِفْتَالَ	

VERBS WITH FINAL HAMZA

(-) بدأ to begin <i>trans.</i>	II هَنَأَ to congratulate
VIII اِبْتَدَأَ to begin <i>intrans.</i>	(-) مَلَأَ to fill
(-) قرأ to read	(-) نَشَأَ to grow <i>intrans.</i>
the Qur'an (Koran)	IV اَنْشَأَ to establish, set up
II (with <i>acc.</i>) ب to inform ... of ...	(-) جَرَأَ to dare, be brave
VIII اِلْتَجَأَ إِلَى (with)	<i>pl.</i> جَرِيءٌ bold, brave

EXERCISE 49

- ١ - سَمَّ الْوَفْدُ الْمِصْرِيَّ مِنَ الْحَوَادِثِ الْأَخِيرَةِ. ٢ - نَسَأَلَ اللَّهُ أَنْ يَمْدَنَا فِي تَنْفِيذِ الْمَشْرُوعِ. ٣ - لِمَاذَا تَفَأَّلُونَ بِرُجُوعِ الْمَلِكِ وَقَدْ صَرَحَ مُتَكَلِّمٌ بِاسْمِ الْحُكُومَةِ أَنَّ الْمَشْكَلَةَ انْخَلَّتْ؟ ٤ - اِفْتَالَتْ زَوْجَةُ قَيْصَرَ (Caesar) مِنْ حُلْمِهِ فِي شَهْرِ مَارِسِ (March)¹. ٥ - اِبْتَدَأَتْ فِي قِرَاءَةِ الْقُرْآنِ قَبْلَ شَهْرَيْنِ وَأَتَمَّتْهَا اِثْنَاءَ شَهْرٍ كَامِلٍ. ٦ - نَفَذَتْ السُّلْطَةُ اَلتَّنْفِيزِيَّةُ هَذَا الْقَانُونَ فِي سَبِيلِ الْإِصْلَاحِ. ٧ - نَبَأَتْ شَرِكَةُ نَفْطِ

¹ Also اَدَارُ (see Chapter 36)

الْعِرَاقِ الْحُكُومَةَ الْعِرَاقِيَّةَ بِأَنَّ ثَمَنَ الزَّيْتِ سَوْفَ يَرْتَفِعُ إِلَى جُنَيْهَيْنِ لِلْبُرْمِيلِ فِي السَّنَةِ الْجَدِيدَةِ. ٨ - اَنْشَأَتِ الْحُكُومَةُ صِنَاعَاتٍ خَفِيفَةً. ٩ - اِتَّبَعَ النِّظَامَ الْمَعْرُوفَ وَامَلَأَ بِرَمِيكَ بِالزَّيْتُونِ. ١٠ - اُهْنِي هَذِهِ الشَّرِكَةَ لِأَنَّ عِلَاقَاتِ الْإِدَارَةِ مَعَ الْعَمَالِ حَسَنَةٌ جِدًّا. ١١ - نَحْنُ فِي حَاجَةٍ كَبِيرَةٍ إِلَى الْاِسْتِقْلَالِ، فَلِنَدْفَعْ ثَمَنَهُ. ١٢ - هَرَبَ الْقَاتِلُ مِنَ السَّجْنِ وَالتَّجَا فِي بَيْتٍ مِنْ بُيُوتِ الْقَرْيَةِ. ١٣ - وَجَدَ فَاَسًا هُنَاكَ لِكِنَّهُ لَمْ يَجْرُ عَلَى أَنْ يَسْتَعْمَلَهَا. ١٤ - نَشَأَ فِي بَيْتٍ صَغِيرٍ قَرِيبٍ مِنْ بَابِ الْمَدِينَةِ. ١٥ - اِبْدَأُوا تَصْلِيحَ الْجِدَارِ يَا عَمَّالُ. ١٦ - صَنَعَ سِيُوفًا لِلرِّجَالِ الْأَجْرَاءِ فِي مَصْنَعٍ لَهُ. ١٧ - بَعْدَ مَرُورِ الزَّمَانِ رَجَعَ الْمَسَافِرُ لِوَطَنِهِ وَاسْتَقَرَّ هُنَاكَ. ١٨ - لَا تَقْرَأْ هَذَا الْكِتَابَ يَا ابْنَتِي. ١٩ - سَلُوا مُعَلِّمِكُمْ عَنْ نَتَائِجِ اِمْتِحَانَاتِكُمْ. ٢٠ - إِنَّ وَاجِبَ الشَّعْبِ أَنْ يَهْنِيَ رَئِيسَ الْوُزَرَاءِ عَلَى نَجَاحِ الْمَشْرُوعِ.

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 منع) 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

(الْبَابُ السَّابِعُ وَالْعِشْرُونَ)

Weak Verbs. The Assimilated Verb

1. The *Weak Verbs* (أَفْعَالٌ مُعْتَلَةٌ) 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* (فِعْلٌ مِثَالٌ), sometimes called in English the Assimilated Verb.

B. Those with weak *Middle Radical*, the Hollow Verb (فِعْلٌ أَجْوَفٌ).

C. Those with weak *Final Radical* (فِعْلٌ نَاقِصٌ), 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 قَوْلٌ.

(b) It may change to a long "ū" (wāw) or "ī" (yā'),

e.g. يَقُولُ he says, for يَقْوُلُ.

قِيلَ it was said, for قَوْلٌ.

(c) It may disappear entirely,

e.g. يَقُلْ let him say (Jussive) for يَقُولُ.

وَقِفْ stop! Imperative of وَقَفَ.

يُوصِلُ 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. لِقَائِي for قَائِلٌ, Active Participle of قَالَ to say. لِقَائِي for لَقَاءٌ, Verbal Noun of لَاقَى, to meet. (III لَقِيَ).

(f) In compensation for the change of the weak radical to 'alif, we sometimes find the feminine ending ة added, e.g. إِقَامَةٌ and إِسْتِقَامَةٌ Verbal Nouns of قَامَ 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. صِفَةٌ quality, a verbal noun of وَصَفَ 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 yā'

3. The initial may be wāw or yā', but the latter, being easier—and also rarer—will be dealt with first. Such verbs are regular, the yā' always appearing like any other radical, except in the following isolated parts:

- (a) In the Imperfect Passive, yā' turns to wāw.
- (b) A similar change occurs in the Imperfect and the Participles of Form IV.
- (c) The yā' is changed to a tā' in Form VIII.

See the following tables where the above are underlined.

Conjugation of the verbs, whose first radical is ي: يَبْسُ to be dry.

Perf.	Imperf. Indic.	Subj.	Juss.
يَبَسَ	يَبْسُ	يَبْسِ	يَبْسِ
يَبَسَتْ	تَبْسُ	تَبْسِ	تَبْسِ
يَبَسَتْ	تَبْسُ	تَبْسِ	تَبْسِ

Perf.	Imperf. Indic.	Subj.	Juss.
يَبَسَ	تَبْسُ	تَبْسِ	تَبْسِ
يَبَسَتْ	أَبْسُ	أَبْسِ	أَبْسِ
etc.	etc.	etc.	etc.
Imperative			
	أَبْسِ		يَأْبَسْ
	أَبْسِي		مَيْبَسْ
	etc.		
Verbal Noun			
	يَبْسٌ		
Pass. Perf.			
	يَبِسَ		يُوبَسُ

DERIVED FORMS

	Perf.	Imperf. Indic.	Imper.	Part Act.	Part. Pass.
II.	يَبَسَ	يَبْسُ	يَبْسِ	مَيْبَسٌ	مَيْبَسٌ
III.	يَأْبَسَ	يَأْبَسُ	يَأْبَسِ	مَيَأْبَسٌ	مَيَأْبَسٌ
IV.	أَبَسَ	أَبْسُ	أَبْسِ	مُأْبَسٌ	مُأْبَسٌ
V.	تَبَسَ	تَبْسُ	تَبْسِ	مَتَبَسٌ	مَتَبَسٌ
VI.	تَيَابَسَ	تَيَابَسُ	تَيَابَسِ	مَتَيَابَسٌ	مَتَيَابَسٌ
VII.	أَنْبَسَ	أَنْبَسُ	أَنْبَسِ	مَنْبَسٌ	مَنْبَسٌ
VIII.	أَتَبَسَ	أَتَبَسُ	أَتَبَسِ	مَتَبَسٌ	مَتَبَسٌ

IX. Does not occur.

	Perf.	Imperf. Indic.	Imper.	Part Act.	Part. Pass.
X.	أَسْتَبَسَ	أَسْتَبَسُ	أَسْتَبَسِ	مَسْتَبَسٌ	مَسْتَبَسٌ
Verbal Noun					
II.	تَبْسٌ	أَيَابَسٌ	تَيَابَسٌ	أَنْبَسٌ	تَبَسٌ
III.	مَيَابَسَةٌ	تَبْسٌ	أَنْبَسٌ	مَتَبَسٌ	مَتَبَسٌ

Although there are few very common verbs beginning with yā', whether root or derived, there are a few which deserve mention.

e.g. (يَسِرُّ) (يَسِرُّ) to despair (of).

أَيَّسَ IV to drive anyone to despair.

يَبَسَّ (يَبَسُّ) to become dry, wither (given above).

يَبَسَّ II to dry anything.

يَسَّرَ (يَسِّرُ) to be or become easy.

يَسَّرَ II to facilitate.

يَقِظُ (يَقِظُ) to wake up.

يَقِظُ II, أَيَّقَظَ IV to awaken (trans.)

تَيَقَّظَ V, اسْتَيْقَظَ 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. وَصَلَ to arrive, to link; Imperfect, يَصِلُ

but it is reinstated in the Passive, يُوصَلُ.

(b) Lose both this wāw and the preceding 'alif (which would normally be found) in the Imperative.

وَصَفَ to describe; صِفْ describe!

وَضَعَ to place, put; ضَعْ put!

Conjugation of وَصَلَ.

Perf.	Imperf. Indic.	Subj.	Juss.
وَصَلَتْ	يَصِلُ	يَصِلْ	يَصِلْ
وَصَلَتْ	تَصِلُ	تَصِلْ	تَصِلْ
وَصَلَتْ	تَصِلُ	تَصِلْ	تَصِلْ
وَصَلَتْ	تَصِلِينَ	تَصِلِي	تَصِلِي
وَصَلَتْ	أَصِلْ	أَصِلْ	أَصِلْ
etc.	etc.	etc.	etc.

Imperative

صِلْ

Part. Act. وَاصِلْ

صِلِي etc.

Part. Pass. مُوَصَّلٌ

Verbal Noun وَصْلٌ or وُصُولٌ or صِلَّةٌ

Pass. Perf. وُصِّلَ

Imperf. Indic. يُوصَلُ

5. We pointed out in Chapter Fourteen that verbs of the form فَعِلَ, يَفْعَلُ are rare in Arabic. Many of them have initial wāw, e.g.

ثَقَّ; Imperative ثِقْ; to trust; Imperf. وَثِقَ (ب)

رَثَّ; Imperative رِثْ; to inherit; Imperf. وَرِثَ

رَمَّ; Imperative رِمْ; to swell; Imperf. وَرَمَ

6. Of those few verbs which retain the wāw in the Imperfect, the least uncommon is وَجَلَ to be afraid.

وَجَلَّ; Imperative اُوجَلْ (for اُوجَلْ) Imperf. يُوَجَلُّ

7. Doubled verbs having initial wāw retain it in the Imperfect, and merely follow the rules already given for the Doubled Verb, e.g. **وَدَّ** to love.

Imperfect **يُودُّ**; Imperative **وَدِّ**.

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 **وَضَحَّ** to be clear **إِتَّضَحَّ** (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.

وَجَدَ to find IV **أَوْجَدَ** to create, v.n. **إِيجَادٌ**.

وَدَعَ to let, allow; X **إِسْتَوْدَعَ** to let, deposit;
v.n. **إِسْتِدَاعٌ**.

Table of Derived Forms

	Perf.	Imperf.	Indic.	Imper.	Part. Act.	Part. Pass.
II.	وَصَلَ	يُوصِلُ	وَصَلَ	وَصِلْ	مُوصِلٌ	مُوصَلٌ
III.	وَأَصَلَ	يُؤَاصِلُ	وَأَصَلَ	وَأَصِلْ	مُؤَاصِلٌ	مُؤَاصَلٌ
IV.	أَوْصَلَ	يُؤَوصِلُ	أَوْصَلَ	أَوْصِلْ	مُؤَوصِلٌ	مُؤَوصَلٌ
V.	تَوَصَّلَ	يَتَوَصَّلُ	تَوَصَّلَ	تَوَصَّلْ	مُتَوَصِّلٌ	مُتَوَصَّلٌ
VI.	تَوَاصَلَ	يَتَوَاصِلُ	تَوَاصَلَ	تَوَاصِلْ	مُتَوَاصِلٌ	مُتَوَاصَلٌ
VIII.	إِتَّصَلَ	يَتَّصِلُ	إِتَّصَلَ	إِتَّصِلْ	مُتَّصِلٌ	مُتَّصَلٌ
X.	إِسْتَوَصَّلَ	يَسْتَوَصِّلُ	إِسْتَوَصَّلَ	إِسْتَوَصِّلْ	مُسْتَوَصِّلٌ	مُسْتَوَصَّلٌ

Verbal Noun

II. **تَوْصِيلٌ** IV. **إِیْصَالٌ** VI. **تَوَاصُلٌ** VIII. **إِتِّصَالٌ**

III. **وِصَالٌ** or **مُؤَاصَلَةٌ** V. **تَوَصُّلٌ** X. **إِسْتِیْصَالٌ**

Forms VII and IX do not occur.

VOCABULARY

(-) يَسِرُ (من) to despair (of)	(-) عَسِرَ to be difficult
IV أَيَّسَ to drive to despair	II عَسَّرَ to make difficult
(-) يَبِسُ to be, become, dry	III سَاعَدَ to help
II بَسَّ to dry	غَضَبٌ anger
(-) يَسِرُ to be, become, easy	يَأْسٌ despair
II يَسَّرَ to facilitate	رِسَالَةٌ pl. رِسَائِلٌ essay, letter, message
X أَسَيْقَظَ to wake up, awaken	خَطَرٌ , مُخْطَرٌ dangerous
IV أَيْقَظَ to wake anyone up	تَقْوَى piety, fear of God
III وَأَجَهَ to face, stand up to, encounter	أَحْبَابٌ , أَحْبَابٌ pl. أَحْبَابٌ loved one, friend
VIII أَتَجَهَدَ to turn towards	عَجَائِبٌ pl. عَجَائِبٌ marvel, wonder
(-) وَجِبَ عَلَى to be incumbent on, the duty of	عَجِيبٌ wonderful
III وَأَفَقَ to agree with	II حَرَكَ to move <i>trans.</i>
VIII أَتَّفَقَ to agree together; to happen	V تَحَرَّكَ to move <i>intrans.</i>
(-) وَرَدَ to arrive; to come to water (of animal)	يَسِيرٌ easy
(-) وَصَفَ to describe	مَوَاقِفٌ pl. مَوَاقِفٌ situation; park for vehicles <i>mod.</i>
سَرِيرٌ pl. أَسْرَّةٌ bed	

وصولُ arrival	صفةُ quality
صلةُ link, connection	عسيرٌ difficult
اتِّفَاقٌ agreement (political, commercial, and otherwise)	(-) فشلٌ to fail
وارداتُ imports	دقةٌ exactitude, accuracy
صادراتُ exports	بدقةً exactly
وعدٌ pl. وَعُودٌ promise	الَّذِي which (masc. relative pronoun) (see Ch. 34)
وصفٌ pl. أوصافٌ description	نشفٌ to dry

EXERCISE 51

- ١ - حَتَّى وَصُولِ الْمُسَاعَدَةِ بِسِ الْجُنُودِ مِنْ نَتِيجَةِ الْقِتَالِ، لِأَنَّ مَوْقِفَهُمْ قَدْ عَسَرَ. ٢ - وَصَلْنَا إِلَى مَوْقِفِ الْعَرَبَاتِ، وَتَرَكْنَا سَيَّارَتَنَا فِيهِ. ٣ - بَشَّرَتِ الْحُكُومَةُ بِالْإِتِّفَاقِيَّةِ الْإِنْكِلِيزِيَّةِ الْمِصْرِيَّةِ الْجَدِيدَةِ. ٤ - أَصْبَحَتِ الْأَرْضُ يَابِسَةً، وَفَشَلَتِ الزَّرَاعَةُ فَكَانَتِ الْوَارِدَاتُ أَكْثَرَ مِنَ الصَّادِرَاتِ. ٥ - عَلَى الْمَسَاجِينِ أَنْ يَسْتَيْقِظُوا حَالًا وَيَقْفُوا فِي حَجْرِهِمْ لِتَفْتِيْشِ الْمُدِيرِ. ٦ - لَا تَضَعْ يَدَيْكَ عَلَى الْمَائِدَةِ. ٧ - وَاجَهْ حَسَنَ عَدُوِّهِ وَفِي قَلْبِهِ غَضَبٌ وَيَأْسٌ. ٨ - وَرَدَتْ رِسَالَةٌ مُهِمَّةٌ مِنْهُ فِيهَا وَعْدُ الْمُسَاعَدَةِ. ٩ - وَصَفَ الْمَوْلِفُ عَجَائِبَ الدُّنْيَا فِي كِتَابِ عَجِيبٍ. ١٠ - إِنَّ التَّقْوَى مِنْ صِفَاتِ الْمُؤْمِنِينَ. ١١ - يَا طَبَّاحَاتُ، لَا تَعْسِرْنَ الْيَسِيرَ، بَلِ اعْمَلْنَ أَعْمَالَكُنَّ حَتَّى يَيْسَرَ الْعَسِيرُ. ١٢ - لَا تَتَحَرَّكَ يَا أَسِيرٌ وَصِفْ لِي صِلَتَكَ بِهَوْلَاءِ الرِّجَالِ. ١٣ - يَجِبُ عَلَيْكُمْ

أَنْ تَتَوَافَقُوا فِي هَذِهِ الْأُمُورِ. ١٤ - وَبَيْنَمَا كَانَ رَاقِدًا عَلَى سَرِيرِهِ، اتَّفَقَ أَنْ رَجُلًا غَيْرَ مَعْرُوفٍ أَيْقَظَهُ. ١٥ - نَشَفَتِ النِّسَاءُ مَلَابِسَهُنَّ وَلَبَسْنَهَا وَاتَّجَهْنَ إِلَى الْجُنُودِ. ١٦ - مَاذَا وَعَدْتَ؟ أَوْافَقْتَهُمْ؟ إِذَنْ أَيَّاسْتَنِي. ١٧ - حَرِّكُوا أَيْدِيَكُمْ. ١٨ - نَحْنُ مُوَافِقُونَ لِذَلِكَ فِي أَوْقَاتِ الشَّدَّةِ هَذِهِ. ١٩ - ضَعُوا أَقْلَامَكُمْ عَلَى مَوَائِدِكُمْ. ٢٠ - وَرَدَ الْجَمَلُ الْمَاءَ وَشَرِبَ كَثِيرًا وَلَمْ يَقِفْ حَتَّى وَصُولِي.

EXERCISE 52

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 (use مِنْ) 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 (إِتِّفَاقًا) 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

(البَابُ الثَّامِنُ وَالْعِشْرُونَ)

The Hollow Verb

1. *Hollow verbs* (فِعْلٌ أَجْوَفٌ) are those in which the middle radical is و or ي. 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 ي) changes to the long vowel 'alif.

e.g. كَانَ for كَوْنٌ, he was.

قَامَتْ for قَوَمَتْ she stood up.

بَاعُوا for يَبْعُونَ they sold.

(b) In the Imperfect if the final radical is vowelled, the weak middle radical is changed to و, ي or ا, in accordance with the vowelling of the particular verb, as shown in the dictionary.

أَخَافُ to fear; أَخَافُ I fear.

نَقُومُ to stand up; نَقُومُ we stand up.

تَبِيعُونَ to sell; تَبِيعُونَ you (pl.) sell.

(c) If the final radical is unvowelled (e.g. in the Jussive, Imperative, or other parts in which the final radical regularly has sukūn 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.

كُنْتُ to be; كُنْتُ I was.

قَمْنَ to stand up; قَمْنَ they (f. pl.) stood up.

نَبِعْ to sell; نَبِعْ let us sell (Jussive). بَعْتُ I sold.

نَامَ (نَامَ) to sleep; يَنْمَنَ 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 فَتَحْتُ and the final radical, ح has sukūn. According to rule (c), therefore, the middle radical, the wāw of كَانَ must be removed, and we have كُنْتُ. Most verbs of the form يَكُونُ, كَانَ have a damma in the Perfect when the middle radical is elided, e.g.

صَامَ (صَامَ) to fast; صَمْتُ I fasted

Most having the form يَبِيعُ, بَاعَ also take kasra in the Perfect when there is no middle radical. بَعْتُ I sold. The common exceptions are:

يَنَالُ to obtain, نَلْتُ I obtained; with Imperfect يَنَالُ.

يَنَامُ to sleep, نِمْتُ I slept; with Imperfect يَنَامُ.

(d) In the Imperative, not only does the middle radical disappear when the final radical is unvowelled (as in the Jussive), but in addition, the prefixed 'alif of the regular Imperative is omitted, e.g.

قُلْ to say; Imperative قُلْ (m. s.)

but قُولِي (f. s.)

بِعْ to sell; Imperative بِعْ (f. pl.)

but يَبِيعُوا (m. pl.)

(e) In the root form the weak medial is changed to hamza in the Active Participle:

قَائِلٌ

بَائِعٌ

(f) For verbs with kasra in the Imperfect, the Passive Participle is of the pattern مَبِيعٌ, sold. Otherwise, it is as مَقُولٌ, said; مَخُوفٌ, feared.

2. Conjugation of قَامَ (قَامَ) (for قَوْمَ), to rise, set out; (with ب) to carry out, undertake.

Perfect

Sing.	قَامَ	Dual	قَامَا	Plural	قَامُوا
"	قَامَتْ	"	قَامَتَا	"	قَامْنَ
"	قَمَتَ	"	قَمَتَا	"	قَمَتُمْ
"	قَمَتِ	"	قَمَتِي	"	قَمَتِنِ
"	قَمْتُ	"	قَمْنَا	"	قَمْنَا

Imperfect

	Indic.	Subj.	Juss.
Sing. 3. m.	يَقُومُ	يَقُومَ	يَقُمْ
" 3. f.	تَقُومُ	تَقُومِ	تَقْمِي
" 2. m.	تَقُومَانِ	تَقُومَا	تَقْمِي
" 2. f.	تَقُومِينَ	تَقُومِي	تَقْمِي
" 1.	أَقُومُ	أَقُومِ	أَقْمِ
Dual 3. m.	يَقُومَانِ	يَقُومَا	يَقْمُوا
" 3. f.	تَقُومَانِ	تَقُومَا	تَقْمُوا
" 2.	تَقُومَانِ	تَقُومَا	تَقْمُوا
Plur. 3. m.	يَقُومُونَ	يَقُومُوا	يَقْمُوا
" 3. f.	يَقْمْنَ	يَقْمْنَ	يَقْمْنَ
Plur. 2. m.	تَقْمُونِ	تَقْمُوا	تَقْمُوا
" 2. f.	تَقْمِنِ	تَقْمِنِ	تَقْمِنِ
" 1.	تَقْمُ	تَقْمُ	تَقْمُ

Imperative

S. 2. m.	قُمْ	
" 2. f.	قُومِي	Part. Act. قَائِمٌ
D. 2.	قُومَا	Part. Pass. مَقُومٌ
Pl. 2. m.	قُومُوا	
" 2. f.	قُومْنَ	

Passive

Perf.	Imperf. Indic.	Subj.	Juss.
قِيمَ	يَقَامُ	يَقَامَ	يَقْمِ
قِيمَتْ	تَقَامُ	تَقَامِ	تَقْمِي
قِمْتَ	تَقَامَانِ	تَقَامَا	تَقْمِي
قِمْتِ	تَقَامِينَ	تَقَامِي	تَقْمِي
قِمْتُ	أَقَامُ	أَقَامِ	أَقْمِ
etc.	etc.	etc.	etc.

3. Conjugation of verb, whose middle radical is ي: صَارَ (for صَيْرَ) to become.

Perfect

Sing. 3. m.	صَارَ	Dual	صَارَا	Plural	صَارُوا
" 3. f.	صَارَتْ	"	صَارَتَا	"	صِرْنَ
" 2. m.	صِرْتِ	"	صِرْتَمَا	"	صِرْتُمْ
" 2. f.	صِرْتِ	"	صِرْتِي	"	صِرْتِنِ
" 1.	صِرْتُ	"	صِرْنَا	"	صِرْنَا

Imperfect

	Indic.	Subj.	Juss.
Sing. 3. m.	يَصِيرُ	يَصِيرَ	يَصِرْ
„ 3. f.	تَصِيرُ	تَصِيرَ	تَصِرْ
„ 2. m.	تَصِيرُ	تَصِيرَ	تَصِرْ
„ 2. f.	تَصِيرِينَ	تَصِيرِي	تَصِيرِي
„ 1.	أَصِيرُ	أَصِيرَ	أَصِرْ
Dual 3. m.	يَصِيرَانِ	يَصِيرَا	يَصِيرَا
„ 3. f.	تَصِيرَانِ	تَصِيرَا	تَصِيرَا
„ 2.	تَصِيرَانِ	تَصِيرَا	تَصِيرَا
Plur. 3. m.	يَصِيرُونَ	يَصِيرُوا	يَصِيرُوا
„ 3. f.	يَصِرْنَ	يَصِرْنَ	يَصِرْنَ
„ 2. m.	تَصِيرُونَ	تَصِيرُوا	تَصِيرُوا
„ 2. f.	تَصِرْنَ	تَصِرْنَ	تَصِرْنَ
„ 1.	نَصِيرُ	نَصِيرَ	نَصِرْ

Imperative

	صِرْ	
	صِيرِي	Part. Act. صَائِرٌ
	صِيرَا	Part. Pass. مَصِيرٌ
	صِيرُوا	
	صِرْنَ	

Passive

Perf.	Imperf. Indic.	Subj.	Juss.
صِيرَ	يُصَارُ	يُصَارَ	يُصِرْ
صِيرَتْ	تُصَارُ	تُصَارَ	تُصِرْ
صِرَتْ	تُصَارُ	تُصَارَ	تُصِرْ
etc.	etc.	etc.	etc.

4. Conjugation of the form فَعَلَ .

فَعَلَ (for خَوِيَ) to fear

Perf.	Imperf. Indic.	Subj.	Juss.
خَافَ	يَخَافُ	يَخَافَ	يَخَفْ
خَافَتْ	تَخَافُ	تَخَافَ	تَخَفْ
خَفَتْ	تَخَافُ	تَخَافَ	تَخَفْ
خَفَتْ	تَخَافِينَ	تَخَافِي	تَخَافِي
خَفَتْ	أَخَافُ	أَخَافَ	أَخَفْ
etc.	etc.	etc.	

Imperative

خَفْ

خَافِي etc.

Part. Act. خَائِفٌ

Part. Pass. مَخُوفٌ

Passive

Perf.	Imperf. Indic.	Subj.	Juss.
خِيفَ	يُخَافُ	يُخَافَ	يُخَفْ
خِيفَتْ	تُخَافُ	تُخَافَ	تُخَفْ
خِيفَتْ	etc.	etc.	etc.

DERIVED FORMS

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 with *wāw* and those like بَاعَ with *yā'*. Note the compensatory feminine ending of the verbal nouns in IV and X. Note that the weak radical becomes 'alif 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 *wāw*:

	Perf.	Imperf.	Indic.	Imper.	Part. Act.	Part. Pass.
II.	قَوَّمَ	يَقْوِمُ	قَوَّمَ	قَوِّمُ	مَقْوَمٌ	مَقْوَمٌ
III.	قَوَّمَ	يَقْوِمُ	قَوَّمَ	قَوِّمُ	مَقْوَمٌ	مَقْوَمٌ
IV.	أَقَامَ	يَقِيمُ	أَقَامَ	أَقِمْ	مَقِيمٌ	مَقَامٌ
V.	تَقَوَّمَ	يَتَقَوَّمُ	تَقَوَّمَ	تَقَوِّمُ	مَتَقَوَّمٌ	مَتَقَوَّمٌ
VI.	تَقَوَّمَ	يَتَقَوَّمُ	تَقَوَّمَ	تَقَوِّمُ	مَتَقَوَّمٌ	مَتَقَوَّمٌ
VII.	إِنْقَامَ	يَنْقَامُ	إِنْقَامَ	إِنْقَمْ	مَنْقَامٌ	مَنْقَامٌ
VIII.	إِقْتَامَ	يَقْتَامُ	إِقْتَامَ	إِقْتَمْ	مَقْتَامٌ	مَقْتَامٌ
IX.	أَسْوَدَ	يَسْوَدُ	أَسْوَدَ	أَسْوَدِ	مَسْوُودٌ	wanting.
X.	أَسْتَقَامَ	يَسْتَقِيمُ	أَسْتَقَامَ	أَسْتَقِمْ	مَسْتَقِيمٌ	مَسْتَقَامٌ

Verbal Noun

II.	تَقْوِيمٌ	V.	تَقْوِيمٌ	VIII.	إِقْتِيَامٌ
III.	مَقَاوِمَةٌ	VI.	تَقَاوُمٌ	IX.	أَسْوَادٌ
IV.	إِقَامَةٌ	VII.	إِنْقِيَامٌ	X.	أَسْتِقَامَةٌ

7. Derived forms of the Hollow Verb with Medial *yā'*:

	Perf.	Imperf.	Indic.	Imper.	Part. Act.	Part. Pass.
II.	صَبَّرَ	يَصْبِرُ	صَبَّرَ	صَبِّرُ	مَصْبُورٌ	مَصْبُورٌ
III.	صَبَّرَ	يَصْبِرُ	صَبَّرَ	صَبِّرُ	مَصْبُورٌ	مَصْبُورٌ
IV.	أَصَارَ	يَصِيرُ	أَصَارَ	أَصِرْ	مَصِيرٌ	مَصَارٌ
V.	تَصَبَّرَ	يَتَصَبَّرُ	تَصَبَّرَ	تَصَبِّرُ	مَتَصَبَّرٌ	مَتَصَبَّرٌ
VI.	تَصَبَّرَ	يَتَصَبَّرُ	تَصَبَّرَ	تَصَبِّرُ	مَتَصَبَّرٌ	مَتَصَبَّرٌ
VII.	أَنْصَارَ	يَنْصَارُ	أَنْصَارَ	أَنْصِرْ	مَنْصَارٌ	مَنْصَارٌ
VIII.	أَصْطَارَ	يَصْطَارُ	أَصْطَارَ	أَصْطِرْ	مَصْطَارٌ	مَصْطَارٌ
IX.	أَبْيَضَ	يَبْيِضُ	أَبْيَضَ	أَبْيِضْ	مَبْيِضٌ	wanting.
X.	أَسْتَصَارَ	يَسْتَصِيرُ	أَسْتَصَارَ	أَسْتَصِرْ	مَسْتَصِيرٌ	مَسْتَصَارٌ

Verbal Noun.

II.	تَصْبِيرٌ	V.	تَصْبِيرٌ	VIII.	أَصْطِيَارٌ
III.	مَصَابِرَةٌ	VI.	تَصَابِيرٌ	IX.	أَبْيَاضٌ
IV.	إِصَارَةٌ	VII.	أَنْصِيَارٌ	X.	أَسْتِصَارَةٌ

VOCABULARY

أَقَامَ IV to set, set up, place; (with فِي) to settle, stay (in a place)	مَاتَ (ـ) to die
أَخَافَ II; أَخَافَ IV to terrify	قَالَ (ـ) to take a siesta
أَسْتَرَحَ X to rest	طَالَ (ـ) to be long
رَاحَةٌ rest, ease	طَوَّلَ II to make long; to take a long time
أَسْتِرَاحَةٌ rest-house	أَطَالَ IV to lengthen
	سَارَ (ـ) to go, journey

عَادَ (ع) to return	صِيَانَةٌ protection, conserva- tion
أَعَادَ IV to repeat, bring back	
أَعْتَادَ VIII to be accustomed to	تُرَابٌ soil, earth
	فَرَّ (ف) to flee, run away
أَصَابَ IV to hit the mark, afflict, attack	جَعَلَ (ا) with <i>object</i> : to make (b) with <i>imperfect verb</i> : to begin doing any- thing
نَوَّلَ III to hand over (with double <i>accusative</i>)	
سُلْطَةٌ authority, rule, control	زَوْجٌ <i>pl.</i> أزواج husband, one of a pair
السُّلْطَاتُ the authorities	رِصَاصَةٌ bullet
سُهُولَةٌ ease, easiness	بُنْدُوقٌ <i>pl.</i> بنادق rifle, gun
صِحَّةٌ health, soundness	صَاحَ (ح) to cry out
أَرَادَ IV to wish, want	نَوْمٌ sleep
زَارَ (ز) to visit	طَارَ (ط) to fly
أَزْدَادَ VIII to increase <i>intrans.</i>	أَتٌ <i>pl.</i> طائرات aeroplane
أَطَاعَ IV to obey	طَيَّارٌ aviator, pilot
أَسْتَطَاعَ X to be able (with object in <i>accus.</i> , or <i>subjunc-</i> <i>tive</i> preceded by <i>أن</i>)	مَطَارٌ <i>pl.</i> مطار airfield, airport
بَحَثَ (ب) to investigate	مَصَالِحٌ <i>pl.</i> مصلحة depart- ment (of government), interest (e.g. in his interests)
صَانَ (ص) to protect	

EXERCISE 53

- ١ - أَقَامَ الْعَرَبُ فِي بَعْضِ مَدَنِ سُورِيَا لِكِنَّهُمْ لَمْ يَفْرَحُوا فِيهَا.
- ٢ - طَرْنَا لِحَلِّ بَعِيدٍ فِي الصَّحْرَاءِ، وَنَزَلْنَا فِي الْإِسْتِرَاحَةِ الْحُكُومِيَّةِ.
- ٣ - كَانَ الْمَطَارُ هُنَاكَ صَغِيرًا جِدًّا، وَلَكِنَّ الطَّيَّارَ يَعْرِفُهُ مِنْ زَمَانٍ (for some time).
٤ - كُنَّا فِي طَائِرَةٍ إِنْكَلِيزِيَّةٍ، وَنِمْتُ أَنَا فِيهَا أَثْنَاءَ السَّفَرِ كَعَادَتِي فِي الْبَيْتِ. ٥ - لَكِنْ صَحَبْنَا سَائِحَانَ فَرَنْسِيَّانَ لَمْ يَزُورَا الْبِلَادَ مِنْ قَبْلُ. فَلَمْ يَسْتَطِيعَا النَّوْمَ. ٦ - أَصْبَحْتُ صِيَانَةَ التُّرَابِ مِنْ أَهَمِّ الْحَاجَاتِ فِي الشَّرْقِ. ٧ - أَصَابَتْ حُسَيْنًا رِصَاصَةٌ مِنْ بُنْدُوقِيَّةٍ، وَالْفَاعِلُ مَجْهُولٌ، وَالْمُصَابُ (victim) زَوْجُ أُخْتِي. ٨ - لَا تَصِيحُ حِينَمَا تَفْرُ، حَتَّى لَا يَعْرِفَ الْعَدُوُّ شَيْئًا (anything) عَنْ حَرَكَاتِكَ. ٩ - أَرَدْتُ أَنْ أَزُورَ الْبِلَادَ الشَّمَالِيَّةَ، لَكِنِّي أَنْتَظَرْتُ وُصُولَ الرِّيحِ لِشِدَّةِ الشِّتَاءِ هُنَاكَ وَأَزْدِيَادِ الْبَرْدِ فِي ذَلِكَ الْفَصْلِ. ١٠ - يَا سَيِّدِي الْمَحْتَرَمَ، أَخْبِرْكَ بِأَنِّي أَسْتَطِيعُ أَنْ أَسِيرَ لِدِمَشْقَ وَأَنْ أَعُودَ مِنْهَا بَعْدَ يَوْمِي رَاحَةً، كَمَا (as) قُلْتُ لِي. خَادِمُكَ الْمُطِيعُ، حَسَنُ.
- ١١ - الدُّنْيَا (here, meaning 'weather') حَارَةٌ الْآنَ، فَلنَسْتَرِحُ هُنَا سَاعَةً حَتَّى نَعِيدَ قُوَّتَنَا وَنَصُونُ صِحَّتَنَا. ١٢ - لَمَّاذَا طَوَّلْتَ فِي السُّوقِ، يَا زَوْجَتِي لَعَلَّ التَّجَارِقَ قَدْ بَاعُوا جَمِيعَ بَضَائِعِهِمْ لَكَ. ١٣ - أَنْتِ أَصْبَحْتَ ضَعِيفًا مِنْ ذَلِكَ الْعَمَلِ، أَمَّا أَنَا فَإِنِّي أَعْتَادُهُ. ١٤ - نَاوَلْنِي فِتْجَانَ شَيْءٍ جَدِيدٍ. ١٥ - أَخُوكَ خَائِفٌ. هَلْ خَوْفُهُ؟ ١٦ - لَا، هُوَ يُخَافُ بِسُهُولَةٍ. ١٧ - أَطَالَ (may . . . prolong) اللَّهُ حَيَاتَكَ

١٨ — طَالَ مَرَضُ النَّسَاءِ لَكِنَّهِنَّ
 (Perfect used for pious wish)
 مَتْنٌ أَحْيَرًا (in the end) . ١٩ — أَبْعُدْ مِنِّي، (عَنِّي) لَعَلَّكَ تُصَابُ
 بِهَذَا الْمَرَضِ الْخَطِرِ . ٢٠ — صُنْ سِرَّكَ وَعَلَى أَيِّ حَالٍ لَا تَتَكَلَّمْ
 عَنْهُ لِلنِّسَاءِ وَالْأَطْفَالِ .

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 (شَيْءٌ) 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 (مَا) 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 (أَمْ لَا)? 20. Our relations with his government frightened his enemies greatly.

CHAPTER TWENTY-NINE

الْبَابُ التَّاسِعُ وَالْعِشْرُونَ

The Verb with Weak Final Radical
(Defective Verb)

1. The verb with weak final radical is called *فَعْلٌ نَاقِصٌ* 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 *ا*, the Imperfect *must* have *و*.

e.g. *دَعَا* to call; Imperfect *يَدْعُو*

(b) When the Perfect has *yā'*, the Imperfect also *must* have *yā'*. This occurs in the following types:

(i) *فَاعِلا*, *يَافِإِلُو* رَمَى to throw.

(ii) *فَاعِإِلا*, *يَافِإِلُو* لَقِيَ to meet.

(iii) *The passive of all forms.*

e.g. *دُعِيَ* *يُدْعَى* to be called.

رُمِيَ *يُرْمَى* to be thrown.

لُقِيَ *يُلْقَى* to be met.

Note that the final *yā'* in some instances is 'alif *maqṣūra*, 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 *فَاعِوِلا*, *يَافِوِإِلُو*. An example is *يَسْرُو* to be noble; but the beginner is unlikely to encounter this type.

(d) In the derived forms the weak final is always written as *yā'* in both tenses, whatever the root form may be, e.g.

لَقِيَ to meet (لَقِيَ VIII),

تَدَاعَى to call one another (تَدَاعَى 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.

e.g. from رَمَى throw!

دَعَا call!

لَقِيَ meet! (I).

الْتَقَى meet! (VIII)

(b) In the Verbal Noun of derived forms III (type فِعَالٌ), IV, VII, VIII, IX and X, the weak radical, when occurring after *'alif*, is changed to *hamza*:

From لَقِيَ III v.n. لِقَاءٌ

" اَلْتَقَى IV " اِلْتِقَاءٌ

" اِنْتَلَقَى VII " اِنْتِلِقَاءٌ

" اِلْتَقَى VIII " اِلْتِقَاءٌ

" اِعْمَى IX " اِعْمِيَاءٌ

" اِسْتَلْقَى X " اِسْتِلْقَاءٌ

3. Conjugation of دَعَا to call (of the form فَعَّلَ).

Singular	Perfect		
	Dual	Plural	
3. masc.	دَعَا	دَعَوَا	دَعَوْا
3. fem.	دَعَتْ	دَعَتَا	دَعَوْنَ
2. masc.	دَعَوْتَ	دَعَوْتُمَا	دَعَوْتُمْ
2. fem.	دَعَوْتِ		دَعَوْتُنَّ
1. al 3. masc.	دَعَوْتُ		دَعَوْنَا

	Imperfect		
	Indic.	Subj.	Juss.
Sing. 3. masc.	يَدْعُو	يَدْعُو	يَدْعُ
Plur. 3. masc.	يَدْعُونَ	يَدْعُوا	يَدْعُوا
" 3. fem.	تَدْعُو	تَدْعُو	تَدْعُ
" 2. masc.	تَدْعُونَ	تَدْعُوا	تَدْعُوا
" 2. fem.	تَدْعِينَ	تَدْعِي	تَدْعِي
" 1.	أَدْعُو	أَدْعُو	أَدْعُ
Dual 3. masc.	يَدْعَوَانِ	يَدْعُوا	يَدْعُوا
" 3. fem.	تَدْعَوَانِ	تَدْعُوا	تَدْعُوا
" 2.	تَدْعَوَانِ	تَدْعُوا	تَدْعُوا
Plur. 3. masc.	يَدْعُونَ	يَدْعُوا	يَدْعُوا
" 3. fem.	يَدْعُونَ	يَدْعُونَ	يَدْعُونَ
" 2. masc.	تَدْعُونَ	تَدْعُوا	تَدْعُوا
" 2. fem.	تَدْعُونَ	تَدْعُونَ	تَدْعُونَ
" 1.	نَدْعُو	نَدْعُو	نَدْعُ

Imperative

Sing. masc.	أَدْعُ	Dual	أَدْعُوا	Plur. masc.	أَدْعُوا
„ fem.	أُدْعِي	„	„	„ fem.	أُدْعُونَّ

Part. Active

Sing. nom. masc.	دَاعٍ	(with Art. الدَّاعِي fem.)	دَاعِيَةٌ
„ accus. „	دَاعِيًا	(„ „)	دَاعِيَةً
„ gen. „	دَاعٍ	(„ „)	دَاعِيَةٍ

Dual nom. masc. دَاعِيَانِ fem. دَاعِيَتَانِ

„ gen. accus. „ دَاعِيَيْنِ „ دَاعِيَتَيْنِ

Plur. nom. „ دَاعُونَ „ دَاعِيَاتٌ

„ gen. accus. „ دَاعِينَ „ دَاعِيَاتٍ

Part. Pass. مَدْعُوٌّ

Passive Perfect

Sing. 3. masc. دُعِيَ Dual دُعِيََا Plur. دُعُوا

„ 3. fem. دُعِيَتْ „ دُعِيَتَا „ دُعِيْنَ

„ 2. masc. دُعِيْتِ „ دُعِيْتِمَا „ دُعِيْتِمَ

„ 2. fem. دُعِيْتِ „ دُعِيْتَيْنِ

„ 1. دُعِيْتُ „ دُعِينَا

	Pass. Imperf. Indic.	Subj.	Juss.
Sing. 3. masc.	يُدْعَى	يُدْعَى	يُدْعَ
„ 3. fem.	تُدْعَى	تُدْعَى	تُدْعَ
„ 2. masc.	تُدْعَى	تُدْعَى	تُدْعَ
„ 2. fem.	تُدْعَيْنِ	تُدْعَى	تُدْعَى
„ 1.	أُدْعَى	أُدْعَى	أُدْعَ
Dual 3. masc.	يُدْعِيَانِ	يُدْعِيَا	يُدْعِيَا
„ 3. fem.	تُدْعِيَانِ	تُدْعِيَا	تُدْعِيَا
„ 2.	تُدْعِيَانِ	تُدْعِيَا	تُدْعِيَا
Plur. 3. masc.	يُدْعَوْنَ	يُدْعَوُا	يُدْعَوُا
„ 3. fem.	يُدْعَيْنِ	يُدْعَيْنِ	يُدْعَيْنِ
„ 2. masc.	تُدْعَوْنَ	تُدْعَوُا	تُدْعَوُا
„ 2. fem.	تُدْعَيْنِ	تُدْعَيْنِ	تُدْعَيْنِ
„ 1.	نُدْعَى	نُدْعَى	نُدْعَ

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:

دَعُوا *da awū*, for دَعَوْوا *da aw*.

(b) Active Imperfect: Note the elision of the weak *wāw* 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. قَاضٍ a judge; دَاعٍ muezzin. Used thus, with technical meanings, these Active Participles take broken plurals of the form قُضَاةٌ, دُعَاةٌ 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 رَضِيَ (عَنْ) to be pleased (with)

(Of the form فَعَلَ)

	Perfect		
	Sing.	Dual	Plur.
Sing. 3. masc.	رَضِيَ	رَضِيَا	رَضُوا
„ 3. fem.	رَضِيَتْ	رَضِيْتَا	رَضِيْنَ
„ 2. masc.	رَضَيْتَ	رَضَيْتُمَا	رَضَيْتُمْ
„ 2. fem.	رَضَيْتِ		رَضَيْتِنَّ
„ 1.	رَضَيْتُ		رَضِينَا

	Imperf. Indic.	Subj.	Juss.
Sing. 3. masc.	يَرْضَى	يَرْضَى	يَرْضُ
„ 3. fem.	تَرْضَى	تَرْضَى	تَرْضُ
„ 2. masc.	تَرْضَى	تَرْضَى	تَرْضُ
„ 2. fem.	تَرْضَيْنِ	تَرْضَى	تَرْضَى
„ 1.	أَرْضَى	أَرْضَى	أَرْضُ

	Imperf. Indic.	Subj.	Juss.
Dual 3. masc.	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا
„ 3. fem.	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا
„ 2.	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا
Plur. 3. masc.	يَرْضَوْنَ	يَرْضُوا	يَرْضُوا
„ 3. fem.	يَرْضَيْنِ	يَرْضَيْنِ	يَرْضَيْنِ
„ 2. masc.	تَرْضَوْنَ	تَرْضُوا	تَرْضُوا
„ 2. fem.	تَرْضَيْنِ	تَرْضَيْنِ	تَرْضَيْنِ
„ 1.	نَرْضَى	نَرْضَى	نَرْضُ

Imperative

Sing. masc.	Dual	Plur. masc.
إَرْضُ	إَرْضِيَا	إَرْضُوا
„ fem.	إَرْضِي	„ fem. إَرْضَيْنِ
Part. Act. رَاضٍ (with article الرَّاضِي)		Part. Pass. مُرَضٍ
Pass. Perf. رُضِيَ (see دُعِيَ)		Imperf. Indic. يَرْضَى (see يدعى)

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 فَعَلَ)

	Perfect		
	Sing.	Dual	Plur.
Sing. 3. masc.	رَمَى	رَمِيَا	رَمَوْا
„ 3. fem.	رَمَتْ	رَمْتَا	رَمَيْنِ
„ 2. masc.	رَمَيْتَ	رَمَيْتُمَا	رَمَيْتُمْ
„ 2. fem.	رَمَيْتِ		رَمَيْتِنَّ
„ 1.	رَمَيْتُ		رَمِينَا

	Imperf. Indic.	Subj.	Juss.
Sing. 3. masc.	يَرْمِي	يَرْمِي	يَرْمِ
„ 3. fem.	تَرْمِي	تَرْمِي	تَرْمِ
„ 2. masc.	تَرْمِي	تَرْمِي	تَرْمِ
„ 2. fem.	تَرْمِينَ	تَرْمِي	تَرْمِي
„ 1.	أَرْمِي	أَرْمِي	أَرْمِ
Dual 3. masc.	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا
„ 3. fem.	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا
„ 2.	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا
Plur. 3. masc.	يَرْمُونَ	يَرْمُوا	يَرْمُوا
„ 3. fem.	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ
„ 2. masc.	تَرْمُونَ	تَرْمُوا	تَرْمُوا
„ 2. fem.	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ
„ 1.	نَرْمِي	نَرْمِي	نَرْمِ

Imperative

	Sing. masc.	Dual	Plur. masc.	„ fem.
	أَرْمِ	أَرْمِيَا	أَرْمُوا	أَرْمِينَ
	أَرْمِي			أَرْمِينَ

Verbal Noun

رَمِي

Part. Act.

رَامِ (with article الرَّامِي)

Part. Pass.

مَرْمِي

Pass. Perf.

رُمِي

Imperf. Indic.

يَرْمِي

رَمِيَتْ etc.

تَرْمِي etc.

6. Derived Forms are standard, whatever the vowel of the root, and the final radical invariably appears as *yā'*.

Conjugation of the Derived forms of all Defective verbs.

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II	لَقِيَ	يُلَقِي	لَقِ	مُلَقٍ	مُلَقًى
III	لَاقَى	يَلَاقِي	لَاقِ	مُلَاقٍ	مُلَاقًى
IV	أَلْقَى	يُلْقِي	أَلِقِ	مُلَقٍ	مُلَقًى
V	تَلَقَى	يَتَلَقَى	تَلَقِ	مُتَلَقٍ	مُتَلَقًى
VI	تَلَاقَى	يَتَلَاقَى	تَلَاقِ	مُتَلَاقٍ	مُتَلَاقًى
VII	إِنْلَقَى	يَنْلَقِي	إِنْلِقِ	مُنْلَقٍ	مُنْلَقًى
VIII	إِلْتَقَى	يَلْتَقِي	إِلْتَقِ	مُلْتَقٍ	مُلْتَقًى
IX	Very rare				
X	إِسْتَلَقَى	يَسْتَلَقِي	إِسْتَلِقِ	مُسْتَلَقٍ	مُسْتَلَقًى

Verbal Noun

II تَلْقِيَةٌ

V تَلَقٍ

VIII إِنْتِقَاءٌ

III مِلَاقَةٌ and لِقَاءٌ

VI تَلَاقٍ

IX Very rare

IV إِنْقَاءٌ

VII إِنْلِقَاءٌ

X إِسْتِلْقَاءٌ

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 دَاعٍ, 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. *مُرْمٌ* throwing, a thrower (from *أَرَمَى* IV); *الْمُرْمِي*, the thrower; *مُرْمِي الْحَجَرَةِ*, the thrower of the stone.

(c) The *'alif maqṣūra* of the Passive Participle in the derived forms loses its nunation when the word is definite, e.g. *مُلْقَى*, *الْمُلْقَى*. The feminine is *مُلْقَاةٌ*, *الْمُلْقَاةُ*.

(d) Verbal Nouns: Note that in Form II these verbs always have the form *تَفَعَّلَ*, not *تَفَعَّلُوا*. 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 *ḍamma* of the middle radical of the regular verb to *kasra*. The *yā'* 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 *yā'*. From *عَمِيَ* to be or become blind, we also have *اعْمَأَى* with the same meaning. The XIth Form also occurs, and in it the *yā'* is doubled, as it should be, e.g. *اعْمَأَى*, also with the same meaning.

7. When an attached pronoun is added to any word ending in *'alif maqṣūra*, the latter is written as an *'alif*, according to its actual sound. This applies to pronominal objects of defective verbs.

e.g. *رَمَى* he threw; *رَمَاهُ* he threw him or it.

يَلْقَى he meets; *يَلْقَاهُمْ* he meets them.

لَاقَى he encountered; *لَاقَاكَ* he encountered you.

But note that the *yā'*, if preceded by *kasra*, is no longer an *'alif maqṣūra*.

e.g. *لَقِيَ* he met; *لَقِيَهُ* he met him.

يَرْمِي he throws; *يَرْمِيهِ* he throws it.

The same change to *'alif* occurs also in nouns.

e.g. *رَضِيَ* consent; *رَضَاهَا* her consent. *بِدُونِ رَضَاهَا* 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. *عَلَيْهَا* on her, it; *إِلَيْهِمْ* 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 unvowelled 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 *قَالَ* (ـ) *قَالَ*

„ „ „ „ *قَالَ* (ـ) *قَالَ*

„ „ doubled „ *قَالَ*

„ „ defective „ *قَالَ*, *قَالَ*

The root of the verb in the phrase *لم يجد* could be either *جَدَّ* or *جَادَ* 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

رَجَا (ـ) to hope for, request (acc. of person or thing) *دَعَا* (ـ) to call, pray for, invite

رَجَاءٌ hope *إِدْعَى* VIII to claim

تَلَا (ـ) to read, recite *اسْتَدْعَى* X to summon

دَنَا مِنْ (دَ) to approach	مَاضٍ (with article المَاضِي) past,
(دَنَا مِنْ، عَنْ) to complain (about)	last
شَكَاوٍ pl. شَكَاوٍ complaint	قَضَى (قَ) to decide, judge
نَادَى III to call	اِقْتَضَى VIII to demand, require
نَجَا (نَ) to escape	قَاضٍ pl. قُضَاةٌ judge (Cadi)
عَفَا (عَ) to forgive	بَنَى (بَ) to build
صَفَا (صَ) to be pure, clear	سَقَى (سَ) to water
صَافٍ pure, clear	غَشِيَ عَلَيْهِ Pass. he fainted
سَمَّى II to name, call (doubly trans.; or second object with ب)	غَشِيَ عَلَيْهَا Pass. she fainted
بَكَى (بَ) to weep	تَمَنَّى V to wish, hope, beg
جَرَى (جَ) to run, flow, happen	رَبَّى II to train, bring up, breed
مَشَى (مَ) to walk, go	تَرْبِيَةٌ education, upbringing
مَشَاةٌ infantry (pl. of Act. Part.)	مَعَاهِدٌ pl. مَعَاهِدٌ institute
مَاشِيَةٌ pl. of مَاشٍ cattle	تَوَفَّى V Pass. to die
تَغَدَّى V to lunch, have lunch	هَدَى (هَ) to guide
تَعَشَّى V to dine, have dinner, supper	صِرَاطٌ road, path (Quranic)
أَعْطَى IV to give (doubly trans.)	مُسْتَقِيمٌ straight
مَضَى (مَ) to pass, go away	رَضِيَ عَنْ (رَ) to be contented with, approve of
	نَسِيَ (نَ) to forget

نَسِيَانٌ forgetfulness, forgetting	سَمَاءٌ sky, air, atmosphere
بَقِيَ (بَ) to remain	جَوِيٌّ air-adj.
بَقَاءٌ remaining n., existence	بَرِيدٌ post, mail
دَارُ الْبَقَاءِ the Hereafter, Heaven (lit. the House of Eternity)	خَلَقَ (خَ) to create
لَقِيَ (لَ) to meet someone	شَيْطَانٌ pl. شَيْطَانِينَ Satan, devil
لَاقَى III " " "	سَائِرٌ rest, remainder (with following genitive)
أَلْقَى IV to throw	بَدَلًا عَنْ، مِنْ instead of
التَّقَى VIII to meet one another	عَالٍ with article العَالِي high
مَرٌّ bitter	أَغْلَبِيَّةٌ majority
أَمْرٌ man	بَاصٌ pl. بَاصَاتٌ bus
عَاقَبَ (عَ) to punish	عِيدُ الْمِيلَادِ Christmas

EXERCISE 55

١ - أَرْجُوكَ أَنْ لَا (أَلَّا) تَدْعُوَ ذَلِكَ الرَّجُلَ لِأَنَّهُ يَدْعِي أَنَّهُ أَشْجَعُ جُنْدِي فِي جَيْشِ أَمِيرِ الْمُؤْمِنِينَ. ٢ - اسْتَدْعَ صَاحِبَ الطَّائِرَةِ وَاسْأَلَهُ مِمَّا (مِنْ مَا) يَشْكُو. ٣ - لِنَادِ التَّاجِرَ الْمَسْجُونِ وَنَقِلْ لَهُ إِنَّا قَدْ عَفَوْنَا عَنْهُ. ٤ - دَنَا الْجَمَاعَةُ وَتَلَوْا الْقُرْآنَ بِصَوْتِ عَالٍ. ٥ - فَلْيَكُنِ الرَّجَاءُ فِي قَوْلِكَ بَدَلًا مِنَ الشَّكَاوِي. ٦ - بَكَتْ زَوْجَةُ الْخَلِيفَةِ الْمَتَوَفَّى ثُمَّ قَبِلَتْ دَعْوَتَهُمْ. ٧ - نَجَا أَغْلَبِيَّةُ الْمَشَاةِ بِحَيَاتِهِمْ وَهَدُوا إِلَى مَحَلٍّ فِيهِ (in which) مَاءٌ وَأَكْلٌ. ٨ - تَغَدَيْنَا فِي بَيْتِكَ، فَاسْتَحْسِنْ أَنْ تَتَعَشَّى عِنْدِي. ٩ - أَعْطَيْتَنِي خُبْزًا وَزَيْدًا حَتَّى لَا أَمُوتَ.

١. - أَتَمَّنِي أَنْ يَكُونَ الْقَاضِي قَدْ لَاقَى عَمَّهُ فِي أَثْنَاءِ زِيَارَتِهِ لِعَدَن.
١١. - مَشَتْ الْبِنْتُ لِتَزُورَ عَمَّتَهَا لَكِنَّهَا رَجَعَتْ بِالْبَاصِ. ١٢. - لَا تَشْكُ لِمَا مَضَى: فَكِّرْ فِي الْمُسْتَقْبَلِ. ١٣. - بَنَى الْقَاضِي بَيْتًا جَدِيدًا فِي حَيِّ الْعَرَبِ، وَسَكَنَهُ فِي الشَّهْرِ الْمَاضِي. ١٤. - إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (Quran, sura I). ١٥. - بَقُوا وَأَقْفَيْنَ مَدَّةً طَوِيلَةً، ثُمَّ غَشِيَ عَلَى رَجُلَيْنِ مِنْهُمْ وَغَلَبَهُمَا النَّسِيَانُ. ١٦. - يَا خَادِمُ، أَلْقِ هَذَا الْخَطَابَ فِي الصُّنْدُوقِ الْخَاصِّ بِالْبَرِيدِ الْجَوِيِّ لَعَلَّهُ يَصِلُ أَخِي فِي إِكْتِرَاءٍ قَبْلَ عِيدِ الْمِيلَادِ. ١٧. - كَانَتْ الْأَحْوَالُ تَقْتَضِي أَنْ نُرَبِّي أَوْلَادَنَا فِي مَعَهْدِ التَّرْبِيَةِ. ١٨. - خَلَقَنَا اللَّهُ لِأَنْ نَرْجِعَ إِلَيْهِ بَعْدَ الْمَوْتِ. وَنَسْكُنَ دَارَ الْبَقَاءِ. ١٩. - هَذَا الْمَرْءُ مِثْلُ شَيْطَانٍ لَا يَرْضَى عَنِ الصَّالِحَاتِ (righteous deeds). ٢٠. - تَذَكَّرْ زَيْدٌ مَا جَرَى لَكِنْ نَسِيَهُ سَائِرَ الرِّجَالِ. ٢١. - سَقِيَا بُسْتَانَيْهِمَا بِالْمَاءِ الصَّافِي. أَمَّا مَوَاشِيَهُمَا فَاشْرَبَاهَا مَاءً مُرًّا. ٢٢. - لَقَيْتُ كَلْبًا فِي شَارِعِ «غُرْدُونِ» (Gordon) فَحَمَلْتَهُ إِلَى بَيْتِي وَسَمَيْتَهُ بَغْرَدُونِ بَعْدَ ذَلِكَ. ٢٣. - فَلَنَلْتَقِ فِي الْجَنِينَةِ لِأَنَّ الْجَوْ جَمِيلٌ الْيَوْمَ. ٢٤. - حَضَرَ السَّارِقُونَ الْمَحْكَمَةَ وَقُضِيَ (حُكِمَ) عَلَيْهِمْ بِالسِّجْنِ.

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 (سُورَةٌ) 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 (كَمَا) 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 (الَّذِي) 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.

6. Doubled Verbs with Initial hamza, e.g.

أَمَرَ (to direct) أَمَرَ (to direct) أَمَرَ (to direct) أَمَرَ (to direct) أَمَرَ (to direct)

CHAPTER THIRTY

(الْبَابُ الثَّلَاثُونَ)

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 trilateral verb to be weak. Such verbs were termed لَفِيفٌ (complicated, tangled) by the philologists. 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.

رَوَى يَرُو to recount, transmit,

(hence رَوَايَةٌ a story or play).

Imperative, ارُو

The derived forms present no problems.

3. Doubled verbs with yā' as Medial and Final Radicals. Conjugation of حَيَّى also written حَى (for حَيَو) to live.

Perf.

Imperf. Indic.

حَيَّى

يَحْيِي (also written يَحْيَى)

حَيَّيْتُ

حَيِّتُ etc.

In the derived forms, the second yā' is changed to 'alif, e.g. in Form IV أَحْيَا (to resuscitate, revive)

In X the forms اسْتَحْيَا, اسْتَحَى and اسْتَحَى (to spare alive, to feel ashamed) are encountered. The second yā' of this root appears to have been originally a wāw, as is seen in the word حيوانٌ 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. وَقَى to guard: Imperf. Indic. يَقِي; Juss. يَقِ.

Imper. Masc. Sing. قِ; Fem. Sing. قِي; Plur. قُوا.

Part. Act. (with Article) الْوَقَايِ.

VIII. form اتَّقَى to fear (God).

Perf. وَفَى to be complete, fulfil (a promise).

IV. form أَوْفَى to fulfil a vow; Imperf. Indic. يُوفِي;

Imper. أَوْفِ; Verbal Noun إِيفَاءٌ.

Perf. وَلَى to be near, follow; Imperf. Indic. يَلِي; Juss. يَلِ;

Imper. لِ.

5. Verbs with wāw or yā' for all three radicals. Only يَسِي is encountered, and that only in II يَسَا, to write, a beautiful yā'.

	Perfect	Imperfect	Jussive
3. m.	يَسَا	يَسِي	يَسِ
3. f.	يَسَا	etc.	
2. m.	يَسَا	etc.	

6. Doubled Verbs with Initial hamza, e.g.

أَجَّ (أَجُّ) to burn أَمَّ (أَمُّ) to direct one's steps towards.

Such verbs must follow the rules of the doubled verb, and those of the Verb with initial *hamza*. Needless to say, the *hamza* cannot be removed (e.g. as the Imperative of أَخَذَ).

Conjugation	Perfect	Imperfect Indicative	Jussive
Sing. 3. m.	أَجَّ	يُوجُّ	يُوجُّ or يَأْجِجْ
„ 3. f.	أَجَّتْ	تُوجُّ	etc. etc.
„ 2. m.	أَجَّجْتَ	تُوجُّج	
„ 2. f.	أَجَّجْتِ	تُوجِّجِينَ	
„ 1.	أَجَّجْتُ	أُوجِّجُ	

7. Verbs with Initial *hamza* and Medial *wāw* or *yā*:

These are conjugated like hollow verbs, save that the rules of orthography for the *hamza* must be followed:

e.g. أَبَّ for أَوَّبَ to return.

Perf.	Imperf. Indic.	Juss.
أَبَّ	يُؤَبِّ (also written يوب)	يُؤَبِّ
أَبَّتْ	تُؤَبِّ	تُؤَبِّ
أَبَّتْ etc.	تُؤَبِّبْنَ etc.	تُؤَبِّبْنَ etc.

Imper.

أَبَّ

Part. Active أَبَّبٌ

أُؤَبِّبُ

Pass. Perf. إِيَّبٌ

So too the rarer verbs:

أَفَّ (for أَوْفَ), to injure.

أَلَّ (for أَوْلَ), to come, return.

أَدَّ (for أَيْدَ), to be strong. II أَيْدَّ to strengthen.

8. Verbs with Medial *hamza* and Initial *wāw* or *yā*.

These are very rare, but the following are the most common.

يَسَّ (يَسَّسَ), to despair. As is usual with verbs with Initial *yā* that letter is not elided. With *wāw* we find وَآلَ, يَآلُ, to seek refuge; and the Quranic وَآدَ, يَآدُ, 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 وَآدَ VIII إِتَادَ to act slowly, Imperfect يَتَّادُ, Imperative اِتَّادُ. It should be noted that the *hamza* is a normal consonant, and may therefore be doubled; e.g. تَوَّادَ V; Imperfect يَتَوَّادُ; 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. سَاءَ for سَوَّأَ to be bad.

جَاءَ for جِئَا to come.

Conjugation of جَاءَ to come.

Perf.	Imperf. Indic.	Juss.
جَاءَ	يَجِيءُ	يَجِيءُ
جَاءَتْ	تَجِيءُ	تَجِيءُ
جِئَتْ etc.	تَجِيئْنَ etc.	تَجِيئْنَ etc.

Imper.

جِيءُ

Verbal Noun مَجِيءٌ

جِيئِي etc.

Part. Active جَاءٍ (with Article الْجَائِي)

Pass. Perf. جِيءَ Imperf. يَجِيءُ

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 **ب**, mean to bring or take;

e.g. **جَاءَ بِ** to bring. **ذَهَبَ** to go; **ذَهَبَ بِ** to take (away).

سَاءَ (for **سَوَّأَ**) to be bad.

Perf.	Imperf. Indic.	Juss.
-------	----------------	-------

سَاءَ	يسوء	يسو
-------	------	-----

سَاءَتْ	تسوء	تسو
---------	------	-----

سؤت	تسوء	تسو
-----	------	-----

etc.	etc.	etc.
------	------	------

Imper.

سؤ

سؤى

Verbal Noun **سوء**

Part. Active **سَاءَ** (with Article **السَّائِي**)

Pass. Perf. **سِئَ** Imperf. Indic. **يساء**

Of the Derived forms is IV **أَسَاءَ** to make bad; Imperf. Indic. **يسئ**; Imper. **أسئ**; Verbal Noun **إِسَاءة**; Part. Act. **مِسئ**.

Conjugation of **شَاءَ** (for **شِئَ**) to wish.

Perf.	Imperf. Indic.	Juss.
-------	----------------	-------

شَاءَ	يشاء	يشأ
-------	------	-----

شَاءَتْ	تشاء	تشأ
---------	------	-----

شئت etc.	تشاء etc.	تشأ etc.
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Imper. **شأ** Verbal Noun **شئ** and **مشئة**

Pass. Perf. **شِئَ** Part. Act. **شَاءَ** (with Article **السَّائِي**).

10. Verbs with Medial *hamza* and Final *yā*. These include the common verb **رَأَى** 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.

Sing. 3. masc.	رَأَى	Dual	رَأَيَا	Plur.	رَأَوْا
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„ 3. fem.	رَأَتْ	„	رَأَتَا	„	رَأَيْنَ
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„ 2. masc.	رَأَيْتَ	„	رَأَيْتُمَا	„	رَأَيْتُمْ
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„ 2. fem.	رَأَيْتِ	„	رَأَيْتِ	„	رَأَيْتِنِ
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„ 1.	رَأَيْتُ	„	رَأَيْتُ	„	رَأَيْنَا
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Imperfect Indic.

Subj.

Juss.

Sing. 3. masc.	يرى	يرى	ير
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„ 3. fem.	ترى	ترى	تر
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„ 2. masc.	ترى	ترى	تر
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„ 2. fem.	ترين	ترى	ترى
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„ 1.	أرى	أرى	أر
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Dual 3. masc.	يريان	يريا	يريا
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„ 3. fem.	تريان	تريا	تريا
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„ 2.	تريان	تريا	تريا
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Plur. 3. masc.	يروا	يروا	يروا
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„ 3. fem.	يرين	يرين	يرين
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„ 2. masc.	تروا	تروا	تروا
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„ 2 fem.	ترين	ترين	ترين
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„ 1.	نرى	نرى	نرى
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	Imperative		
Sing.	رَا	Dual رِيَا	Plur. رَوَا
”	رِي	”	رِين
	Verbal Noun رَائِي		
	Part. Active رَائٍ (with Article الرَّائِي)		
	Part. Pass. مَرِيئٌ		
	رِي	Imperf. Indic.	يَرِي

When united with a suffix the forms used are رَاهُ he saw him; يَرَاهَا he sees her, etc.

Of the Derived Forms the following occur:

III. رَاعَى, to dissemble; Imperf. Indic. يَرَائِي; Verbal Noun رِيَاءٌ or مِرَاءَةٌ.

IV. أَرَى to show; Imperf. Indic. يَرِي; Juss. يُرِ; Imper. أَرِ; Verbal Noun إِرَاءَةٌ or إِرَاءَةٌ.

VI. تَرَاءَى to look at one another.

VIII. إِرْتَأَى to think.

11. Verbs with Initial *hamza* and Final *yā'* or, rarely, *wāw*. These include the extremely common verb (أَتَى) to come; (أَبَى) to deny, refuse. These verbs are conjugated as Defective Verbs, the *hamza* being always retained.

Perf.	Imperf. Indic.	Subj.	Juss.
أَتَى	يَأْتِي	يَأْتِي	يَأْتِ
أَتَتْ	تَأْتِي	تَأْتِي	تَأْتِ
أَتَيْتَ etc.	تَأْتِي etc.	تَأْتِي etc.	تَأْتِ etc.

Imper. { (إِئْتِ) also shortened إِيتِ
etc. {

Part. Active (with Article) أَاتِي

Pass. Perf. أُوتِيَ Imperf. Indic. يُؤْتِي

Of this verb the IV form is أَاتِي "to bring"; Imperf. Indic. يُؤْتِي; Juss. يُؤْتِ; Imper. أَاتِ; Pass. Perf. أُوتِيَ.

12. Verbs with Final *hamza* and Initial *wāw* (or *yā'*). These may occur with different vowelings. For example, there is يَدَا, وَدَا to level; but the only verb likely to be encountered is يَطَا, وَطَى to tread. It is conjugated according to the rules of the verb with final *hamza* and the assimilated verb, e.g. Imperative, طِي tread.

13. Trebly weak verbs. The doubled verb with initial *hamza* has already been mentioned. There are also وَيِي, وَأَى to promise, threaten; and يَأْوِي أَوْي (إِلَى) 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 "i"! fem sing. إِي; masc. pl. أُوا.

The few derived forms which may be encountered can be easily worked out by the student himself.

VOCABULARY

رَوَى (أَتَى) to recount, tell	أَحْيَا IV to resuscitate, revive
رَاو pl. رَوَاة a recounter, transmitter	تَأَجَّج V to burn, be aflame
أَحْيَى (أَبَى) to live	أَبَى (أَبَى) to return

سوء <i>n.</i> , evil (badness)	شَاوَيْشٌ، جَاوَيْشٌ (Turk.) ser-geant
سَيِّئٌ evil <i>adj.</i>	
أَتَى (-) to come	سَاقَ (-) to drive
بِ - to bring	سَائِقٌ، سَوَاقٌ driver
جَاءَ (-) to come	إِحْتِاجٌ VIII to need
شَاءَ (-) to wish	عَاشَ (-) to live
رَأَى (يَرَى) to see	أَضَاعَ IV to lose
رَوَايَةٌ <i>pl.</i> story, account, play	أَفَادَ IV to benefit <i>trans.</i>
وَطَى (-) to tread	فَوَائِدٌ <i>pl.</i> فَوَائِدُ benefit, profit, interest
أَوَى (-) إِلَى to take refuge with	إِسْتَفَادَ X to benefit from
أَوَى IV to harbour, provide refuge, shelter, lodging	نَحْوَ in the direction of, towards <i>prep.</i>
عُمُرٌ life, age	غَابَ (-) to be absent, go absent
عَيَّنَ II to appoint	بَيْضَةٌ <i>un.</i> بَيْضٌ eggs
زَوَّجَ II to marry (someone to somebody)	عَامٌ general <i>adj.</i> , public
تَزَوَّجَ V to marry (someone)	أَمَكَنَ IV to be possible (for)
اخْتَارَ VIII to choose	خَاصٌ special
أَجَابَ عَلَى IV to reply to	قَضِيَّةٌ <i>pl.</i> قَضَايَا case (legal)
ضَابِطٌ <i>pl.</i> ضَبَاطٌ officer	قَادَ (-) to lead
أَنْفَرٌ <i>pl.</i> أَنْفَارٌ private (mil.)	قَائِدٌ leader, general
	أَنْقَذَ IV to save, deliver

EXERCISE 57

١ - يَرَوِي رَاوٍ مِّنَ الرُّوَاةِ أَنَّ سَكَانَ مَرَوَ (Merv) اجْتَمَعُوا حَوْلَ
وَالِيهِمْ وَصَاحُوا : يَحْيَى حَاكِمَنَا الْكَرِيمُ . ٢ - أَيْمَكِنُنِي أَنْ أَحْضَرَ هَذِهِ
الْقَضِيَّةَ الْخَاصَّةَ ؟ ٣ - لَمْ تَسْتَفِدْ مِنْ زِيَارَتِكَ لِلسُّوقِ ، لِأَنَّكَ بَعَثْتَ
الْبَيْضَ ثُمَّ أَضَعْتَ الدَّرَاهِمَ . ٤ - زَوْجٌ تَاجِرٌ غَنِيٌّ بِنْتُهُ الْجَمِيلَةَ بِضَابِطٍ
مِنَ ضَبَاطِ الْجَيْشِ الْعِرَاقِيِّ . ٥ - وَقَبْلَ هَذَا كَانَ سَائِقٌ ذَلِكَ الضَّابِطِ
- وَهُوَ تَفَرَّقَ فِي الْجَيْشِ - يُرِيدُ أَنْ يَتَزَوَّجَهَا لَكِنَّ أَبَاهَا أَبِي . ٦ - اخْتِيرَ
حَسَنٌ مُسَاعِدًا لِلْمُدِيرِ الْعَامِ . ٧ - رَأَوْا مَدِينَةً كَبِيرَةً فِي الْبُعْدِ
فَمَشَوْا نَحْوَ بَابِهَا وَدَخَلُوهَا وَأَوَوْا إِلَى حَاكِمِهَا . ٨ - كَانَ شَاوَيْشٌ
يَسُوقُ سَيَّارَةَ الْقَائِدِ . ٩ - عَمَّرَكَ كَمْ سَنَةً ؟ ١٠ - عَيَّنَ شَابٌّ وَزِيرًا ،
وَنَحْنُ مُحْتَاجُونَ إِلَى رَجُلٍ قَوِيٍّ . فَمَا فَائِدَةُ تَعْيِينِهِ ؟ ١١ - عَشْتُ مَعَنَا
سَنَةً وَلَمْ تُفِدْنَا شَيْئًا . ١٢ - نَادَى الْمُعَلِّمُ اسْمَ زَيْدٍ وَأَجَابَ صَدِيقُهُ :
« غَائِبٌ » . ١٣ - كَانَ يَتَأَجَّجُ بِحُبِّ اللَّهِ وَلِذَلِكَ كَادَ يَحْيَا
لِلدِّينِ . ١٤ - لَمَّا أَتَانَا أَوْلَادُنَا بَعْدَ غِيَابِ (v.n.) طَوِيلٍ حَزِنَّا
(حَزِنْنَا for) مِنْ سُوءِ حَالِهِمْ . ١٥ - قُلْ لَنَا مَا تَشَاءُ . ١٦ - وَطِئْتُ
تِلْكَ الْأَرْضَ الْغَرِيبَةَ وَلَمْ أَجِدْ مَنْ (anyone who) يُؤْوِينِي . ١٧ - أَبَ
وَلَدِي مِنَ الْمَدْرَسَةِ وَجَاءَ بِرَوَايَةٍ سَيِّئَةٍ . ١٨ - سَوْفَ تَجِيءُ بَعْدَ يَوْمَيْنِ
وَتَرَى سَبَبَ كُلِّ شَيْءٍ . ١٩ - لَمْ نَرِ مِثْلَ هَذَا الْمَشْهُورِ فِي
الْحَرْبِ الْعَالَمِيَّةِ الْكُبْرَى .

EXERCISE 58

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 الجميع).
18. Go towards the city, and stop at the bridge.
19. Bring me flesh and bring me wine!
20. There is (يوجد) a green hill far away, and they recount that Our Lord (سيد) died there to save us all.

CHAPTER THIRTY-ONE

(الْبَابُ الْحَادِي وَالْثَلَاثُونَ)

The Quadrilateral Verb

1. As far back as the 9th century, Arabic grammarians and philologists had classified Arabic roots as:

(a) *Biliteral*, ثنائي, including, in their pure form, particles like قَدْ and عَنْ; but also, the doubled verb, though the latter was moulded into trilateral form.

(b) *Trilateral*, ثلاثي, by far the largest part of the language.

(c) *Quadrilateral*, رباعي, comprising many roots, but few derivations and comparatively few common words. Among the nouns are words like عَقْرَبُ scorpion; بُسْتَانٌ garden; برهانٌ proof.

(d) *Quinquilateral*, خماسي, 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 quinquilateral words are عَنكبوتٌ a spider, and عَنديليبٌ nightingale.

2. Here we are concerned with the quadrilateral; more particularly, its verbs. It has a root form and three derived forms.

The Root Form corresponds in form and vowelings to Form II of the trilateral, e.g. دَحْرَجَ to roll (transitive), compared with عَلَّمَ II, عَلَّمَ to teach.

		دَحْرَجَ	عَلَّمَ
Perfect	3. m.	دَحْرَجَ	عَلَّمَ
	3. f.	دَحْرَجَتْ	عَلَّمَتْ
	2. m.	دَحْرَجْتَ	عَلَّمْتَ
	2. f.	دَحْرَجْتِ	عَلَّمْتِ
		etc.	etc.
Imperfect (Indicative)			
	3. m.	يَدْحِرُجُ	يَعْلَمُ
		etc.	etc.
Imperative			
	m.s.	دَحْرِجْ	عَلِّمْ
		etc.	etc.
Participles			
Active		مَدْحِرِجٌ	مَعْلَمٌ
Passive		مَدْحِرِجٌ	مَعْلَمٌ
Verbal Noun		دَحْرَاجٌ or دَحْرَجَةٌ	no comparison.
Passive			
Perf.	3 m.	دَحْرَجَ	عَلَّمَ
Imperf.	3 m.	يَدْحِرُجُ	يَعْلَمُ

Note that the doubled ل of عَلَّمَ corresponds to the unvowelled ح followed by the ر in دَحْرَجَ.

3. Quadrilateral verbal roots are of three types:

(a) Those of genuine four-radical origin, or at least thought to be, e.g. دَحْرَجَ. Sometimes these were of foreign

origin, as تَلَمَّدَ to make a disciple; and تَرَجَّمَ to translate; in both of which the tā' is a radical; and عَسَكَرَ to camp, or levy troops.

The Arab philologists noted the frequent presence of the letters ل and ر in quadrilateral and quinquilateral 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-quadrilateral* 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. تَمَمَّ to stammer; غَرَّغَرَ to gargle; 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 بِسْمِ اللَّهِ to say بِسْمِ اللَّهِ; الْحَمْدُ لِلَّهِ to say الْحَمْدُ لِلَّهِ.

DERIVED FORMS

4. The root form is expressed in Arabic as فَعَّلَ, with the derived forms:

II إِفْعَلَّ; III إِفْعَلَّلَ; IV تَفَعَّلَ.

The following are examples:

II. تَدْحِرُجُ to roll (intrans.)

Imperf. Indic.	يَتَدْحِرُجُ	Imperative	تَدْحِرْ
Active Participle	مَتَدْحِرِجٌ	Verbal Noun	تَدْحِرُجٌ

Other verbs of this form are: تَزَلَّزَلَ to be shaken; تَمَدَّهَبَ to follow a sect.

III. إِخْرَنْطَمُ to raise the nose, be proud.

Imperf. Indic.	يُخْرَنْطَمُ	Imperative	إِخْرَنْطَمْ
Active Participle	مُخْرَنْطَمٌ	Verbal Noun	إِخْرَنْطَامٌ

IV. اِطْمَأَنَّ to be tranquil.

Imperf. Indic. يَطْمئنُ Imperative اِطْمَأَنَّ

Active Participle مُطْمئنٌ Verbal Noun اِطْمئنَانٌ

Other verbs of this form are: اِضْمحلٌ to dwindle away; اِقشعرٌ 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 اِضْمحلٌ; from مذهبٌ a noun from ذهبٌ to go, which has the specialized meaning of a religious way or sect.

Other examples are اِتْمسلمٌ to become a Muslim; اِتفلسفٌ to philosophize from فيلسوفٌ a philosopher. Many such verbs are to be found in Modern Arabic such as اِتسودنٌ to become (like a) Sudanese; اِتأمركٌ to be like (or become) an American.

VOCABULARY

زخرفٌ to adorn, embellish	ترجمانٌ interpreter, dragoon, guide
زخرفةٌ pl. زخارفٌ adornment	تتممٌ to stammer
زلزلٌ to shake <i>tr.</i> , frighten	دحرجٌ to roll <i>tr.</i>
تزلزلٌ II to shake <i>intr.</i> , tremble, quake	تدحرجٌ II to roll <i>intr.</i>
غرغرٌ to gargle	هندسٌ to sketch, make a plan
حلقٌ throat	مهندسٌ engineer
عنقٌ neck	وسوسٌ to whisper, suggest
ترجمٌ to translate, interpret	evil (of Satan)
مترجمٌ translator	تفلسفٌ II to philosophize

فلسفةٌ philosophy	بيطرٌ to practise veterinary surgery
فيلسوفٌ pl. فلاسفةٌ philosopher	بيطارٌ pl. بياطرةٌ veterinary surgeon
تقهقرٌ II to be repulsed, driven back	إمتيازٌ pl. اتٌ privilege, concession (<i>modern commercial</i>)
تذهبٌ II to follow a sect (مذهبٌ)	مركزٌ centre, headquarters
صوفيٌ pl. صوفيةٌ Sufi	مركزيٌ central
صوفٌ wool	محليٌ local
إخرنظمٌ III to be proud	أشارٌ IV to point at, refer to
الخراطومٌ Khartoum	أذاعٌ IV to broadcast
خرطومٌ elephant's trunk; hose	مبلغٌ extent; sum (of money)
أفيالٌ pl. فيلٌ elephant	عاصمةٌ pl. عواصمٌ capital (city)
إضْمحلٌ IV to fade away, dwindle	أذنٌ pl. آذانٌ ear
إطْمأنٌ IV to be tranquil, calm	أعيادٌ pl. عيدٌ festival, holiday
إقشعرٌ IV to shudder with horror	

EXERCISE 59

١ - اِضْمحلُوا مذهبَ الصوفيةِ فلبسوا ملابسَ من الصوفِ.
٢ - سَمعنا من اِذاعةِ الخراطومِ أَنَّ عددًا كبيرًا من الأفيالِ نظرتُ في جنوبِ السودانِ. ٣ - لذلكِ سافرَ رئيسُ بياطرةِ الحكومةِ المركزيةِ من العاصمةِ ليرى حالَ الحيواناتِ. ٤ - كانَ ذلكَ الرجلُ فيلسوفًا، وفي فلسفتهِ أَنَّ زخارفَ الدنيا من وساوسِ شيطانِ. ٥ - للمهندسينِ

أَمْتِيَّاتٌ خَاصَّةٌ فِي الْبِلَادِ الشَّرْقِيَّةِ. ٦ - شَعِرْتُ بِأَلَمٍ فِي الْعُنُقِ
وَالْحَلْقِ فَغَرَّغْتُ. ٧ - هَذَا الْمُرْجِمُ يَتِمُّ دَائِمًا فِي قَوْلِهِ لَكِنَّ
تَرْجِمَتَهُ جَمِيلَةٌ جِدًّا. ٨ - إِنَّهُ قَدْ تَرَجَّمَ الْقُرْآنَ إِلَى اللُّغَةِ الْفَارْسِيَّةِ
(Persian). ٩ - يَا مُخْرَنْطِمُ إِنَّ شَأْنَكَ سَوْفَ يَضْمَحَلُّ فِي الْمُسْتَقْبَلِ.
١٠ - دَخَرَ وَوَلَدٌ حَجْرَةً مِنْ سَقْفِ الْبَيْتِ فَوَقَعَتْ عَلَى رَأْسِ عَمِّهِ.
١١ - زَلَزَلَ الْوَلَدُ شَجَرَةَ التُّفَاحِ وَوَقَعَ تَفَاحٌ كَثِيرٌ مِنْهَا. ١٢ - تَقَهَّقَرُ
جَيْشُ الْعَدُوِّ، فَسَوْفَ يَطْمَئِنُّ أَمْرُنَا. ١٣ - لَمَّا أَشَارَ الْحَاكِمُ إِلَيْنَا
أَقْشَعْرْنَا وَتَزَلَزَلْنَا. ١٤ - إِنَّ مَرْكَزَ الْإِدَارَةِ هُوَ الْخَرْطُومُ. ١٥ -
دَفَعَتِ الْحُكُومَةُ الْمَحَلِّيَّةُ مَبْلَغًا كَبِيرًا لِإِصْلَاحِ الْإِدَارَةِ. ١٦ - أَرَانِي
التَّرْجَمَانُ مَنَاطِرَ الْقَاهِرَةِ الْمَشْهُورَةِ. ١٧ - زَخَرْفُوا قُلُوبَكُمْ بِالتَّقْوَى،
يَا مُؤْمِنُونَ. ١٨ - هَذَا الرَّجُلُ يَتَفَلَّسُ، لَكِنَّهُ لَا يَعْرِفُ شَيْئًا عَنِ
الْفَلَسَفَةِ. ١٩ - تَكَلَّمْ كَلَامًا وَاضِحًا وَلَا تُتَمِّمْ. ٢٠ - كَانَ الرِّجَالُ
يُشِيرُونَ إِلَى رَئِيسِ الْإِدَارَةِ.

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.

نَعَمْتُ فَاطِمَةَ Fatima is good.

نَعَمْتُ فَاطِمَةَ زَوْجَةً ,, ,, ,, as a wife.

Or نَعِمَ فَاطِمَةَ, 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 عَسَى

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 أَنْ the subject of which is also the subject of عَسَى:

عَسَى زَيْدٌ أَنْ يَقُومَ perhaps Zaid is standing, or will stand
 عَسَى أَنْ يَقُومَ زَيْدٌ (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".

عَسَيْتُ أَنْ أَفْعَلَ ذَلِكَ I am nearly doing that.

THE VERB OF WONDER (أَفْعَالُ التَّعَجُّبِ)

4. The verb of Wonder is formed on the measure of Derived Form IV (with a prefixed *hamza*) from any adjective.

From	حَسَنٌ	good	أَحْسَنُ
	طَيِّبٌ	good	أَطْيَبُ
	سَهْلٌ	easy	أَسْهَلُ

CHAPTER THIRTY-TWO

(الْبَابُ الثَّانِي وَالْثَلَاثُونَ)

Various Unorthodox Verbs

1. The Verb لَيْسَ not to be.

Perfect

Sing. 3. masc.	لَيْسَ	Dual	لَيْسَا	Plur.	لَيْسُوا
,, 3. fem.	لَيْسَتْ	,,	لَيْسَتَا	,,	لَيْسَنَ
,, 2. masc.	لَسْتَ	,,	لَسْتُمَا	,,	لَسْتُمْ
,, 2. fem.	لَسْتِ	,,	لَسْتُمَا	,,	لَسْتُنَّ
,, 1.	لَسْتُ	,,	لَسْنَا	,,	لَسْنَا

This is all that exists of the verb. Only the Perfect occurs, and when used it has the meaning of the Imperfect. Like كَانَ it may take a predicate in the accusative: لَسْتُ عَرَبِيًّا I am not an Arab. It is also used with لَسْتُ بَعْرَبِيٌّ. Note that, unlike other hollow verbs its middle radical does not change to 'alif.

2. The Verbs نَعِمَ and بَشَسَ are Verbs of Praise and Blame (أَفْعَالُ الْمَدْحِ وَالذَّمِّ). These, like لَيْسَ, only occur in the Perfect, and have the Imperfect meaning. They are only found in the 3rd Person, e.g. نَعِمْتُ fem. نَعِمْتُ.

Examples of use:

نَعِمَ زَيْدٌ Zaid is good.

نَعِمَ زَيْدٌ مُعَلِّمًا ,, ,, ,, as a teacher.

From	كَرِيمٌ	noble	أَكْرَمٌ
	جَدِيدٌ	new	أَجَدُّ
	جَيِّدٌ	excellent	أَجْوَدُ

Note that in hollow roots the correct radical appears. In the doubled root, the doubled radical is written with *tashdīd*. They are used as follows:

- (a) مَا أَحْسَنَ زَيْدًا how good is Zaid!
 مَا أَحْسَنَ فَاطِمَةَ ,, ,, ,, Fatima!
 مَا أَحْسَنَ بَيْتَنَا ,, ,, ,, our house!
 مَا أَكْرَمَ الرِّجَالَ ,, noble are the men!
 مَا أَطْيَبَ الْمُعَلِّمَاتِ ,, 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 مَا 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 ب to the object (thing or person).

e.g. أَحْسِنِ بَزَيْدٍ how good is Zaid!

أَحْسِنِ بِفَاطِمَةَ ,, ,, ,, Fatima, etc.

A pronominal object may be used with either form.

أَحْسِنِ بِهِ or مَا أَحْسَنَهُ 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.

مَا أَجْمَلَ فَاطِمَةَ وَمَا أَطْوَلَهَا 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.

رَحِمَهُ اللهُ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ May God bless him and save him (abbreviated to صَلِّعْ).

For the early Khalifas, Companions of the Prophet, etc., رَضِيَ اللهُ عَنْهُ may God be pleased with him (abbreviated to رَضِه).

This Perfect may be preceded by the negative لَا,

e.g. لَا شَلَّتْ يَدَاكَ, May thy hands not grow dry!

Later, especially in speech and popular language, the *Imperfect* came to be used in this context, e.g. اللهُ يَرْحَمُهُ or اللهُ يَرْحَمُهُ اللهُ God have mercy on him! (of the dead).

THE VERB زَالَ

6. The verb زَالَ Imperf. يَزَالُ to cease is used preceded by the negative particles مَا, لَا, or لَمْ, and followed either by an Imperfect Verb, or a participle or other adjective in the accusative, to mean that the action is still continuing.

ما زالَ } حسنٌ } ما زالَ Hassan is still going.
 ذاهباً } } (lit. did not cease to go).
 لم يزلَ } }
 يذهبَ } }
 ما زالوا } }
 يقاتلونَ } } they still fought.
 لم يزالوا } }
 مقاتلينَ } }
 لا يزال حياً } } he is still alive.

Sometimes the *Predicate* after *زَالَ* may take the form of a *prepositional* phrase:

ما زالت } }
 الأمور على تلك الحال } } matters were still in that
 لم يزل } } condition.

عَادَ THE VERB

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*.

ما عاد يرجعُ } } he did not return again.
 لم نعد نرجعُ } } we did not return again.

لا تعد تفعلُ كذلك } } do not do so again.
 لا أعود أفعله } } I will not do it again.

لم يعد المسير ممكناً } } the journey was no longer possible.

ضربه وعاد يضربه } } he hit him again, went on hitting him.

ضربه ثم عاد } } he hit him, then did it again.

كَادَ THE VERB

8. The Verb *كَادَ* 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 *أَنَّ* plus the Subjunctive:

كَادَ أَنْ يَفْعَلَ ذَلِكَ } } he nearly did that.
 كَادَ يَفْعَلُ ذَلِكَ } }
 كدت أموتُ } } I almost died.

When used in the negative it means "scarcely".

ما كاد ينظر إليَّ } } he scarcely looked at me.
 لم يكِدِ العرب يقفون في تقدّمهم } } the Arabs scarcely halted in
 } } their advance.

دَامَ THE VERB

9. The Verb *دَامَ*, to continue, preceded by the *Conjunction* *مَا* "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 يقومُ } } as long as } }
 ما دمت أقومُ } } as long as } }
 ما دام قائماً } } he stands. } }
 ما دمت قائماً } } I stand. } }

طَالَ قَلَّ AND طَالَ THE VERBS

10. The Verb *قَلَّ*, to be little or rare, is used in the phrase *مَا قَلَّ* (also written *قَلَّمَا*) to express "seldom",

e.g. قَلَّ مَا جِئْتَنَا } } you have seldom come to us.

The verb *طَالَ*, Imperf. *يَطُولُ*, to be long, is used in the phrase *مَا طَالَ* (also generally written *طَالَمَا*) to express "for a long time".

e.g. طَالَمَا (طَالَ مَا) شَرَّفْتَنَا } } long have you honoured us.

THE VERB كَانَ AND ITS SISTERS

11. As already stated, كَانَ may take a *predicate* in the Accusative, e.g. كَانَ مُحَمَّدٌ تَاجِرًا Muhammad was a merchant.

Certain other verbs, termed its "sisters" (أَخَوَاتُ كَانَ) do the same. لَيْسَ has been referred to earlier.

The following are the principal verbs of this group:

بَقِيَ to remain.

دَامَ to last, continue (see para. 9).

زَالَ to cease (see para. 6).

صَارَ (ـ) to become.

أَصْبَحَ IV to become; also, to enter upon the morning, or to do in the morning.

أَمْسَى IV to become; also, to do in the evening, etc.

بَاتَ (ـ) to become; also, to spend the night.

e.g. بَقَيْتُ وَاقِفًا I remained standing.

أَصْبَحَ الْجُنُودُ تَعْبَانِينَ the soldiers became tired.

12. The verbs صَارَ to become; أَخَذَ to take; جَعَلَ to make or do or put, also mean "to begin" when followed by a verb in the Imperfect:

يَبْكُونَ $\left\{ \begin{array}{l} \text{صَارُوا} \\ \text{أَخَذُوا} \\ \text{جَعَلُوا} \end{array} \right\}$ they began to weep.

Note also use with Verbal Noun with في or ب,

e.g. أَخَذْنَا بِالْمَسِيرِ we began to travel.

VOCABULARY

بُولِيْسٌ، شُرَطَةٌ police

مَسْتَعْمَرَةٌ colony

الْأَسْتِعْمَارُ imperialism

سَقَطَ (ـ) to fall

هَبَطَ (ـ) to fall, descend, land

أَعْلَنَ IV to notify, advertise, announce

إِعْلَانٌ pl. اِتِّ اِتِّ advertisement, announcement

عَسَاكِرٌ pl. عَسَاكِرِيٌّ soldier, policeman

مَعَسَكَرٌ pl. اِتِّ اِتِّ camp

حَفْلَةٌ pl. اِتِّ اِتِّ celebration, party

دَوَائِرٌ pl. دَائِرَةٌ circle; office

عِنْدَمَا when (*relative*)

عَرَضَ (ـ) to display, show

مَعْرِضٌ pl. مَعَارِضٌ show, exhibition

اِتَّصَلَ بِ VIII to link with, get in touch with

خِلَالَ during

اِقْتِصَادٌ economy, economics

اِقْتِصَادِيٌّ economic

مَنَاطِقٌ pl. مَنَاطِقَةٌ region, zone

حَدَثَ (ـ) to happen; to be new, young

أَحَادِيثٌ pl. حَدِيثٌ Hadith, tradition of the Prophet

مُحَدِّثٌ a recounter of Hadith

لَدَى with, at

حَلَّ مَحَلًّا (ـ) to take the place of, fill the position of

أَسَاسٌ pl. أُسُسٌ basis, foundation

أَسَّسَ II to found, establish

ثَارَ (ـ) to rebel

دِعَايَةٌ propaganda

أَنْتَهَى VIII to come to an end

أَدَّى II to perform

أَدَّى إِلَى II to lead to

مَحَطَةٌ pl. اِتِّ اِتِّ station

اِتِّ اِتِّ pl. قِطَارٌ train

تذكرة pl. تذاكر ticket (ت) ضَعْفٌ to become weak

اشتري VIII to buy تَوَّجٌ II to crown

أصوات pl. أصوات voice تَاجٌ pl. تيجان crown

EXERCISE 61

- ١ - حدث ذلك خلال يومي العيد. ٢ - صار الناس يبكون عندما أعلن انتهاء المعرض. ٣ - أخذت النساء يصحن : فليسقط الاستعمار، وعندن يصحن حتى ضعفت أصواتهن. ٤ - هبطت الطائرة على المطار وخرج الركاب منها، وجعلوا يجرون إلى مكتب المدير. ٥ - رأيت صورة أخي الغائب في جريدة البوليس (الشرطة). ٦ - إن رأى الدوائر الرسمية أن حالة منطقتنا الاقتصادية ما كادت تتحسن منذ ابتداء السنة، وليس ذلك بدعاية. ٧ - ذهب حسن إلى المحطة واشترى تذكرة للخطوم، ثم ركب القطار. ٨ - عسى حسن ألا يرجع إلينا. ٩ - نعم البخاري (Al-Bukhārī) محدثنا : إنه أحسن كاتب الأحاديث : رحمه الله. ١٠ - ما أفضل الملكة وما أجملها : إننا لم نزل نحترمها منذ يوم تتويجها. ١١ - بدأ التجار يعرضون بضائعهم للبيع. ١٢ - دخلت بيته، وهو يبقى جالساً لا يستطيع أن يقوم لأنه ما كان أكل شيئاً مدة أسبوع، وليس لديه دراهم يشتري بها (with it) طعاماً. ١٣ - من يحل محل مؤسس هذه المدرسة؟ ١٤ - حضرنا حفلة شاي في المعسكر وقابلنا عساكر كثيرين هناك. ١٥ - اتصل الوزير بأصحاب الجرائد، فأدى

ذلك إلى تحسين العلاقات بين الصحافة والحكومة. ١٦ - قلما ثار الإنكليز أثناء تأريخهم الطويل. ١٧ - طالما غبت، فأصبحت كغريب أو أجنبي. ١٨ - افتتح النادي على أساس جديد، وهو دفع جنيه للسنة. ١٩ - كان محمد (صلى الله عليه وسلم) رسول الله وأبو بكر (رضي الله عنه) خليفته.

EXERCISE 62

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

(الْبَابُ الثَّلَاثُ وَالْثَلَاثُونَ)

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 *عَلِمَ* to know or get to know: *عَلَّمَ* to teach; *أَعْلَمَ* to inform; *تَعَلَّمَ* to learn; *اسْتَعْلَمَ* to ask information; *عَلَّامٌ* a learned person; *عَالَمٌ* world; *مُعَلِّمٌ* teacher; *عَلَمٌ* 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 *mīm* of *مجلس* council is a letter of increase, and that the root is *جلس* 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 *mīm*.

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 *تَرَكَ* (if it is unvowelled in the text) to leave, is a doubled verb, and the *tā'* the pronominal prefix of the second person. Again, *إِلْتَفَتَ* he glanced might be *إِلْتَفَّتْ* she wrapped herself from *لَفَّ* VIII. An initial *'alif* with *hamza* may be a letter of increase, or it may be a radical. *أَسَرَ* he imprisoned might be *أَسَّرَ* (سر 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 *wāw* or *yā'*, 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* (قَالَ) to say, and *قَالَ* (قَالَ) to spend the heat of the day in siesta. The following phrase *مَا 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, *ذَاهِبٌ* going; but we find *مُعَلِّمٌ* a teacher, Active Participle of *عَلَّمَ*; *كَاتِبٌ* a clerk; *مَكْتُوبٌ* a letter, respectively Active and Passive Participles of *كَتَبَ*. 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) afterwards, often with the Arabic letter ج meaning جمع 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 accusative (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. تَجْرِبَةٌ pl. تجاربٌ experiment, Verbal Noun of جَرَّبَ 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 رَغِبَ فِي to love. This must be used with all parts of the verb where the action is carried on, e.g. المرغوبُ فيها beloved (girl.) Where a verb takes a direct object this is often indicated by the letters • or ه, 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 Baṭṭūṭa (إبن بطوطة) will be explained:

كُنْتُ ارْتَدْتُ الدُّخُولَ إِلَى أَرْضِ الظُّلْمَةِ وَالدُّخُولَ إِلَيْهَا مِنْ بُلْغَارِ (Bulgaria). وَبَيْنَهُمَا مَسِيرَةٌ أَرْبَعِينَ يَوْمًا. ثُمَّ أَضْرَبْتُ عَنْ ذَلِكَ لِعَظَمِ الْمُؤُونَةِ فِيهِ وَقِلَّةِ الْجَدْوَى. وَالسَّفَرُ إِلَيْهَا لَا يَكُونُ إِلَّا فِي عَجَلَاتِ صِغَارٍ تَجْرُهَا كِلَابٌ كِبَارٌ. فَإِنَّ تِلْكَ الْمَفَاذَةَ فِيهَا الْجَلِيدُ. فَلَا تُثَبَّتُ قَدَمُ الْآدَمِيِّ وَلَا حَافِرُ الدَّابَّةِ فِيهَا. وَالْكِلَابُ لَهَا الْأُظْفَارُ فَتُثَبَّتُ أَقْدَامُهَا فِي الْجَلِيدِ. وَلَا يَدْخُلُهَا إِلَّا الْأَقْوِيَاءُ مِنَ التُّجَّارِ الَّذِينَ يَكُونُ لِأَحَدِهِمْ مَائَةٌ عَجَلَةٌ أَوْ نَحْوَهَا مَوْقِرَةٌ بِطَعَامِهِ وَشِرَابِهِ وَحَطْبِهِ. فَإِنَّهَا لَا شَجَرَ فِيهَا وَلَا حَجْرًا وَلَا مَدْرًا. وَالذَّلِيلُ بِتِلْكَ الْأَرْضِ هُوَ الْكَلْبُ الَّذِي قَدْ سَارَ فِيهَا مَرَارًا كَثِيرَةً وَتَنْتَهَى قِيمَتُهُ إِلَى أَلْفِ دِينَارٍ وَنَحْوِهَا. وَتُرْبَطُ الْعَرَبَةُ إِلَى عُنُقِهِ. وَيُقَرَّنُ مَعَهُ ثَلَاثَةٌ مِنَ الْكِلَابِ وَيَكُونُ هُوَ الْمَقْدَمُ. وَتَتَّبِعُهُ سَائِرُ الْكِلَابِ بِالْعَرَبَاتِ فَإِذَا وَقَفَ وَقَفَتْ.

أَرَدْتُ I formed the desire or wish (رود IV).

مَسِيرَةٌ journey, from سَارَ, يَسِيرُ to go, journey.

مَوْوَنَةٌ trouble, from مَنَّانٌ to supply. (مَوْوَنَةٌ also means "provisions")

جَدْوَى gift; advantage, profit, from جَدَا, يَجْدُو to make a gift.

تَجْرُهَا draw them, from جَرَّ to draw, drag.

مَفَاذَةٌ desert steppe, from root فَازَ (من) escape (from).

دَابَّةٌ beast of burden, Act. Part. (f). of دَبَّ to walk slowly (of an animal).

تَجَّارٌ merchants, pl. of تَاجِرٌ

مَدْرٌ villages, towns. The root here is مَدَرُ

VOCABULARY

ظُلْمَةٌ darkness	حَطَبٌ wood, firewood
مَسِيرَةٌ journey (distance)	دَلِيلٌ pl. أدْلَاءٌ guide
أَرْبَعِينَ يَوْمًا forty days	الَّذِينَ pl. الَّذِي m., which, who (relative)
قَلَّةٌ lack, smallness	قِيمَةٌ pl. قِيمٌ price, value
عَجَلَةٌ pl. عَجَلَاتٌ wheel (sledge)	رَبَطَ (رَبَطٌ) to tie, connect, link
جَرَّ (جَرٌّ) to draw, drag	ثَلَاثَةٌ three
جَلِيدٌ snow, ice	إِذَا if, when
مَفَازَةٌ desert	قَرَنَ (قَرْنٌ) to join, couple
ثَبَّتَ (ثَبَاتٌ) to be firm, to grip	قَرْنٌ pl. قُرُونٌ horn; century
أَدَمِي man (from آدَمُ Adam)	ثِيرَانٌ pl. ثَوْرٌ bull
حَافِرٌ pl. حَوَافِرٌ hoof	أَضْرَبَ عَنْ to leave, forsake a thing, desist from
دَابَّةٌ pl. دَوَابٌّ beast (of burden)	إِلَّا except, if not
أَحَدٌ one (of + gen.)	أَتَتْ، بَرَّازٌ pl. مَرَّةٌ time, turn
ظَفْرٌ pl. أَظْفَارٌ claw, talon; finger-nail	مَقْدَمٌ chief
مِئَةٌ، مِائَةٌ a hundred	عَظَمٌ magnitude, greatness
أَلْفٌ a thousand	دِينَارٌ Dinar (a coin)
أَوْقَرٌ IV to load	

EXERCISE 63

Translate the passage from Ibn Battuta given above in this chapter.

EXERCISE 64

1. I entered the house, and was afraid of the darkness in it.
2. London (لُنْدُنْ) is a distance of 40 miles (مَيْلٌ) from my house; consequently I go there to buy most of my requirements.
3. A car (the car) has four wheels (أَرْبَعُ عَجَلَاتٍ). 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 (lit. are firm in) the ground. 11. The price of meat has become high (great) 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

(الْبَابُ الرَّابِعُ وَالثَّلَاثُونَ)

Relative Sentences

1. The *Relative Pronoun* (الْأَسْمُ الْمَوْصُولُ) is expressed by:

(a) الَّذِي, which is declined as follows:

	Sing.	Dual	Plural
Masc. Nom.	الَّذِي	الَّذَانِ	الَّذِينَ
Acc., Gen.	الَّذِي	الَّذَيْنِ	الَّذِينَ
Fem. Nom.	الَّتِي	الَّتَانِ	الَّتَاتِي or اللَّوَاتِي
Acc., Gen.	الَّتِي	الَّتَيْنِ	الَّتَاتِي or اللَّوَاتِي

This pronoun is a combination of the definite article *أل* (hence the 'alif has *hamzatu l-waṣl*), the particle, *ل* and the demonstrative *ذا*, *ذِي*. Note those parts in which two *lāms* are written, namely the dual, and also the feminine plural.

(b) *مَنْ* he who, whomsoever; and *مَا* that which, whatsoever.

(c) *أَيُّ* fem: *أَيَّة*, which is followed by a Genitive, with the meanings, whichever and whatever. It is compounded as *أَيُّمَنْ*, whosoever; and *أَيِّمًا* whatsoever.

2. The words *مَنْ* and *مَا* 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 *مَنْ* and *مَا*.

3. The Relative Pronoun is called *الْأَسْمُ الْمَوْصُولُ*, and the Relative sentence which follows *الْصَّلَةُ*. 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 *عَائِدٌ* or *رَاجِعٌ*, *returner*, e.g.

الرَّجُلُ الَّذِي ذَهَبَ the man who went.

الرَّجُلُ الَّذِي رَأَيْتُهُ the man whom I saw (lit. the man who I saw him).

الرَّجُلُ الَّذِي مَرَرْتُ بِهِ فِي الشَّارِعِ the man whom I passed in the street.

الرَّجُلُ الَّذِي كَتَبْتُ لَهُ خِطَابًا the man to whom I wrote a letter (lit. the man who I wrote to him a letter).

الرَّجُلُ الَّذِي قَابَلْتُ ابْنَهُ the man whose son I met (lit. the man who I met his son).

The *عَائِدٌ* may be omitted, especially in modern Arabic, where the meaning is clear. In Classical Arabic it is frequently omitted after *مَنْ* and *مَا*, e.g.

عَجِبْتُ مِمَّا رَأَيْتُ I was astonished at what I saw.

أَحْبَبْتُ مَنْ رَأَيْتُ 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.

رَأَيْتُ الْوَلَدَ الَّذِي تَرَكَ أَبَاهُ I saw the boy who had left his father; *but*

رَأَيْتُ وَلَدًا قَدْ تَرَكَ أَبَاهُ I saw a boy who had left his father.

In such cases the relative sentence is itself called a *صفة*, or adjective; e.g.

دمشق مدينة فيها عجائب كثيرة Damascus is a city in which are many marvels.

5. Certain constructions with the Passive Participle may be construed as shortened Relative Sentences.

الشهود المذكورة أسماء أدناه 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:

المومأ إليه or المشار إليه the above-mentioned.
 الرجل المشار إليه } the man above-mentioned.
 الرجل المومأ إليه }
 المرأة المشار إليها (المومأ) إليها the woman above-mentioned.
 الرجال المشار (المومأ) إليهم the men above-mentioned.

VOCABULARY

أستمع VIII to listen (to) غنى II to sing
 كما like, as أطلق الرصاص (على) IV to shoot (at)
 كأن as, as if كمية quantity
 عزم (-) to determine (on) أول أمس the day before yesterday
 زين II to adorn معركة pl. معارك battle
 لؤلؤ pl. لآلي pearl دم pl. دماء blood
 غناء song

(-) to flow حكم rule
 عائلة family ذاتي self- (adj.)
 زهور pl. زهور flower, flowers وزير الخارجية foreign minister, foreign secretary
 ورد pl. ورد rose, roses أباطرة pl. إمبراطور emperor
 تمتع ب V to enjoy إمبراطورية empire
 البحر الأبيض المتوسط the Mediterranean Sea شك pl. شكوك doubt
 البحر الأحمر the Red Sea شك (-) to doubt (في)
 الخليج الفارسي the Persian Gulf جلاله majesty (term of respect)
 أعلى higher, highest (compar.-superl.) جليل exalted
 بيان declaration, statement, announcement مجيد glorious
 أخرى f. أخرى another مشكله pl. مشاكل difficulty, problem
 الغنى IV to cancel, annul إفريقيا إفريقيا Africa
 تسليح V to arm oneself آثار IV to arouse, incite
 رغب في (-) to desire, love عاطفة pl. عواطف emotion, feeling
 رغبة love, desire فلسطين فلسطين Palestine
 تدابير measures, steps لازم necessary عثمانى Ottoman
 خطبة pl. خطب sermon (in the mosque) عصر pl. عصور age, era, epoch, afternoon

EXERCISE 65

- ١ - اِسْتَمِعْ إِلَى قَوْلِ يَجِيءُ مِنَ الْقَلْبِ . ٢ - الْجَوَابُ لِهَذَا السُّؤَالِ
 « لا » كَمَا قُلْتَ لَكَ قَبْلًا . ٣ - عَزَمَ الرِّجَالُ عَلَى ذَلِكَ السَّبِيلِ
 كَأَنَّ الشَّيَاطِينَ قَدْ أَقَامُوا فِي قُلُوبِهِمْ . ٤ - لَمْ أَرِ الْمُغْنَيْنِ الَّذِينَ
 غَنَوْا ذَلِكَ الْغِنَاءَ . ٥ - كَانَتْ الْمَعْرَكَةُ الَّتِي تَحَارَبَ فِيهَا الْعَرَبُ
 وَالنَّصَارَى مِنْ أَهَمِّ مَعَارِكِ الْعُصُورِ الْوَسْطَى . ٦ - نَحْنُ الْمُسَافِرَانِ
 اللَّذَانِ سَافَرَا فِي الْبَحْرِ الْأَبْيَضِ التَّوَسُّطِ وَالْبَحْرِ الْأَحْمَرِ وَالْخَلِيجِ الْفَارْسِيِّ .
 ٧ - هَذَا جَبَلٌ عَالٍ ، أَعْلَى مِنْ الْجَبَلِ الَّذِي وُصِفَ فِي بَيَانِكَ .
 ٨ - إِنَّ شُعُوبَ إِفْرِيقِيَّا تَرْغَبُ فِي الْاِسْتِقْلَالِ وَالْحُكْمِ الذَّاتِيِّ . ٩ -
 خَذِ التَّدَابِيرَ الْلازِمَةَ . ١٠ - كَانَتْ مَعَ اللَّصِّ الَّذِي اِطْلُقَ الرِّصَاةَ
 عَلَيْنَا أَوَّلَ أَمْسٍ كَمِيَّةً مِنَ اللَّالِي . ١١ - قَالَ الْخَلِيفَةُ فِي خُطْبَتِهِ :
 لَا تَزِينُوا أَجْسَامَكُمْ بِالْأَشْيَاءِ الَّتِي لَا يَتَمَتَّعُ بِهَا الْفُقَرَاءُ . ١٢ - تَسَلَّحْ
 عَائِلَتَنَا فَسَالَ دَمُهُمْ فِي تِلْكَ الْحَرْبِ . ١٣ - فِي بُسْتَانِي زُهْرُ الْوَرْدِ
 تُثِيرُ عَوَاطِفَنَا . ١٤ - رَغَبْتَنَا فِي ذَلِكَ مَعْرُوفٌ عِنْدَ كَلِّكُمْ . ١٥ - لَا
 نَشْكُ فِي أَنَّ خِطَابَ (speech) جَلَالَةِ الْمَلِكِ خِطَابٌ مَجِيدٌ يَسْتَحِقُّ الذِّكْرَ .
 ١٦ - تَرْجِعُ مَشَاكِلُ وَزِيرِ الْخَارِجِيَّةِ إِلَى أَيَّامِ الْاِمْبِرَاطُورِيَّةِ الْعُثْمَانِيَّةِ .
 ١٧ - كَانَ لَدَيْنَا شُكٌّ كَبِيرٌ فِي أَمْرِ الْاِمْبِرَاطُورِ ، مَعَ أَنَّ مَجْدَهُ أَثَرٌ فِي
 تَأْرِيجِ الشَّرْقِ وَالْغَرْبِ . ١٨ - هُوَ مَلِكٌ جَلِيلٌ لَا يَنْسَى اسْمَهُ فِي
 الْمُسْتَقْبَلِ . ١٩ - الْبَيْتَانِ اللَّتَانِ وَصَلْنَا مِنْ بَغْدَادَ فَقَدْتَا صِنْدُوقِيَهُمَا فِي
 الْقِطَارِ . ٢٠ - لَا تَسْتَمِعْ إِلَى دِعَايَةِ الْأَجَانِبِ .

EXERCISE 66

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 (جَبَلُ صَنِين) 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

(الْبَابُ الْخَامِسُ وَالْثَلَاثُونَ)

Conditional Sentences

1. *Conditional sentences* consist of a *Protasis*, that is, a sentence containing the condition (شَرْطٌ), and an *Apodosis* (جَوَابُ الشَّرْطِ or جَزَاءُ الشَّرْطِ 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 لَوْ with the Perfect (or, very occasionally, Imperfect Indicative).

e.g. لَوْ كُنْتُ مَلِكًا حَكَمْتُ بِعَدَالَةٍ if I were king (but I am not, and am not likely to be) I would rule with justice.

The unlikely nature of the لَوْ condition may be illustrated by the reversed condition, وَوَدِدْتُ لَوْ كَانَ الْمَوْقِفُ كَذَلِكَ would that the situation were so! (lit. I wished that the situation were like that).

A more usual type is: لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً 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 الْعَرَبُ أَنْطَفَأَ نُورُ الْحَضَارَةِ فِي الْعَصْرِ الْوَسْطَى if it were not for the Arabs, the

light of civilization would have been extinguished in the Middle Ages. Note the noun after لَوْ لَا goes in the Nominative.

3. Sometimes we meet لَوْ أَنَّ, e.g.

لَوْ أَنَّكَ بَقِيتَ لَمَا جُرِحْتَ if only you had remained you would not have been wounded.

4. The *Apodosis* of the لَوْ condition may be introduced by the attached particle لَ, 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.

لَوْ أَخَذْتَ الْكِتَابَ الَّذِي تَرَكْتَهُ عَلَى الطَّاوِلَةِ وَقَرَأْتَهُ، لَفَهَمْتَ آرَائِي فَهْمًا تَامًا 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 لَ almost becomes a mannerism.

5. The *Likely* (or possible) Condition is usually introduced by إِنْ or إِذَا. 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:

إِنْ ذَهَبَ زَيْدٌ ذَهَبْتُ مَعَهُ if Zaid goes I shall go with him.

(b) The Jussive is used in the *Protasis*, the Perfect in the *Apodosis*:

إِنْ يَذْهَبْ زَيْدٌ ذَهَبْتُ مَعَهُ

(c) The Perfect is used in the Protasis, the Jussive in the Apodosis:

إِنْ ذَهَبَ زَيْدٌ أَذْهَبَ مَعَهُ

(d) The Jussive is used in both parts:

إِنْ يَذْهَبَ زَيْدٌ أَذْهَبَ مَعَهُ

NOTE: The Jussive is fairly rare after إِذَا.

6. As explained, there is no particular temporal significance in the verbs of conditional sentences, and often the context is the only guide:

e.g.

}	either, each caravan had a leader, and when (if) he stopped, all his followers stopped.
}	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 كَانَ or قَدْ to the verb:

إِنْ كَانَ قَامَ فَأَدْخَلَ بَيْتَهُ if he has departed, then enter his house.

إِنْ كَانَ قَدْ قَامَ دَخَلُوا بَيْتَهُ if he had departed, they entered his house.

Sometimes, the use of لَمْ with the Jussive gives a past significance, as in this passage from Ibn Baṭṭūṭa.

إِنْ لَمْ يَرْضِهِ تَرَكَهُ if it has not pleased him, he leaves it.

On the other hand, لَمْ is synonymous with لَا in most conditional propositions in Classical Arabic literature, implying no time definition.

7. If the Protasis begins with إِنْ, the Apodosis *must* be introduced by the attached particle فَ in certain circumstances. (This usage should be clearly distinguished from

that of لَ 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 فَ must be used*. Here are the chief circumstances in which فَ is obligatory, with examples:

(a) When the Apodosis is a nominal sentence:

إِنْ أَرَادَ ذَلِكَ فَالْأَمْرُ لَهُ if he wishes that, it is his concern (lit. the matter is his).

(b) When the Apodosis is an Imperative.

إِنْ رَأَيْتَهُ فَأَخْبِرْهُ عَنْ حَالِي if you see him, (then) acquaint him of my condition.

(c) When the Apodosis is negative.

إِنْ رَفَضُوا فَلَا يَنْجُحُونَ if they refuse, they will not succeed.

(d) When the Apodosis is a future, expressed by the Imperfect Indicative with سَوْفَ or سَ.

إِنْ قَرَأْتَ الْقُرْآنَ فَسَوْفَ تَتَعَلَّمُ if you read the Qur'ān, you will learn the reasons for the spread of Islam.

Note that after سَوْفَ or سَ the *Indicative* is used.

(e) When the Apodosis is introduced by قَدْ.

إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلِهِ if he steals, one of his brothers has already stolen before him (Qur'ān 12, 77).

(f) When the Apodosis is introduced by لَنْ.

إِنْ خُنْتَنِي فَلَنْ تَنْجُو بِرَأْسِكَ if you betray me, you shall not escape with your life (head).

Note that لَنْ must take the Subjunctive, in accordance with its rule.

(g) When the Apodosis is a nominal sentence beginning with **إِنَّ**:

إِنَّ عِبْدَ الْأَصْنَامِ فَإِنَّهُ كَافِرٌ if he worships idols, he is surely an infidel.

إِنْ فَعَلَ ذَلِكَ فَإِنَّهُ قَدْ عَيَّبَ نَفْسَهُ أَيْضًا if he has done that, then he has (surely) shamed himself also.

(h) When the Apodosis is introduced by an incomplete verb; **لَيْسَ** or the verb of Wonder or Admiration:

إِنْ يَقُولُ ذَلِكَ فَلَيْسَ لَهُ بَرَهَانٌ if he says that, there is no proof for it.

إِنْ حَضَرَتِ الْأَجْتِمَاعَ فَمَا أَكْرَمَهَا! if she attends the meeting, it is very kind of her (lit. then how kind she is!).

8. "If not" is expressed by **إِلَّا** (for **لَا**), **إِنْ لَمْ**, **لَوْلَا**, **إِنْ لَمْ**.

9. Conditional sentences may also be introduced by the following:

مَنْ he who, if anyone, **حَيْثُمَا** wherever

أَيُّ which, if any **مَهْمَا** whatever

مَنْ whoever **مَتَى** when

مَا what, if anything **مَتَى مَا** whenever

كُلُّ مَنْ everyone who **أَيْنَ** where

كُلَّمَا whenever **أَيْنَمَا** wherever

حَيْثُ where **كَيْفَ** how

كَيْفَمَا however

e.g. **مَنْ حَاوَلَ نَجَحَ** Whosoever tries succeeds.

مَنْ قَالَ ذَلِكَ كَذَبَ Whoever (says) that lied.

مَا تَزْرَعُ تَحْصِدُهُ What you sow you will reap.

مَتَى مَا رَأَيْتَهُ وَجَدْتَهُ يَلْبَسُ الْبِيَاضَ Whenever you see him, you will find him wearing white clothes.

حَيْثُمَا ذَهَبْتَ رَافَقْتُكَ Wherever you go, I will accompany you.

كَيْفَمَا أَجْتَهَدْتَ لَنْ تَنْجَحَ However you strive, you will not succeed.

كُلُّ مَنْ يَقْرَأَ هَذَا يَمُوتُ Everyone who reads this will die.

كُلَّمَا وَصَلُوا إِلَى نَهْرٍ صَنَعُوا مَرَاكِبَ وَعَبَرُوهُ Whenever they reached a river, they built (made) boats and crossed it.

أَيُّ مَنْ جَاءَ قَاتِلُهُ Whoever comes, fight him.

أَيُّ مَنْ وَاَعِظْتَ تَسْمِعُ إِلَيْهِ Whichever preacher you listen to, you hear the same words.

تَسْمِعُ نَفْسَ الْكَلِمَاتِ

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 **كُلَّمَا** 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. **إِنْ رَجَعْتَ عَنْ قَوْلِكَ وَإِلَّا أَمَرْتُ بِقَتْلِكَ** 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:

عِشْ قَنَعًا لَا تَشْعُرْ
live contented (if you live contented), you will not feel the lack of riches.
بَعْدَ الثَّرْوَةِ

12. "Whatever the case may be" is used as a Protasis and is expressed by sentences such as *مَهْمَا يَكُنْ مِنْ أَمْرٍ* or *مَهْمَا يَكُنِ الْحَالُ*. But *مَهْمَا* is also used to introduce an ordinary Protasis:

مَهْمَا حَصَلَ فَشَلْتَ
whatever happens, you will fail.

13. We often meet what may be described as an "after-thought condition". A statement is made as if it were a fact, then a condition is added with the Jussive or Perfect; e.g.:

أَنَا رَئِيسُ الْوُزَرَاءِ شِئْتُمْ أَمْ لَا
I am Prime Minister, whether you wish or not.

قَالُوا إِنَّهُمْ نِبَالٌ وَإِنْ كَانُوا
كَفَّارًا
They said that they were noble, although they were infidels.

وَإِنْ is used where in English we would say "even though".

سَوْفَ أَسْتَمِرُّ وَإِنْ سَقَطَتِ
السَّمَاءُ
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.

سَوْفَ أَجِدُكَ أَيْنَمَا تَكُنْ
for
I will find you wherever you may be

أَيْنَمَا تَكُنْ سَوْفَ أَجِدُكَ
wherever you may be, I will find you.

If this occurs, the rule about *فَ* with the Apodosis is not applied, e.g.

إِنْ مِتَّ فَسَوْفَ أَدْفِنُ
جِسْمَكَ تَحْتَ كَرْمٍ
if you die, I will bury your body under a vine.

سَوْفَ أَدْفِنُ جِسْمَكَ تَحْتَ
كَرْمٍ إِنْ مِتَّ
I will bury your body under a vine, if you die.

VOCABULARY

حَرِيقٌ <i>pl.</i> حَرَقِي fire, conflagration	أَصْنَامٌ <i>pl.</i> صنم idol
عَبَدَ (عَبَدَ) to worship	بَرَاهِينٌ <i>pl.</i> برهان proof
أَنْطَفَأَ VII to go out, be extinguished	رَافِقٌ III to accompany
أَطْفَأَ IV to extinguish, put out	رَفِيقٌ <i>pl.</i> رفقاء companion
فِرْقَةٌ أَلْمَطَائِفُ fire brigade	اجْتَهَدَ VIII to strive, be diligent
صَلَّى II to pray	نَجَحَ (نَجَحَ) to succeed
صَلَاةٌ prayer, praying	زَرَعَ (زَرَعَ) to sow (seeds)
جَرِيحٌ <i>pl.</i> جَرَحِي wounded (man)	حَصَدَ (حَصَدَ) to reap
طَاوِلَةٌ <i>pl.</i> طَاوِلَاتُ table (<i>Syr.</i> from <i>Ital.</i> "tavola"); backgammon	حَصَلَ (حَصَلَ) to happen
قَوَافِلُ <i>pl.</i> قَوَافِلُ caravan	حَصَلَ عَلَيَّ to obtain
أَرْضَى IV to please (anyone)	مَحَاصِيلُ ، مَحَاصِيلُ <i>pl.</i> محصول produce, crops, harvest
خَانَ (خَانَ) خِيَانَةٌ <i>v.n.</i> to betray	مَرَاكِبٌ <i>pl.</i> مَرَاكِبُ small ship or boat (<i>mod.</i>)
خَائِنٌ <i>pl.</i> خَائِنَةٌ ، خَائِنَةٌ ، خَائِنٌ treacherous, traitor	

وَعَظَ (يَعْظُ) to preach	فَرِيقٌ <i>pl.</i> party of men, group, section
وَاعْظُ <i>pl.</i> وَاِعْظُ preacher	دَوَالِبُ <i>pl.</i> دَوَالِبُ cupboard
دَفَنَ (-) to bury	أَرْدِيَاءُ، أَرْدِنَاءُ <i>pl.</i> رَدِيءٌ bad, evil, wicked
VIII أَقْتَنَعَ بِ (-) قَنِعَ بِ to be contented with	بَلِيغٌ <i>pl.</i> بُلَغَاءٌ eloquent
II قَنِعَ، IV أَقْنَعُ to satisfy, con- vince	بِوَاسِطَةِ through, by means of
قَنِعَ <i>pl.</i> وَنَ - وَنَ contented, sat- isfied	بَاطِلٌ vain, useless
لَا يَمَانِي مَعَهُ later, in future	II دَفَقَ to pour <i>trans.</i>
عَقْدٌ <i>pl.</i> عَقُودٌ knot, tie, contract	VII اِنْدَفَقَ to pour <i>intr.</i> , to be poured
مُتَعَقِدٌ contractor	أَغْلَاطٌ <i>pl.</i> غَلَطٌ error, fault, mistake
بَالٌ mind, state	

EXERCISE 67

- ١ - لَوْ وَصَلَتْ فِرْقَةُ الْمَطَانِي قَبْلَ سَاعَةٍ لَمَا اُنْتَشَرَ الْحَرِيقُ لِلْمَبَانِي الْمَجَاوِرَةِ.
- ٢ - لَوْ اَنَّكُمْ قَدْ صَلَّيْتُمْ صَلَاةَ الْعَصْرِ كَانَ يُمَكِّنُنَا اَنْ نَقُومَ حَالًا.
- ٣ - لَوْ لَا هَذَا التَّاجِرُ اَنْطَفَأَ الْحَرِيقُ. ٤ - اِنْ مَاتَ الْجَرْحَى فَانَّتِ الْمَسْئُولُ يَا طَبِيبُ. ٥ - اِذَا تَضَعِ الزَّوْجَةَ لِحْمًا عَلَى الطَّائِلَةِ اَكَلَهُ الْكَلْبُ : لِهَذَا السَّبَبِ اِنَّهَا كَانَتْ دَائِمًا تَضَعُهُ فِي الدُّوَالِبِ.
- ٦ - كَانَ هُوَ الْمُقَدَّمُ، اِذَا وَقَفَ وَقَفَ الْبَاقُونَ كَالْعَادَةِ فِي نِظَامِ الْقَوَائِلِ.
- ٧ - اِنْ كَانَ خَانَ مَلِكُهُ كَانَ اَرْدًا خَائِنًا فِي تَارِيخِ بِلَادِنَا، وَاِنْ لَمْ يَخْنَهُ، كَذَبَ الْمُؤَرِّخُونَ. ٨ - اِنْ يَعْبُدِ الْاَصْنَامَ

فَهُوَ مِنَ الْكُفَّارِ. ٩ - اِنْ طَلَبَ الْوَزِيرُ بُرْهَانًا فَاَرَهُ (رَأَى IV) هَذَا الْمَكْتُوبَ الَّذِي فِيهِ اسْمُ رَفِيقِكَ، وَقُلْ لَهُ : هَا هُوَ (here is, this is) اسْمُ مَنْ رَافَقْتَنِي فِي سَفَرِي الطَّوِيلِ، فَاسْتَشِرْهُ، اِنْ شِئْتَ. ١٠ - اِنْ وَعَظْتَهُمْ وَاعِظُ بَلِيغٌ فَمَا اسْتَمَعُوا اِلَى خُطْبَتِهِ. ١١ - اِنْ قُمْتَ بِهَذَا الْعَمَلِ بِوَاسِطَةِ مُتَعَقِدٍ فَسَوْفَ تَنْجَحُ فِيمَا بَعْدَ، وَاِلَّا (if not,) فَسَتَرَى اَجْتِهَادَكَ بَاطِلًا. ١٢ - اِنْ دَفَنْتُ ابْنِي فَقَدْ دَفَنْتُ اَمَالِي مَعَهُ. ١٣ - اِنْ اَعْطَيْتَكَ الشَّمْسَ وَالْقَمَرَ فَلَنْ تَقْتَنَعَ بِهِمَا ! ١٤ - اِنْ وَجَدَا مَرْكَبًا فَاِنَّهُمَا عَبَرَا النَّهْرَ، هُمَا وَفَرِيقَهُمَا. ١٥ - اِنْ لَمْ تَزْرَعْ فَلَيْسَ لَكَ مَحْصُولٌ تَحْصِدُهُ. ١٦ - كَلَّمَا وَجَدَ الْجُنُودُ اَعْدَاءَهُمْ قَتَلُوهُمْ. ١٧ - مَهْمَا حَصَلَ مِنْ شَرِّ عَشْرٍ قَنَعًا. ١٨ - مَنْ يَنْسَ عُقُودَ الصَّدَاقَةِ لَيْسَ بِصَدِيقٍ. ١٩ - اَرْضُ اُمِّكَ تُرَضُّ اَبَاكَ، لِاَنَّهُ يُحِبُّهَا. ٢٠ - سَوْفَ تُطْفِئُ نَارَ مَحَبَّتِنَا اِنْ دَفَقْتَ عَلَيْهَا مَاءَ الشَّكِّ.

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 اَنَّ) 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 (مَكَّة) 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 (use عَمِلَ) 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 (strive) 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 (use 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

(الْبَابُ السَّادِسُ وَالثَّلَاثُونَ)

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. $\left. \begin{array}{l} \text{وَاحِدٌ} \\ \text{وَاحِدَةٌ} \end{array} \right\}$ Arabic sign ١
 fem. $\left. \begin{array}{l} \text{إِحْدَى} \\ \text{أَحَدٌ} \end{array} \right\}$ إِحْدَا with attached pronoun.

The first form is participial (Active Participle I), and is usually employed as an adjective after the noun:

وَصَلَ رَجُلٌ وَاحِدٌ one man (only) arrived.

قَرَأَ الْكِتَابَ مَرَّةً وَاحِدَةً he read the book once (one time).

It may also be used (and declined) as a noun, e.g. جَاءَ كَثِيرُونَ لَكِنْ بَقِيَ وَاحِدٌ فَقَطْ many came but only one remained; أَخَذْتُ وَاحِدًا, I took one. But it may not take an 'idāfa. The meaning of the 'idāfa may, however, be given by adding مِنْ, e.g. وَصَلَ وَاحِدٌ مِنْهُمْ one of them arrived.

The second form, أَحَدٌ, 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.

لَمْ أَرِ أَحَدًا I did not see anyone.

وَصَلَتْ كُتُبٌ كَثِيرَةٌ لَكِنِّي أَخَذْتُ
أَحَدَهَا فَقَطْ many books arrived but I took
one of them only.

كَلَّمْنَا إِحْدَى النِّسَاءِ we spoke to one of the women.

طَلَبْنَا جَرِيدَتَيْنِ لَكِنِ إِحْدَاهُمَا لَمْ
تَصِلْ 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. رَأَيْتُهُ مَرَّةً I saw him once.

أَعْطَنِي مَسْمَارًا، سَأْخُذُ آخَرَ فِيمَا بَعْدُ
later. give me one nail; I will take another

3. "Two" masc. اِثْنَانِ; fem. اِثْنَانِ (nom.) ٢

اِثْنَيْنِ; fem. اِثْنَيْنِ (acc., gen.)

This number on the whole is seldom used, since the dual
ending gives its meaning. Thus, بَيْتَانِ means "two houses";
if we write بَيْتَانِ اِثْنَانِ, then some emphasis is implied on the
word "two".

e.g. رَأَيْتُ رَاعِيَيْنِ اِثْنَيْنِ فَقَطْ I saw two shepherds only (imply-
ing that I expected to see more).

قِيلَ لِي إِنَّ هُنَاكَ رِعَاةَ كَثِيرِينَ لَكِنِّي
لَا قَيْتُ رَجُلَيْنِ مَسْنِينِ اِثْنَيْنِ فَقَطْ I was told that there were
many shepherds there, but
I met two old men only.

اِثْنَانِ is also used as a noun:

دَعَوْتُ جَمِيعَ أَقْرَبَائِي لَكِنَّ اِثْنَيْنِ غَابَا
two (of them) stayed away. I invited all my relatives but

4. 3 to 10.

3 masc. ثَلَاثَةٌ (also ثَلَاثَةٌ written) fem. ثَلَاثٌ (also ثَلَاثٌ written) ٣

4 ,, أَرْبَعَةٌ ,, أَرْبَعٌ ٤

5 masc.	خَمْسَةٌ	fem.	خَمْسٌ	٥
6 ,,	سِتَّةٌ	,,	سِتٌّ	٦
7 ,,	سَبْعَةٌ	,,	سَبْعٌ	٧
8 ,,	ثَمَانِيَةٌ (also ثَمْنِيَةٌ written)	,,	ثَمَانٍ (also ثَمْنٍ written)	٨
9 ,,	تِسْعَةٌ	,,	تِسْعٌ	٩
10 ,,	عَشْرَةٌ	,,	عَشْرٌ	١٠

(i) It will be noted that these numbers reverse the genders,
adding the *tā' marbūṭa* for the *masculine* form.

(ii) ثَمَانٍ 8 is declined like قَاضٍ.

(iii) They are all nouns, and, when not standing alone, take
the nouns to which they refer as genitive plurals in
'*idāfa*.

أُعْلِنْتُ ثَلَاثَ ثَلَاجَاتٍ (بَرَادَاتٍ) three refrigerators were adver-
tised for sale in today's paper.

لِلْبَيْعِ فِي جَرِيدَةِ الْيَوْمِ

عَدَدُ الْغَائِبِينَ ثَمَانِيَةٌ

the number of absentees is
eight.

لِي ثَمَانِيَةٌ كُتُبٌ جَدِيدَةٌ I have eight new books.

خُذْ عَشْرَةً مِنْ هَذِهِ الْكُرَاسِيِّ وَاتْرُكْ
أَرْبَعَةً 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, بَابٌ is masculine but its broken plural
أَبْوَابٌ is, grammatically, feminine singular. Nevertheless, one writes
أَرْبَعَةَ أَبْوَابٍ 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.

11	masc.	أَحَدٌ عَشَرَ	fem.	أَحَدِي عَشْرَةَ	١١
12	„	إِثْنَانِ عَشَرَ	„	إِثْنَانِي عَشْرَةَ	١٢
13	„	ثَلَاثَةَ عَشَرَ	„	ثَلَاثِي عَشْرَةَ	١٣
14	„	أَرْبَعَةَ عَشَرَ	„	أَرْبَعِي عَشْرَةَ	١٤
15	„	خَمْسَةَ عَشَرَ	„	خَمْسِي عَشْرَةَ	١٥
16	„	سِتَّةَ عَشَرَ	„	سِتِّي عَشْرَةَ	١٦
17	„	سَبْعَةَ عَشَرَ	„	سَبْعِي عَشْرَةَ	١٧
18	„	ثَمَانِيَةَ عَشَرَ	„	ثَمَانِي عَشْرَةَ	١٨
19	„	تِسْعَةَ عَشَرَ	„	تِسْعِي عَشْرَةَ	١٩

(i) All these are *indeclinable*, except Twelve.

(ii) They are followed by a *Singular* noun in the *Accusative*,

e.g. وَصَلَ سِتَّةَ عَشَرَ تَلْمِيذًا 16 pupils arrived.

مَرَرْتُ بِسَبْعِ عَشْرَةِ امْرَأَةٍ I passed 17 women.

أُرِيدُ تِسْعَةَ عَشَرَ I want nineteen.

لَكَ اثْنَا عَشَرَ جَنِيهًا you have twelve pounds
(guineas).

قَدْ أَرْسَلَ لِي عَمِّي اثْنِي عَشَرَ كِتَابًا my uncle has sent me twelve
letters during the last year.

فِي اثْنَاءِ السَّنَةِ الْمَاضِيَةِ.

6. 20 to 99.

20	masc. and fem.	عِشْرُونَ	٢٠		
21	masc.	أَحَدٌ وَعِشْرُونَ	fem.	أَحَدِي وَعِشْرُونَ	٢١
22	„	إِثْنَانِ وَعِشْرُونَ	„	إِثْنَانِي وَعِشْرُونَ	٢٢
	etc.				

30	ثَلَاثُونَ	masc. and fem.	٣٠
40	أَرْبَعُونَ	„ „ „	٤٠
50	خَمْسُونَ	„ „ „	٥٠
60	سِتُونَ	„ „ „	٦٠
70	سَبْعُونَ	„ „ „	٧٠
80	ثَمَانُونَ	„ „ „	٨٠
90	تِسْعُونَ	„ „ „	٩٠

(i) The tens from 20 to 90 are declined as nouns in the sound plural:

هنا في هذا الشهر ثلاثون يوماً there are 30 days in this month.

قضيت أربعين يوماً 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.

100 مِئَةٌ { (also frequently written مِائَةٌ, but the 'alif is not pronounced) } ١٠٠

From 200 upwards.

200 مِائَتَانِ (مِائَتَانِ) ٢٠٠

300 ثَلَاثُ مِئَةٍ (also written ثَلَاثُمِئَةٍ or ثَلَاثِمِئَةٍ) ٣٠٠

400 أَرْبَعُ مِئَةٍ ٤٠٠

500 خَمْسُ مِئَةٍ ٥٠٠

600 سِتُّ مِئَةٍ ٦٠٠

700 سَبْعُ مِئَةٍ ٧٠٠

800	ثَمَانِي مِئَةٍ	٨٠٠
900	تِسْعَ مِئَةٍ	٩٠٠
1000	أَلْفٌ	١٠٠٠
2000	أَلْفَانِ	٢٠٠٠
3000	ثَلَاثَةُ آلَافٍ	٣٠٠٠
	etc. to 10000.	
11000	أَحَدَ عَشَرَ أَلْفًا etc.	١١٠٠٠
100000	مِئَةَ أَلْفٍ	١٠٠٠٠٠
1000000	مِئَاتِيْنَ or مِليونٌ Plur. أَلْفِ أَلْفٍ	١٠٠٠٠٠٠

(i) 0 Zero, Nil صِفْرٌ (hence "cypher").

(i) These numerals from 100 are nouns and take their following noun in the *Genitive Singular*. Note that as the word مِئَةٌ 100 is feminine the "three" in 300 has no *tā' marbūṭa*. As أَلْفٌ 1,000 is masculine the 3 of 3,000 has the *tā' marbūṭa* 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. مِئَةٌ وَثَلَاثَةُ أَوْلَادٍ a hundred and three boys.

In "123 men" the last element, 23, has an *Accusative Singular* noun, e.g. مِئَةٌ وَثَلَاثَةُ وَعِشْرُونَ رَجُلًا

In "2,300 men" the last element, 300, takes the *Genitive Singular*, e.g. أَلْفَانِ وَثَلَاثُ مِئَةِ رَجُلٍ

(iii) Note the order of the various elements in the following: 1939 years. An older form is تِسْعٌ وَثَلَاثُونَ وَتِسْعٌ مِائَةٌ وَتِسْعٌ وَثَلَاثُونَ سَنَةً. Note that each element is connected by وَ.

8. "Some" is expressed by بَعْضٌ. It is also used in Classical Arabic to mean "one of", "a certain", e.g. قَالَ بَعْضُ الشُّعْرَاءِ one of the poets said (but this may also mean "some of").

"A few" is expressed by بَعْضٌ or بَعْضَةٌ, followed by the *Genitive*, e.g. بَعْضُ أَيَّامٍ a few days (presumed to be between three and ten).

An undefined number over ten is expressed by نِيفٌ, e.g. مِائَةٌ وَنِيفٌ or مِائَةٌ وَنِيفٌ نَفْسٍ, a hundred or more souls, a hundred or so souls.

"Approximately, in the region of" is expressed by نَحْوٌ, literally "towards". It is a noun with the following word in the *Genitive*, e.g.

حَمَلْنَا نَحْوَ أَلْفِ فَرَسٍ about 1,000 cavalry attacked us.

رَأَيْنَا نَحْوَ مِئَةِ جَمَلٍ we saw about 100 camels.

This word is also used as preposition in the sense of "direction", as: رَكِبْتُ نَحْوَ الْمَدِينَةِ 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.

رَجِعْ لِي الْكُتُبَ الْعَشْرَةَ الَّتِي اسْتَلْقَيْتَهَا return me the ten books which you borrowed.

أَعْطِنِي كُتُبَ حَسَنِ التِّسْعَةِ give me Hassan's nine books.

In the first example, however, the reader may encounter *كُتِبَ* in modern Arabic; this is the colloquial usage also.

TIME

10. Among the words used for *time* are *وَقْتُ* pl. *أَوْقَاتٌ* used in the general sense (but not in asking and telling the time); *زَمَانٌ* or *زَمَانٌ*, pl. *أَزْمَانَةٌ*; *عَصْرٌ* pl. *عُصُورٌ* meaning "an age" or "era" (e.g. *العُصُورُ الوُسْطَى* the Middle Ages), also "afternoon". *أَعْوَامٌ*, *سِنُونَ* *سِنَوَاتٌ*, pl. *سَنَاتٌ* or *عَامٌ*, pl. *قُرُونٌ*, "century"; *شَهْرٌ* pl. *شُهُورٌ*, "month"; *أُسْبُوعٌ*, pl. *أَسَابِيعٌ*, "week"; *دَقَائِقُ*, pl. *دَقِيقَةٌ*, "hour"; *سَاعَةٌ*, pl. *سَاعَاتٌ*, "day"; *أَيَّامٌ* pl. *يَوْمٌ*, "minute"; *ثَوَانٌ*, pl. *ثَوَانِيَةٌ*, "moment"; *لَحَظَاتٌ*, pl. *لَحَظَةٌ*, "second". *سَاعَةٌ* also means a "watch" or "clock" and is used in telling the time:

مَا السَّاعَةُ كَمْ؟ what time is it?

السَّاعَةُ ثَلَاثَةٌ 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: *السَّاعَةُ الرَّابِعَةُ* four o'clock (the fourth hour).

11. The periods of the day are expressed by *فِي*, sometimes by *عِنْدَ*, or more commonly by the *Adverbial Accusative*, e.g.

فِي الصَّبَاحِ or *صَبَاحًا* in the morning.

عِنْدَ الظُّهْرِ at noon.

فِي العَصْرِ in the afternoon.

فِي المَسَاءِ or *مَسَاءً* in the evening.

* Numerals used in this way as abstract numbers are *diptote*.

فِي اللَّيْلِ or *لَيْلًا* at night.

فِي النَّهَارِ or *نَهَارًا* during the day.

نَهَارٌ means the daytime, whereas *يَوْمٌ* means the whole 24 hours. When a single night is specified, we say *لَيْلَةٌ*, e.g. *لَيْلَةُ أَسِي* last night.

12. The days of the week are:

يَوْمٌ (نَهَارٌ) الأَحَدِ Sunday.

يَوْمٌ (نَهَارٌ) الأَثْنَيْنِ Monday.

يَوْمٌ (نَهَارٌ) الثَّلَاثَاءِ (الثَّلَاثَاءِ) Tuesday.

يَوْمٌ (نَهَارٌ) الأَرْبَعَاءِ Wednesday.

يَوْمٌ (نَهَارٌ) الخَمِيسِ Thursday.

يَوْمٌ (نَهَارٌ) الجُمُعَةِ Friday.

يَوْمٌ (نَهَارٌ) السَّبْتِ Saturday.

The word *يَوْمٌ* or *نَهَارٌ* is often omitted, e.g. *الثَّلَاثَاءِ*. Tuesday.

"The week" is *الأُسْبُوعُ* or *الجُمُعَةُ* (usually the latter).

MONTHS OF THE CHRISTIAN YEAR

13. The Christian year is called *السَّنَةُ المِيلَادِيَّةُ* the birth year, or *السَّنَةُ المَسِيحِيَّةُ* the Messiah year, or, occasionally, *السَّنَةُ الشَّمْسِيَّةُ*, the sun year. Dates B.C. are called *قَبْلَ المِيلَادِ* (abbreviated *ق م*); and A.D., *بَعْدَ المِيلَادِ* (abbreviated *ب 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)	(2)
January	يَنَّاوَرُ	كَانُونُ الثَّانِي
February	فَبْرَاوَرُ	شَبَّاطُ
March	مَّارَسُ	آذَارُ
April	أَبْرِيْلُ	نَيْسَانُ
May	مَّايُو	أَيَّارُ، نَوَّارُ
June	يُونِيُو	حَزِيْرَانُ
July	يُولِيُو	تَمُوْزُ
August	أَغْطَسُ	أَبُ
September	سَبْتَمْبَرُ	أَيْلُولُ
October	أَكْتُوْبَرُ	تَشْرِيْنُ الْأَوَّلُ
November	نُوْفَمْبَرُ	تَشْرِيْنُ الثَّانِي
December	دِسْمَبَرُ	كَانُونُ الْأَوَّلُ

THE MUSLIM YEAR

14. This is called **السَّنَةُ الْهَجْرِيَّةُ** after the **هَجْرَةُ** (Hegira) or Flight (properly, Emigration) of the Prophet from Mecca to Medina on 16th July, 622 A.D. Dates have the word **هَجْرِيَّةٌ** in brackets after them, or simply ه. As the year has only 354 days, the Muslim year progressively outstrips the Christian year. A.H. (the European form of ه) 1381 began on 4th June, 1961. Comparative calendars of the Muslim and Christian years are available.* In the modern Islamic world

* Wustenfild: Vergleichungs-Tabellen der muhammedischen und christlichen Zeitrechnung, Leipzig, 1854, and later editions.

M. O. Jimenez, Tablas de Conversion de Datas Islamicas a Cristianas y Viceversa, Granada, 1946.

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. **الْمَحْرَمُ**
2. **صَفَرٌ**
3. **رَبِيعُ الْأَوَّلِ**
4. **رَبِيعُ الثَّانِي**
5. **جُمَادَى الْأُولَى**
6. **جُمَادَى الْآخِرَةَ**
7. **رَجَبٌ**
8. **شَعْبَانُ**
9. **رَمَضَانُ** (the month of fasting).
10. **شَوَّالٌ**
11. **ذُو الْقَعْدَةِ**
12. **ذُو الْحِجَّةِ** (month of the **حَجِّ**).

Some names of these months are often used with special attributives, e.g.

صَفَرُ الْخَيْرِ مُحْرَمُ الْحَرَامِ
شَعْبَانُ الْمَعْظَمِ رَجَبُ الْفَرْدِ
رَمَضَانُ الْمَكْرَمِ etc.

MUSLIM FEASTS (HOLIDAYS)

15. The general term for a festival is **عِيدٌ** pl. **أَعْيَادٌ**. The chief ones are:

(a) **رَأْسُ السَّنَةِ** or **أَوَّلُ السَّنَةِ** New Year's day of the Islamic Calendar.

(b) **الْمَوْلِدُ النَّبَوِيُّ** The Birth of the Prophet.

(c) **الْعِيدُ الصَّغِيرُ** "the small festival", at the beginning of the month of **شَوَّالٌ** after the end of the fast of the month of **رَمَضَانُ**.

(d) عيد الأضحى "the great festival", also called عيد الأضحية "the sacrificial festival", on the 10th of the month of ذو الحجة when the pilgrims offer sacrifice in Mecca.

The commonest festival greeting is العيد مبارك عليك 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 سابع (شهر) يناير (سنة) ١٩٥٦ } (On) the 7th
 (اليوم) السابع من (شهر) يناير في سنة ١٩٥٦ } 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 (lit. the son of how many years are you?) but this is rarely used now.

The answer to the above questions would be:

عمرى عشرون سنة } I am twenty years old.
 أنا ابن عشرين سنة }

VOCABULARY

فقط only (at the end of the sentence or that part of the sentence to which it applies)
 راع pl. رعاة shepherd
 رعية pl. رعايا flock, subjects (of a ruler)
 مسامير pl. مسامير nail
 مسن old, aged

برادة refrigerator (mod.) (Syria, Lebanon)
 ثلاجة refrigerator (Egypt, Sudan)
 ضأن (m.s. ضائن, f. ضائنة) sheep
 غنم sheep
 ماعز (sing. ماعز) goats
 شاة pl. شاء, شياه a single sheep
 إبل, إبل camels (collective no singular)
 ناقه pl. نوق she-camel
 حديقة الحيوانات zoo, zoological gardens
 حملة attack
 فلسطيني Palestinian
 لاجئ refugee
 صدر II to export
 استورد X to import
 تصريح declaration (mod. permit, permission)
 مناسب suitable
 مناسبة suitability
 بمناسبة with reference to, on the occasion of (+ gen.) (mod.)
 استقال X to resign
 زاد (-) to increase (intrans.)
 زيد II to increase (trans.)
 زيادة increase, more, surplus
 علق II to hang (trans.), suspend
 تعلق V to hang from, depend on, be attached to, appertain to
 المعلقة 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
 دكتور pl. دكاترة doctor (mod.)
 آت coming, next
 ميناء pl. موانئ port, harbour
 ألمانيا Germany
 ألماني German (الألمان the Germans)

جمهور <i>pl.</i> public, crowd, masses	شعر <i>pl.</i> poetry
جمهورية republic	سعادة happiness, good fortune
مستكلم باسم spokesman for	الصحراء الكبرى the Sahara (desert)
جمهوري republican	

EXERCISE 69

- ١ - صرح أمس متكلم باسم الحكومة بأن أحد الوزراء قد استقال وبما (من ما) يزيد في صعوبة رئيس الوزارة أن سبب الاستقالة مجهول.
- ٢ - دخلت المعلمة الجديدة الفصل لتعلم البنات التاريخ لكنها وجدت إحداهن فقط وهي لاجئة. ٣ - أعطني مسمارين اثنين وضع المسامير الباقية في ذلك الصندوق الكبير. ٤ - خرج ثلاثة رعاة ومعهم تسع ضأن وخمس وعشرون ناقة وجمالين. ٥ - أزرتم حديقة الحيوانات بيروت؟ هناك أربعة أفيال صغيرة وإبل كثير. ٦ - المعلقات السبع من أشهر قصائد الشعر العربي. ٧ - في قرينتنا دكتور واحد الآن: كان اثنان قبل الحرب. ٨ - قدمت ثماني نساء من باب المدينة بعد حملة الألمان وكن يحملن أطفالهن. ٩ - حليب البقر أحسن من حليب المعز، خصوصاً إذا بقي بارداً في الثلجة: إنني قلت لك ذلك ألف مرة، فلماذا تشتري لبن المعز وتتركه في الشمس؟ ارجع لعقلك يا خادم! ١٠ - نتعلم كثيراً عن أفكار رعايا خلفاء بغداد من كتاب «ألف ليلة وليلة»، لكن هذه القصص غير مناسبة للصبيان في بعض الأماكن. ١١ - حينما كنت أعبّر الصحراء

الكبرى سنة ألف وتسع مائة وخمسة وعشرين لقيت ستة شيوخ مسنين لم يروا أجنبياً قبل ذلك اليوم، فحملوا عليّ. ١٢ - ثم أريتهم تصرّحي من الحاكم، لكن زيد ذلك شكهم في أمري وخوفهم مني. ١٣ - استوردت لبنان ألف برادة ونيفاً في السنة الماضية وسوف تستورد أكثر من هذا المقدار (amount) في السنة الآتية. ١٤ - وصدرت فواكه كثيرة في تلك المدة من ميناء بيروت. ١٥ - مضى تسعة عشر قرناً منذ ميلاد المسيح. ١٦ - كان حسن يستيقظ صباحاً ويسوق غنم أبيه إلى محل بعيد من البيت، ولم يكن معه ساعة، ففي المساء كان يسأل كل مارة: الساعة كم يا سيدي؟ ١٧ - إن هذه البلاد جمهورية منذ ثلاثة أعوام وتسر سياسة الحكومة الجمهور. ١٨ - ولدت بلندن (London) سنة ١٩١٤ م. ١٩ - علق الزائر ملبسه الوسخة بالشجرة الكبيرة يوم الأحد وقام يوم الأربعاء، واليوم يوم السبت وملبسه لا تزال تتعلق من الشجرة. ٢٠ - تكلمت مع أغلبية سكان القرية بمناسبة إضاعة شاة الشيخ.

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

(الْبَابُ السَّابِعُ وَالْثَلَاثُونَ)

The Ordinal Numbers. Fractions

1. The *Ordinals* from 1 to 10 are generally formed on the measure of the Active Participle, فَاعِلٌ, more or less from the Cardinals

الْأَوَّلُ	fem.	الأولى	the first.
الثَّانِي	"	الثَّانِيَّةُ	the second.

(without article ثَانٍ)

الثَّالِثُ	"	الثَّالِثَةُ	the third.
الرَّابِعُ	"	الرَّابِعَةُ	the fourth.
الخَامِسُ	"	الخَامِسَةُ	the fifth.
السَّادِسُ	"	السَّادِسَةُ	the sixth.
السَّابِعُ	"	السَّابِعَةُ	the seventh.
الثَّامِنُ	"	الثَّامِنَةُ	the eighth.
التَّاسِعُ	"	التَّاسِعَةُ	the ninth.
العَاشِرُ	"	العَاشِرَةُ	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.

الْحَادِي عَشَرَ	fem.	الْحَادِيَةَ عَشْرَةَ	the eleventh.
الثَّانِي عَشَرَ	"	الثَّانِيَةَ عَشْرَةَ	the twelfth.
الثَّلَاثَ عَشَرَ	"	الثَّلَاثَةَ عَشْرَةَ	the thirteenth.
الرَّابِعَ عَشَرَ	"	الرَّابِعَةَ عَشْرَةَ	the fourteenth.
		etc.	

Higher numbers run as follows:

Masc. and Fem.

العِشْرُونَ	twentieth	
الْحَادِي وَالْعِشْرُونَ	fem.	الْحَادِيَةَ وَالْعِشْرُونَ
الثَّانِي وَالْعِشْرُونَ	"	الثَّانِيَةَ وَالْعِشْرُونَ
الثَّلَاثَ وَالْعِشْرُونَ	"	الثَّلَاثَةَ وَالْعِشْرُونَ
		etc.

المِئَةَ masc. and fem. the hundredth.

الأخِرُ	fem.	الْآخِرَةَ	} the last.
الْآخِرِ	"	الْآخِرَةَ	

The Ordinals have the Sound Plurals, e.g.

الأُولُونَ	fem.	الأُولَاتُ
الثَّلَاثُونَ	"	الثَّلَاثَاتُ

Note the following plurals:

الأَوَّلُ	the first;	أَوَائِلُ	the early part;
الأَوْسَطُ	the middle;	أَوْاسِطُ	the middle part;
الْآخِرُ	the last;	أَوْآخِرُ	the last part.

عَشْرَ في أوائل القرن التاسع عشر in the early 19th century.

في أواسط السنة in the middle of the year.

نحو أوآخر الأمر 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. أولاً، ثانياً، ثالثاً first, secondly, thirdly.

4. The Numerical Adverbs "once", "twice", "several times", may be expressed by the use of the noun *مرة* in the accusative,

e.g. مرة once

مرتين twice

مرات or مراراً several times.

Note مرتين أو ثلاث "two or three times".

"Thrice" (three times), "four times", etc. are expressed by the use of *مرة* as a genitive of *'idāfa* following the Cardinal Number in the Accusative,

e.g. ثلاث مرات thrice; أربع مرات four times.

قد قابلته خمس مرات أثناء الشهر الماضي 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) يوماً; (b) يوماً ما (on a certain day); (c) في يومٍ من الأيام
(d) في ذات يومٍ، ذات يومٍ

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 *أَسْمُ الْمَرَّةِ*. This is always of the measure *فَعْلَةٌ* with the root form of the verb. With derived forms the *tā' marbūṭa* is simply appended to the Verbal Noun:

نَظَرَ إِلَى نَظْرَةٍ غَرِيبَةٍ he gave me a strange glance.

أَفْتَتَحَتِ الْمَدْرَسَةَ الْجَدِيدَةَ twice.
اِفْتِتاحَتَيْنِ رَسْمِيَّتَيْنِ

ضَرَبَهُ ثَلَاثَ ضَرْبَاتٍ he hit him three times (lit. three blows).

5. The *Fractions* (with the exception of "a half") are of the type *فُعْلٌ* or *فُعْلٌ* with the Plural *أَفْعَالٌ*:

$\frac{1}{2}$	نِصْفٌ	Plur.	أَنْصَافٌ	$\frac{1}{2}$
$\frac{1}{3}$	ثُلُثٌ	or	ثُلُثٌ	$\frac{1}{3}$
$\frac{1}{4}$	رَبِيعٌ	"	رَبِيعٌ	$\frac{1}{4}$
$\frac{1}{5}$	خَمْسٌ	"	خَمْسٌ	$\frac{1}{5}$
$\frac{1}{6}$	سَدَسٌ	"	سَدَسٌ	$\frac{1}{6}$
$\frac{1}{7}$	سَبْعٌ	"	سَبْعٌ	$\frac{1}{7}$
$\frac{1}{8}$	ثَمْنٌ	"	ثَمْنٌ	$\frac{1}{8}$
$\frac{1}{9}$	تَسْعٌ	"	تَسْعٌ	$\frac{1}{9}$
$\frac{1}{10}$	عَشْرٌ	"	عَشْرٌ	$\frac{1}{10}$

e.g. ثَلَاثَةٌ أَرْبَاعٌ, ثَلَاثَانِ

If a whole and a fraction are united, they must be joined by و; e.g.

$\frac{4}{5}$ = أَرْبَعَةٌ وَخَمْسَةٌ أَسْدَاسٌ; $\frac{5}{6}$

% (per cent) = بِالْمِائَةِ، فِي الْمِائَةِ

e.g. 20% عِشْرُونَ فِي الْمِائَةِ; ٢٠٪

percentage = مِثْوِيَّةٌ

6. The *Multiplicative Adjectives* are of the form *مَفْعَلٌ*,

e.g. مِثْوِيٌّ two-fold,

مِثْلَتٌ three-fold (also means a triangle) pl. مِثْلَاتٌ

مِثْوِيٌّ four-fold (also means a square) pl. مِثْوِيَّاتٌ

Single, simple, singular, is مَفْرَدٌ.

7. The *Distributive Adjectives*, 2 by 2, 3 by 3, etc., are expressed:

(a) By repeating the ordinal in the accusative.

دَخَلُوا ثَلَاثَةً ثَلَاثَةً they entered three by three, in threes.

(b) By the forms *فُعَالٌ* or *مَفْعَلٌ*;

e.g. جَاءُوا مِثْوِيٌّ or جَاءُوا مِثْوِيٌّ they come two by two.

مَرَرْتُ بِقَوْمٍ مِثْوِيٍّ وَثَلَاثَةٍ I passed by people (walking) in twos and threes.

8. The *Numerical Adjectives* expressing the composition of anything are of the measure *فُعَالِيٌّ*

e.g. ثُنَائِيٌّ twofold, biliteral.

ثُلَاثِيٌّ threefold, trilateral.

رَبَاعِيٌّ fourfold, quadrilateral or a quatrain in poetry,

hence the "Rubā'iyāt" (رُبَاعِيَّاتٌ) of Umar Khayyām.

VOCABULARY

قومي national, nationalist	فرد pl. أفراد individual n.
بحث pl. أبحاث research, investigation	لواء pl. ألوية standard, flag; Brigade, major-general
شرقي Eastern, Oriental	مراسل correspondent
قابل III to meet, to correspond to, be equivalent to	أساسي fundamental(ist)
أطلق IV to fire, throw	أى that is to say, namely
أطلق النار على to fire at	قنصل pl. قناصل consul
أطلق كلمة على to use a word with a certain meaning	أشراف pl. شريف noble (n. and adj.)
وكيل pl. وكلاء agent	شرف II to honour
وكالة agency	إشتمل على VIII to comprise, include
توكل على V to entrust oneself to, rely on	فروع pl. فروع branch
سابق former	المغرب N.W. Africa, the Maghrib (also used for Morocco) (lit. the West)
سابقاً formerly	الجزائر Algeria, Algiers
أمن security	مراكش Morocco, Marrakesh
أزمة pl. إزم dearth, scarcity; crisis (mod.)	إحتوى على VIII to contain, comprise
مناقشة discussion (mod.)	حوى (-) to comprise, contain
برلمان pl. أت Parliament (Fr.)	محتويات contents (of a book, etc.)
برنامج pl. برامج scheme, programme	

قارة pl. أت continent	إثر، إثر following on, immediately after
سنة (سنن) Sunna, religious law in Islam	في، هلى إثر or أثر (same meaning)
أهل السنة sing. سني the Sunnites	وفق II to help, give success to (usually used of God)
الشيعة sing. شيعي the Shi'ites	توفيق success (due to God); proper name masc.
أشاع IV to spread trans., make known	حل (-) to resolve, solve
شيوعي Communist	حل solution, resolving v.n.
الشيوعية Communism	مثل II to represent
اشتراكي Socialist	صلح ل (-) to be suitable for
الاشتراكية Socialism	اختلف عن VIII to differ from
حزب العمال the Labour Party	تقريباً almost, approximately
	شكل pl. أشكال shape, kind

EXERCISE 71

١ - يقول رئيس الحزب القومي السابق إن أبحاث العلماء أكدت أن هذه السنة هي السنة السابعة والثمانون في تاريخ الحزب، وهو أقدم حزب في بلادنا : هو أقدم من الحزب الاشتراكي - أي حزب العمال - والحزب الشيوعي بكثير. ٢ - اسم هذا الشهر ذو القعدة، وهو الشهر الحادي عشر. ٣ - نرجوكم أن تشرفونا بحضوركم عندنا في اليوم الأول من شهر يناير. ٤ - تنعقد الحفلة في بيتي الذي

كان سابقاً بيت وكيل القنصل في مراكش. ٥ - إني اشتريته منه
حينما استقال إثر ابتداء الأزمة وسافر إلى المغرب. ٦ - نتوكل على
الله الذي وفق المسلمين الأولين في أوائل القرن السابع، فإنه
سوف يوفق المؤمنين في المستقبل، لأن التوفيق من الله، ولا من
غيره. ٧ - تطلق كلمة «مجلس» على البرلمان في بعض الدول
الشرقية. ٨ - جرت مناقشة طويلة في مجلس الأمن من هيئة الأمم
المتحدة عن مشاكل القارة الإفريقية. وتقدم ممثلو آسيا ببرنامج جديد
لحل تلك المشاكل بأسرع ما أمكن (as quickly as possible). ٩ -
طلب من الأمة أن تحارب كما حاربت في الماضي. ١٠ - تعلمنا
هذا من مراسلي الجرائد الكبرى الغربية. ١١ - إن في هذا
الكتاب محتويات ذات فائدة كبيرة لأهل السنة وللشيعة أيضاً.
١٢ - قد شرفتموني بزيارتكم وأرجوكم أن تحيئوا مرة ثانية في يوم
من الأيام. ١٣ - يشتمل قصر الملك على أجزاء مختلفة فالحمس منه
تقريباً بيت خصوصي للملك وأقاربه، وخمس آخر مساكن للخدمة،
والأخماس الثلاثة الباقية تستعمل كمكاتب للوزراء وأعضاء
الحكومة. ١٤ - كان الأشراف ثلاثة في المائة من الرعايا، لكن
مع ذلك كانوا يملكون نصف الأراضى. ١٥ - في اللغة العربية توجد
أفعال ثنائية وثلاثية ورباعية. ١٦ - بنيت القلعة في شكل مربع.

كبير. ١٧ - خرج المساجين اثنين اثنين. ١٨ - لماذا رسمت
مثلاً وقلت: أرسم مسدساً؟ ١٩ - كنت في الجزائر السنة
الماضية وقابلت ابن عمي (cousin) ست مرات. ٢٠ - زرت
بيروت للمرة الثالثة في أواسط شهر أيلول.

EXERCISE 72

1. He founded the first national newspaper to appear (which appeared) in the Eastern world; it corresponds to *The Times* (التايمس) 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 (دُخُولٌ) to 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 (هَنَّاكَ) 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

(الْبَابُ الثَّامِنُ وَالثَّلَاثُونَ)

The Structure of Arabic Noun Forms

1. There are *three parts of speech* in Arabic:

- (a) Verb فِعْلٌ, pl. أَفْعَالٌ
- (b) Noun اِسْمٌ pl. اَسْمَاءٌ. This includes what we would call adjectives.
- (c) Particles حَرْفٌ pl. حُرُوفٌ. 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, *جُلُوسٌ* is the Verbal Noun of *جَلَسَ* 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 *رَأْسٌ* head, in the dictionary, the first entry under the root is the simple verb *رَأَسَ*, Imperf. *يُرِئِسُ* يرأسُ, Verbal Noun *رِئَاسَةٌ* "to be chief (of a tribe)". But common sense tells us that really the noun *رَأْسٌ* is a primitive noun, and the verb was formed from that noun. The Medieval Arabic lexicographer would usually put the noun *رَأْسٌ* 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.

3. We find, then, that there are three types of nouns, having regard for their possible derivation:

(i) *Primitive Nouns*, such as **أُذُنٌ** ear; **بَيْتٌ** house (originally, tent), **ثَوْرٌ** 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. **جِنْسٌ** species, race, from the Greek *genos*; from which Verbs **جَنَّسَ** (II) to specify; **جَانَسَ** (III) to be of the same type as.

(ii) *De-verbal Nouns*. We have already seen numerous noun forms derived from verbs, e.g. **قَتْلٌ** killing, from **قَتَلَ**; **مَجْلِسٌ** session, council, from **جَلَسَ** to sit; **كَبِيرٌ** great, from **كَبَرَ** to be great.

(iii) *De-nominal Nouns*, that is, nouns derived from other nouns, e.g. **وَطَنِيَّةٌ** patriotism, from **وَطَنٌ** homeland **جِنْسِيَّةٌ** (mod.), nationality, from **جِنْسٌ** race. In modern Arabic we also have compound nouns such as **الرَّأْسَمَالُ**, or, more correctly, **رَأْسُ الْمَالِ** capital (head of wealth); **عَرَضُ الْحَالِ** (عَرَضُ الْحَالِ) petition (showing of state). We may mention also **مَأْسِدَةٌ** (pl. **مَأْسِدٌ**) a place abounding in lions, from **أَسَدٌ** lion.

DE-VERBAL NOUNS. THE **مَصْدَرٌ**.

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 **أِسْمٌ مَصْدَرٌ**. Some grammars attempt to associate various measures of the Verbal Noun with specific root verb vowelings. This is not, on the whole,

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 **مَصْدَرٌ مِيمِيٌّ**, the Verbal Noun beginning with the letter *mīm*, 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. **مَقْصِدٌ** and **قَصْدٌ** from **قَصَدَ**, to intend; **مَقْتَلٌ** and **قَتْلٌ**, murder, from **قَتَلَ**. It must be pointed out also that some verbs have several Verbal Nouns, though often there is a distinction in meaning, e.g. **وَصْفٌ** description, **صِفَةٌ** quality, from **وَصَفَ** 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. **تَجْرِبَةٌ** an experiment, pl. **تَجَرِبَاتٌ** or occasionally **تَجَارِبٌ**, from **جَرَبَ** to test, try; **تَرْكِيْبٌ** v.n. of **رَكَّبَ** to set up, compose, may take the plural **تَرَائِيْبٌ** when it has the meaning "a construction". But all Verbal Nouns may take the sound feminine plural:

تَصْلِيْحَاتٌ repairs, pl. of **صَلَحَ**, v.n. **تَصْلِيْحٌ** repair.

تَنْقَلَاتٌ pl. of **تَنْقَلَ** v.n. of **نَقَلَ** to be transferred, transported, transfers, postings.

The Passive Participle is sometimes used as an alternative Verbal Noun from Derived forms, e.g. **مُقْتَضِيٌّ** necessity, for **إِقْتِضَاءٌ**, from **إِقْتَضَى**, 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, **كِتَابٌ** a book, is really a verbal noun of **كَتَبَ** III. In modern Arabic we may speak about **اِقْتِصَادٌ**, economy or economics, but it is really the verbal noun of **قَصَدَ** VIII.

But there is also an in-between stage, in which the *maṣdar* acts grammatically exactly as a noun, although the verbal force is not absent:

الْقَتْلُ جَرِيْمَةٌ عَظِيْمَةٌ 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, **الْقَتْلُ** the Verbal Noun, is merely the subject of a Nominal Sentence of which **جَرِيْمَةٌ عَظِيْمَةٌ** is the Predicate.

عَجِبْتُ مِنْ قَتْلِ زَيْدٍ I was astounded at the murder of Zaid. Here, **الْقَتْلُ** has a verbal force. Indeed, we could say instead, **عَجِبْتُ مِنْ أَنْ زَيْدًا قَتَلَ**. Zaid is, in effect, the object of **الْقَتْلُ**, 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:

عَجِبْتُ مِنْ قَتْلِ زَيْدٍ أَبَاهُ I was astounded at Zaid's killing his father.

the Verbal Noun now has both a subject **زَيْدٌ** 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 'idāfa. 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

عَجِبْتُ مِنْ ضَرْبِهِ مُحَمَّدًا I was astounded at his beating Muhammad.

If the object is a Pronoun, it must be appended to the word **إِيَّاهُمْ**. Thus **عَجِبْتُ مِنْ ضَرْبِ مُحَمَّدٍ إِيَّاهُمْ** I was astounded at Muhammad's beating them.

The object may be replaced by a Genitive with **لِ**, e.g. **مَحَبَّتِي لِبَلَدِي** my love for my country, instead of **مَحَبَّتِي بِلَدِي**.

كَرِهَ لَوْمَ أَبِيهِ لَهُ he hated his father's blaming him.

The Preposition **لِ** is also used when the Verbal Noun is employed indefinitely with an adverbial meaning.

قُمْتُ إِكْرَامًا لَهُ I rose in honour of him.

The Arabs call this usage **الْمَفْعُولُ لَهُ**, as it gives the reason for **لِ** the action of the main Verb. In fact the Verbal Noun replaces the Subjunctive.

(c) As the Absolute Object (**الْمَفْعُولُ الْمَطْلُوقُ**). This has already been touched on in Chapter Seventeen. The following methods of use may be distinguished:

- (i) The Verbal Noun alone. **فَرِحَ 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 **لِلتَّمْيِيزِ** "for distinguishing"):

فَرِحَ فَرَحًا عَظِيمًا he rejoiced greatly.

This may also be used with the Passive, e.g.

ضَرَبَ زَيْدٌ ضَرْبًا شَدِيدًا Zaid was struck violently.

(iii) Qualified otherwise, e.g. by an *'idāfa*:

(or) حَارَبَ مُحَارَبَةَ الْجُنُونِ (الْمَجْنُونِ) he fought like a madman
(the fighting of madness, or of a madman).

By a sentence: فَرِحَ فَرَحًا كَادَ يَسْتَطِيرُ بِهِ he rejoiced with a rejoicing which nearly made him fly.

By the demonstrative: ضَرَبْتُهُ هَذَا الضَّرْبَ 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 فَعْلَةٌ, and is called اِسْمُ النَّوعِ (the noun of kind).

هَرَبَ هَرَبَةَ الْحَيَّانِ 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 فَعْلَةٌ is used for the single act, and it takes the dual and the sound feminine plural. The name of this is اِسْمُ الْمَرَّةِ (the noun of times).

ضَرَبْتُهُ ضَرْبَةً I struck him one blow.

ضَرَبْتُهُ ضَرْبَتَيْنِ I struck him twice.

ضَرَبْتُهُ ثَلَاثَ ضَرْبَاتٍ I struck him three blows.

Note: (a) Sometimes the Verbal Noun is omitted but its Adjective retained.

ضَرَبْتُهُ ضَرْبًا شَدِيدًا he hit him hard, for ضَرَبْتُهُ شَدِيدًا

This is more common in modern Arabic.

(b) The Verbal Noun of a different verb, but with a similar meaning, may be used:

قَعَدُوا جُلُوسًا they sat down.

where قَعَدَ and جَلَسَ both mean "to sit".

اِسْمُ الْفَاعِلِ THE ACTIVE PARTICIPLE

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, كَاتِبٌ a clerk, مُعَلِّمٌ a teacher. As we have pointed out, when this occurs with the Active Participle of the Simple Trilateral verb, it usually takes a broken plural, as كَاتِبَةٌ and كُتَّابٌ, plurals of كَاتِبٌ. 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 massacerer 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 ذَابِحُ 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. الطَّالِبُ لِلْعِلْمِ.

(c) As a Verb, capable of taking its own object:

هُوَ رَاكِبٌ he is riding.

هُوَ رَاكِبٌ حِصَانًا he is riding a horse.

هُمْ رَاكِبُونَ they are riding.

كَانُوا رَاكِبِينَ حُصْنًا they were riding horses.

Note that there is no *'idāfa* here, consequently رَاكِبٌ retains its

nunation. In all these sentences, the Active Participle could be replaced by the Imperfect Verb.

e.g. **يُرَكَبُ** (هُوَ) he is riding.

Sometimes the Active Participle is used with the meaning of the future, e.g. **أَمَامَهُ أَجَلٌ لَا يَعْلَمُ مَا اللَّهُ فَاعِلٌ بِهِ**, Before him is a period with which he does not know what God will do. This is common in modern colloquial.

VOCABULARY

وَحِيدٌ sole, only	قِيَادَةٌ leadership
أَضْرَبَ عَنْ IV to quit; to go on strike (<i>mod.</i>)	نَشَاطٌ energy, zeal, activity
إِضْرَابٌ strike (<i>mod.</i>)	بَدَلٌ (ـِ) to give generously, squander
اشْتَرَكَ فِي VIII to take part in, subscribe to	بَدَلٌ جَمْدَةٌ to do one's utmost
شُرُوطٌ <i>pl.</i> condition (laid down)	رَأْسٌ cape, headland
بِشْرَاطٍ + <i>subj.</i> on condition that	انْتَقَلَ V انتقل VIII to be moved transferred, posted
اتَّهَمَ VIII to accuse anyone of . . .	أَجْنَاسٌ <i>pl.</i> species, type, kind, class
تَهْمَةٌ charge, accusation	جُنْسِيَّةٌ nationality (<i>mod.</i>)
أَسْطُولٌ <i>pl.</i> fleet	زَادَ عَلَى (ـِ) to exceed, increase, add to
خَطٌّ handwriting	تَرْكِيْبٌ composition, structure, syntax
خَطَّةٌ policy, line	جَرَائِمٌ <i>pl.</i> crime
عَدَدٌ <i>pl.</i> a number, several (+ <i>gen.</i>)	عَجِبَ مِنْ (ـِ) to wonder at, be surprised at

عَجِزَ عَنْ (ـِ) to be incapable of	بَحَّارٌ sailor
كَرِهَ (ـِ) to hate	سَوَائِلٌ <i>pl.</i> liquid
كَرَاهِيَّةٌ hatred	فَاتِرٌ luke-warm
لَامٌ (ـِ) to blame	صَفَحَاتٌ <i>pl.</i> page (of book)
جَبَّانٌ coward	أَخْلَاقٌ <i>pl.</i> moral character
هَرَبَ (ـِ) to flee, run away	عَنَوْنٌ to address a letter
مَتَى when?	عَنَاوِينُ <i>pl.</i> address
أَنْوَاعٌ <i>pl.</i> sort, type, kind	وَاضِحٌ clear
رَأْسَمَالِيٌّ capitalist (<i>mod.</i>)	أَمَّا . . . ف as for, as to

EXERCISE 73

١ - يَرْجِعُ تَارِيخُ الشَّيْخَةِ إِلَى مَقْتَلِ عَلِيِّ الَّذِي كَانَ الْخَلِيفَةَ الرَّابِعَ ، فَكَانَ أَصْدِقَاؤُهُ وَمُسَاعِدُوهُ يَكْرَهُونَ النَّاسَ الْمَسْئُولِينَ عَنْ هَذِهِ الْجَرِيمَةِ الْعَظِيمَةِ . ٢ - أَنْتَ الرَّجُلُ الْوَحِيدُ الَّذِي يَسْتَطِيعُ أَنْ يَقُومَ بِالتَّصْلِيحَاتِ اللَّازِمَةِ لِعَرَبِيَّ لِطُولِ تَجَارِبِكَ فِي الْأَعْمَالِ مِنْ هَذَا النَّوعِ . ٣ - زِدْ عَلَى ذَلِكَ أَنَّ سَائِرَ الْعَمَالِ قَدْ أَضْرَبُوا كَرَاهِيَّةً لِلتَّنَقُّلاتِ الْأَخِيرَةِ . ٤ - وَلَا يَرْجِعُونَ لِعَمَلِهِمْ إِلَّا بِشَرَطٍ أَنْ يَشْتَرِكُوا فِي تَدْيِيرِ الشَّرِكَةِ . ٥ - كَانَ الْبُؤْسُ يَمَلَأُ قُلُوبَ الْبَحَّارِينَ فِي الْأَسَاطِيلِ الثَّلَاثَةِ لَمَّا جَاءَهُمُ الْخَبْرُ عَنِ الْخَطَّةِ الْأَخِيرَةِ الَّتِي آدَتْ إِلَى اسْتِقَالَةِ وَزِيرِ الْحَرَبِيَّةِ (war minister) . ٦ - أَعْجَبُ مِنْ قِرَاءَتِكَ هَذَا الْكِتَابِ

* Note that the whole sentence beginning with **أَنَّ** takes the place of an *idāfa*, and **بِشَرَطٍ**, therefore loses its nunation.

الطويل بتلك السرعة. إِنَّكَ بَدَلْتَ جُهْدَكَ. ٧ — أَمَا أَنَا فَإِنِّي عَاجِزٌ
عَنْ أَنْ أَقْرَأَ كَذَلِكَ مَهْمَا كَانَتْ مُقْتَضِيَاتُ الْأَحْوَالِ، فَلَا تَلْمِنِي.
٨ — لِمَاذَا تَهَرَّبُ يَا جَبَانُ؟ مَتَى تَعْتَرِفُ بِأَنَّ الْأَمَلَ خَيْرٌ مِنَ
الْيَأْسِ؟ ٩ — تَعَجَّبْتَ الْجَرَائِدُ هُنَا مِنْ اتِّخَاذِ رَأْسَمَالِيِّينَ أَجَانِبَ
جُنْسِيَّةِ الْجُمْهُورِيَّةِ الْجَدِيدَةِ. ١٠ — مَتَى عَزَمْتَ عَلَى قِيَادَةِ الْجَيْشِ
لِمُقَاتَلَةِ الْعَدُوِّ؟ ١١ — أَلَمْ تَسْمَعْ أَنَّ مُعْظَمَ (أَغْلَبَ =) الْأُسْطُولِ
خَرَجَ مِنَ الْمِينَاءِ أَسِيًّا وَأَنْكَسَرَ عَلَى رَأْسِ صَخْرِي قَرِيبٍ مِنَ الْعَاصِمَةِ؟
١٢ — قُلْتَ: سَأَقْدِمُ لَكَ الشَّيْءَ تَقْدِيمًا، وَأَرَى أَنَّ كَلِمَةَ « الشَّيْءِ »
وَإِنْ دَخَلَتْ فِي تَرْكِيْبِ كَلَامِكَ لَمْ تَدْخُلْ قَطُّ (at all) فِي تَرْكِيْبِ
هَذَا السَّائِلِ الضَّعِيفِ الْفَاتِرِ! ١٣ — إِنَّ خَطَّكَ سَيِّئٌ. أَلَا تَعْرِفُ
أَشْكَالَ الْحُرُوفِ الْعَرَبِيَّةِ الْمُخْتَلِفَةَ؟ مِنْ فَضْلِكَ أَكْتُبْ هَذِهِ الصَّفْحَةَ
كِتَابَةً جَيِّدَةً مِنْ جَدِيدٍ، وَالْأَفْلَنْ تَنْتَقِلْ إِلَى فِصْلِ أَعْلَى! ١٤ — مَاتَ
مَمَاتٌ (مَوْتٌ =) الْفَقْرَ بَعْدَ نَشَاطِهِ الْمُسْتَمِرِّ. ١٥ — قَامَ الْمُتَّهَمُ فَقَالَ
لِلْقَاضِي: يَا حَضْرَتَكَ، إِنَّ تَهْمَتِي مِنْ نَوْعٍ لَا يُسْمَعُ عَنْهُ حَتَّى الْيَوْمِ.
١٦ — حَصَلَ ثَلَاثَةٌ إِضْرَابَاتٍ فِي هَذَا الْعَامِ. ١٧ — زُرْتَهُ وَهُوَ
مَرِيضٌ، يَرْقُدُّ عَلَى سَرِيرِهِ رِقْدَةً الْمَائِتِ. ١٨ — قَالَ الضَّيْفُ: أَنْتَ
مُنَادٍ خَادِمِكَ، أَلَا تَتَذَكَّرُ أَنَّكَ أَرْسَلْتَهُ لِلسُّوقِ قَبْلَ سَاعَةٍ لِيَشْتَرِيَ
أَحْتِيَاجَاتِ الْحَفْلَةِ؟ ١٩ — أَنْظِرْ هَذَيْنِ! الزَّوْجُ رَاكِبٌ جَمَلُهُ، وَزَوْجَتُهُ
مَاشِيَةٌ عَلَى جَنْبِهِ! ٢٠ — إِنَّا مِنَ اللَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

EXERCISE 74

The plural form is *تعليمات*.
1. Necessity is the sole teacher of the man who squanders his money. 2. We know that special instructions (تعليمات) 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.

The plural form is **مَجَالِسٌ**, **مَنَازِلٌ** as **مَفَاعِلٌ**

Sometimes the feminine ending is added to the singular:

مَكْتَبَةٌ desk, library, bookshop; from **كَتَبَ** to write.

مَدْفَنَةٌ a cemetery; from **دَفَنَ** to bury.

مِهْلَكٌ
مِهْلَكٌ
مِهْلَكَةٌ
مِهْلَكَةٌ
مِهْلَكَةٌ

a desert; place of destruction; from **هَلَكَ** to perish.

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 **مِفْعَالٌ**, which, as we shall see, is the form of the *Noun of Instrument*, e.g.

مِيعَادٌ (for **مَوْعَادٌ**) an appointment; from **وَعَدَ** to promise.

مِيلَادٌ (for **مِوَلَادٌ**) 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. **مُصَلًّى** place of prayer; from **صَلَّى** (II) to pray.

مُلْتَقًى a meeting place; from **التَقَى** (VIII) to meet.

2. Note the following modifications from the various classes of *Weak verb*.

(i) Doubled verb.

مَقَرٌّ abode; from **قَرَّ** to settle.

مَحَلٌّ place

and

مَحَلَّةٌ city-quarter

} from **حَلَّ** to alight.

CHAPTER THIRTY-NINE

(الْبَابُ التَّاسِعُ وَالثَّلَاثُونَ)

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 *mīm* to the trilateral root, e.g. **مَكْتَبٌ** an office, from **كَتَبَ**; **مَجْلِسٌ** council from **جَلَسَ**. These two nouns belong to the category known as the *Noun of Place and Time* (اسْمُ الْمَكَانِ وَالزَّمَانِ). 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 **مَفْعَلٌ** or **مَفْعِلٌ**, e.g.

مَنْزَلٌ a house or lodging; from **نَزَلَ** to alight.

مَجْلِسٌ a council; from **جَلَسَ** to sit.

مَشْرِقٌ East; from **شَرَقَ** to rise.

مَغْرِبٌ West; from **غَرَبَ** to set.

مَسْجِدٌ mosque; from **سَجَدَ** to prostrate oneself.

مَخْزَنٌ a store; from **خَزَنَ** to store.

مَأْوًى a lodging, refuge; from **أْوَى إِلَى** to resort to.

مَوْعِدٌ an appointment; from **وَعَدَ** to promise.

مَرْعًى pasture; from **رَعَى** to tend cattle.

مَوْضِعٌ place; from **وَضَعَ** to place.

مَوْقِفٌ a situation; from **وَقَفَ** to stop, stand.

(ii) Hollow verb.

مَقَامٌ place; from قَامَ to rise.

مَغَارَةٌ cave; from غَارَ to sink in the earth.

مَقَالَةٌ an article, essay; from قَالَ to say.

Here the correct forms would be مَقْوَمٌ, مَغْوَرَةٌ, مَقْوَالَةٌ.

THE NOUN OF INSTRUMENT (اسْمُ الْأَلَةِ)

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 *mīm*, but this letter is vowelled with *kasra* instead of *fatha*. The commonest form is مَفْعَالٌ:

e.g. مِفْتَاحٌ a key; from فَتَحَ to open.

مِيزَانٌ balance, scales; from وَزَنَ to weigh.

The second form is مَفْعَلَةٌ,

e.g. مَكْنَسَةٌ broom; from كَنَسَ to sweep.

مَرْوَحَةٌ fan; from رَاحَ to blow.

Thirdly, we find مَفْعَلٌ,

e.g. مِبْرَدٌ a file; from بَرَدَ to file.

مَقْصٌ scissors; from قَصَّ to cut.

مَكْوَى iron; from كَوَى to iron.

Occasionally, we find *damma*, as in مَدْقٌ a hammer; from دَقَّ to pound (also مَدَقٌّ and مَدَقَّةٌ).

For the first form, we have the plural مَفَاعِيلُ as مَفَاتِيحُ and مَوَازِينُ. For the rest, we have مَفَاعِلُ, as مَكَانِسُ, مَبَارِدُ, مَقَاصُ (for مَقَاصِصُ).

THE DIMINUTIVE

4. *The Diminutive* (إِسْمُ التَّصْغِيرِ) can be formed from any noun. If there are three consonants in the noun, the Diminutive is فَعِيلٌ. If there are four or more, the form is فَعِيلَلٌ.

(a) Three consonants.

بَحْرٌ sea, becomes بَحِيرَةٌ (note fem. ending) lake

كَلْبٌ dog, becomes كَلِيبٌ

بَابٌ door, becomes بَوِيبٌ

ظِلٌّ shadow, becomes ظَلِيلٌ

شَابٌ youth, becomes نَشِيبٌ

The *dim.* of كِتَابٌ a book, is كَتِيبٌ

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 بَوِيبٌ, the *wāw* having been changed to *alif* in باب.

The feminine ending is retained in words like قَلْعَةٌ fort, from which the diminutive is قَلِيعَةٌ; شَجَرَةٌ a tree, from which we have شَجِيرَةٌ a bush; مَدَّةٌ from مَدَّةٌ a period.

In feminine nouns which have not the feminine ending, this occurs in the diminutive:

شَمْسٌ (f.) sun, from شَمِيسَةٌ

دَارٌ (f.) house, from دَوِيرَةٌ

حَالٌ (f.) state, condition, from حَوِيلَةٌ

(b) Four consonants: here the form is ^{فَعِيلٌ}.

e.g. ^{عَقْرَبٌ} a scorpion ^{عَقِيرَبٌ}

^{مُسْلِمٌ} Muslim. ^{مُسَيْلِمٌ}

^{مُسْلِمَةٌ} ,, (fem.) ^{مُسَيْلِمَةٌ}

Note the following:

^{عَصْفُورٌ} a sparrow, ^{عَصِيفِيرٌ}

^{سُلْطَانٌ} a sultan, ^{سَلَيْطِينٌ}

^{حَمْرَاءٌ} red (fem.) ^{حَمِيرَاءٌ}

(c) Five consonants: here one consonant, usually the last, must be removed to form the Diminutive:

e.g. ^{عَنْدَلِيبٌ} nightingale, ^{عَنْدَلِيبٌ} *dim.* ^{عَنْدَلِيبٌ}

^{سَفْرَجَلٌ} quince, ^{سَفْرَجَلٌ}

^{إِمْبْرَاطُورٌ} Emperor, ^{إِمْبْرَاطُورٌ}

(note the broken plural: ^{أَبَاطِرَةٌ})

But where the fifth consonant is the *nūn* of the suffix ^{أَنْ} this may be retained, as ^{زَعْفَرَانٌ} saffron; the diminutive being ^{زُعَيْفِرَانٌ}.

5. Note the following forms:

^{أَبٌ} father; *dim.* ^{أَبِي}

^{أَخٌ} brother ^{أَخِي}

^{أَخْتٌ} sister ^{أَخِيَّةٌ}

^{ابْنٌ} son ^{بَنِي}

^{ابْنَةٌ} daughter ^{بَنِيَّةٌ}

^{شَيْءٌ} thing ^{شَوِيٌّ}, ^{شَوِيَّةٌ} (used in colloquial to mean "a little", "slightly").

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,

e.g. ^{حُسَيْنٌ} Husain, *dim.* of ^{حَسَنٌ}

^{عُبَيْدٌ} Ubaid, *dim.* of ^{عَبْدٌ}

^{عُبَيْدُ اللَّهِ} Ubaidullāh.

(b) With a specialised meaning,

e.g. ^{بَحِيرَةٌ} lake, from ^{بَحْرٌ}

^{كُتَيْبٌ} booklet, from ^{كِتَابٌ}

^{كَلْبٌ} puppy, from ^{كَلْبٌ}

(c) For endearment,

e.g. ^{يَا بَنِيَّ}, regularly used by a father to his son.

(d) To express contempt,

e.g. ^{رَجِيلٌ} if a grown man were termed ^{رَجِيلٌ}.

7. The Diminutive is sometimes used also with triliteral prepositions,

e.g. ^{قَبْلَ الْفَجْرِ} before dawn.

^{قَبِيلَ الْفَجْرِ} a little before dawn.

^{بَعِيدَ الظُّهْرِ} a little after noon.

An even rarer usage is with the Verb of Wonder:

e.g. ^{مَا أَحْسَنُهُ} from ^{مَا أَحْسَنُهُ} how handsome he is!

^{مَا أَمْلِحُهُ} from ^{مَا أَمْلِحُهُ} with the same meaning.

VOCABULARY

(excluding words occurring in the body of the chapter)

بيت لحم (diptote) Bethlehem	قبّة pl. قُبَب dome
بيت المقدس Jerusalem	مَعْقُودٌ arched, vaulted (in this context)
قدس (ـ) to be holy	كِنَائِسَةٌ pl. كِنَائِسُ church
قدس II to make holy, sanctify	غَايَةٌ limit, extreme
عين سلوان Ain Sulwan (place-name) (سُلْوَانٌ = solace, comfort)	أَبْصَرَ IV to see
عين pl. عَيْنٌ، عَيُونٌ spring,* stream	وِطَاءٌ depression (of land)
أبرأ IV to cure	أَعْمَدَةٌ pl. عَمُودٌ pillar, column
أضرار pl. ضَرِيرٌ blind	رَخَامٌ marble
نقر (ـ) to hollow out, pierce, peck	مَلِيحَةٌ beautiful thing, attractive thing
منقار pl. مَنَاقِيرٌ beak, bill (of bird)	رُكُونٌ، أَرْكَانٌ pl. رُكْنٌ corner
حبس (ـ) to imprison, shut up	هَيْكَلٌ pl. هَيْكَلٌ temple, shrine, statue, altar
أنفس pl. نَفْسٌ self, same	دَاخِلٌ inside prep.
نفسها، نفسها، etc.	خَارِجٌ outside prep.
عبادة worship, piety	مَذَاوِدٌ pl. مَذْوَدٌ manger
ولد (يَلِدُ) to bear a child, beget	طَيْرٌ pl. طَيْرٌ bird
أميال pl. مَيْلٌ mile	مَسَافَةٌ pl. مَسَافَةٌ distance
قبر pl. قُبُورٌ tomb, grave	قَطُوطٌ pl. قَطُوطٌ cat
يعقوب (diptote) Jacob	عَشَاشٌ pl. عَشَاشٌ nest (of bird)
	عَضَّ (ـ) to bite

* NOTE: A little later in the following extract عين is also used with the common meaning of "eye".

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.)

بَيْتُ لَحْمٍ سِرْتُ مِنْ بَيْتِ الْمَقْدِسِ إِلَى مَدِينَةِ بَيْتِ لَحْمٍ فَوَجَدْتُ عَلَى طَرِيقِي عَيْنَ سُلْوَانَ. وَهِيَ الْعَيْنُ الَّتِي أَبْرَأَ فِيهَا السَّيِّدُ الْمَسِيحَ (CHRIST) الضَّرِيرَ الْأَعْمَى. وَلَمْ تَكُنْ لَهُ قَبْلَ ذَلِكَ عَيْنَانِ. وَبِقَرْبِهَا بُيُوتٌ كَثِيرَةٌ مَنقُورَةٌ فِي الصَّخْرِ. وَفِيهَا رِجَالٌ حَبَسُوا أَنْفُسَهُمْ فِيهَا عِبَادَةً. وَأَمَّا بَيْتُ لَحْمٍ — وَهُوَ الْمَوْضِعُ الَّذِي وُلِدَ فِيهِ السَّيِّدُ الْمَسِيحُ — فَبَيْنَهُ وَبَيْنَ الْمَقْدِسِ سِتَّةُ أَمْيَالٍ. وَفِي وَسْطِ الطَّرِيقِ قَبْرٌ وَلَدَى يَعْقُوبَ. وَهُوَ قَبْرٌ عَلَيْهِ اثْنَا عَشَرَ حَجْرًا. وَفَوْقَهُ قُبَّةٌ مَعْقُودَةٌ بِالصَّخْرِ وَبَيْتُ لَحْمٍ هُنَاكَ. وَفِيهَا كِنَائِسَةٌ حَسَنَةُ الْبِنَاءِ مُزِينَةٌ إِلَى أَعْدَدِ غَايَةٍ حَتَّى أَنَّهُ * مَا أَبْصَرَ فِي جَمِيعِ الْكِنَائِسِ مِثْلَهَا بِنَاءً. وَهِيَ فِي وَطَاءٍ مِنَ الْأَرْضِ،

* The student should notice this use of the vague attached pronoun هُ، which refers back to nothing in particular. The particles أَنْ and إِنَّ 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 هُ is used merely to satisfy grammatical requirements. It is not, of course, translated.

وَلَهَا بَابٌ مِنْ جِهَةِ الْمَغْرِبِ، وَبِهَا مِنْ أَعْمَدَةِ الرَّخَامِ كُلِّ مَلِيحَةٍ وَفِي
رُكْنِ الْهَيْكَلِ فِي جِهَةِ الشَّالِ الْمَغَارَةِ الَّتِي وُلِدَ بِهَا السَّيِّدُ الْمَسِيحُ، وَهِيَ
تَحْتِ الْهَيْكَلِ وَدَاخِلَ الْمَغَارَةِ الْمَذُودُ الَّذِي وُجِدَ بِهِ. وَإِذَا خَرَجْتَ مِنْ
بَيْتِ لَحْمٍ نَظَرْتَ فِي الشَّرْقِ كَنِيسَةَ الْمَلَائِكَةِ الَّذِينَ بَشَرُوا الرَّعَاةَ
بِمَوْلِدِ السَّيِّدِ الْمَسِيحِ.

EXERCISE 76

1. My brother was accused of worshipping idols outside the Mosque of Omar (عُمَرُ).
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 (عَلَى) 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 II) are three marble pillars.
8. The women saw a vaulted dome in the middle (وَسَطًا) 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 (use *جعل*) 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 (لُنْدُن) 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 (مِنْهَا) 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.

It is most frequently formed from geographical and other proper names of occupation, time, land, city, etc. like. If the noun has the feminine ending & this must be dropped before adding &.

English	Arabic	English	Arabic
England	أَنْجَلَا	English (collective)	أَنْجَلَا
Britain	بَرِيْطَانِيَا	British	بَرِيْطَانِي
Egyptian, an	مِصْرِي	Egypt	مِصْر
Italian	إِيْطَالِي	Italian	إِيْطَالِي
Mecran	مِصْرِي	Mecran	مِصْرِي
Yemen	يَمَنِي	Yemen	يَمَنِي
Herat	هَرَاتِي	Herat	هَرَاتِي
Mercator	مِرْكَاتِي	Mercator	مِرْكَاتِي
Rai	رَايِي	Rai	رَايِي

CHAPTER FORTY

(الْبَابُ الْأَرْبَعُونَ)

The Relative Noun and Adjective

Various Adjectival Forms

1. The *Relative Adjective* (اسم النسبة) is formed by adding **ي** 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 **ة** this must be dropped before adding **ي**.

عرب	Arabs (collective);	عربي	Arabic, Arab.
مصر	Egypt;	مصري	Egyptian, an Egyptian.
مكة	Mecca;	مكي	Meccan.
طبيعة	nature;	طبيعي	natural.
علم	science;	علمي	scientific.
ثقافة	culture;	ثقافي	cultural.
صناعة	art, craft, industry;	صناعي	artificial, industrial.
حديد	iron;	حديدي	iron.
يوم	day;	يومي	daily.

Non-radical letters in the noun, particularly long vowels

or diphthongs, are sometimes dropped, as in the following examples:

مدينة	city;	مدني	civil, civilian.
قريش	Quraish (a tribe);	قرشي	Quraishi, Quraishite.
ثقيف	Thaqif (a tribe);	ثقفى	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.:

فرنسا	France.	فرنسي	for فرنسوي or فرنساوي
دونغولا	(a Sudanese province).	دونغولي	for دونغلاوي

Note also the following:

إنجلترا	England;	إنكليزي	English.
بريطانيا	Britain;	بريطاني	British.
إيطاليا	Italy;	إيطالي	Italian.
اليمن	Yemen;	يماني (antiq.)	Yemeni, Yemenite.
هرات	Herat;	هروي	of Herat.
مرو	Merv;	مروزي	of Merv.
راي	Rai;	رازي	of Rai.

3. The words **أب** father, and **أخ** brother, take back their original *wāw* and form **أبوي** fatherly; **أخوي** brotherly.

If a noun ends in **أ**, **إ**, **ي**, **ى**, this is changed to *wāw* before the ending, e.g. **معنوي** abstract, from **معنى** meaning; **دنيوي** worldly, from **دنيا** world.

Note also **ثَانَوِيٌّ**, from **نَبِيٌّ** or **نَبِيٌّ** prophet; **ثَانَوِيٌّ** secondary, from **ثَانٍ** (ثَانَوِيَّةٌ ثانوية) secondary school; **سَنَوِيٌّ** annual, from **سَنَةً** a year.

The same is the case with the *hamza* in the ending **اء**, **اء**, e.g. **سَمَاءٌ** heaven, **سَمَاوِيٌّ** heavenly. But **شَتَاءٌ** winter, becomes **شَتَوِيٌّ** wintry (without the 'alif). Note also that the word **قَرِيَّةٌ** village, forms **قَرَوِيٌّ** villager.

These adjectives usually take the sound plural, e.g. **مِصْرِيٌّ** Egyptian; pl. **مِصْرِيُونَ**. There are some exceptions to this rule, such as: **عَرَبِيٌّ** pl. **عَرَبٌ**, e.g. **كَاتِبٌ عَرَبِيٌّ** an Arab writer; **كُتَّابٌ عَرَبٌ** Arab writers; **بَغْدَادِيٌّ** pl. **بَغْدَادِيَّةٌ** 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.

إِنْسَانٌ man; **إِنْسَانِيٌّ** human; **إِنْسَانِيَّةٌ** humanity.

إِلَهٌ God; **إِلَهِيٌّ** divine; **إِلَهِيَّةٌ** divinity.

شَهْرٌ month; **شَهْرِيٌّ** monthly; **شَهْرِيَّةٌ** monthly salary.

يَوْمٌ day; **يَوْمِيٌّ** daily; **يَوْمِيَّةٌ** 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

but we find **أَقْلِيَّةٌ** with the meaning "minority", from **أَقْلٌ** less, least; and **أَكْثَرِيَّةٌ** "majority", from **أَكْثَرٌ** more, most.

All these nouns have the Feminine Sound Plural.

Some Verbal Nouns form the Relative Noun with a special meaning, e.g. **إِتِّفَاقٌ**, v.n. of **وَفَّقَ** VIII, with the meaning "agreement" forms **إِتِّفَاقِيَّةٌ** 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 **السَّنةُ الْمَدْرَسِيَّةُ** "the school year", the Relative Adjective being formed from the Noun of Place and Time of **دَرَسَ** "to study", are characteristic of the modern idiom.

6. A rare form of Relative Adjective ends in **أَنِيٌّ**. From **رُوحٌ** spirit, we have **رُوحَانِيٌّ** spiritual, and **رُوحَانِيَّةٌ** spirituality. From **جِسْمٌ** body; **جِسْمَانِيٌّ** bodily, corporeal.

Note also **إِسْكَندَرَانِيٌّ** Alexandrian, from **إِسْكَندَرِيَّةٌ** Alexandria (in Egypt); **لَاذِقَانِيٌّ** of or from **الَلَاذِقِيَّةُ** Latakia (a town in Syria).

ADJECTIVAL FORMS

7. The student has now encountered nearly all the Adjectival forms (أَسْمُ صِفَةٍ). Most of them resemble in meaning the Active Participle of the Simple Verb and are termed in Arabic **الْأَسْمَاءُ الْمَشَاهِبَةُ لِأَسْمِ الْفَاعِلِ**. They include the following:

(i) **فَاعِلٌ**, the Active Participle itself.

- (ii) **فَعِيلٌ**, e.g. **كَبِيرٌ**, from **كَبَرٌ**; etc. This form sometimes has the meaning of the Passive Participle, in which case the Plural is usually of the measure **فَعَلَى**, e.g. **جَرِيحٌ** pl. **جَرَحَى** wounded, from **جَرَحَ**; **قَتِيلٌ**, murdered, pl. **قَتَلَى** from **قَتَلَ**.
- (iii) **فَعُولٌ**, e.g. **صَبُورٌ** patient, from **صَبَرَ**.
- (iv) **فَعَلَانٌ**, e.g. **كَسِلَانٌ** lazy, from **كَسَلَ**.
- (v) **فَعَلَانٌ**, e.g. **فَرِحَانٌ** glad, joyful; from **فَرِحَ**.
- (vi) **أَفْعَلٌ**, for Colours and Defects.
- (vii) **فَعَلٌ**, e.g. **صَعَبٌ** difficult, from **صَعِبَ**.
- (viii) **فَعَلٌ**, e.g. **حَسَنٌ** good, beautiful, from **حَسَنَ**.
- (ix) **فَعِلٌ**, e.g. **فَرِيحٌ** joyful, from **فَرِحَ**.

The following have intensive meanings:

- (x) **فَعَالٌ**, e.g. **كَذَّابٌ** a liar, addicted to lying; from **كَذَبَ**.
عَلَمٌ, a savant, learned man; from **عَلِمَ**.

This form is also used for professions and occupations,

etc., e.g. **نَجَّارٌ** a carpenter; **خَيَّاطٌ** a tailor.

- (xi) **فَعِيلٌ**, e.g. **صَدِيقٌ** righteous, very trustworthy.
- (xii) **مِفْعِيلٌ**, e.g. **مِسْكِينٌ** poor, unfortunate, wretched.
- (xiii) **مِفْعَالٌ**, e.g. **مِقْدَامٌ** 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. **عَلَّامَةٌ** very learned, a very learned man; **مِقْدَامَةٌ** very brave.

FURTHER NOTES ON THE ELATIVE (اسْمُ التَّفْضِيلِ)

8. The *Elative* (see Chapter Eleven) is always formed from the three radicals. Thus from **حَبِيبٌ** beloved, is formed **أَحَبُّ** (for **أَحَبُّ**) more beloved, dearer. In the case of Participles of the Derived forms, words with more than three consonants, and words of the form **أَفْعَلٌ**, the Elative is formed by using either **أَكْثَرُ** or **أَشَدُّ** followed by a noun in the accusative (a Verbal Noun, as a rule), e.g. **أَكْثَرُ اجْتِهَادًا** diligent; **أَشَدُّ اجْتِهَادًا** more diligent (lit. "more as to diligence"). **أَسْوَدٌ** black; **أَشَدُّ سَوَادًا** 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 **بِمَا** (for **بِمِنْ**) with a Verb or the Preposition **مِنْ** with an attached Pronoun, e.g.

الْهَوَاءُ الْيَوْمَ (OR الطَّقْسُ) أَلْيَنُ مِنْهُ أَمْسٍ the weather is pleasanter today than it was yesterday (lit. "than it yesterday").

OR

الْهَوَاءُ الْيَوْمَ أَلْيَنُ مِنْ أَمْسٍ (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.

أَسْرَعُ مِنَ الْبَرْقِ lit. "quicker than lightning".

أَحْلَى مِنَ السُّكَّرِ lit. "sweeter than sugar".

* See Appendix C, §4 (c).

Another method of rendering it would be كَأَبْرِقٍ lit. "quick like lightning".

(“like as” is an attached Preposition taking, of course, the Genitive.)

VOCABULARY

(excluding words occurring in the body of the chapter)

عَوْنٌ pl. أَعْوَانٌ helper, attendant	وَدَّعَ II to take leave of, say goodbye to
يُقَالُ لَهُ he is called	أَوْصَى IV to make recommendation, recommend
بَيْنَ يَدَيْهِ in front of him	ضَجِيحٌ clamour
لِ belonging to, to	عَلَا (عَلَا) to rise, be or become high
أَزَالَ IV to put an end to, remove	صِيَاحٌ shouting
سَمِعًا وَطَاعَةً I hear and obey (lit. hearing and obeying)	أَسْتَعَاثَ X to ask help of
هَلَكَ (هَلَكَ) to perish	تَعَالَى may He (God) be exalted (lit. He has become exalted)
أَهَكَ IV to ruin, destroy	أَخْطَأَ IV to make a mistake, err
تَعَلَّقَاتٌ property	غَفَرَ لَ (-) to forgive
(-) to possess	فَحْمٌ charcoal, coal
غَالٌ expensive	خَلٌ vinegar
رَخِيصٌ cheap	أَمَّمْ II to nationalise (from أُمَّة nation)
حِيلَةٌ pl. حِيَلٌ stratagem, trick	وَاللَّهِ oath on the name of God
خَلَّصَ II to save	عَبْقَرِيَّةٌ genius
تَخَلَّصَ V to be saved	
مِنْ فَضْلِكَ please! (lit. from your kindness)	

EXERCISE 77

NOTE: The following exercise is not specially connected with the contents of the chapter.

حُكِيَ أَنَّ هَارُونَ الرَّشِيدَ اسْتَدْعَى رَجُلًا مِنْ أَعْوَانِهِ يُقَالُ لَهُ صَالِحٌ ،
 فَلَمَّا حَضَرَ بَيْنَ يَدَيْهِ قَالَ لَهُ : « يَا صَالِحُ سِرُّ إِلَى مَنْصُورٍ وَقُلْ لَهُ :
 إِنَّ لَنَا عِنْدَكَ أَلْفَ أَلْفِ دِرْهَمٍ ، وَالرَّأْيُ قَدْ اقْتَضَى أَنَّكَ تَحْمِلُ ذَلِكَ
 الْمَبْلُغَ لَنَا فِي هَذِهِ السَّاعَةِ ، وَقَدْ أَمَرْتُكَ يَا صَالِحُ أَنَّهُ إِنْ لَمْ يَحْصُلْ
 لَكَ ذَلِكَ الْمَبْلُغُ مِنْ هَذِهِ السَّاعَةِ إِلَى قَبْلِ الْمَغْرَبِ أَنْ تُزِيلَ رَأْسَهُ
 عَنْ جَسَدِهِ وَتَأْتِيَنَا بِهِ . » فَقَالَ صَالِحٌ : سَمِعًا وَطَاعَةً .
 ثُمَّ سَارَ إِلَى مَنْصُورٍ وَأَخْبَرَهُ بِمَا ذَكَرَ أَمِيرُ الْمُؤْمِنِينَ . فَقَالَ مَنْصُورٌ :
 « قَدْ هَلَكْتُ ، وَاللَّهِ إِنْ تَعَلَّقَاتِي وَمَا تَمْلِكُهُ يَدِي إِذَا بِيَعْتُ بِأَعْلَى
 قِيَمَةٍ لَا يَزِيدُ ثَمَنُهَا عَلَى مِائَةِ أَلْفٍ ، فَمِنْ أَيْنَ أَقْدِرُ يَا صَالِحُ عَلَى
 التَّسْعِمَائَةِ أَلْفِ دِرْهَمٍ الْبَاقِيَةِ ؟ » فَقَالَ لَهُ صَالِحٌ : « دَبِّرْ لَكَ حِيلَةً
 تَتَخَلَّصُ بِهَا عَاجِلًا وَإِلَّا هَلَكْتَ ، فَإِنِّي لَا أَقْدِرُ أَنْ أَتَمَهَّلَ عَلَيْكَ لِحِظَةٍ
 بَعْدَ الْمُدَّةِ الَّتِي عَيْنَهَا لِي الْخَلِيفَةُ فَاسْرِعْ بِحِيلَةٍ . » فَقَالَ الْمَنْصُورُ :
 « يَا صَالِحُ ، أَسْأَلُكَ أَنْ تَحْمِلَنِي ، مِنْ فَضْلِكَ ، إِلَى بَيْتِي لِأَوْدِعَ
 أَوْلَادِي ، وَأَهْلِي ، وَأَوْصِيَ لِأَقَارِبِي . » قَالَ صَالِحٌ : « فَمَضَيْتُ مَعَهُ
 إِلَى بَيْتِهِ فَجَعَلَ يُوَدِّعُ أَهْلَهُ ، وَارْتَفَعَ الضَّجِيحُ فِي مَنْزِلِهِ وَعَلَا الْبُكَاءُ
 وَالصِّيَاحُ وَالِاسْتِغَاثَةُ بِاللَّهِ تَعَالَى . »

(From الف ليلة وليلة, *The Thousand 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

الْبَابُ الْخَادِي وَالْأَرْبَعُونَ

Abstract Nouns. Proper Names

- Nouns may be classified according to their meanings as
 - Names of *Classes* or *Species*, (إِسْمُ الْجِنْسِ)
 - Proper Names* (إِسْمٌ عَلَمٌ).
 - The first type may be subdivided into:
 - Concrete* (إِسْمٌ عَيْنٍ) whether Nouns such as رَجُلٌ man; horse, or Adjectives such as رَاكِبٌ riding; جَالِسٌ sitting.
 - Abstract* (إِسْمٌ مَعْنَى) whether nouns such as عِلْمٌ science, learning, جَهْلٌ ignorance; or adjectives such as مَفْهُومٌ understood.
 - When *Abstract Nouns* are used in a general sense and without further determination they always take the Article, e.g. الشَّجَاعَةُ فَضِيلَةٌ 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. الذَّهَبُ وَالْفِضَّةُ مَعْدَنَانِ gold and silver are (two) metals.
- We do, however, have such renderings as: صُنْدُوقٌ ذَهَبٌ, gold box; صُنْدُوقٌ مِنْ ذَهَبٍ, (lit. a box from gold) instead of صُنْدُوقٌ مِنَ الذَّهَبِ.
- The same rule is applied to people and animals, as in the following examples: لَنْ يَدْخُلَ الْكٰذِبُونَ الْجَنَّةَ liars shall not

enter heaven; **أَلْحَصَانُ حَيَوَانٌ كَرِيمٌ** would translate "horses are noble animals" as well as, "the horse is a noble animal".

In a sentence like **هَذَا الْبَيْتُ غَيْرُ مَلَائِمٍ لِلْأَثَانَاتِ الثَّقِيلَةِ**, this house is not suitable for heavy furniture, the indefinite can also be used, as **لِأَثَانَاتٍ ثَقِيلَةٍ**.

4. Proper names are always definite and so can be the subject of a Nominal Sentence,

e.g. **حُسَيْنٌ مُعَلِّمٌ** Hussein is a teacher.

بَغْدَادٌ مَدِينَةٌ جَمِيلَةٌ Baghdad is a beautiful city.

Note, however, that some proper names include the article,

e.g. **الْخُرْتُومُ**; **الْقَاهِرَةُ** Khartoum is; Cairo is

5. Many names take the form of a noun followed by a Genitive in 'idāfa,

e.g. **عَبْدُ اللَّهِ** Abdullah (or Abdullahi)

أَبُو بَكْرٍ Abu Bakr.

In such names, the first part is declined, but the genitive naturally cannot change,

e.g. **جَاءَ أَبُو بَكْرٍ** Abu Bakr came.

رَأَيْتُ أَبَا بَكْرٍ I saw Abu Bakr.

مَرَرْنَا بِأَبِي بَكْرٍ We passed Abu Bakr.

أَيْنَ عَبْدُ اللَّهِ Where is Abdullah?

نَادِ عَبْدَ اللَّهِ Call Abdullah!

Note: In modern Arabic place names consisting of **أَبُو** plus

a Genitive, sometimes the nominative form is used in all cases in unvowelled writing or print,

e.g. **أَبُو حَمَدٍ** Abu Hamad (a town in the Sudan)

نَزَلَ بِأَبُو حَمَدٍ He alighted at Abu Hamad.

for **بِأَبِي حَمَدٍ**

زَارَ أَبُو حَمَدٍ He visited Abu Hamad.

for **زَارَ أَبَا حَمَدٍ**

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. **زَيْدٌ** Zaid; **جَعْفَرٌ** Ja'far; **سُلَيْمَانُ** Sulaimān (Solomon) **الْخَلِيلُ** al-Khalīl.

(b) The *Kunya* (كُنْيَةٌ), containing a term of relationship such as "father", "mother", "brother", "son", "sister",

e.g. **ابْنُ بَطْوِطَةَ** Ibn Baṭṭūṭa.

ابْنُ أَحْمَدٍ Ibn Aḥmad.

أُمُّ كَلْثُومٍ Umm Kulthūm.

أَخُو هَارُونَ Akhū Hārūn.

(c) The *Nickname* (لَقَبٌ), usually given to a grown man, referring to some quality for which he is famous (أَبُو بَكْرٍ الصِّدِّيقِ) Abū Bakr aṣ-Ṣiddīq i.e. "the righteous"), to some event with which he is associated (تَابَطَ شَرًّا) Ta'abbata Sharran, given to the poet who, as the name signifies, carried evil, in his case a ghou, under his arm!) or to a place of origin or residence, or a tribe, e.g. **الْخَلِيلُ بْنُ أَحْمَدَ الْفَرَاهِيدِيِّ** al-Khalīl ibn Aḥmad al-Farāhīdī (tribe); **أَبُو عَمْرٍو الشَّيْبَانِيِّ** Abū 'Amr ash-Shaibānī

(tribe); **الهِرَوِيُّ**, al-Harawī (of the town of Herat); **الْأَنْدَلُسِيُّ** al-Andalusī (the Andalusian); **الْبَغْدَادِيُّ**, al-Baghdādī (of Baghdad).

Note that some compound names are indeclinable, e.g. **تَابُطَ شَرَا** given above, which is really a verb with its object, in fact, a complete sentence.

In the case of authors and other famous historical characters, the name by which a man is popularly known may be any one of the above three elements, e.g. (a) **الْخَلِيلُ بْنُ أَحْمَدَ** is known as **الْخَلِيلُ**; (b) **أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ جَبْرِ** is known as **جَبْرِ**; (c) **مُحَمَّدُ بْنُ جَرِيرِ الطَّبَرِيِّ** is known as **الطَّبَرِيُّ** 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 **الْقَابُ** (pl. of **لَقَبٌ**).

7. The two names **ع** Umar (Omar) and **ع** Amr (Amr). **عَمْرٌ** is a diptote. **عَمْرُو** is a triptote and is declined as follows: Nom. **عَمْرُو** amrun; Acc. **عَمْرًا** amran; Gen. **عَمْرٍو** amrin. 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 **بن** is used for **ابن** ibn, see Chapter Seven, sec. 3.

VOCABULARY

ثَقَّةٌ confidence, trust (in passage (A) Ex. 79 a reliable scholar, authority)	أَخَذَ عَنْ to study under, learn from (<i>antique usage</i>)
نَحْوِيُّ grammarian	خِلَافَةٌ caliphate (office; or period of reign)
مَعْرُوفٌ بِ known as	مَعَانٍ pl. مَعْنَى meaning

بُخْلٌ greed, avarice, stinginess	فُرْصَةٌ pl. فُرُصٌ chance, opportunity
رَذِيلَةٌ pl. رَذَائِلٌ vice, a vice	بُخْتٌ fortune, good luck
فَضِيلَةٌ pl. فَضَائِلٌ virtue, a virtue	بُخِيْتُ fortunate, lucky
مَعْدِنٌ pl. مَعَادِنٌ mine, metal	كَفَى (—) to suffice, be sufficient for
إِبْطٌ m. or f., pl. آبَاطٌ armpit	كَفَايَةٌ a sufficiency, enough (<i>mod.</i>)
أَغْوَالٌ , غِيلَانٌ pl. غُولٌ (ghoul)	وُجْهَةٌ نَظَرٌ point of view (<i>mod.</i>)
أَشْبَاحٌ pl. شَبِيحٌ phantom, ghost	زَعَمَ (—) to claim, assert
أَسَاطِيرٌ pl. أَسْطُورَةٌ legend	زَعِيمٌ pl. زُعَمَاءٌ leader, spokesman
حَيْثُ where, since	فَاوَضَ III to negotiate with
مُفَاوَضَاتٌ negotiations	تَضَمَّنَ V to include, contain
بَلَاغٌ pl. بَلَاغٌ — message, announcement; communiqué (<i>mod.</i>)	أَهْمِيَّةٌ importance
قَارِئٌ pl. قُرَّاءٌ reader	مَبَادِيٌّ pl. مَبَادِيٌّ principle, element
فَنَّانٌ artist	تَوَلَّى V to take upon oneself, be entrusted with
فَنِّيٌّ artistic, technical	أَتٌ — وَلَايَةٌ pl. أَتٌ province
فَنَّانٌ artist	مُبَاحَثَةٌ discussion
بَرْقِيَّةٌ } telegram	عُلُوٌّ height
تَلْغَرَاةٌ } telegram	عَكْسٌ the opposite of anything
إِجْرَاءَاتٌ measures, steps	بِالْعَكْسِ on the contrary
نُفُوذٌ influence	عَلَى السَّوَاءِ equally, alike
نَوَافِدٌ pl. نَوَافِدٌ window	بَشَرٌ man, mankind

EXERCISE 79

A

(From Ibn al-Anbārī, 13th century A.D., *نزهة الألباء*, 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 « بالقرميسيني » النحوي، فإنه أخذ عن « علي بن سليمان الأخفسي » وأخذ عنه عبد السلام بن حسين البصري قال « ابن أبي الفوارس » : توفي علي بن هارون القرميسيني النحوي في جمادى الآخرة سنة إحدى وسبعين وثلاثمائة في خلافة « الطائع » قال : وكان عنده¹ من أبي حسن الأخفسي أشياء كثيرة وسمعت منه يقول : كان ثقةً جميل الأمر² وكان مولده سنة تسعين ومائتين .

B

١ - ما هو معنى البخل والكرم؟ إنَّ الأوَّلَ عكسُ الثاني، فذاك (the former) رذيلةٌ وهذا فضيلةٌ، حيثُ أنَّ ديني الإسلامِ والمسيحيةِ يطلبان من الإنسان الإِطاء. وللبخيت الذي له أكثر مما يكفيه أن يهتمَّ بالمساكين وأن يعطيهم ما (that which) يعيشون به.

هذا مبدأٌ في كلا الدينين ذو أهمية كبيرة ولهذا المبدأ الأساسي نفوذٌ

¹ عند is used in the sense "to have".

² جميل الأمر The word أمر adds nothing to the meaning here.

عظيمٌ في تأريخ البشر. ٢ - في اثناء تلك المباحثة زعم أحد الأعضاء أنَّ البرقية تتضمن خبراً مهماً عن المفاوضات الأخيرة. ٣ - لقب هذا الشاعر بتأبط شراً لأنه كان يحمل غولاً تحت إبطه في يومٍ من الايام. أما أنا، فاعتبر هذه القصة أسطورةً كاذبةً لا تستحق اهتمام القارئ. ٤ - إنَّ الشعر فنٌّ والشاعر قنَّانٌ بالكلمات، والشعر في رأى العرب اكبر فنٍ ادبيّ. ٥ - ما هي وجهة نظر الزعيم في الإجراءات اللازمة؟ ألم يجب على التلغراف؟ متى يصدر بلاغٌ عن المسألة؟ ٦ - كان لي اكبر بحثٍ حيثُ أتت اكتشافُ فضةٍ ومعادنٍ اخرى في الولاية الجنوبية. ٧ - تكونُ لك فرصةٌ نظر البنت من جديد من تلك النافذة العالية، وذلك كفايةً لشابٍ مثلك.

EXERCISE 80

A

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 البخل*. It is by al-Jāhīz, 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 يَا), 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'abbata Sharran, the famous poet. It is said that one day he went out into the desert, where he met a ghou! – 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'abbata Sharran.

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 (حتى) 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

(الْبَابُ الثَّانِي وَالْأَرْبَعُونَ)

The Feminine

1. The *Feminine* has been dealt with briefly in Chapter Three. The commonest Feminine ending is, of course, the *tā' marbūṭa*. 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 أَرْضٌ "earth", that the noun was omitted, and the Adjective used alone as a Noun, e.g.

صَحَارَى، صَحْرَاوَاتٌ desert, pl. صَحْرَاءُ

بَطْحَاوَاتٌ بطْحَاءُ a wide river bed, pl.

Some Feminine Nouns of this type diverge from the normal measure, e.g. كِبْرِيَاءُ pride.

The 'alif *mamdūda* 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 'alif *maqṣūra* MAY BE a Feminine ending, e.g. دُنْيَا "world" (Feminine of أَدْنَى "lower", Elative of دَنِي "low"). The regular spelling would be دُنْيَى but the 'alif *maqṣūra* is

written as 'alif instead of *yā*' to avoid possible confusion with two successive *yā*'s. The "present world", or the "lower world", was originally termed الدُّنْيَا (or الحَيَاة), الدَّارُ (الحَيَاة) or الدُّنْيَا, الدَّارُ being Feminine. Then the noun was omitted. In contrast, the "future world" (or hereafter) is termed الآخِرَةُ or الأُخْرَى. So we may speak of الأُخْرَى or الآخِرَةُ omitting دار.

In some words there is a modification of vowelling, as in ذِكْرَى (fem.) "remembrance".

4. Some words may be spelt with final 'alif maqṣūra or *mamdūda* at will, e.g. فَوْضَاءُ, فَوْضَى "anarchy", used classically in the expression قَوْمٌ فَوْضَاءُ (people without a chief); and ضَوْضَاءُ "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' marbūṭa* 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. نَحْلَةٌ "a bee"; نَحْلٌ كَثِيرٌ or نَحْلٌ كَثِيرَةٌ "many bees".

6. There are some Collectives, however, from which no Noun of Unity, or Singular, can be formed:

e.g. خَيْلٌ horses. إِبِلٌ camels.

قَوْمٌ people (or a people). نِسَاءٌ women.

نَاسٌ people (the form أَنْاسٌ also exists).

The last two are of disputed derivation, but may be considered broken plurals. Note إِنْسَانٌ "human being", generally shown in dictionaries under أَنْسٌ as well as نَسَا (نَسُو).

We may divide such words, as to gender, into two groups.

(a) Those referring to irrational beings are usually Feminine: e.g.

خَيْلٌ كَرِيمَةٌ fine (noble) horses.

إِبِلٌ كَثِيرَةٌ many camels.

(b) Those referring to human beings are usually considered to be Plurals, and are Masculine or Feminine according to significance, e.g.:

نَاسٌ كَرَامٌ noble people.

نِسَاءٌ كَرِيمَةٌ or نِسَاءٌ كَرِيمَاتٌ noble women.

جَاءَ نَاسٌ كَثِيرُونَ وَحَضَرُوا الْمَعْرِضَ many people came and attended the exhibition.

7. The following should be noted:

Masc. الْأَوَّلُ; Fem. الْأُولَى the first

Masc. الْآخِرُ; Fem. الْآخِرَى the other.

No Masc. حَبْلِي pregnant.

8. Some words which cannot, for obvious reasons, refer to the male, retain a Masculine form:

e.g. حَامِلٌ pregnant (lit. carrying).

عَاقِرٌ barren, sterile (woman).

عَجُوزٌ senile woman (uncomplimentary when applied to a man).

8. Certain adjectives have no separate form for the feminine.

(a) Those of the form فَعِيلٌ when they have the meaning of the Passive Participle, e.g.:

مَقْتُولٌ slain; قَتِيلٌ killed.

كَانَتِ الْقَتِيلُ جَمِيلَةً the slain girl was beautiful.

(b) Those of the form فَعُولٌ with the meaning of the Active Participle, e.g. صَبُورٌ patient. كَانَتْ بِنْتًا صَبُورًا she was a patient girl.

9. Adjectives of the form فَعْلَانٌ, without *nunation*, take their feminine form in فَعْلَى, e.g. غَضَبَانٌ angry; fem. غَضَبَى. Note, however, with *nunation*, the *tā' marbūṭa* is added, e.g. نَدَمَانٌ repentant; fem. نَدَمَانَةٌ.

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:

بئرٌ well.	حَرْبٌ war.	رِيحٌ wind.
عَصَاٌ staff, stick.	فَأْسٌ axe.	كَأْسٌ cup, glass.
نَعْلٌ sandal, horseshoe.	قَوْسٌ bow (weapon).	

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. أَلْفٌ مَقْصُورٌ or مَقْصُورَةٌ (although they are usually feminine),

إِصْبَعٌ finger.	سَلْمٌ ladder.
جَنَاحٌ wing (usually masc.).	سَمَاءٌ heaven.
حَانُوتٌ shop, stall.	فَرْدَوْسٌ paradise, garden.
خَمْرٌ wine (usually fem.).	فَرَسٌ horse.
رُوحٌ spirit.	قَفَاٌ neck.

سِكِّينٌ knife.	كَبِدٌ liver.
سَلَامٌ peace.	لِسَانٌ tongue.
	مُوسَى razor.

VOCABULARY

صَيَّرَ II to put, place (in Ex. 81), lit. to cause to become	هُنْدِيٌّ pl. هُنُودٌ Indian
عَجَلَةٌ carriage (in Ex. 81)	رَبَّمَا perhaps, sometimes, it may be
مُؤَخَّرٌ, مَوْخِرَةٌ the rear of any-thing	أَحْرَقَ IV to burn <i>tr.</i>
إِسْتَلَقَى X to lie down, throw oneself down	إِحْتَرَقَ VIII to be burned, to burn <i>intr.</i>
ظُهُورٌ pl. ظُهُورٌ the back (anatomical)	كِبْرِيَاءٌ <i>f.</i> pride
حَثَا (حِثَا) to pour dust (upon)	فَوْضَاءٌ, فَوْضَى anarchy
نَفَذَ (نَفِذَ) to pierce, penetrate, be effective	ضَوْضَاءٌ, ضَوْضَى noise, clamour
إِغْتَرَّ VIII to be deceived, beguiled	عَمَّ (عَمَّ) to be, or become, general or widespread
غَرَّ (غَرَّ) to deceive, beguile	كَسَبَ (كَسَبَ) to win, gain
صَنْدَلٌ sandalwood	أَلْطَبُ, عِلْمُ أَلْطَبٍ medicine (the study, science or profession)
كَافُورٌ camphor	أَدْوَاءٌ pl. دَوَاءٌ sickness, disease
رَمَادٌ ashes	أَدْوِيَّةٌ pl. دَوَاءٌ medicine
أَلْهِنْدُ India, or the Indians	الدُّوَلِيَّةُ internationalism
مَنْظَرٌ pl. مَنَاطِرٌ sight, view	

EXERCISE 81

(From the Travels of Ibn Baṭṭūṭa, 14th Cent., A.D.)

مَوْتُ مُلُوكِ سَرَنْدِيبَ (Ceylon)

إذا مات الملك ببلاد سرنديب، صير على عجلة قريباً من الأرض
وعلق في مؤخرها مستلقياً على ظهره يجرُّ شعر رأسه التراب عن
الأرض. وأمرأة بيدها مكنسة تحثو التراب على رأسه وتنادي: أيها
الناس، هذا ملككم بالأمس قد ملككم وكان أمره نافذاً فيكم.
وقد صار إلى ما ترؤن من ترك الدنيا. وأخذ روحه ملائكة الموت.
فلا تغتروا بالحياة بعده. وكلام نحو هذا¹ ثلاثة أيام. ثم يهبها له
الصندل والكافور والزعفران فيحرق به ثم يرمى برماده في الريح.
والهند كلهم يحرقون موتاهم² بالنار. وسرنديب آخر الجزائر وهي من بلاد
الهند وربما أحرق الملك فتدخل نساؤه النار فتحرقن معه:

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.² مَوْتِي of مَوْتِي becomes | with pron. suffix.

(c) Relative adjectives: B

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.

C

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 (use 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.

D

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

(الْبَابُ الثَّلَاثُ وَالْأَرْبَعُونَ)

Number

1. For the three numbers: Singular (مفرد), Dual (مثنى) and Plural (جمع), 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. زيد Zaid; pl. زِيدُونَ; محمد Muhammad; pl. مُحَمَّدُونَ. قرأت سبعة محمدين في كشف الطلبة among the list of students.

(b) *Diminutives of Proper Names and of Class Names* which indicate rational beings, e.g.

عمر dim. of عمر 'Umar; pl. عَمِيرُونَ. رجلٌ little man, pl. رَجِيلُونَ.

(c) *Participles*, when they refer to male human beings, e.g. مؤمنٌ believer; pl. مُؤْمِنُونَ.

But note the use of broken plural outlined in Chapter Seventeen, when the *Active Participle* has acquired a technical nominal significance, e.g.

كاتبٌ writing, clerk, writer; pl. كَاتِبَةٌ.

The sound masculine plural may, however, often also be used: كَاتِبُونَ writers.

(d) Nouns of the form فَعَالٌ which denote occupations and professions: نجارٌ carpenter; pl. نَجَارُونَ.

(e) Relative adjectives: مصريٌ Egyptian; pl. مِصْرِيُّونَ.

Note, however, such exceptions as:

أجنبيٌ foreign, pl. أَجْنَبِيٌّ; عربٌ Arab, pl. عَرَبِيٌّ.

يهودٌ Jew, Jewish, pl. يَهُودِيٌّ.

(f) Adjectives of the form أَفْعَلٌ denoting Elatives, e.g. الأَكْبَرُ, pl. الأَكْثَرُونَ. (Note also the Broken Plural, e.g. الأَكْبَرُ, pl. الأَعْظَمُ; الأَكْبَرُ, pl. الأَعْظَمُ.)

(g) The following sound masculine plurals should be noted:

ابنٌ son (for بنو); Plur. بَنُونَ (also أَبْنَاءٌ)

عالمٌ world; عالمُونَ

أرضٌ earth; أَرْضُونَ* (also أَرَاضٍ)

أهلٌ family; أَهْلُونَ (also أَهَالٍ)

إوزٌ goose; إَوْزُونَ

دوٌ master; دَوُونَ

Also the Fem. سَنَةٌ "year"; Plur. سِنُونَ (as well as سَنَوَاتٌ).

3. The Sound Feminine Plural is used for:

(a) Feminine proper names, e.g. هندٌ Hind; pl. هِنْدَاتٌ.

(b) Masculine proper names ending in ة; pl. طَرَفَاتٌ.

(c) Many class names ending in ة, e.g. حارةٌ city quarter; pl. حَارَاتٌ.

*Rare

(d) The Feminines of adjectives whose Masculine take the Sound Masculine Plurals,

e.g. كَاتِبَاتُ female writers.
خَيَّاطَاتُ tailoresses.
مِصْرِيَّاتُ Egyptian women.

(e) The Feminine adjectives which end in *ـى* 'alif maqṣūra or *ـاء* 'alif mamdūda:

e.g. كُبْرَى greatest (f.); pl. كُبْرِيَّاتُ (rare).
حَمْرَاءُ red (f.); pl. حَمْرَاوَاتُ.

(f) Such words sometimes take the sound feminine plural when they are used as nouns,

e.g. خَضْرَاوَاتُ vegetables (lit. "greens"), صَحْرَاوَاتُ deserts (alternative pls. صَحَارَى, etc.).

(g) Names of the letters of the Alphabet and the months:

e.g. كَتَبْتُ ثَلَاثَ طَاءَاتٍ I wrote three *tā*'s.
قَضَيْتُ مَحْرَمَاتِ الثَّلَاثِ سِنَوَاتٍ I have spent the Muharrams of the last three years in Cairo.
الْمَاضِيَةَ فِي الْقَاهِرَةِ.

(h) Verbal nouns of the derived forms:

e.g. تَصْرِفَاتُ disposal; pl. تَصْرِيفٌ
إِسْتِعْمَالَاتُ use; pl. إِسْتِعْمَالٌ

Note, however, that Verbal Nouns of II and IV sometimes also have broken plurals:

II تَصَوِّرَاتُ picture; pl. تَصَاوِيرُ or تَصَوِّرَاتُ

تَجْرِبَاتُ experiment; pl. تَجَارِبُ or تَجْرِبَاتُ

IV إِرْجَافَاتُ false news; pl. أَرَاجِيفُ or إِرْجَافَاتُ

(i) Diminutives of words denoting things and irrational beings:

كَلْبَاتُ little dog, pup; pl. كَلْبِيَّاتُ
شَمْسِيَّاتُ little sun; pl. شَمْسِيَّةٌ
كِتَابَاتُ booklet; pl. كِتَابِيَّاتُ

Note also وَلِيدَاتُ meaning "children" irrespective of sex.

(j) Foreign words, unless properly Arabicized,

e.g. بَارَاشُوطَاتُ parachute; pl. بَارَاشُوطٌ

This applies to some words which denote male human beings, especially titles.

e.g. بَاشَاوَاتُ (Turkish) Pasha; pl. بَاشَا

أَغَاوَاتُ, أَغَاوَاتُ (Turkish) Aga; pl. أَغَا

خَوَاجَاتُ (Persian) Sir, Mr; pl. خَوَاجَا, خَوَاجَةٌ

بِكْوَاتُ (Turkish) Bey, Beg; pl. بَيْكُ, بَيْكٌ

* 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:

e.g. إِكْسِرَائِيَّاتُ (lit. the piercing rays) for إِكْسِرَائِيَّاتُ

pl. إِكْسِرَائِيَّاتُ X-rays.

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,

e.g. دُونِكِيَّاتُ (سِيَجَارَةٌ), cigarette; pl. سَكَائِرُ, سَكَائِرُ

(Sudan) donkey engine, and, by extension, deep

bore well with pumping engine; pl. دَوَانِكُ.

The sound Feminine plural دُونِكِيَّاتُ would be more orthodox.

* See also Appendix C, §7.

FURTHER MEASURES OF THE BROKEN PLURAL

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) **فَعْلٌ** pl. of **فَعْلَةٌ**, e.g. **قِطْعَةٌ** a piece; pl. **قِطْعٌ**;
سِيرَةٌ life, biography; pl. **سَيْرٌ**.

(b) **فَعْلٌ** often pl. of **فَعْلَةٌ**
 e.g. **قُبَّةٌ** dome; pl. **قُبُبٌ**;
صُورَةٌ form, picture; pl. **صُورٌ**.

This is also an alternative plural to the Feminine Elative,

e.g. **الْكُبْرَى** the greatest, fem; pl. **الْكُبْرُ**
 (c) **فَعِيلٌ** e.g. **عَبْدٌ** slave; pl. **عَبِيدٌ**; **حَمَارٌ** donkey, ass; pl. **حَمِيرٌ**

(d) **فَعْلٌ** an alternative to **فُعَالٌ**, when used as the plural of the Active Participle. Its use is largely poetical, and is not recommended to students:

e.g. **حَاضِرٌ** present, attendant; pl. **حَاضِرٌ** or **حَضَارٌ**

(e) **فَعْلَةٌ**. This is commonly found as the plural of the technically used Active Participle of Simple Verbs endings in **و** or **ي**,

e.g. **قَاضٍ** (Act. Part. of **قَضَى**) judge; pl. **قُضَاةٌ**
وَلِيٌّ (governor); pl. **وَلَاةٌ** (,, ,, ,,) **وَالٍ**

(f) **فَعْلَى** This is fairly often met as the plural of **فَعِيلٌ** with a Passive sense:

e.g. **قَتْلَى** (from **قَتِيلٌ**), slain, victim;
مَوْتَى (from **مَوْتٌ** for **مَوْتٌ**) dead.

(g) **فُعْلَانٌ**
بُلْدَانٌ district, country; pl. **بُلْدَانٌ**
فُرْسَانٌ rider; pl. **فُرْسَانٌ**
شَبَابٌ (for **شَابِبٌ**) youth; pl. **شَبَابٌ**
شَجَاعٌ brave; pl. **شَجَاعٌ**

(h) **فَعَائِلٌ**
جَزَائِرٌ island; pl. **جَزَائِرٌ** (also **جُزُرٌ**)
جَرَائِدٌ newspaper; pl. **جَرَائِدٌ**
رَسَائِلٌ letter; pl. **رَسَائِلٌ**
عَجَائِبٌ wonder; pl. **عَجَائِبٌ**
عَجَائِزٌ old woman; pl. **عَجَائِزٌ**
ضَمَائِرٌ pronoun, conscience; pl. **ضَمَائِرٌ**

(i) **فَعَالٍ**, (**فَعَالِيٌّ** when definite).
عَذَائِرٌ virgin; pl. **عَذَائِرٌ**
فَتَاوٍ Mufti's legal decision; pl. **فَتَاوٍ**

Note also **لَيَالٍ** night; pl. **لَيَالٍ**
أَهَالٍ people, family; pl. **أَهَالٍ**
أَرَاضٍ land, earth; pl. **أَرَاضٍ**

(j) **فَعَالَى** as an alternative to (i), e.g. **عَدَارَى** virgins; from **فَعَلَى** when *not* Superlative (fem.), e.g. **حَبَالَى** pregnant; pl. **حَبَالَى**.

From **فَعْلَانٌ**, e.g. **كَسْلَانٌ** lazy; pl. **كَسَالَى**.

From **فَعِيلَةٌ** with Weak final radical:

e.g. **هَدَايَا** present, gift; pl. **هَدَايَا**.

مَنَايَا flock; pl. **رَعَايَا**. **مَنَايَا** fate, death; pl. **رَعَايَا**.

5. Where a Noun has more than four radicals their number must be reduced to four to form a Broken Plural:

e.g. **عَنَّاكِبٌ** spider; pl. **عَنَّاكِبٌ**

أَبَاطِرَةٌ emperor; pl. **أَبَاطِرَةٌ**

عَنَّاذِلٌ nightingale; pl. **عَنَّاذِلٌ**

This rule may be ignored in colloquial speech:

e.g. **عَنَّاقِرِبٌ** wooden bed (Egypt); pl. **عَنَّاقِرِبٌ**

تَرَاجِمَانٌ dragoman, guide, interpreter; pl. **تَرَاجِمَانٌ**

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:

e.g. **عَيْنٌ** eye; pl. **عَيْنٌ** etc.

أَعْيَانٌ notable; pl. **أَعْيَانٌ**

عَبِيدٌ slave; pl. **عَبِيدٌ**

عِبَادٌ worshipper (of God); pl. **عِبَادٌ**

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:

حَرْبٌ war; pl. **حُرُوبٌ** pl.pl. **حُرُوبَاتٌ** campaigns.

فَتْوحٌ conquest; pl. **فُتُوحٌ** pl.pl. **فُتُوحَاتٌ**

طُرُقٌ road, way; pl. **طُرُقٌ** pl.pl. **طُرُقَاتٌ**

أَيْدٍ hand; pl. **أَيْدٍ** pl.pl. **أَيَْادٌ**

أَوَانٌ vessel; pl. **أَنْيَةٌ** pl.pl. **أَنْيَاتٌ**

8. The Feminine ending **ة** may be used as a kind of Collective Plural for the following two categories of nouns:

(a) **فَعَالٌ**

e.g. **قَوَاسٍ** bowman; pl. **قَوَاسَةٍ**

(b) The relative adjective:

e.g. **سُودَانِيٌّ** Sudanese; pl. **سُودَانِيَّةٌ** (or **سُودَانِيُونَ**)

صُوفِيٌّ Sufi (mystic); pl. **صُوفِيَّةٌ** (or **صُوفِيُونَ**)

9. The following irregular plurals should be noted:

أُمَّةٌ mother; Plur. **أُمَّهَاتٌ** and **أُمَّاتٌ**

أَفْوَاهٌ mouth; Plur. **أَفْوَاهٌ**

مَاءٌ water (for **مَاهٌ** for **مَوَهُ**); Plur. **أَمْوَاهٌ** and **مِيَاهٌ** (for **مَوَاهٌ**)

شَفَاةٌ lip (for **شَفَهَةٌ**); Plur. **شَفَاءٌ** (also **شَفَوَاتٌ** and **شَفَهَاتٌ**)

شِيَاءٌ sheep (for **شَوْهَةٌ**); Plur. **شَاهٌ** and **شِيَاهٌ**

أُمَّةٌ maid-servant; Plur. **إِمَاءٌ** and **أُمَّاتٌ**

نِسْوَانٌ woman; Plur. **نِسَاءٌ** and **نِسْوَةٌ** and **نِسْوَاتٌ**

نَاسٌ man; Plur. **أَنَاسٌ** usually **نَاسٌ**

قُوسٌ bow; Plur. **قُوسِيٌّ** and **قُوسِيَّةٌ**

VOCABULARY

اُقْتَرَفَ VIII to commit (a sin or crime)	شَفَاهُ، شَفَوَاتٌ، شَفَهَاتٌ <i>pl.</i> شَفَاةٌ lip
تَدَمَّ عَلَى (-) to repent, regret	اِنَاءٌ <i>pl.</i> اِنِيَةٌ vessel, pot
قَصَرَ II to fall short, be remiss	مَسَكَ (-) to seize, hold
تَلَهَّفَ V to regret something missed	قَبَضَ (-) to seize, grasp
الْمَصِيرُ the future, result, issue	قَبَضَ عَلَى to seize, arrest
تَقْرِيرُ الْمَصِيرِ self-determination (<i>mod.</i>)	اَسْنَانٌ <i>pl.</i> اَسْنَانٌ tooth, age
بَصَرَ II to open anyone's eyes, enlighten	نَوَى (-) to intend
هَجَرَ (-) to forsake, abandon	اِتُّ - اِتُّ <i>pl.</i> اِتُّ نِيَةٌ intention
اِنَّمَا a strong affirmative particle; indeed, in truth, only	رِحَالٌ <i>pl.</i> رِحَالٌ journey
بَادَرَ III to hasten	سَعَى (-) to exert oneself, make an effort
نَهَبَ (-) to plunder, carry off	مَسَاعٍ <i>pl.</i> مَسَاعٍ effort
اِغْتَمَّ VIII to seize (plunder, or opportunity)	مُسْتَوِيَاتٌ <i>pl.</i> مُسْتَوِيَةٌ standard
فَاتَ (-) to elapse (of time); to pass (<i>intr.</i>)	اِتُّ - اِتُّ <i>pl.</i> اِتُّ دَرَجَةٌ degree, step
فَاتَ to escape, miss (<i>tr.</i>)	اِتُّ - اِتُّ <i>pl.</i> اِتُّ اَلَةٌ tool, instrument
فَاتَ v.n. of فَوَتْ	فَضْلًا عَنْ apart from, not to mention, in addition to
هُدًى guidance	وَضُوحٌ clarity
	قَصْدًا intentionally, deliberately, on purpose

EXERCISE 83

A

(Extract from a sermon by Ibn al-Jauzi, 12th cent. A.D.)

اِخْوَانِي، اَعْلَمُوا اَنَّ مِنْ عَمَلٍ فِي الْاَيَّامِ خَيْرًا حَمْدُ امْرءٍ. وَمَنْ اُقْتَرَفَ فِيهَا شَرًّا اَضَاعَ عَمْرَهُ. سَيَنْدَمُ غَدًا مَنْ قَصَرَ، عَلَى تَقْصِيرِهِ. وَيَتَلَهَّفُ مَنْ تَرَكَ الْعَمَلَ لِمَصِيرِهِ. وَيَبْكِي هَاجِرُ الْهُدَى بَعْدَ تَبْصِيرِهِ. اِنَّمَا هِيَ اَوْقَاتٌ مُبَادِرَةٌ تَذْهَبُ، وَاغْتِنَامُ اَيَّامٍ تُنْهَبُ، فَبَادِرُ بَعْمَرِكَ قَبْلَ الْفَوْتِ. وَاغْتِنِمْ حَيَاتَكَ قَبْلَ الْمَوْتِ.

B

اَوْلَانِكَ النَّاسُ لَا تَكْفِيهِمْ حُكُومَةٌ عَادِلَةٌ، اِنَّمَا يُبَادِرُونَ اِلَى تَقْدِيرِ الْمَصِيرِ وَالْحُكْمِ الذَّاتِي كَمَا فَعَلَ سَائِرُ اُمَّمٍ هَذِهِ الْقَارَةَ وَنِيَّتِهِمْ اِلَّا تَقْوَاهُمُ الْفُرْصَةُ. نَعَمْ، اِنَّهُمْ يَغْتِنِمُونَ الْفُرْصَةَ وَيَسْعُونَ لِيَسْتَحِقُّوا الْاِسْتِقْلَالَ.

C

١ - اِفْتَحْ شَفْتَيْكَ كَمَا اَرَى اَسْنَانَكَ. ٢ - كَيْفَ اَنْكَسَرَ الْاِنَاءُ وَكَانَ فِي يَدِكَ قَبْلَ دَقِيقَةٍ؟ اَمْسِكْ هَذِهِ الْاِنِيَةَ مَسْكًا قَوِيًّا لَعَلَّهَا لَا تَقَعُ مِنْ يَدِكَ.

٣ - رِحْلَةُ اَبْنِ بَطُّوطةَ مِنَ الْهِنْدِ لِلصِّينِ مَشْهُورَةٌ. فَفِي اَوَائِلِهَا قَبْضُهُ الْكُفَّارَ وَلَكِنَّهُ نَجَا مِنْهُمْ. وَاخِيْرًا وَصَلَ اِلَى الصِّينِ بَعْدَ مَسَاعٍ شَدِيْدَةٍ. ٤ - رُفِعَ مُسْتَوَى الْحَيَاةِ (الْعَيْشَةِ) فِي اُورْبَا لِدَرَجَةٍ غَيْرِ

¹ is here omitted.
² "they", i.e. the days of one's life.

متوقعة. هـ - الحمد لله رب العالمين (Qur'ān, I). ٦ - لي صعوبة
كبيرة مع أسماء المسلمين، فأجد نصفهم محمديين! ٧ - لا قوا
أربع نساء ييضاوات ذوات حُسن وجمال. ٨ - لهذه الآلة استعمالات
كثيرة مختلفة. ٩ - أخذت المنية والى الولاية الشمالية، وترك
ثلاثة أولاد وأربع بنات. ١٠ - رأيت عنكب كثيرة في حجرات
الباشوات والبكوات، فأكنسى كل الحجرات من جديد.

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 thief 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.

are the same for all cases. However, (i) and (ii) would change
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 (كبير 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.

are the same for all cases. However, (i) and (iii) would change to 'alif if a Pronoun were attached:

e.g. **لِي ذِكْرِي حَزَنَةٌ** I have a sad remembrance (nom. indef.)

ذِكْرِي الْمَاضِي بَاطِلَةٌ Remembrance of the past is vain (nom.def.).

ذِكْرَاهُ بَاطِلَةٌ Its remembrance is vain (nom. with attached pronoun).

حَزِنْتُ مِنْ ذِكْرِي الْمَاضِي I became sad at the remembrance of the past (gen. def.).

حَزِنْتُ مِنْ ذِكْرَاهُ I became sad at the remembrance of it (gen. with attached pronoun).

الدُّنْيَا مَكَانٌ حَزِنٌ The world is a sad place (nom. def.).

تَرَكَ الدُّنْيَا He left the world (acc.def.).

تَعَبْتُ مِنْ هَذِهِ الدُّنْيَا I tired of this world (gen. def.).

3. Nouns (iv), (v) and (vi) are Triptotes or مُنْصَرَفٌ. They have *Nunation*, but this is removed when they are Definite. Again final *yā'* changes to 'alif, when a Pronoun is attached:

e.g. **لَيْسَ لِي هُدًى** I have no guidance (nom.indef.).

لِي عَصَا طَوِيلَةٌ I have a long stick (nom.indef.).

الْهُدَى ضَرُورِيٌّ Guidance is necessary (nom.def.).

الْعَصَا مَكْسُورَةٌ The stick is broken (nom.def.).

عَصَا أَبِي مَكْسُورَةٌ My father's stick is broken (nom.def. with 'idāfa).

عَصَاهُ انْكَسَرَتْ His stick broke (nom.def. with attached pronoun).

CHAPTER FORTY-FOUR

(الْبَابُ الرَّابِعُ وَالْأَرْبَعُونَ)

Declension of the Noun

1. *Declension* was dealt with briefly in Chapter Four. The Arabic for declining a word is **إِعْرَابٌ**, v.n. of **عَرَبَ** IV. A Noun declined is said to be **مَعْرَبٌ** (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 **مَبْنِيٌّ** *indeclineable*, but this term is used almost solely of unchanging verbal forms (e.g. the Perfect) and of Particles like **قَدْ**, **مِنْ**. A few isolated Nouns may be considered **مَبْنِيٌّ**, such as **حَذَارٍ** "caution"; and **قَطَامٍ**, a woman's name.

2. Words ending in the 'alif *maqṣūra* are not **مَبْنِيٌّ**, but declined by **تَقْدِيرٌ**, that is, notionally, e.g.

(i) **كَبِيرٌ** fem. Elative of **كَبِيرٌ**

(ii) **دُنْيَا** world.

(iii) **ذِكْرِي** remembrance.

(iv) **هُدًى** guidance.

(v) **مُصْطَفَى** Mustafa (proper name).

(vi) **عَصَا** a stick.

Of the above, nos. (i) to (iii) have no *Nunation*. They are therefore Diptotes, or **غَيْرُ مَنْصَرَفٍ** (see Chapter Four). They

- أَعْطِنِي هُدًى يَبِينًا Give me clear guidance (acc.indef.).
- أَعْطِنِي عَصًا جَدِيدَةً Give me a new stick (acc.indef.).
- أَعْطِنِي عَصَا أَبِي Give me my father's stick (acc.def. with 'idāfa).
- أَعْطِنِي عَصَاهُ Give me his stick (acc.def. with attached pronoun).
- خَفْتُ مِنَ الْعَصَا I was afraid of the stick (gen.def.).
- خَفْتُ مِنَ عَصَا أَبِي I was afraid of my father's stick (gen. def. with 'idāfa).
- خَفْتُ مِنْ عَصَاهُ 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:

e.g.	فُعَلَاءٌ	وُزَرَاءٌ	ministers; pl. of	وَزِيرٌ
	فَعَالِي	مَرَضِي	sick people; pl. of	مَرِيضٌ
	فَعَائِلٌ	مَدَائِنٌ	cities; pl. of	مَدِينَةٌ
	فَعَالِي	يَتَامَى	orphans; pl. of	يَتِيمٌ
	فَعَالِلٌ	دَرَاهِمٌ	dirhems (silver coins); money; pl. of	دِرْهَمٌ
	فَعَالِيلٌ	خَنَازِيرٌ	pigs; pl. of	خَنزِيرٌ

Also the following plurals:

أَوَّلٌ (from	أَوَّلٌ first)
أَخْرٌ (from	أَخْرٌ other)
أَشْيَاءٌ (from	شَيْءٌ thing)

(b) The following feminine forms:

e.g.	سَوْدَاءٌ	black
	غَضَبِي	angry
	ذِكْرِي	remembrance
	كَبْرِي	greatest

(c) The Masculine Singular Elative and Colour-Defect Nouns of the form أَفْعَلٌ,

c.g.	أَطْوَلٌ	longer, longest.
	أَشْهَبٌ	grey.

Among the rare exceptions is أَرْمَلٌ widower, whose fem. is أَرْمَلَةٌ.

(d) Adjectives of the form فَعْلَانٌ whose fem. is فَعْلَى.

(Note, however, نَدْمَانٌ boon companion; fem. نَدْمَانَةٌ.)

(e) The numerals which end in ة when they stand alone as pure numbers, e.g. ثَلَاثَةٌ نِصْفُ سِتَّةٍ three is half of six.

(f) Most proper names, whether personal or geographical,

e.g.	طَرَفَةٌ	Ṭarafa (masc.)
	سُلَيْمَانٌ	Sulaimān (Solomon)
	فَارْسٌ	Persia (Fars province)
	أَحْمَدٌ	Aḥmad (as an Elative this is bound to be diptote)

Names beginning with a yā' of increase, resembling the 3rd Person Sing. of the Imperfect must be Diptotes.

It may be mentioned that names of foreign origin are almost invariably Diptotes, e.g. لُنْدُنٌ London; بَارِيسٌ Paris.

On the other hand, there are many Triptote Personal Names. The chief guide here is the dictionary, e.g. زيدٌ Zaid. عمروٌ Amr. هندٌ Hind (a woman's name, sometimes a Diptote). Ja'far. They include many names either of participial form, e.g. محمدٌ Muḥammad; محمودٌ Maḥmūd, or from the class of Adjectives resembling the Active Participle in meaning, e.g. حسنٌ Ḥasan (lit. "beautiful"), سعيدٌ Sa'id (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 *idāfa*:

e.g. Nom.	مدائنٌ cities;	المدائنُ the cities.
Acc.	مدائنَ cities;	مدائنَهُم their cities.
Gen.	مدائنٍ cities;	مِن مَدَائِنٍ from the cities
		بِلَادِ الْعَرَبِ of Arabia.

6. Nouns ending in *-in* have been dealt with when occurring as Active Participles of the Defective Verb, e.g. قاضٍ, نَادٍ (see Chapter Twenty-nine). A similar phenomenon takes place in the case of some Broken Plurals derived from trilateral roots with the third radical *wāw* or *yā*,

e.g. فتاوىٌ mufti's ruling; جاريةٌ slave-girl.

Nom. and Gen. فتاوىٌ; جوارٍ

Accus. فتاوىَ; جوارِي

With Article, Nom. and Gen. الفتاوىُ; الجوارِي

With Article, Accus. الفتاوىَ; الجوارِي

The *yā* is similarly written when such words are made definite by *idāfa*.

VOCABULARY

يتامى، أيتامٌ pl. يتيمٌ orphan	اقترح (ب) VIII to recommend, suggest
خنزيرٌ pl. خنازيرٌ pig	حمايةٌ protection
جاريةٌ pl. جوارٍ slave-girl, servant-girl	غادر III to desert, leave
أرملٌ widower	تلا (ت) to follow
ميزانيةٌ budget	وسائلٌ pl. وسيلةٌ means
البرتغال، البرتغاليُّ Portugal	اعتقل VIII to intern, arrest
برتقالٌ oranges	أعدم IV to execute (put to death)
جبهةٌ pl. جبهاتٌ forehead, front	رملٌ sand
استعمر X to colonize	عرقٌ perspiration, sweat
روسيا Russia	فجأةٌ suddenly
إذنٌ permission	توقف V to hesitate, stop
	آسيا Asia

EXERCISE 85

A

كان العرق يسيل على جبهة الرجل حينما رأى الخنزير الوحشى.
فما كان له أية حماية. وفي تلك اللحظة فكر في ولده الصغير الذى
يصير يتيماً إن مات هو، وفي زوجته التى تصبح أرملةً باكيةً.
وفجأةً توقف الخنزير، فأخذ الرجل يجرى عبر الرمل، فعادر المكان
باسرع ما أمكن حتى وصل إلى بيتٍ ودخله.

B

- ١ - إِسْتَعْمَرَتْ رُوسِيَا مُعْظَمَ آسِيَا الشَّمَالِيَّةِ أَثْنَاءَ الْقَرْنِ التَّاسِعِ عَشَرَ.
 ٢ - وَجَدْتُ جَارِيَتِي قَدْ أَكَلَتْ جَمِيعَ الْبُرْتُقَالِ وَلَمْ أَرْ وَسِيلَةً إِلَى شِرَاءِ
 فَوَاكِهِ أُخْرَى. ٣ - قَرَأَ الْوَزِيرُ مِيزَانِيَّةَ السَّنَةِ التَّالِيَةِ وَلَمْ يَرْضَ
 عَنْهَا. ٤ - أَعْتَقَلَ الْمَجْرِمَ وَاقْتَرَحَ النَّاسُ كَلِّمَهُمْ بِإِعْدَامِهِ.

EXERCISE 86

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 Aḥmad 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

(أَلْبَابُ الْخَامِسُ وَالْأَرْبَعُونَ)

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.

إِنْ يَتَكَلَّمَ الْحَقُّ if he speak; إِنْ يَتَكَلَّمَ الْحَقُّ 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* (رَفْعٌ) is used:

(a) For the *Subject* (فَاعِلٌ) of a *Verbal* sentence, e.g.

وَصَلَتْ الْجَرَائِدُ الْيَوْمَ صَبَاحًا the newspapers arrived this morning.

(b) For the *Subject* (termed مُبْتَدَأٌ "beginning") of a *Nominal* sentence, e.g. الْوَلَدُ مَجْرُوحٌ the boy is wounded.

(c) As the *Predicate* (خَبْرٌ "information") of a *Nominal* sentence. مَجْرُوحٌ is the *Predicate* of the above sentence.

(d) As the *Predicate* of إِنْ, أَنْ, etc., e.g.

إِنَّ رَبَّكُمْ رَحِيمٌ Many so-called verily your Lord is merciful.

غَضِبْتُ مِنْ أَنَّ الْبَيْضَةَ مَكْسُورَةٌ I was angry that the egg (was) broken.

(e) After the *Vocative* Particle أَيُّهَا (always used with the

Article), e.g. أَيُّهَا الْمُسْلِمُونَ O Muslims! Also after يَا, in the Singular without *nunation*, e.g. يَا وَلَدٌ O boy! يَا مُحَمَّدٌ O Muhammad!

(f) For the *Adjective of*, or a *Noun in apposition to*, another *Nominative*, e.g.

جَاءَ الرَّجُلُ النَّبِيلُ the noble man came;

قَامَ الرَّجُلُ وَأَبُوهُ the man and his father rose.

3. The *Accusative* (نَصْبٌ) is used:

(a) As the *Object* (مَفْعُولٌ بِهِ) of a Verb, e.g.

قَابَلْتُ خَدَامَةً فِي بَيْتِهِ I met a servant-girl in his house.

Some Verbs take *two* Objects, e.g. *

أَعْطَيْتُ حَسَنًا كِتَابًا I gave Hassan a book.

حَسِبْتُ مُحَمَّدًا كَذَابًا I considered Muhammad a liar.

Occasionally there may be *three* Objects, e.g.

أَخْبَرْتُ حَسَنًا مُحَمَّدًا كَذِبًا 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); مَرَبَّ to pass (someone);

رَغِبَ 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 إِلَى السُّوقِ he went to the market; or ذَهَبَ لِلسُّوقِ.

The second version is the more usual.

جَاءَ لِي or جَاءَني he came to me.

* See Appendix C, §6 for further notes on Doubly Transitive Verbs, with special reference to VERBS OF THE HEART (أَفْعَالُ الْقَلْبِ).

Here the first version is more customary in writing.

When used with ب such Verbs mean "to bring" or "take away", e.g.

ذَهَبَ بِدِرَاهِمِي he went off with my money;

جَاءَ بِمَجْلَدَيْنِ he brought two volumes;

أَتَانِي بِمَجْلَدَيْنِ he brought me two volumes.

The *Transitive Verb* is termed مُتَعَدٍّ and the *Intransitive* (لَا زِمٌّ or غَيْرٌ مُتَعَدٍّ).

(b) As the *Absolute Object* (الْمَفْعُولُ الْمَطْلُوقُ) (see pp. 331 ff)

e.g. قَلَقْتُ قَلَقًا I was disturbed, upset.

(c) *Adverbially for Time and Place* (ظَرْفٌ فِيهِ), e.g.

لَبِثْتُ عِنْدَهُمْ سَنَةً كَامِلَةً I stayed with them a whole year.

تَنَبَّهْتُ صَبَاحًا I awoke in the morning.

إِلْتَفَتَ يَمِينًا وَيَسَارًا he looked right and left.

سَافَرَ بَرًّا وَبَحْرًا he travelled by land and sea.

Such Accusatives may be replaced by Prepositional phrases, often with فِي, hence the grammatical term المفعول فيه.

تَنَبَّهْتُ فِي الصَّبَاحِ I awoke in the morning.

إِلْتَفَتَ إِلَى الْيَمِينِ وَالْيَسَارِ he looked to the right and left.

قَامَ عِنْدَ الْفَجْرِ 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.

خَلْفَ behind; فَوْقَ above; تَحْتَ beneath, under; نَحْوَ towards;

قَبْلَ before; بَعْدَ after.

All these words will be found under their trilateral roots in the dictionary.

(d) To express *Aim or Purpose* (الْمَفْعُولُ لَهُ) This is expressed by a Verbal Noun in the Accusative, e.g.

قُمْتُ إِكْرَامًا لَهُ I rose to honour him.

صَمْتُ أَحْتَرَامًا 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 صَمْتُ لِأَحْتَرِمَهُ and قُمْتُ لِأُكْرِمَهُ.

(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 شَرْطٌ, and the sentence جُمْلَةٌ شَرْطِيَّةٌ *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 يَرْكَبُ or جَاءَ حَسَنٌ رَاكِبًا Hassan came riding.

Such a *Hāl* Accusative may take its own direct object, e.g.

جَاءَ رَاكِبًا حَمَارًا أَيْضًا he came riding a white donkey.

وَصَلُّوا رَاكِبِينَ حَمِيرًا 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.

رَأَيْتُ حَسَنًا يَرْكَبُ or رَأَيْتُ حَسَنًا رَاكِبًا I saw Hassan riding.

مَرَرْنَا بِالنِّسَاءِ مَاشِيَاتٍ (يَمْشِينَ) جَنْبَ جِمَالِهِنَّ we passed the women walking beside their camels.

The Accusative *Hāl* is nearly always an Active Participle. It may also be a Passive Participle, e.g.

رَأَيْتُ حَسَنًا مَقْتُولًا I saw Hassan slain.

تَرَكَ الْبِلَادَ مَنْفِيًا he left the country, exiled.

Occasionally, a Verbal Noun may replace the Active Participle:

اسْتَقْبَلُوهُ جُلُوسًا they received him seated.

جَالِسِينَ for

The verbal *Hāl* occasionally refers not to any specific part of the previous sentence (i.e. Subject, Object, etc.), but to the whole statement.

شَتَمَهُمُ وَالْقَاضِي يَبْقَى صَامِتًا he insulted them, while the judge remained (*lit.* remains) silent.

Even a nominal sentence could be used here وَالْقَاضِي صَامِتٌ. In such sentences the و which introduces the *Hāl* might be translated "while".

(f) For *Specification* (تَمْيِيزٌ), with the meaning of "in regard to", e.g.

زَيْدٌ أَكْثَرُ عِلْمًا مِنْ حَسَنٍ Zaid is greater in knowledge than Hassan.

طَبُّ نَفْسًا be good in regard to soul (i.e. rejoice heartily).

Such is the construction after كَمْ how much, how many, e.g.

كَمْ تَفَاحًا فِي الْمَطْبِخِ how many apples are there in the kitchen?: (as also after the numbers 11 to 99).

(g) The *Predicate* of **كَانَ** and its sisters (Chapter Thirty-two), e.g.

كَانَتْ مَدِينَةُ بَغْدَادَ مَشْهُورَةً the city of Baghdad was famous in the Middle Ages.
 فِي الْعُصُورِ الْوَسْطَى

(h) For the *Subject* of **إِنَّ** and its sisters, e.g.

إِنَّ زَيْدًا قَائِمٌ (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.

قَالَ إِنَّ فِي الْبُسْتَانِ رَجُلًا غَرِيبًا 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". هُنَاكَ "there" is sometimes interposed.

(i) In the construction of **لَا لِنَفْيِ الْجِنْسِ**, that is, after the **لَا** which denies absolutely the class or species in the place or circumstances defined in the sentence. This Accusative has no nunation, e.g.

لَا رَجُلٌ فِي الْبَيْتِ there is not a man in the house.

Note the following expressions:

لَا مَفْرَجَ مِنْ ذَلِكَ there is no escape from that.

لَا شَكَّ مِنْ (أَنْ، أَنَّ) there is no doubt.

لَا بُدَّ مِنْ (أَنْ، أَنَّ) it is inevitable (stronger than the above).

The following sentences illustrate the use of the last two:

لَا شَكَّ مِنْ أَنَّ الْعَرَبَ غَلَبُوا There is no doubt that the Arabs won.

لَا شَكَّ مِنْ ذَلِكَ There is no doubt about that.

وَصُورُ الْعَرَبِ، وَلَا شَكَّ، أَتَقَدَّ الْمُحَاصِرِينَ The arrival of the Arabs without doubt saved the besieged.

لَا بُدَّ مِنْ أَنْ تُقَاوِمَهُمْ (— مِنْ مُقَاوِمَتِهِمْ) We must definitely resist them.

إِنْتِشَارُ التَّعْلِيمِ، وَلَا بُدَّ، سَوْفَ يُوَدِّي إِلَى رَفْعِ مُسْتَوَى الْعَيْشَةِ فِي الشَّرْقِ الْأَوْسَطِ. The spread of education will lead, inevitably, to the raising of the standard of life in the Middle East.

(j) After **إِلَّا** (see Chapter Fifty-one).

(k) When the Noun after the *Vocative Particle* (**يَا**) is defined by a *Genitive*, e.g.

يَا أَمِيرَ الْمُؤْمِنِينَ O Abu Bakr!; يَا أَبَا بَكْرٍ O Prince of the Believers (Caliph)!

(l) With **الْمَفْعُولُ مَعَهُ**, a comparatively rare construction in which the Accusative is used to mean "with", "by", or "during", e.g.

سَرْتُ وَالنَّيْلَ I travelled along the Nile.

سَافَرْتُ وَاللَّيْلَ I travelled during the night.

سَافَرَ زَيْدٌ وَأَخَاهُ 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.

رَأَيْتُ مِنْظَرًا جَمِيلًا I saw a beautiful scene.

رَأَيْتُ أَسَدًا وَفِيلًا I saw a lion and elephant.

(n) In certain *Exclamations*, the usual explanation being that there is a suppressed verb (فَعْلٌ مَحذُوفٌ), e.g.

مَرْحَبًا بِكَ welcome to you (أَرْحَبُ بِكَ understood).

مَهْلًا slowly! (أَمْهَلُ understood).

وَالنَّجَاةَ النِّجَاةَ escape! escape!

The *و* here, sometimes written with *'alif* *وا* introduces several such expressions. Sometimes *اه* is added to the noun: وَيَبُكَ، وَيَحْكُ، وَيَلْكُ، وَيَهْكُ woe! alas! (lit. sigh). Note also وَيَبُكَ، وَيَحْكُ، وَيَلْكُ، وَيَهْكُ woe to you!

4. The *Genitive* (جَرٌّ) is used:

(a) For *إِضَافَةٌ*, that is, after a Noun (see Chapters Seven and Eight).

(b) After a *Preposition* (حَرْفُ جَرٍّ see Chapter Four) Arabic grammarians say that the *إِضَافَةٌ* has the force of one of the *Prepositions*, and indeed it may be replaced by this

construction, e.g. ثَوْبٌ مِنْ حَرِيرٍ or ثَوْبٌ حَرِيرٍ a garment of silk;

صَلَاةٌ عِنْدَ الْمَغْرَبِ or صَلَاةُ الْمَغْرَبِ the prayer of sunset;

القَصْرُ الْمَلِكِيُّ بِدِمَشْقٍ or قَصْرُ دِمَشْقِ الْمَلِكِيِّ 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 *كُلٌّ*, each, every, all. *كُلُّ يَوْمٍ* every day; *كُلُّ وَاحِدٍ* every one; *كُلُّ الْمَدِينَةِ* the whole city; *كُلُّ النَّاسِ* (or *كُلُّهُمْ*) all the people.

(ii) *كُلٌّ* and *كُلُّهُ* which may replace *كُلٌّ*; e.g. *جَمِيعُ الْمُسْلِمِينَ* or *كُلُّ الْمُسْلِمِينَ* all the Muslims.

(iii) *بَعْضٌ* some, or one of, e.g. *بَعْضُ الشُّعْرَاءِ* one of the poets, a certain poet, some poets; *قَالَ بَعْضٌ* someone said; *أَكَلْتُ بَعْضَ الطَّعَامِ وَتَرَكْتُ الْبَاقِيَّ* I ate some of the food and left the rest.

(iv) *مِثْلٌ* likeness. This is used where the English would have "like" or "as", but is a noun, e.g. *حَسَنٌ مِثْلُ زَيْدٍ* Hassan is like Zaid; *كَانَ حَسَنٌ مِثْلَ زَيْدٍ* Hassan was like Zaid; *أَعْطَى جُنِيَّةً وَأَعْطَيْتُ مِثْلَهُ* he gave a pound and I gave the same.

مِثْلٌ forms the Plural *أَمْثَالٌ*, but it has no Feminine, e.g.

لا تَسْتَمِعْ إِلَى أَمْثَالِهِمْ do not listen to men like them (lit. "their likenesses").

لا تَزُرْ نِسَاءً أَمْثَالَهُنَّ do not visit women like them.

بِنْتُ مِثْلِهَا لَا تَسْتَحِقُّ أَحْتَرَامَنَا a girl like her does not merit our respect.

(v) سَوَى properly "another", means also "except". It is a noun, e.g.

مَرَرْتُ بِرَجُلٍ سِوَاكَ I passed by a man other than you.

كُنْتُ أَنْتَظِرُكَ لَكِنْ جَاءَ سِوَاكَ I expected you but someone else came.

كُنْتُ بَارِعًا فِي كُلِّ مَوْضُوعٍ سِوَى الْعُلُومِ I was expert in every subject except science.

(vi) غَيْرٌ, also a Noun, means "another", but often corresponds to the prefixes non-, un-, im-, etc., e.g. غَيْرٌ مُمَكِّنٍ "impossible". It cannot form the Feminine or Plural, e.g.

هَذَا الْكِتَابُ غَيْرٌ صَالِحٌ لِلْأَطْفَالِ this book is unsuitable for children.

دَعَوْتُ أُخْتَهُ لَكِنْ جَاءَتْ غَيْرُهَا I invited his sister but someone else came (fem.).

رَأَيْتُ نَاسًا غَيْرَ سُكَّانِ مَكَّةَ I saw people who were not the inhabitants of Mecca.

(vii) كِلَانٌ "both", normally used without *nunation* with a following Genitive, e.g. جَاءَ كِلَا الرَّجُلَيْنِ both men came;

مَرَرْتُ بِكِلَا الرَّجُلَيْنِ I saw both the men; رَأَيْتُ كِلَا الرَّجُلَيْنِ

I passed by both the men. Its Feminine is كِلَاتَانٌ, e.g.

تَكَلَّمَتِ كِلَتَا الْبَنَاتَيْنِ both the girls spoke;

لَقِينَا كِلَتَا الْبَنَاتَيْنِ we met both the girls.

When the following Genitive is an attached Pronoun, and only then, the forms كِلِي masc. and كِلْتِي fem. are

used in the Accusative and Genitive, e.g. جَاءَ كِلَاهُمَا both of them came; رَأَيْتُ كِلَيْهِمَا I saw both of them; مَرَرْتُ بِكِلَيْهِمَا I passed both of them.

(viii) رَبٌّ "many a" is followed by an Indefinite Noun, e.g.

رَبٌّ رَجُلٌ كَرِيمٌ قَابَلْتُ many a noble man have I met.

رَبٌّ جُنْدِيٌّ مَاتَ فِي تِلْكَ الْمَعْرَكَةِ many a soldier died in that battle.

Note that رَبَّمَا means "perhaps" and is followed by a verbal sentence, e.g. رَبَّمَا يَجِيءُ perhaps he will come.

VOCABULARY

طَافَ (ـ) to wander, go round	أَدْرَى IV to inform
خَرَجٌ poll-tax	التَّوْرَةُ the Pentateuch, Torah (loosely, the Old Testament)
نَقَّاشٌ engraver, painter, sculptor	فَنَى (ـ) to perish, come to an end
حَدَّادٌ blacksmith, ironworker	أَجَلٌ the (fixed) term of one's life
أَرْحَاءٌ f., pl. mill	نُصَبٌ pl. نِصَابٌ handle
طَحَنَ (ـ) to grind, mill	سُرَّةٌ the navel
أَنْفَاءٌ previously (in a document = "above", "aforesaid")	طَرَجٌ (= مَطْرُوحٌ) prostrate, thrown on the ground, lying on the ground
كَعْبُ الْأَحْبَارِ Ka'b al-'Aḥbār, name of a Jewish divine (Ex. 87)	تَوَعَّدَ V to threaten, warn
أَحْبَارٌ pl. dagger	خَنَاجِرٌ pl. خَنْجَرٌ dagger
دَرَى (ـ) to know	أَيْشٌ what (Ex. 87)

EXERCISE 87

The Death of the Second Caliph, 'Umar ibn al-Khattāb.
(From the Annals of at-Ṭabarī, 838-923 A.D.)

خَرَجَ عُمَرُ بْنُ الْخَطَّابِ يَوْمًا يَطُوفُ فِي السُّوقِ فَلَقِيَهُ أَبُو لَوْلُؤَةَ، وَكَانَ نَصْرَانِيًّا، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ عَلِيَّ خَرَجًا كَثِيرًا. قَالَ: وَكَمْ خَرَجًا؟ قَالَ: دَرَهْمَانِ فِي كُلِّ يَوْمٍ، وَقَالَ: أَيُّ شَيْءٍ (أَيُّ شَيْءٍ) صِنَاعَتُكَ؟ قَالَ: نَجَّارٌ وَتَقَاشٌ وَحَدَّادٌ. قَالَ (عُمَرُ): فَمَا أَرَى خَرَجًا بِكَثِيرٍ عَلَيَّ (according to) مَا تَصْنَعُ مِنَ الْأَعْمَالِ. قَدْ بَلَغَنِي أَنَّكَ تَقُولُ: لَوْ أَرَدْتُ أَنْ أَعْمَلَ رَحَى تَطْحَنُ بِالرَّيْحِ فَعَلْتُ. قَالَ: نَعَمْ. قَالَ: فَاعْمَلْ لِي رَحَى. قَالَ: لَئِنْ سَلِمْتَ لِأَعْمَلَنَّ لَكَ رَحَى يَتَحَدَّثُ بِهَا (عَنْهَا =) مَنْ بِالْمَشْرِقِ وَالْمَغْرِبِ. ثُمَّ أَنْصَرَفَ عَنْهُ. فَقَالَ عُمَرُ: لَقَدْ تَوَعَّدَنِي الْعَبْدُ أَنْفَاءً. ثُمَّ أَنْصَرَفَ عُمَرُ إِلَى مَنْزِلِهِ، فَلَمَّا كَانَ مِنَ الْغَدِ (لَمَّا كَانَ الْغَدُ =) جَاءَهُ كَعْبُ الْأَحْبَارِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ مَيِّتٌ فِي ثَلَاثَةِ أَيَّامٍ. قَالَ: وَمَا يُدْرِيكَ؟ قَالَ: أَجِدُهُ فِي كِتَابِ اللَّهِ التَّوْرَةِ. قَالَ عُمَرُ: اللَّهُ (fear God!) إِنَّكَ لَتَجِدُ عُمَرَ بْنَ الْخَطَّابِ فِي التَّوْرَةِ؟ قَالَ: لَا وَلَكِنِّي أَجِدُ صِفَتَكَ وَانَّهُ قَدْ فَنِيَ أَجْلُكَ. وَعُمَرُ لَا يُحْسُ وَجَعًا وَلَا أَلْمًا. فَلَمَّا كَانَ الْغَدُ جَاءَهُ كَعْبٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، ذَهَبَ يَوْمٌ وَبَقِيَ يَوْمَانِ. ثُمَّ جَاءَهُ مِنَ الْغَدِ، فَقَالَ: ذَهَبَ يَوْمَانِ وَبَقِيَ يَوْمٌ وَلَيْلَةٌ فَلَمَّا كَانَ الصُّبْحُ خَرَجَ عُمَرُ إِلَى الصَّلَاةِ وَدَخَلَ أَبُو لَوْلُؤَةَ فِي النَّاسِ، فِي يَدِهِ خَنْجَرٌ لَهُ رَأْسَانِ، نَصَابُهُ فِي

وَسَطِهِ، فَضَرَبَ عُمَرَ سِتَّ ضَرْبَاتٍ، إِحْدَاهُنَّ تَحْتَ سُرَّتِهِ وَهِيَ الَّتِي قَتَلَتْهُ وَقَتَلَ مَعَهُ كَلْبٌ بِنِ ابْنِ أَبِي الْبَكْرِ اللَّيْثِيِّ وَكَانَ خَلْفَهُ، فَلَمَّا وَجَدَ عُمَرَ حَرَّ السَّلَاحِ سَقَطَ وَقَالَ: أَفَى النَّاسِ عَبْدُ الرَّحْمَانِ بْنِ عَوْفٍ؟ قَالُوا: نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ، هُوَذَا (there he is, that is he). قَالَ: تَقَدَّمُ فَصَلِّ بِالنَّاسِ. فَصَلَّى عَبْدُ الرَّحْمَانِ بْنُ عَوْفٍ، وَعُمَرُ طَرِيحٌ ثُمَّ أُدْخِلَ دَارَهُ.

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:

Grammatically **كم** is the Predicate, and is said to be **مقدم** "brought forward". **خراجه** is the subject of this nominal sentence.

Verbs of thought and estimation are doubly transitive. The first object of **أرى** here is **خراجه**. The second, which should have been **كثيراً**, is replaced by a genitive after a preposition (ب).

The **ل** before **إن** adds nothing to the meaning. This is a conditional, and the apodosis has the Energetic form of the Jussive for stress.

Here **ميت** which resembles the Active Participle "dying", in meaning, is used with a future sense.

وإنه قد فني أجلك The pronoun **هُ** after **إِنَّ** refers to nothing previously mentioned, as would normally be the case. It is a Neutral Pronoun, not translated, which merely serves to satisfy the grammatical requirement of an Accusative after **إِنَّ**. The Arab grammarians call this **ضمير الشان** (pronoun of circumstance).

من غد الغد On the day after the following day, i.e. two days later.

أبو لؤلؤة في يده خنجر A nominal **Hāl** sentence referring to

أحداهن The Feminine **أُحْدَى** refers to "a blow". **هُنَّ** is Feminine Plural, according to antique usage, referring to **إحداها**. Modern Arabic would normally have **أحداها**.

أدخل The Verb **أَدْخَلَ** is doubly transitive, e.g. "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 دارة** as an alternative.

CHAPTER FORTY-SIX

(الْبَابُ السَّادِسُ وَالْأَرْبَعُونَ)

The Permutative

(الْمُبَدَّلُ the substitution)

1. The Permutative must follow immediately the word for which it is substituted (الْمُبَدَّلُ مِنْهُ).

There are four kinds of substitution:

(a) The substitution of the whole for the whole (بَدَلُ الْكُلِّ مِنَ الْكُلِّ) i.e. where the Permutative is exactly equivalent to the word for which it is substituted, e.g.

Zaid, thy brother came. **جَاءَ زَيْدٌ أَخُوكَ**

the people of the city, the great and the small, came to me. **جَاءَنِي قَوْمُ الْمَدِينَةِ كِبْرًا وَصُغْرًا وَهُمْ**

(b) The part is substituted for the whole (بَدَلُ الْبَعْضِ مِنَ الْكُلِّ) e.g.

kiss him the hand, i.e. kiss his hand; **أَكَلَ الرَّغِيفَ قَبْلَهُ الْيَدَ**

he ate the loaf, half of it, i.e. he ate the half of the loaf. **أَكَلَ نِصْفَهُ**

(c) A possession or quality is substituted for the name (بَدَلُ الْأَشْتِمَالِ) e.g. **أَعْجَبَنِي زَيْدٌ ثَوْبَهُ**

Zaid, his garment pleased me, i.e. Zaid's garment pleased me; **مَدَحْتُ زَيْدًا حَسَنَهُ** I praised Zaid, his beauty, i.e. I praised Zaid's beauty.

(d) A word is used to correct the previous one (بَدَلُ الْغَلَطِ the Permutative of error), e.g. **مَرَرْتُ بِكَلْبٍ فَرَسٍ** I passed by a dog (no, I mean) a horse. This usage is very rare.

PRONOUNS. EMPHASIS

2. The *Personal Pronoun* (ضَمِيرٌ) 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. أَنَا ضَرَبْتَنِي أَنَا he struck me (accus.).

مَرَرْتُ بِكَ أَنْتَ I passed by you (gen.).

But the *Emphasis* is more often achieved by the use of نَفْسٌ pl. أَنْفُسٌ meaning "myself", "yourself", etc., e.g.

كَتَبَ الْمَعْلَمُ الْكِتَابَ نَفْسَهُ the teacher wrote the book himself.

كَلَّمْتُهُمْ أَنْفُسَهُمْ I spoke to them themselves.

Occasionally, this word is placed in the *Genitive* after بَ, e.g.

زَيْدٌ بِنَفْسِهِ or زَيْدٌ نَفْسَهُ Zaid himself.

Used similarly, though less frequently, and for things rather than people generally, is عَيْنٌ (pl. أَعْيُنٌ) e.g. الْأَمْرُ عَيْنَهُ the matter itself.

The *Reflexive Pronoun* in the *Accusative* is also expressed by these three words with pronominal suffixes, e.g.

قَتَلَ نَفْسَهُ he killed himself.

If the *Pronoun* depends on a *Preposition*, it is enough to use the pronominal suffix, e.g.

أَخَذْتُ لِي شَيْئًا (لِي نَفْسِي NOT) I took something for myself.

It should be noted that نَفْسٌ and عَيْنٌ may be used as independent *Nouns* with a following *Genitive*, e.g. قَابَلْتُ نَفْسَ الرَّجُلِ

(الرَّجُلُ بِنَفْسِهِ or الرَّجُلُ نَفْسَهُ) I met the same man (for the self-same).

أَعْطَانِي عَيْنَ هَدِيَّةٍ أَبِي She gave me the self-same present as my father.

NOTE: When نَفْسٌ means "soul", it takes the *Plural* نَفُوسٌ and is *Feminine*.

3. The *Attached Pronoun* may be either *Accusative* or *Genitive*, but not *Nominative*. It may be attached to the form إِيَّا to form a *Detached Accusative Pronoun* as follows:

- | | | | | |
|----------|-----------|------|-------------|-----------|
| 3. Masc. | إِيَّاهُ | him. | إِيَّاهُمْ | them. |
| 3. Fem. | إِيَّاهَا | her. | إِيَّاهُمَا | them both |
| 2. Masc. | إِيَّاكَ | you. | إِيَّاكُمَا | you both |
| 2. Fem. | إِيَّاكِ | „ | إِيَّاكُنَّ | „ |
| 1. | إِيَّايَ | me. | إِيَّانَا | 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. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ 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.

أَعْطَانِي إِيَّاهُ (إِيَّاهَا) he gave me it.

But أَعْطَانِيهِ 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 إِيَّا, e.g. أَعْطَى حَسَنًا إِيَّاهُ he gave it to Hassan. Again, if both *Objects* are *Pronouns*, the second must have إِيَّا if it is not of a later person than the first:

i.e. أَعْطَانِيكَ he gave me you.

أَعْطَانِيهِ he gave me it.

أَعْطَاكَ he gave you it.

but $\text{أَعْطَاكَ إِيَّايَ}$ he gave you me.

$\text{أَعْطَاهُ إِيَّاكَ}$ he gave him you.

$\text{أَعْطَاهُ إِيَّاهُ}$ he gave him it.

(c) It is also used independently as a warning, e.g.

$\text{خُذْ عَنَّا إِيَّاكَ وَالنَّارَ}$ take care!; $\text{خُذْ عَنَّا إِيَّاكَ}$ be careful of the fire.

4. If the Conjunctions وَ , فَ , "and", "so" and لَ "verily" are prefixed to the Pronouns هُوَ and هِيَ , the ه usually loses its vowel, e.g. فَهُوَ for وَهُوَ ; فَهِىَ for وَهُىَ .

5. The first Person Singular attached Pronoun يَ is often omitted and replaced by a *kasra* in cries and commands, chiefly in the Quran, e.g. رَبِّ for رَبِّي my Lord!

إِتَّقِنِي for إِتَّقِنِي fear me!

6. The attached Pronoun هُ is often used after إِنَّ 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 ضَمِيرُ الشَّيْءِ , e.g.

$\text{ظَهَرَ لِلْقَائِدِ أَنَّهُ لَا مَفْرَءَ مِنَ الْمَحَارَبَةِ}$ it appeared to the general that there was no escape from fighting.

Here the sentence after أَنَّ is introduced by the لَا of *Denial of the Species*, which does not therefore provide a Noun to serve as Accusative after أَنَّ . An alternative way of writing this, though less idiomatic, would be $\text{... أَنْ لَا مَفْرَءَ ...}$.

7. The *Reciprocal Pronoun* "one another" is expressed by the use of بَعْضُ "one, some", e.g. $\text{قَد سَاعَدْنَا بَعْضُنَا بَعْضًا}$ we have helped one another (or $\text{بَعْضُنَا الْبَعْضَ}$)

With Prepositions the بَعْضُ is often not repeated, e.g.

$\text{دَنَا الْعَسَاكِرُ مِنْ بَعْضِهِمْ}$ the soldiers approached one another.

VOCABULARY

رَغِمَ (ـ) to dislike	اسْتَلَفَ VIII to borrow
أَرْغَمَ IV to compel	أَنْتَبَهَ VIII to pay attention
$\text{عَلَى الرَّغْمِ مِنْ (أَنْ)}$	طَقَسَ climate, weather
$\text{بِالرَّغْمِ مِنْ (أَنْ)}$ despite, in spite of (the fact that)	رَفَضَ (ـ) to refuse, reject
$\text{حِرْفَةٌ pl. حِرْفٌ}$ profession, trade	دَهَشَ II to surprise
شَبَابٌ youth (<i>abstract</i>)	أَدْهَشَ IV " "
(يَلْهَوُ) لَهَا to play	$\text{(ـ) دَهَشَ, دُهِّشَ (pass.) مِنْ}$ to be surprised by
$\text{سَكَرَى pl. سَكَرَانُ}$ drunk	طُفُولِيَّةٌ childhood
فَشَلٌ sluggishness; failure (<i>mod.</i>)	مُفْلِسٌ bankrupt
سَوَاهِلَاتٌ qualifications (<i>mod.</i>)	أَفْلَسَ IV to go bankrupt
نَصِيحَةٌ advice	إِفْلَاسٌ bankruptcy

EXERCISE 89

A

قد اتخذ حسن حرفة الكتابة منذ شبابه حينما خرج من المدرسة المتوسطة (Intermediate) لكنه لا مؤلفات له بالمعنى الصحيح، وهو بلغ الستين من عمره الآن وسبب ذلك كسله لأنه بذل وقته شارباً وأكللاً ولاهياً. فقد ألف عدداً من الكتيبات ومقالات الجرائد اليومية، وقال لي بنفسه، وهو سكران، إنه لم يحقق آمال أبويه

ومعلميه، وانه حزن كثيراً من فشله أول الأمر، ثم اعتاد اليه. وجميعنا قد رأينا رجالاً امثالهم فشلوا في أعمالهم على الرغم من موهلاتهم البالغة، بل ربما أعطيناهم نصيحة صالحة مفيدة ولم يستمعوا إليها.

B

١ - اذهب لحجرتي وأتني بالكتاب الذي استلفته من المكتبة أول أمس. ٢ - قف خلفه وأنتبه اكراماً للواعظ! ٣ - إن الطقس في البحرين (Bahrain) أشد حراً منه في سوريا، وذلك، ولا شك، يزيد صعوبة الحياة في تلك الجزيرة. ٤ - إن حياتنا قصيرة ولا بد من الموت في النهاية، فلنقم بأعمال يرضى عنها الله لنستحق البقاء في الحياة الآخرة. ٥ - نظرت كليهما قادمين وقد ناديت خادمين غيرهما.

C

١ - كان زيد أخوك نفسه الذي انصرف عند وصول الأمير. ٢ - طلبوا أكلاً فأعطيتهم إياه، ثم رجعوا في اليوم التالي بعين الطلب فرفضت. ٣ - رأيت ولداً عابراً الشارع وفيه حركات كثيرة، فصحت: إياك والعربات! فهو جعل يجري حتى وصل الى الجنب الآخر. ٤ - ذهبت من أنه لا بد من الالتجاء إلى عرب الصحراء. ٥ - تكأبتنا بعضنا البعض مدة خمسين سنة. ٦ - مررت بحيوانات جمال وهن من قافلة واقفة 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 بد). 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 (مثل *use*). 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.

In negative sentences if the predicate is a noun, ب is often, prefixed to it, e.g.

(لَيْسَ فَارِسًا he is not a rider (or لَيْسَ هُوَ بِفَارِسٍ

(مَا هُمْ عَالِمُونَ they are not aware (or مَا هُمْ بِعَالِمِينَ

Many intransitive verbs of motion become transitive when they are followed by ب, e.g. أَتَى بِشَيْءٍ he came with a thing, i.e. he brought it. (This ب is called *بَاءُ التَّعْدِيَةِ*).

NOTE: The expression *بِأَبِي أَنْتَ* 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 *بَاءُ التَّقْدِيَةِ*, the *bā'* of redemption.)

Prepositions are sometimes described by the Arabs as being interchangeable (*مُتَبَادِلَةٌ*) and this is true in some instances. Thus, while geographically we more often use ب of a town or village (*بِلْنَدْنِ* "in London") and في of an area or country (*بِفَرَنْسَا* and *فِي لَنْدَن* "in France"); we also find *فِي لَنْدَن* and *بِفَرَنْسَا*.

(2) and (3) *و* and *ت* "by" in an oath, e.g. *وَاللَّهِ تَاللَّهِ* and *وَاللَّهِ ت* "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, ب must be used.

(4) *ل* "for, to, because of".

ل 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. *كِتَابٌ لَزَيْدٍ* a book of (belonging to) Zaid; *صَاحِبٌ لِي* a friend of me, i.e. one of my friends.

CHAPTER FORTY-SEVEN

(الْبَابُ السَّابِعُ وَالْأَرْبَعُونَ)

Particles. Prepositions

1. The Arab grammarians call the *Particle* *حَرْفٌ* pl. *حُرُوفٌ* (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 *حَرْفُ الْجَرِّ*, the word governed by a preposition is *مَجْرُورٌ*, and the preposition with its noun is *الْجَارُ وَالْمَجْرُورُ*.

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

(1) ب "in, by, with" etc.

Verbs denoting "to adhere", "attach", "seize", "begin", are construed with ب e.g. *عَلِقَ* "to hang on", *بَدَأَ* "to begin with".

"To believe in" is *بِ*, e.g. *آمَنْتُ بِاللَّهِ* I believe in God.

"To swear by" is *بِ*, e.g. *أَقْسَمْتُ بِرَأْسِي* I swear by my head. Sometimes the verb is omitted.

After *إِذَا* "See! Behold!" *بِ* is used (but the noun alone in the Nom. may be used), e.g. *إِذَا بِرَجُلٍ قَدْ أَتَى* Behold a man came (or *إِذَا رَجُلٌ*).

It is used especially for the editor of a book, e.g.

قَصَصُ الْأَنْبِيَاءِ لِلثَّعَلِيِّ The Stories of the Prophets of (i.e. written by) Thaع labī.

ل also denotes "for the benefit of" (opposite of عَلَى) and so denotes a creditor (عَلَى the debtor), e.g.

لِي عَلَيْكَ أَلْفُ دِرْهَمٍ you owe me a thousand dirhams.

It is also used to denote the Purpose and the Cause, e.g.

قُمْتُ لِمُعَاوَنَتِهِ I rose to help him.

لهذا } for this reason, therefore
لذلك }

NOTE 1: قَالَ لَ "to say to" often means, especially in the Passive, "to call, name", e.g. قِيلَ (يُقَالُ) لَهُ he was (is) called.

NOTE 2: لَ is changed to لٍ before Pronominal suffixes (except with the 1st Person), e.g. لَهَا, لَهُ etc. It is also changed to لٍ after the particle of address يَا, e.g. يَا لِلْعَجَبِ "O wonder", يَا لَزَيْدٍ "O Zaid!" (i.e. come and help O Zaid!).

(5) كَ "as, like" is usually counted among the prepositions, although it is really a noun meaning "similarity", e.g. كَزَيْدٍ like Zaid.

It is *not* used with Pronominal suffixes.

B. SEPARATE PREPOSITIONS

(1) إِلَى "to, unto, until".

Is nearly related in meaning to لَ and serves to express motion towards a place, e.g.

جَاءَ إِلَى الْمَدِينَةِ he came to the city.

In relation to time it expresses continuance up to a certain point of time, e.g.

مِنَ الْإِبْتِدَاءِ إِلَى الْإِنْتِهَاءِ from beginning to end.

Notice specially إِلَى آخِرِهِ (abbreviated اَلْخَ) "and so forth", "et cetera".

With suffixes: إِلَيْهِ "to him", إِلَيَّ "to me", etc.

(2) حَتَّى "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.

أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا I ate the fish, even its head.

(3) عَلَى "over, on, against".

With suffixes: عَلَيْهِ "on him"; عَلَيَّ "on me" etc.

Used of place. عَلَى الطَّرِيقِ on the way.

جَلَسَ عَلَى الْمَائِدَةِ he sat at table.

مَدِينَةٌ عَلَى نَهْرٍ a city on a river.

Notice specially:

تَفَرَّجَ عَلَى شَيْءٍ to look (with pleasure) at a thing.

إِطَّلَعَ عَلَى شَيْءٍ } to examine into a thing.
وَقَفَّ عَلَى شَيْءٍ }

غُشِيَ (أُغْمِيَ) عَلَيْهِ he fainted (lit. it was made dark upon him).

السَّلَامُ عَلَيْكُمْ Peace be on you! (the greeting of Moslems to one another, the answer being وَعَلَيْكُمْ السَّلَامُ).

رَحْمَةُ اللَّهِ عَلَيْهِ God's mercy be upon him.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ God give him blessing and peace.

Used in a hostile sense:

خَرَجَ عَلَيْهِ he went out (to war) against him.

So with verbs denoting anger:

غَضِبْتُ عَلَيْكَ I was angry with thee.

Used with Adjectives:

ذَلِكَ صَعْبٌ (سَهْلٌ) عَلَيَّ that is too hard (easy) for me.

حَثَّ عَلَيَّ ; "to induce to" ; "To incite to" e.g.

حَمَلْتُهُ عَلَيَّ شَيْءٍ I have induced him to (do) something.

عَلَيَّ is also used to indicate that a burden, duty or debt lies on one, e.g.

فَرَضَ عَلَيَّ إِنْسَانٌ a duty incumbent on a man.

يَجِبُ عَلَيَّ فُلَانٌ it is the duty of such and such a one.

هَذَا لِي عَلَيْكَ you owe me this (see A, 4).

فَضَّلْتُ عَلَيَّ a preference over.

Common expressions with عَلَيَّ are:

بِنَاءٍ عَلَيَّ according to.

عَلَيَّ أَنْ on the supposition that.

عَلَيَّ قَدْرَ الْإِمْكَانِ so far as possible.

عَلَيَّ بِهِ bring him here to me.

عَلَيَّ الرَّأْسِ وَالْعَيْنِ { (lit. on the head and eye)
willingly, with pleasure.

بِاللَّهِ عَلَيْكَ I conjure thee by God.

(4) عَنْ "from, about, concerning".

With suffixes: عَنْهُ "from him", عَنِّي "from me", عَنَّا "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 مِنْ can be used), e.g.

مَنْعَ عَنْ (مِنْ) to prevent from . . .

اجْتَنَبَ عَنْ (مِنْ) to avoid . . .

دَفَعَ عَنْ شَخْصٍ أَوْ شَيْءٍ to defend someone or something.

It is also used with verbs meaning to "uncover", "reveal", "open" and "ask", e.g.

كَشَفَ عَنْ شَيْءٍ to uncover something.

سَأَلَ عَنْ شَخْصٍ أَوْ شَيْءٍ to ask about someone or something.

In the sense of the Latin *de* "concerning", e.g.

حِكْيَ عَنْ سُلَيْمَانَ it is told concerning Solomon.

To indicate the source of information, e.g.

حِكْيَ عَنِ الشَّافِعِيِّ it is told on the authority of ash-Shāfi'i.

It is sometimes used of time, e.g. عَنْ قَرِيبٍ "shortly, soon".

Notice specially:

رَضِيَ اللهُ عَنْهُ May God be pleased with him.

فَضَّلًا عَنْ apart from.

The following usages should also be noted:

(a) In signing a letter, عَنْ means "for", "on behalf of", e.g. عَنْ مُدِيرِ الْأَعْمَالِ for the Director of Works.

(b) In asking leave of a host, one may say **عَنْ إِذْنِكَ** "by your leave", "by your permission".

(5) **فِي** "in".

With suffixes: **فِيهِ** in him, **فِيَّ** in me, etc.

It expresses rest in place or time and answers the questions "where?" and "when?", e.g. **فِي الدَّارِ** in the house, **فِي هَذِهِ السَّنَةِ** in this year.

Sometimes it expresses motion to a place, e.g. **وَقَعَ فِي الْحَبِّبِ** he fell into the cistern.

It also denotes "among", e.g. **مَنْ فِيْنَا** who among us.

It is used with verbs of speaking and thinking:

تَكَلَّمَ فِي to speak about . . .

اِفْتَكَّرَ فِي to think over . . .

تَأَمَّلَ فِي شَيْءٍ to consider something.

Also after the verbs of desiring: **فِي** **رَغِبَ** to wish for something; **فِي** **طَمَعَ** to yearn after.

"To multiply by" is **فِي** **ضَرَبَ** e.g.

اِضْرَبْ ثَلَاثَةَ فِي سَبْعَةٍ multiply three by seven.

(6) **لَدَى** "with" (Latin "apud").

With suffixes **لَدَيْهِ** with him, **لَدَيْيَ** with me etc.; **عِنْدَ** with him, **لَدَيْيَ** with me. Rarer than **عِنْدَ**.

(7) **مَعَ** (rarely **مَعَّ**) "with".

With suffixes **مَعَهُ** with him, **مَعِيَّ** with me, etc.

It denotes association in place or connection in time, e.g.

سَارَ مَعِيَّ he travelled with me.

جِئْتُكَ مَعَ طُلُوعِ الشَّمْسِ I came to you at sunrise.

It often means "to have something with one", e.g.

مَعِي سَاعَةٌ I have a watch with me.

It also translates the English "besides", e.g.

مَعَ كَوْنِهِ غَرِيبًا besides his being a stranger.

Notice specially:

مَعَ ذَلِكَ in spite of that.

مَعَ أَنَّ (أَنَّ) in spite of the fact that, although.

(8) **مِنْ** "from".

With suffixes **مِنْهُ** from him, **مِنَّا** from us, etc.

Used of place (often interchangeable with **عَنْ**):

خَرَجَ مِنَ الخَيْمَةِ he went out from the tent.

It is used with verbs denoting "to go out", "to free", "to forbid":

أَعُوذُ بِاللَّهِ مِنَ الشَّرِّ I take refuge in God (to free me) from evil.

Used of time:

مِنَ الصَّبَاحِ إِلَى الْمَسَاءِ from morning to evening.

Sometimes used (like **مُنْذُ**) to mean "since".

مِنْ سَنَتَيْنِ i.e. two years ago.

It is also employed with verbs and nouns denoting nearness, as **دَنَا**, **قَرِبَ** e.g.

(5) **دَنَوْتُ مِنَ الْعَدُوِّ** I approached the enemy.

With suffixes **قَرِيبٌ مِنَّا** near us.

Notice specially:

عَجِبَ (تَعَجَّبَ) مِنْ شَيْءٍ to wonder at something;

so with other verbs of feeling:

فَرِحَ مِنْ to rejoice at . . .

مَبْسُوطٌ مِنْ pleased at . . .

The word "than" after a Comparative is expressed by **مِنْ**,

e.g. **أَسْرَعُ مِنَ 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.

Also **تَاجِرٌ مِنَ التُّجَّارِ** a certain merchant.

It is also used partitively (**لِلتَّبَعِيضِ**) followed by a definite noun in the Plur. to indicate an indefinite number or quantity, e.g.

قَدْ أَرَاكُمْ مِنْ آيَاتِهِ he has already shown you some of his signs; and to indicate material, e.g.

كُرْسِيٌّ مِنْ خَشَبٍ a chair of wood.

It is very often used after **مَا** to explain (**لِلتَّبَيِينِ**) what is intended by the particle, e.g.

مَا كَانَ عِنْدِي مِنَ الْمَالِ what was with me in the way of wealth, i.e. the wealth, which I had.

مَا عَمَلْتُمُوهُ بِنَا مِنْ الْمَعْرُوفِ what you have done to us in the way of kindness, i.e. the kindness, which you have done us.

(9) **مِنْ ذُو** "since" (**مُدَّ**, **مُنْذُ**).

Is not used with suffixes.

It is sometimes followed by the Nominative, e.g.

مَا رَأَيْتَكَ مُنْذُ (مُدَّ) يَوْمِ الْأَحَدِ } I have not seen you since
مَا رَأَيْتَكَ مُنْذُ (مُدَّ) يَوْمِ الْأَحَدِ } Sunday.

NOUNS USED AS PREPOSITIONS

4. Of the Prepositions which are really nouns in the Accusative (**ظَرْفٌ**) the following are the most common:

(1) **أَمَامَ** "before, opposite" (of place):

أَمَامَ الْقَصْرِ before, opposite the castle.

أَمَامَ الْقَاضِي before the judge.

(2) **بَعْدَ** "after" of time or rank (opposite of **قَبْلَ**):

بَعْدَ الْإِلَادِ after the birth (of Christ).

(3) **بَيْنَ** "between".

When two words are dependent on **بَيْنَ**, then if both are substantives the **بَيْنَ** need not be repeated, but if one (or both) is a pronoun it is always repeated, e.g.

بَيْنَ زَيْدٍ وَعَمْرٍو between Zaid and 'Amr.

بَيْنَكَ وَبَيْنَ أَخِيكَ between thee and thy brother.

بَيْنِي وَبَيْنَكَ between me and thee.

بَيْنَ مَا and **بَيْنَ فِيمَا** are often used with the same meaning as **بَيْنَ**.

مَا بَيْنَ and بَيْنَ sometimes mean "both - and" or "partly - partly":

جَاءَنَا مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ both poor and rich came to us.

(4) تَجَاهَ, تُجَاهَ } "opposite" (= حِذَاءَ).
 (5) تَلْقَاءَ }

(6) تَحْتَ "under, below" of place or rank (opposite to فَوْقَ).
 تَحْتَ شَجَرَةٍ under a tree.

تَحْتَ الْمَلِكِ below the king (in rank).

(7) حِذَاءَ "opposite":

حِذَاءَ الدَّارِ opposite the house.

(8) حَوْلَ "round about".

حَوْلَ الْمَدِينَةِ round about the city.

(9) خَلْفَ "behind":

خَلْفَ ظَهْرِي behind my back.

(10) دُونَ "on this side of, under, without":

دُونَ النَّهْرِ on this side of the river.

دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ
 under thy feet.

With the meaning "without" مِنْ دُونَ or بِدُونِ may be used instead of دُونَ:

دُونَ (or مِنْ دُونَ or بِدُونِ) ذَلِكَ without that.

(11) عِنْدَ "with, at":

Used of place:

جَلَسْتُ عِنْدَهُ I sat with (beside) him.

Used of time:

جَاءَ عِنْدَ طُلُوعِ الشَّمْسِ he came at sunrise.

It is often used with the meaning "to have".

عِنْدِي (or مَعِي or لِي) مَالٌ I have wealth.

NOTE. كَذَا عِنْدِي means "according to my opinion it is so".

(12) عَوِضًا عَنْ (or عَوِضَ) "instead of, in place of":

أَخَذْتُ هَذَا عَوِضَ ذَلِكَ I took this in place of that.

(13) فَوْقَ "on, over, above": of place and rank (opposite of تَحْتَ):

فَوْقَ الشَّجَرَةِ on (or above) the tree.

فَوْقَ الْمَلِكِ above the king (in rank).

(14) قَبْلَ "before" of time (opposite of بَعْدَ):

قَبْلَ الْإِلَادِ before the birth (of Christ).

(15) قَدَامَ "before" of place (more often أَمَامَ):

قَدَامَ الدَّارِ before the house.

(16) نَحْوَ "towards":

نَحْوَ الْغَرْبِ towards the West.

(17) وَرَاءَ "behind, on the far side of":

وَرَاءَهُمْ behind them.

وَرَاءَ الْجِبَالِ 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.

مِنْ بَيْنِهِمْ from between them, i.e. from the midst of them.

مِنْ فَوْقٍ from over, i.e. above.

مِنْ تَحْتٍ from under, i.e. underneath.

مِنْ عِنْدٍ from with.

مِنْ عَلَيَّ from on i.e. down from.

مِنْ دُونَ or بِدُونَ without

مِنْ قَبْلٍ before.

مِنْ بَعْدٍ after.

VOCABULARY

أَطْبَاقٌ <i>pl.</i> large meat tray or dish; plate	حَيْرَةٌ perplexity
أَزَقَةٌ <i>pl.</i> lane, side street	أَرْبَاحٌ <i>pl.</i> gain, profit
بِالْكُلِّيَّةِ altogether	اِخْتَفَى VIII to hide, disappear

EXERCISE 91

NOTE: This exercise is not specifically concerned with the grammatical matter in this chapter. It is partly a test in reading unvowelled Arabic.

قِيلَ إِنَّ لَصِينَ سَرَقَا حَمَارًا وَمَضَى أَحَدُهُمَا لِبَيْعِهِ . فَقَابَلَهُ رَجُلٌ مَعَهُ
طَبَقٌ فِيهِ سَمَكٌ فَقَالَ لَهُ : أَتَبِيعُ هَذَا الْحَمَارَ؟ قَالَ : نَعَمْ ، قَالَ :
اِمْسِكْ هَذَا الطَّبَقَ حَتَّى أُرَكِبَهُ وَاجْرِبْهُ ، فَإِنِ اعْجَبَنِي اشْتَرَيْتَهُ بِشَمْنِ

يَعْجَبُكَ . فَأَمْسَكَ اللَّصُّ الطَّبَقَ وَرَكِبَ الرَّجُلُ الْحَمَارَ وَأَخَذَ يُجْرِيهِ
ذَهَابًا وَأَيَابًا حَتَّى ابْتَعَدَ عَنِ اللَّصِّ كَثِيرًا . فَدَخَلَ بَعْضُ الْأَزَقَةِ
وَاخْتَفَى عَنْهُ بِالْكُلِّيَّةِ . وَأَخَذَتِ اللَّصُّ الْحَيْرَةَ مِنْ ذَلِكَ وَعَرَفَ أُخِيرًا
أَنَّهَا حِيلَةٌ عَلَيْهِ . فَرَجَعَ بِالطَّبَقِ فَالْتَقَاهُ رَفِيقَهُ . فَقَالَ : مَا فَعَلْتَ
بِالْحَمَارِ؟ هَلْ بَعْتَهُ؟ قَالَ : نَعَمْ . قَالَ : بِكَمْ؟ قَالَ : بِرَأْسِ مَالِهِ .
وَهَذَا الطَّبَقُ رَجِيءٌ !

EXERCISE 92

Rewrite the above passage with full vowelling and other orthographical signs.

The following notes may help:

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.

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.

Literally, "it aroused my admiration": here it means simply "if I like it". This is a Conditional.

يُؤُوبُ , أَبٌ أَيَابًا Verbal Noun of

برأس ماله ، وهذا الطبق رجيء "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

(الْبَابُ الثَّامِنُ وَالْأَرْبَعُونَ)

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 بِسُرْعَةٍ he came *quickly* (with speed).

(b) By the use of certain *Verbs*, e.g.

مَا كَدْتُ أَرَاهُ : كَادَ I *scarcely* saw him.

أَحْسَنَ كِتَابَتَهُ : أَحْسَنَ to do *well*: 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:

أَحْيَانًا "sometimes"; تَقْرِيْبًا "approximately";

فَجَاءَةً "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. بَعْدَ

"after"; بَعْدَ يَوْمَيْنِ "after two days". Of course we have بَعْدَ "where" and ثُمَّ "then", which are *un-nunated* though no Genitive follows.

(e) An extension of the above is found in such expressions as بَعْدَ "quickly"; كَثِيْرًا مَا "often"; قَلِيْلًا مَا "little".

(f) The *Absolute Object* also comes under this heading, especially when qualified, e.g. ضَرَبْتُهُ ضَرْبًا شَدِيْدًا I hit him *hard*.

(g) The *Hāl* construction also takes the place of Adverbs, e.g. جَاءَ مُسْرِعًا 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.

قَبْلُ "before", "previously"; بَعْدُ "after", "later".

(i) Finally, there are some particles ending in *sukūn* which play the part of Adverbs, e.g. فَقَطْ "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) اَ a particle used to indicate a question (= هَلْ see Chapter Three, 4) (called the حَرْفُ الْأَسْتِفْهَامِ); but only when no Interrogative pronoun occurs in the sentence, e.g.

أَفَعَلْتَ (or هَلْ فَعَلْتَ) هَذَا have you done this?

مَنْ فَعَلَ هَذَا who has done this?

أَمْ أَمْ in a double question; see أَمْ

(b) **سَ** a particle used to give a Future meaning to the Imperfect. It is a shortened form of **سَوْفَ** "at the end."

سَافَعَلُهُ (سَوْفَ أَفَعَلُهُ) I shall do it.

(c) **لَ** a particle used for Emphasis, "certainly, truly", often omitted in translation, e.g.

لَفَعَلْتُهُ truly, I have done it.

Especially with the Modus Energeticus:

لَأَضْرِبَنَّكَ I shall certainly strike thee.

Also in an Oath:

لَعَمْرِكَ by thy life.

لَ is often used before the Predicate of a Nominal sentence, which begins with **إِنَّ** (see below 3e).

It is often used to introduce the apodosis of a conditional sentence beginning with **لَوْ**.

SEPARATE ADVERBIAL PARTICLES

3. The most important separate particles are:

(a) **إِذَا** and **إِذْنًا** (related to **إِذَا**) "in that case, then", e.g.:

إِذَا نَرَوْحُ let us go then.

(b) **أَلَا** (for **أَ** and **لَا**) "not" in an Interrogative sentence:

أَلَا أَفَعَلُهُ shall I not do it?

So **لَمْ** for **أَ** and **لَمْ**.

(c) **أَمْ** "or" in a double question:

أَمْ لَا أَفَعَلُهُ shall I do it or not?

(d) **أَمَّا** (for **أَ** and **مَا**) "not" in an Interrogative sentence:

أَمَّا فَعَلْتَهُ have you not done it?

(e) **إِنَّ** "truly, certainly".

إِنَّ introduces Nominal sentences, the subject following in the Accusative, the Predicate often strengthened by **لَ** (see above 2c) following in the Noun, e.g.:

إِنَّ زَيْدًا عَاقِلٌ } verily, Zaid is intelligent.
إِنَّ زَيْدًا لَعَاقِلٌ }

It may be used with Pronominal suffixes, the pronoun then being a subject, e.g. **إِنَّهُ** verily he, **إِنِّي** and **إِنِّي** verily I, **إِنَّا** and **إِنَّا** verily we.

(f) **إِنَّمَا** (for **إِنَّ** and **مَا**) 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.:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ the alms are for the poor only.

(g) **أَيْ** (= **يَعْنِي**) "i.e., that is"

(h) **أَيْنَ** "where?"

مِنْ أَيْنَ "whence?"

إِلَى أَيْنَ "whither?"

أَيْنَمَا "wherever".

(i) **بَلَى** "but rather, no on the contrary, but, but indeed".

(j) **بَلَى** "yes certainly" as answer to negative sentences.

(k) **ثُمَّ** "there".

(l) **قَدْ** 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) **فَقَطُّ** "only", always placed after the word it modifies.

(n) **قَطُّ** "never", follows a verb in the Perfect with a negative, e.g.:

مَا رَأَيْتُهُ قَطُّ I have never seen him.

(o) **كَأَنَّ** "not at all, by no means".

(p) **لَا** "not, no".

(1) As particle of Denial (**لَا لِلنَّفْيِ**) before the Imperf. Indic. with Present and Future meaning:

لَا أَفْعَلُهُ I do it not (or I shall not do it).

(2) As particle of Prohibition (**لَا لِلنَّهْيِ**) followed by the Jussive with the meaning of the Imperative:

لَا تَفْعَلْهُ do it not.

(3) As particle of Complete Denial (**لَا لِلنَّفْيِ الْجِنْسِ**) (see Chapter Forty-five, 3 i)

(r) **لَمَّا** followed by the Jussive means "not yet".

(s) **لَنْ** "not" is followed by the Subjunctive, which then has the meaning of a Future:

لَنْ أَفْعَلَهُ I shall not do it.

(t) **مَا** "not" is followed by either Perfect or Imperfect, usually the former.

NOTE: For **إِنْ** as particle of Denial see Chapter Forty-Nine 3 (c) Note.

(u) **مَتَى** "when", also used as a Conjunction.

(v) **نَعَمْ** (rarely **نَعِمَ**) "yes", derived from **نَعِمَ** "(what you say) is agreeable".

(w) **هَلْ** Particle of Interrogation.

هَلْ فَعَلْتَهُ have you done it?

In an indirect question it denotes "whether", e.g.:

أَخْبِرْنِي هَلْ أَنْتَظَرْتَنِي tell me whether you have expected me.

لَا (for **هَلْ** and **هَلَّا**) "not" in an Interrogative sentence.

(x) **هُنَا** "here", or in a strengthened form **هَاهُنَا** (sometimes written **هَهْنَا**).

(y) **هُنَاكَ** and **هَنَّاكَ** "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.:

مِنْ بَعْدُ or **بَعْدُ** "afterwards". **حَيْثُ** "where".

مِنْ بَعْدُ "not yet". **مِنْ حَيْثُ** "whence".

مِنْ قَبْلُ or **قَبْلُ** "before". **إِلَى حَيْثُ** "whither".

مِنْ فَوْقُ "above". **حَيْثُمَا** "wherever".

مِنْ تَحْتُ "below". **لَا غَيْرَ** in the expression **لَا غَيْرَ** "nothing else, only this".

5. Most nouns used as Adverbs are employed in the Accusative:

قليلًا "little".	داخلًا "inside".
قليلًا ما "seldom", followed by verb.	خارجًا "outside".
كثيرًا "much, very".	معًا "together".
كثيرًا ما "often", followed by verb.	جميعًا "altogether".
جدًا "very".	أبدًا "for ever" (with neg. "never").
يومًا } "one day, once".	نهارًا "by day".
يومًا ما } "one day, once".	يمينًا "on the right hand".
ذات يومٍ } "one day, once".	شمالًا "on the left hand".
اليوم "today".	سوف (sign of Future tense).
غدا "tomorrow".	كيف "how".
دائمًا "always".	ربما "often". (later "perhaps").
ليلاً "by night".	لا شيء ما (for لا شيء ما) "there is nothing like" "especially".
حين (from the noun حين "time") in حينئذ "then, at that time", so also وقتئذ "at that time".	
ألبتة "altogether", "decidedly".	
تارة - وتارة } at one time - at another time.	
تارة - وطورًا } at one time - at another time.	
تارة - وأحيانًا } at one time - at another time.	

وحده "alone" is used with suffixes, e.g. وحدي I alone, وحده he alone, etc.

لعله and لعل "perhaps" are often used with suffixes, e.g. لعله perhaps he, لعلّي (rarely لعلني) perhaps I.

ليت "would that" with suffixes ليته would that he, ليتي (rarely ليتني) would that I.

VOCABULARY

شهي appetising	أكتاف pl. كتف shoulder
مليح pl. ملاح pretty, tasty; good	انتحر VIII to commit suicide
غنى sufficiency, wealth	عبس (-) to frown
ساحل pl. سواحل sea shore, coast	فنادق pl. فندق inn, hotel
شواطئ pl. شواطئ river bank	ات (Syr. Eg.) pl. لوكنده inn, hotel
بطء slowness	أذهب في حالك mind your own business!
ببطء slowly	غرق (-) to drown intr.
بطيء slow	نط (-) to jump
خطوة pl. خطوات step, pace	نط jumping (v.n. of above)

EXERCISE 93

From the *Kitāb al-Bukhālā'* of al-Jāhiz

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:

فاتخذ لهم طعاما خفيفا شهيا مليحا، لا ثمن له، فلما أكلوا وغسلوا أيديهم اقبل عليهم فقال: أسألكم بالله الذي لا شيء اعظم منه، أنا

الساعة أيسر وأغنى أو قبل أن تأكلوا طعامي؟ قالوا: ما نشك أنك حين كان الطعام في ملكك أغنى وايسر. قال: فإنا الساعة أقرب إلى الفقر أم تلك الساعة؟ قالوا: بل أنت الساعة أقرب إلى الفقر. قال: فمن يلوئني على ترك دعوة قوم قريبي من الفقر، وباعدوني من الغنى؟ وكلما دعوتهم أكثر كنت من الفقر أقرب ومن الغنى أبعد.

NOTES:

الساعة "now" (Adverbial Acc.)

أقبل أن تأكلوا "or (was I) before you ate?"

كنت أقرب من الفقر = كنت من الفقر أقرب

EXERCISE 94

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 (كَأَنَّ) 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 (مِنْ أَنْ) 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 (أ) it was the man whom I had met who had drowned, or (أم) 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?

city" would be *مَدِينَةٌ كَبِيرَةٌ وَجَمِيلَةٌ* rather than *مَدِينَةٌ كَبِيرَةٌ جَمِيلَةٌ*, though the latter is not grammatically incorrect, and may occasionally be encountered.

و between two sentences, of which the second is a Nominal sentence, often means "while". Such a sentence introduced by و is called a *جُمْلَةٌ حَالِيَّةٌ* "sentence of condition", e.g.:

قَامَ زَيْدٌ وَهُوَ بَاكٍ } Zaid stood up, while he wept
 قَامَ زَيْدٌ وَهُوَ يَبْكِي } (Zaid stood up weeping).

also with change of Subject:

ذَهَبَ زَيْدٌ وَعَمْرُو بَاقٍ } Zaid went away and 'Amr
 ذَهَبَ زَيْدٌ وَعَمْرُو يَبْقَى } remained (while 'Amr remained).

The و is usually dropped, when a Verbal *Hāl* sentence follows:

جَاءَ زَيْدٌ يَضْحَكُ } Zaid came, while he laughed (laughing).

The *wāw* of *Hāl* (وَأَوْ أَحْوَالٌ) is sometimes used before a Nominal sentence which has no Participle or Imperfect:

جَاءَ زَيْدٌ وَبِيَدِهِ سَيْفٌ } Zaid came, and in his hand a sword
 (with a sword in his hand).

(b) ف differs essentially from و, 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 الْوَزِيرُ فَقُمْتُ أَنَا أَيْضًا } the minister stood up, so I
 stood up also.

تَقَدَّمَ الْعَدُوُّ نَحْوَهُمْ فَوَلَّوْا وَفَرَّوْا } the enemy advanced to-
 wards them; so they turned
 مُسْرِعِينَ } and fled hurriedly.

CHAPTER FORTY-NINE

(الْبَابُ التَّاسِعُ وَالْأَرْبَعُونَ)

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 و and less frequently, by ثُمَّ "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 و. It is by far the commonest conjunction; ف, as we have seen, has special implications.

Doubtless, ثُمَّ, having the Accusative *un-nunated* ending, ought properly to be considered adverbial. As it often introduces sentences without a preliminary و or ف, 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) و. This may join Sentences or Nouns, e.g.

(i) دَخَلَ زَيْدٌ وَجَلَسَ عَلَى كُرْسِيٍّ } Zaid entered and sat on a chair.

(ii) جَاءَ زَيْدٌ وَحَسَنٌ } 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

Conditionals, already dealt with, come under this category. But, as has been seen, in the Conditional with **إِنْ** the Apodosis is introduced by **فَ** only in certain given circumstances.

(ii) Natural sequence:

قَامَ فَاسْتَلَّ سَيْفَهُ فَانْتَظَرَ الْعَدُوَّ He stood up, drew his sword, and waited for the enemy.

Here, both **فَ**'s could be replaced by **وَ**. **فَ** is rarely used to join single words, but it may be so used when a closely connected sequence is intended, e.g.

أَدْخُلْ حَسَنًا فَ مُحَمَّدًا فَ زَيْدًا bring in Hassan, then Muhammad, then Zaid.

(here **ثُمَّ** could be used, or **وَبَعْدَ ذَلِكَ** or **وَبَعْدَهُ**)

كَانَتْ حَيَاتُهُ دَائِرَةً مُسْتَمِرَّةً his life was a constant round: going to the inn, drinking, getting drunk, sleeping, then going to the inn.

فَنَوْمٌ فَالذَّهَابُ لِلْخَانِ

By its very nature, **فَ** is precluded from joining two Adjectives governing the same Noun. Such a usage, if encountered, would be most unusual.

(c) **لِ** "so that" with following Subjunctive:

جَاءَنِي لِيَطْلُبَ الْمَالَ he came to me so that he might demand the wealth (to demand the wealth).

With the same meaning are used **لِأَنَّ**, **لِئَنِّي**; and negatively

لِئَنَّا, **لِئَنِّي** "so that not".

لِ with the Jussive (nearly always in the 3rd Person) expresses a demand:

لِيَكْتُبْ let him write!

3. The usual Separable Conjunctions are:

(a) **إِذَا** "when, since, after, because" with following Nominal or Verbal sentence.

(b) **إِذَا** "when, if" originally used of time, but often of condition. In direct questions = "whether".

إِذَا and **إِذَا** 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 **بِ**:

إِذَا أَتَى رَجُلٌ } behold, a man came!
إِذَا رَجُلٌ (بِرَجُلٍ) قَدْ أَتَى }

إِذَا مَا means "whenever".

(c) **إِنِّ** "if, whether" introduces Conditional sentences or indirect Questions.

وَإِنِّ means "and if, even if, although". **لَيْنِّ** = "verily if".

NOTE: There is also a particle of Denial **إِنِّ** e.g.:

إِنِّ رَأَيْتُ مِنْهَا أَمْرًا أَغْمِصُهُ 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) **إِلَّا** used for Exception, see Chapter Fifty-one. Note, however, the following uses of this particle as a conjunction:

(i) **كُنْتُ أَحِبُّهُ إِلَّا أَنَّهُ كَانَ دَائِمًا يَتَكَلَّمُ بِصَوْتٍ عَالٍ**; **إِلَّا أَنَّهُ** I liked him, save that he always spoke in a loud voice.

(ii) **قُمْ وَإِلَّا ضَرَبْتُكَ**; **وَإِلَّا** Stand up, otherwise I will beat you. (Quasi-condition, or after-thought condition).

(e) **أَمَّا** "as for" with a following Nominative, the Predicate being always strengthened with a **فَ**, e.g.:

أَمَّا جَبَلُ الشَّيْخِ فَهُوَ جَبَلٌ شَامِخٌ as for Mt. Hermon, it is a lofty mountain.

أَمَّا الكَلْبُ فَلَقِيْتَهُ فِي الطَّرِيقِ as for the dog, I met him on the road.

(According to Arabian grammarians **الكَلْبُ** is the Subject, all the rest is Predicate.)

(f) **أَنَّ** "that" with following Verbal sentence, the verb being occasionally in the Perf., nearly always in the Imperf. Subjunctive.

كَأَنَّ = "as though"; **لِأَنَّ** = "because".

With Negative: **أَلَّا** (for **أَنَّ** and **لَا**) "that not"; **لِئَلَّا** "so that not".

(g) **أَنَّ** "that" with a Nominal sentence.

In compounds:

كَأَنَّ }
كَأَنَّ } "just as if", "it is as if".

لِأَنَّ "because".

إِلَّا أَنْ "except that, yet".

(h) **أَوْ** "or"; **إِمَّا - أَوْ** "either - or".

With the Subjunctive **أَوْ** means "unless that, until that".

(i) **بَيْنَمَا** (more rarely **بَيْنَا**) "while".

(j) **ثُمَّ** "then, thereupon" often followed by **إِن**.

(k) **حَتَّى** "until" (= **إِلَى أَنْ**); with a Nominal sentence often **حَتَّى أَنْ**.

(l) **لِكَيْ** or **كَئِذَا** "in order that" with following Subjunctive.

With Negative **لِكَيْلَا** and **كَئِذَا** "in order that not".

(m) **لَكِن** and **لَكِن** "but", the former being followed by a verb, the latter only by nouns in the Accusative, or Pronominal suffixes: **لَكِنَّهُ** "but he".

(n) **لَمَّا** "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" (**مَا الدَّيْمُومَةِ**) "the **مَا** of continuance", is often used in compound Conjunctions:

بَعْدَ مَا "after".

فِيمَا and **بَيْنَمَا** "while".

قَبْلَ مَا "before" (always with the Imperf.).

It is often used also to generalize, e.g.:

إِذَا مَا } "whenever". **مَتَى مَا** "whenever".

إِذَا مَا } "if ever". **كُلَّمَا** "as often as".

In these cases it is followed by the Perf. or the Juss. in the sense of the Present.

(q) **مَتَى مَا** "whenever".

(r) **مُذ** or **مُنْذُ** "since".

VOCABULARY

II to turn round, back <i>intr.</i>	مَتَقَدَّمَ	ancient, an ancient (of historical personages)
VIII to draw a sword	حَكَمَاءُ <i>pl.</i> حَكِيمٌ	wise, wise man; doctor (popular)
inn, khan	آتُ <i>pl.</i> خَانَ	
X to be round	حِكْمَةٌ <i>pl.</i> حِكْمٌ	wisdom, aphor- ism
(—) to persevere, continue	أَلْيُونَانُ	Greece, the Greeks
the Shari'a, Muslim law	يُونَانِيٌّ	Greek, a Greek
cloud (<i>collective</i>)	إِسْتَدَلَّ عَلَى . . . ب . . .	X to prove . . . by . . .
a legalist, lawyer, expert on the Shari'a; legal <i>adj.</i>	ذَبَلْ (—) to wither, fade	
	بُرُوجٌ <i>pl.</i> بَرْجٌ	tower
<i>pl.</i> شَوَامِخُ lofty	مُعَمَّارٌ	architect

EXERCISE 95

The geographer, al-Mas'ūdī, writes about the roundness of the earth.

قد تُنَوِّعَ فِي شَكْلِ الْبِحَارِ. فَذَهَبَ الْأَكْثَرُ مِنَ الْفَلَسَفَةِ الْمُتَقَدِّمِينَ مِنَ
الْهِنْدِ وَحُكَمَاءِ الْيُونَانِيِّينَ، إِلَّا مَنْ خَالَفَهُمْ وَذَهَبَ إِلَى قَوْلِ الشَّرْعِيِّينَ،
أَنَّ الْبَحْرَ مُسْتَدِيرٌ عَلَى مَوَاضِعٍ مِنَ الْأَرْضِ وَاسْتَدَلُّوا عَلَى صِحَّةِ ذَلِكَ
بِدَلَائِلَ كَثِيرَةٍ، مِنْهَا (among them, including) إِذَا لَجَّجْتَ فِيهِ
(i.e. the sea) غَابَتْ عَنْكَ الْأَرْضُ وَالْجِبَالُ شَيْئًا بَعْدَ شَيْءٍ حَتَّى يَغِيبَ

ذَلِكَ كُلَّهُ، وَلَا تَرَى شَيْئًا مِنْ شَوَامِخِ الْجِبَالِ، وَإِذَا اقْبَلْتَ أَيْضًا نَحْوَ
السَّاحِلِ، ظَهَرَتْ تِلْكَ الْجِبَالُ شَيْئًا بَعْدَ شَيْءٍ، وَظَهَرَتْ الْأَشْجَارُ
وَالْأَرْضُ.

NOTE: تَنَوَّعَ (Pass. Perf. of نَزَعَ VI) "was disputed".

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 (قَيْصَرٌ) 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

(الْبَابُ الْخَمْسُونَ)

Particles. Interjections.

1. The Vocative (حَرْفُ الْبَدَاءِ) is expressed by the particles يَا and أَيُّهَا Fem. أَيُّهَا (but the Masc. is often used for the Fem.) or يَا أَيُّهَا.

Yَا أَيُّهَا and أَيُّهَا are followed by the noun in the Nominative with the Article:

Yَا أَيُّهَا التَّلْمِيزُ O scholar!

Yَا 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.

Yَا وَدُّ O boy!

Yَا مُحَمَّدٌ O Mohammed!

Yَا أَوْلَادُ 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.:

Yَا غَافِلًا O careless! (not addressed to any one particular person).

هَآ See there!

هُوَ ذَا See there he is!

Yَا طَالِعًا الْجَبَلَ O thou, who climbest the mountain!

Yَا عَبْدَ اللَّهِ O Abdullah!

NOTE 1: يَا is sometimes written without 'alif when the following word begins with an 'alif, e.g.:

Yَا أَخِي O my brother!

Yَا هَآ welcome!

Notice specially:

Yَا أَبَتِ O my father!

Yَا أُمَّهُ O mother!

Yَا رَبِّ O my Lord!

NOTE 2: The noun that follows يَا often takes the Vocative ending وَآ (see below on وَآ).

2. Some of the commonest Interjections are:

أَهْ، أَاهْ، آهْ، آهْ، آهْ، آهْ Ah!

Oh! The following noun often has the ending وَآ or وَآ in pause, e.g.

وَآ أَسْفَاهُ or وَآ أَسْفَا O sorrow!

وَآ حَسْرَتَا O grief!

Alas! also with suffixes: وَآ Alas for thee!

The most common is وَآ. وَآ وَآ. Also

هَيَّا Come! with the Preposition ب: هَيَّا بِنَا Come, let us go!

هَيَّاهُ Far from it!

أَفْ، أَفْ Fie!

بَخْ، بَخْ، بَخْ Bravo!

طُوبَى (Fem. of the Elative أَطْيَبُ "best") Hail!

طُوبَى لَكَ or طُوبَى لَكَ Hail to thee!

هَلُمَّوا "Hither!" in the Plural هَلُمَّوا

هَاتِ (properly the Imper. IV of أَتَى "to come") "give, bring here!" also used in the Fem.

دُونَكُمْ and دُونَكَ "Beware!".

إِيَّاكُمْ and إِيَّاكَ "Beware!".

3. Certain nouns are used in the Accusative as Interjections.

أَهْلًا وَسَهْلًا Welcome!

عَجَبًا Strange!

مَهْلًا Slowly!

مَرْحَبًا Welcome!

مَرْحَبًا بِكَ Welcome to thee!

سَمْعًا وَطَاعَةً (lit. "hearing and obeying".) At your service!

تَبًّا لَكَ Alas for thee!

4. Many religious expressions are used interjectionally:
e.g.

O اللَّهُ or يَا اللَّهُ or very commonly اللَّهُ

By God! وَاللَّهِ بِاللَّهِ تَاللَّهِ

Thanks to God! الْحَمْدُ لِلَّهِ

If God will! إِنْ شَاءَ اللَّهُ

In the name of God the Compassionate, the Merciful! بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

God forbid it! (lit. "I take refuge in God"). مَعَاذَ اللَّهِ or أَعُوذُ بِاللَّهِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ There is no might and no power, save in God the Mighty! (Expression of astonishment and alarm.)

مَا شَاءَ اللَّهُ What God will! (Astonishment.)

أَسْتَغْفِرُ اللَّهَ I ask pardon of God! (Used to decline a compliment.)

Praises constantly appended to the name of God:

تَعَالَى (Perf. IV of عَلَا) He is exalted!

عَزَّ وَجَلَّ He is powerful and glorified!

سُبْحَانَهُ Praised be He!

There are no vocabulary or exercises for this chapter.

CHAPTER FIFTY-ONE

(الْبَابُ الْحَادِي وَالْخَمْسُونَ)

Exception

1. The commonest way of expressing *Exception* (استثناء) is by the Particle **إِلَّا** (a modification of **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.

مَا بَقِيَ إِلَّا حَسَنٌ only Hassan remained (lit. did not remain except Hassan).

مَا رَأَيْتُ إِلَّا حَسَنًا I saw only Hassan.

مَا 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. مَا بَقِيَ حَسَنٌ Hassan remained.

مَا رَأَيْتُ حَسَنًا 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* **إِلَّا** invariably takes the *Accusative*, e.g.

إِلَّا الْمَلِكَ قَامَ كُلُّ الْحَاضِرِينَ except the King, all present stood up (the *Excepted* coming first).

قَامَ الْجَمِيعُ إِلَّا الْمَلِكَ 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 حَسَنًا (or حَسَنٌ) مَا حَضَرَ التَّلَامِذَةُ 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*.

مَا حَضَرَ التَّلَامِذَةُ إِلَّا حَسَنًا (or حَسَنٌ) Hassan. the pupils did not attend, except Hassan.

لَمْ يَمُرَّ بِالْجُنُودِ إِلَّا قَائِدُهُمْ (or بِقَائِدِهِمْ) he did not pass the soldiers, except their leader.

كَانَ يَكْرَهُ كُلَّ النَّاسِ إِلَّا أَبَاهُ he hated everybody except his father.

Note that in this eventuality, the *Generality* may be expressed by **أَحَدٌ** "one", e.g.

مَا جَاءَ أَحَدٌ إِلَّا حَسَنٌ (حَسَنًا) no one came except Hassan.

مَا ضَرَبْتُ أَحَدًا إِلَّا حَسَنًا I struck no one except Hassan.

مَا مَرَرْتُ بِأَحَدٍ إِلَّا حَسَنٌ (or حَسَنًا) I passed no one but Hassan.

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 **إِلَّا**:

Position of the Generality	Positive Sentence	Negative Sentence
Not mentioned	—	In the case in which the generality would have been, had it been mentioned.
First	Accusative	Accusative (or in the Case of the generality).
Last	Accusative	Accusative (or Nominative).

3. Other Exceptive Constructions are:

(a) **غَيْرَ** 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 **إِلَّا** would have been placed, according to the above table, e.g.

ما بقي غير حسن only Hassan remained.

ما ضربت غير حسن I struck no one except Hassan.

غَيْرَ is also used in the *un-nunated* Accusative followed by a sentence with **أَنَّ**, e.g.

كَانَ مَسْرُورًا غَيْرَ أَنَّهُ يَخَافُ مِنْ غَضَبِ الْمَلِكِ he was happy, except that he feared the King's wrath.

Here **إِلَّا** could replace **غَيْرَ**.

(b) **مَا خَلَا** and **مَا عَدَا**. These act as Verbs, and take an Accusative, e.g.

جَاءَ الْقَوْمُ مَا عَدَا (مَا خَلَا) حَسَنًا The people came, apart from Hassan.

(c) These two words occasionally occur without **مَا**, and then take the Genitive, as Prepositions. The above sentence would then read:

جَاءَ الْقَوْمُ عَدَا (خَلَا) حَسَنًا

But the use of **خَلَا** in this way was disputed by the grammarians.

4. Related to *Exception* is the use of **لَا سِيَّمَا**, "especially". It invariably takes the Nominative.

كَانُوا كُفَّارًا لَا سِيَّمَا كِبَارُهُمْ they were infidels, especially their old men.

رَأَيْتَهُمْ كُلَّهُمْ لَا سِيَّمَا حَسَنَ الَّذِي كَانَ فِي مُقَدِّمَتِهِم I saw them all, especially Hassan, who was in their front.

غَضِبْتُ مِنْهُمْ لَا سِيَّمَا قَائِدَهُمْ I was angry with them, especially their leader.

NOTE: For **إِلَّا أَنْ** and **وَإِلَّا** see Chapter Forty-Nine, 3 (d).

VOCABULARY

عِيَادَةٌ (from عَادَ) doctor's surgery (<i>mod.</i>); out-patients' department (<i>mod.</i>)	مِنْ (with or without) الزَّمَانِ
نَسْخَةٌ <i>pl.</i> نَسَخَ copy (of book, etc.)	أَتَ <i>pl.</i> فِئْتَةٌ company, group, faction
مَاهِرٌ <i>pl.</i> مَاهِرَةٌ clever, skilful, skilled	(-) نَتَجَ عَنْ to result from
بَارِعٌ clever, accomplished	تَقَالِيدٌ <i>pl.</i> تَقَالِيدُ tradition (lit. imitation)
ذُو خِبْرَةٍ experienced	الصِّينُ China, the Chinese
وَافِرٌ plentiful, abundant	صِينِيَّ Chinese
إِحْتَضَرَ VIII to be on the point of death	ثَوَّارٌ <i>pl.</i> ثَوَّارٌ a revolutionary, rebel
بَرَهَةٌ <i>pl.</i> بَرَهَةٌ a space of	الْعَامَّةُ، عَامَّةُ النَّاسِ the common people, the masses

EXERCISE 97

A

لَكِنَّ هُنَاكَ فِي الشَّرْقِ الْأَوْسَطِ فِئْتَةٌ يَكْرَهُونَ تَأْثِيرَ الْغَرْبِ، فَيَقُولُونَ: مَا أَعْطَانَا هَذَا التَّأْثِيرَ إِلَّا عَدَمَ الْإِيْمَانِ، وَمَا نَتَجَ عَنْهُ إِلَّا إِنْكَارَ تَقَالِيدِنَا وَعَادَاتِنَا وَتَأْرِيخِنَا. وَهَذَا مَا يَعْتَقِدُهُ الْكَثِيرُ مِنْ سَكَانِ تِلْكَ الْبِلَادِ. لَكِنْهُمْ يَنْسَوْنَ حَدِيثَ النَّبِيِّ (صَلَعَم): «أَطْلِبِ الْعِلْمَ وَلَوْ مِنْ الصِّينِ».

B

اسْتَقَالَ جَمِيعَ أَعْضَاءِ الْحُكُومَةِ مَا عَدَا اثْنَيْنِ مِنْهُمَ، وَهُمَا وَزِيرُ الْخَارِجِيَّةِ وَوَزِيرُ الْاِقْتِصَادِيَّةِ وَالتَّجَارَةِ: وَهَذَانِ وَغَيْرُهُمَا مِنَ الْمَفْكَرِينَ مِنْ بَيْنِ سَكَانِ الْبِلَادِ، يَرَوْنَ خَطْرًا كَبِيرًا فِي مَطَالِبِ الثَّوَّارِ؛ فَهِيَ، وَلَا شَكَّ، تَضُرُّ بِاِقْتِصَادِ الدَّوْلَةِ إِلَّا أَنهَا تُثِيرُ عَوَاطِفَ الْعَامَّةِ.

C

إِلَّا الْأَوْلَادَ وَالْبَنَاتَ، خَرَجَ جَمِيعُ نَاسِ الْقَرْيَةِ لِلْمَزَارَعِ، فَهَذَا فَصْلُ الْخَرْيْفِ وَمَحْصُولَاتِ هَذِهِ السَّنَةِ وَاقْرَأْ جَدًّا، وَالسَّبَبُ كَثْرَةُ الْأَمْطَارِ الَّتِي سَقَطَتْ فِي جَمِيعِ الشُّهُورِ تَقْرِيْبًا إِلَّا شَهْرَ آذَارِ (مَارَس).

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, *إِلَّا*, by far the commonest exceptive particle, should be used wherever admissible. *مَا عَدَا* and *مَا خِلَا* are not so common, and should be sparingly introduced.

EXERCISE 99

A

All the patients (the sick) waited for the doctor in his out-patients' 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

(الْبَابُ الثَّانِي وَالْخَمْسُونَ)

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 (نثر)

(b) Poetry (نظم; شعر)

(c) *Rhymed Prose* (سجع). 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'an, 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-Khalīl ibn Aḥmad, 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 كَتَبَ *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 \bar{k} *kā*, in $\bar{k}atib$ *kā-ta-ba*.
 (ii) A consonant with *sukūn*, as \bar{m} *mak* in $\bar{m}aktab$ *mak-ta-bun*.

Note that it is the ACTUAL SOUND which counts. Thus the third syllable $\bar{m}aktab$ is long (*bun*), because, although written as a single letter with nunation, it sounds as if the word were spelled $\bar{m}aktabin$. Similarly, $\bar{m}aktabā$, which is really $\bar{m}aktabin$. Consequently an 'alif with *hamzatu l-waṣl* does not count. Thus the words $\bar{k}ān asmuḥḥasna$ would be scanned as follows: *Kā nas mu hu ḥa sa nan*.

NOTE: The Pronominal suffix *h* and the second syllable in $\bar{ā}nā$ 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 (قَوَافٍ pl. قَافِيَةٌ) and Metre (بَحر or وَزْن).

Every Verse or Line (أَيَّاتٍ pl. أَيَّاتٍ) consists of two Half-Verses (مِصْرَاعٍ or شَطْرٍ).

At the end of the Verse i.e. in Pause (وَقْفٍ) 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

قصيدة or ode *par excellence*. It is found in the famous pre-Islamic Seven Odes known as the *Muallaqāt* (المعلقات).

4. Al-Khalīl codified the Metres by expressing the various feet with the root *فعل*. He discovered the following different types of foot (تَفَاعِيلُ pl. تَفْعِيلٌ).

(a) $\bar{f}a\bar{e}lun$

(b) $\bar{f}a\bar{e}ln$

(c) $\bar{m}ustaf\bar{e}ln$

(d) $\bar{m}af\bar{a}e\bar{l}un$

(e) $\bar{f}a\bar{e}lātun$

(f) $\bar{m}af\bar{e}lāt$

(g) $\bar{m}af\bar{a}e\bar{l}n$

(h) $\bar{m}ustaf\bar{a}e\bar{l}n$

These Feet are subject to certain changes, e.g.:

(a) $\bar{f}a\bar{e}lun$ becomes $\bar{f}a\bar{e}ln$

(b) $\bar{f}a\bar{e}ln$ becomes $\bar{m}ustaf\bar{e}ln$

(c) $\bar{m}ustaf\bar{e}ln$ becomes $\bar{m}ustaf\bar{e}ln$

(d) $\bar{m}af\bar{a}e\bar{l}n$ becomes $\bar{m}af\bar{a}e\bar{l}n$

- (e) فَاعِلَاتُنْ — — — becomes { فَاعِلَاتٌ
فَاعِلَاتُنْ
فَاعِلَاتٌ
- (f) مَفْعُولَاتٌ — — — " { مَفْعُولَاتٌ
فَعُولَاتٌ
- (g) مَفَاعِلَتُنْ — — — " { مَفَاعِلَتُنْ
مَفَاعِلَتُنْ (rare)
- (h) مَتَفَاعِلُنْ — — — " مَتَفَاعِلُنْ

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) Ṭawīl الطَّوِيلُ:

فَعُولُنْ مَفَاعِلُنْ | فَعُولُنْ مَفَاعِلُنْ

فَعُولُنْ مَفَاعِلُنْ | فَعُولُنْ مَفَاعِلُنْ

فَعُولُنْ مَفَاعِلُنْ is frequently changed to مَفَاعِلُنْ, especially in the rhyme foot.

(b) Kāmil الكَامِلُ

مَتَفَاعِلُنْ مَتَفَاعِلُنْ | مَتَفَاعِلُنْ مَتَفَاعِلُنْ

مَتَفَاعِلُنْ مَتَفَاعِلُنْ | مَتَفَاعِلُنْ مَتَفَاعِلُنْ

The two short syllables of each foot are often combined to form one long syllable in which case the foot might be scanned as مَتَفَاعِلٌ (or مُسْتَفْعِلٌ). The rhyme is frequently shortened to مَتَفَاعِلٌ — — or مُتَفَا — —.

(c) Wāfir الوَافِرُ

مَفَاعِلَتُنْ مَفَاعِلَتُنْ | فَعُولُنْ

مَفَاعِلَتُنْ مَفَاعِلَتُنْ | فَعُولُنْ

مَفَاعِلَتُنْ often changes to مَفَاعِلَتُنْ or مَفَاعِلُنْ.

(d) Rajaz الرَّجَزُ (especially in didactic poems; such a poem being called رَجُوزَةٌ):

مَسْتَفْعِلُنْ مَسْتَفْعِلُنْ | مَسْتَفْعِلُنْ مَسْتَفْعِلُنْ

مَسْتَفْعِلُنْ مَسْتَفْعِلُنْ | مَسْتَفْعِلُنْ مَسْتَفْعِلُنْ

e.g.

قَالَ مُحَمَّدٌ هُوَ ابْنُ مَالِكٍ

أَحْمَدُ رَبِّي اللَّهُ خَيْرُ مَالِكٍ

"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 — — — to — — —) is very common.

(e) Hazaj هَزَجٌ common in Persian and Urdu also in Rubā'iyāt رُبَاعِيَّاتٌ (e.g. the Rubā'iyāt of Umar-i-Khayyām).

مَفَاعِلُنْ مَفَاعِلُنْ | مَفَاعِلُنْ مَفَاعِلُنْ

مَفَاعِلُنْ مَفَاعِلُنْ | مَفَاعِلُنْ مَفَاعِلُنْ

(f) Basīṭ البسيط

مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ
 مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ may change to مُتَفَعِّلُنْ and فَاعِلُنْ to فَعِلُنْ and even فَعِلُنْ (— — or — —) especially in the rhyme foot.

(g) Khafīf الخفيف

فَاعِلَاتُنْ مُسْتَفْعِلَاتُنْ فَاعِلَاتُنْ
 فَاعِلَاتُنْ مُسْتَفْعِلَاتُنْ فَاعِلَاتُنْ

فَاعِلَاتُنْ مُسْتَفْعِلَاتُنْ فَاعِلَاتُنْ may change to فَعِلَاتُنْ or فَعِلَاتُنْ (— — or — —) especially in the rhyme foot.

(h) Sarīع السريع

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ
 مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ may change to مُتَفَعِّلُنْ (— — or — —) and فَاعِلُنْ to فَعِلُنْ or فَعِلُنْ (— — or — —).

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 l-Atāhiya:

مَا لَنَا لَا نَتَفَكَّرُ أَيْنَ كَسْرَى أَيْنَ قَيْصَرَ

What is (wrong) with us, that we do not think?

Where is Chosroes, where is Caesar?

Usually, however, the rhyme consonant has a vowel, which should be constant throughout the poem, or at least, with that rhyme. Thus كَتَبَ rhymes with عَرَبَ, the rhyme letter (رَوِي) having *fatha*. As already stated, the rhyme vowel is usually considered long, the above two words being considered "katabā" ع arabā. كَمَوْا rhymes with سَلَّمَ. The nūnation 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. شُهُورٌ and صَبُورٌ; جَدِيرٌ and كَبِيرٌ; كَلَامٌ and سَلَامٌ; قَابِلٌ and كَامِلٌ.

In this connection, the long vowel و is always considered equivalent to ي; but 'alif (ا) cannot be varied (e.g. صَبُورٌ rhymes with كَبِيرٌ but not with كِبَارٌ).

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-Mutanabbī.

Sūra 114

سُورَةُ النَّاسِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ . مَلِكِ النَّاسِ . إِلَهِ النَّاسِ . مِنْ شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ . الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ . مِنَ الْجِنَّةِ
وَالنَّاسِ —

Fables

From *النموس واللدجاج* by لويس شيخو (A.D. 1859 – A.D. 1927) مجانى الأدب

النموس واللدجاج

بَلَغَ النَّمُوسُ أَنَّ الدَّجَاجَ قَدْ مَرَضُوا فَلَبَسُوا جُلُودَ طَوَاوِيسَ وَأَتَوْا
لِيُزَوِّرُوهُمْ فَقَالُوا لَهُمُ السَّلَامُ عَلَيْكُمْ أَيُّهَا الدَّجَاجُ كَيْفَ أَنْتُمْ وَكَيْفَ
أَحْوَالِكُمْ فَقَالُوا إِنَّا بِخَيْرٍ يَوْمَ لَا نَرَى وُجُوهَكُمْ (مَغْزَاهُ) أَنَّ كَثِيرًا
يُظْهِرُونَ الْمَحَبَّةَ وَيُبْطِنُونَ الْبَغْضَاءَ

قِطَّتَانِ وَقِرْدٌ

قِطَّتَانِ اخْتَطَفَتَا جُبْنَةً وَذَهَبَتَا بِهَا إِلَى الْقِرْدِ لِكَيْ يَقْسِمَهَا بَيْنَهُمَا
فَقَسَمَهَا إِلَى قِسْمَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الثَّانِي وَوَضَعَهُمَا فِي مِيزَانِهِ فَرَجَحَ
الْأَكْبَرَ فَأَخَذَ مِنْهُ شَيْئًا بِأَسْنَانِهِ وَهُوَ يُظْهِرُ أَنَّهُ يُرِيدُ مُسَاوَاتَهُ بِالْأَصْغَرِ
وَلَكِنْ إِذْ كَانَ مَا أَخَذَهُ مِنْهُ هُوَ أَكْثَرُ مِنَ اللَّازِمِ رَجَحَ الْأَصْغَرَ فَفَعَلَ
بِهَذَا مَا فَعَلَهُ بِذَلِكَ ثُمَّ فَعَلَ بِذَلِكَ مَا فَعَلَهُ بِهَذَا وَهَكَذَا حَتَّى كَادَ
يَذْهَبُ بِالْجُبْنَةِ فَقَالَتْ لَدِ الْقِطَّتَانِ فَنَحْنُ رَضِينَا بِهَذِهِ الْقِسْمَةِ فَأَعْطَانَا

SUPPLEMENT

SELECTIONS

FROM THE QUR'AN

Sūra 1

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . الرَّحْمَنِ الرَّحِيمِ . مَالِكِ يَوْمِ الدِّينِ .
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ . اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ . صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ . غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ —

Sūra 112

سُورَةُ الْإِخْلَاصِ

قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ —

Sūra 113

سُورَةُ الْفَلَقِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ . مِنْ شَرِّ مَا خَلَقَ . وَمِنْ شَرِّ غَاسِقٍ إِذَا
وَقَبَ . وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ . وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ —

الجَبِينَةَ فقال إذا كُنْتُمَا أَنْتُمَا رَضِيْتُمَا فَإِنَّ الْعَدْلَ لَا يَرْضَى وَمَا زَالَ
يَقْضِمُ الْقِسْمَ الرَّاجِحَ مِنْهَا كَذَلِكَ حَتَّى أَتَى عَلَيْهِمَا جَمِيعًا فَرَجَعَتْ
الْقَطَّانِ بِحُزْنٍ وَخَيْبَةٍ وَهُمَا يَقُولَانِ

وَمَا مِنْ يَدٍ إِلَّا يَدُ اللَّهِ فَوْقَهَا وَلَا ظَالِمٌ إِلَّا سَيِّئٌ بِأَظْلَمِ

صَائِدٌ وَعُصْفُورٌ

كَانَ صَائِدٌ يَصِيدُ الْعَصَافِيرَ فِي يَوْمٍ بَارِدٍ فَكَانَ يَدْبَحُهَا وَالذُّمُوعُ
تَسِيلُ فَقَالَ عُصْفُورٌ لِصَاحِبِهِ لَا بَلْسَ عَلَيْكَ مِنَ الرَّجُلِ أَمَا تَرَاهُ يَبْكِي
فَقَالَ لَهُ الْآخِرُ لَا تَنْظُرْ ذُمُوعَهُ وَانظُرْ مَا تَصْنَعُ يَدَاهُ —

أَسْوَدٌ

أَسْوَدٌ فِي فَصْلِ الشِّتَاءِ أَقْبَلَ يَأْخُذُ الثَّلْجَ وَيَفْرُكُ بِهِ بَدَنَهُ فِقِيلَ
لَهُ لِمَاذَا ذَلِكَ فَقَالَ لَعَلِّي أَيْضُ فَقَالَ لَهُ حَكِيمٌ يَا هَذَا لَا تُتَعَبُ
نَفْسَكَ فَرُبَّمَا أَسْوَدَ الثَّلْجُ مِنْ جِسْمِكَ وَهُوَ بَاقٍ عَلَى حَالِهِ (مَغْزَاهُ) أَنْ
الشَّرِيرَ يَقْدِرُ أَنْ يَفْسِدَ الْخَيْرَ وَقَلِيلًا مَا يُصْلِحُهُ الْخَيْرُ

أَسَدٌ وَثَعْلَبٌ وَذَيْبٌ

وَهُوَ مِثْلُ مَنْ أَتَعَطَّ بِغَيْرِهِ وَأَعْتَبَرَ بِهِ

أَسَدٌ وَثَعْلَبٌ وَذَيْبٌ أَصْطَحَبُوا فَحَرَجُوا يَتَصَيَّدُونَ فَصَادُوا حِمَارًا
وَأَرْبَابًا وَظِيًّا فَقَالَ الْأَسَدُ لِلذَّيْبِ أَقْسِمُ بَيْنَنَا فَقَالَ الْأَمْرُ بَيْنَ الْحِمَارِ
لِلْأَسَدِ وَالْأَرْبَابِ لِلثَعْلَبِ وَالظَّبْيِ لِي فَخَبَطَهُ الْأَسَدُ فَأَطَارَ رَأْسَهُ ثُمَّ
أَقْبَلَ عَلَى الثَّعْلَبِ وَقَالَ مَا كَانَ أَجْهَلَ صَاحِبِكَ بِالْغَنِيمَةِ هَاتِ أَنْتَ

فَقَالَ يَا أَبَا الْحَارِثِ الْأَمْرُ وَاضِحٌ الْحِمَارُ لِعَدَائِكَ وَالظَّبْيُ لِعَشَائِكَ
تَخَلَّلَ بِالْأَرْبَابِ فِيمَا بَيْنَ ذَلِكَ فَقَالَ لَهُ الْأَسَدُ مَا أَقْضَاكَ مِنْ عَلَمِكَ
هَذَا الْفِقْهَ فَقَالَ رَأْسُ الذَّيْبِ الطَّائِرُ مِنْ جُنَّتِهِ —

ثَعْلَبٌ وَضَبٌ

حِكْيَ أَنْ الثَّعْلَبَ أَطْلَعَ فِي بَيْتٍ وَهُوَ عَاطِشٌ وَعَلَيْهَا رِشَاءٌ فِي طَرْفِيهِ
ذَلْوَانٍ فَقَعَدَ فِي الذَّلْوِ الْعُلْيَا فَانْحَدَّتْ فَشَرِبَ فَجَاءَتْ الضَّبُّ فَأَطْلَعَتْ فِي
الْبَيْتِ فَأَبْصَرَتْ الْقَمَرَ فِي الْمَاءِ مُتَّصِفًا وَالثَّعْلَبُ قَاعِدٌ فِي قَعْرِ الْبَيْتِ
فَقَالَتْ لَهُ مَا تَصْنَعُ هُنَا فَقَالَ لَهَا إِنِّي أَكَلْتُ نِصْفَ هَذِهِ الْجَبِينَةِ وَبَقِيَ
نِصْفُهَا لَكَ فَانزِلِي فَكُلِيهَا فَقَالَتْ وَكَيْفَ أَنْزِلُ قَالَ تَقْعُدِينَ فِي الذَّلْوِ
فَقَعَدَتْ فِيهَا فَانْحَدَّتْ وَارْتَفَعَ الثَّعْلَبُ فِي الذَّلْوِ الْأُخْرَى فَلَمَّا أَلْتَقِيَا فِي
وَسَطِ الْبَيْتِ قَالَتْ لَهُ مَا هَذَا قَالَ كَذَا التُّجَّارُ تَخْتَلِفُ فَضَرَبَتْ بِهِمَا
الْعَرَبُ الْمَثَلَ فِي الْمُخْتَلِفِينَ —

حِكَايَةُ الْحِمَارِ وَالثَّوْرِ مَعَ صَاحِبِ الزَّرْعِ

From "The Thousand and One Nights".
Authors Unknown

قال انه كان لبعض التجار أموال ومواش وكان له زوجة وأولاد
وكان الله تعالى أعطاه معرفة ألسن الحيوانات والطيور وكان مسكن
ذلك التاجر الأرياف وكان عنده في داره حمار وثور فأتى يوماً الثور
الى مكان الحمار فوجده مكنوساً مرشوشاً وفي معلقه شعير مغربل
وتبن مغربل وهو راقد مستريح وفي بعض الأوقات يركبه صاحبه

وصاحبها يسمع كلامهما فلما طلع النهار خرج التاجر وزوجته إلى دار البقر وجلسا فجاء السواق وأخذ الثور وخرج فلما رأى الثور صاحبه حرك ذنبه وضرب وبرطع فضحك التاجر حتى استلقى على قفاه فقالت له زوجته من أي شيء تضحك فقال لها شيء رأيته وسمعته ولا أقدر أن ابوح به فأموت فقالت له لا بد أن تخبرني بذلك وما سبب ضحكك ولو كنت تموت فقال لها ما أقدر أن أبوح به خوفاً من الموت فقالت له أنت لم تضحك إلا علي ثم إنهما لم تزل تلح عليه وتلج في الكلام إلى أن غلبت عليه وتخيّر فأحضر أولاده وأرسل أحضر القاضى والشهود وأراد أن يوصى ثم يبوح لها بالسّر ويموت لأنه كان يحبها محبة عظيمة لأنها بنت عمّه وأمّ أولاده وكان قد عمر من العمر مائة وعشرين سنة ثم إنّه ارسل أحضر جميع أهلها وأهل حارته وقال لهم حكايته وأنه متى قال لأحد على سرّه مات فقال لها جميع الناس ممن حضرها بالله عليك اتركى هذا الأمر لئلا يموت زوجك أبو أولادك فقالت لهم لا أرجع عنه حتى يقول لى ولو يموت فسكتوا عنها ثم إنّ التاجر قام من عندهم وتوجه إلى دار الدواب ليتوضأ ثم يرجع يقول لهم ويموت وكان عنده ديك تحته خمسون دجاجة وكان عنده كلب فسمع التاجر الكلب وهو ينادى الديك ويسميه ويقول له أنت فرحان وصاحبنا رائع يموت فقال الديك للكلب وكيف ذلك الأمر فأعاد الكلب عليه القصة فقال له الديك والله إن صاحبنا قليل العقل أنا لى خمسون زوجة أرضى هذه واغضب هذه وهو ما له إلا زوجة واحدة

لحاجة تعرض له ويرجع على حاله فلما كان فى بعض الأيام سمع التاجر الثور وهو يقول للحمار هنيئاً لك ذلك أنا تعبان وأنت مستريح تأكل الشعير مُغربلاً ويخدمونك وفى بعض الأوقات يركبك صاحبك ويرجع وأنا دائماً للحرث والطحن فقال له الحمار إذا خرجت إلى الغيط ووضعوا على رقبتك الناف فارقده ولا تقم ولو ضربوك فإن قمت فارقده ثانياً فإذا رجعوا بك ووضعوا لك الفول فلا تأكله كأنك ضعيف وامتنع من الأكل والشرب يوماً أو يومين أو ثلاثة فإنك تستريح من التعب والجهد وكان التاجر يسمع كلامهما فلما جاء السواق إلى الثور يعلفه أكل منه شيئاً يسيراً فأصبح السواق يأخذ الثور إلى الحرث فوجده ضعيفاً فقال له التاجر خذ الحمار وأحرثه مكانه اليوم كله فرجع الرجل وأخذ الحمار مكان الثور وأحرثه مكانه اليوم كله فلما رجع آخر النهار شكره الثور على تفضلاته حيث أراحه من التعب فى ذلك اليوم فلم يرد عليه الحمار جواباً وندم أشد الندامة فلما كان ثانياً يوم جاء الزرّاع وأخذ الحمار وأحرثه إلى آخر النهار فلم يرجع الحمار إلا مسلوخ الرقبة شديد الضعف فتأمله الثور وشكره ومجّده فقال له الحمار كنت مقيماً مستريحاً فما ضرّنى إلا فضولى ثم قال اعلم أنّى لك ناصح وقد سمعت صاحبنا يقول إن لم يقم الثور من موضعه فأعطوه للجزار ليذبحه ويعمل جلده نطعاً وأنا خائف عليك ونصحتك والسلام فلما سمع الثور كلام الحمار شكره وقال غد اسرح معهم ثم إن الثور أكل علفه بتمامه حتى لحس الذود بلسانه كل ذلك

ولا يعرف صلاح أمره معها فإله لا يأخذ لها بعضاً من عيدان التوت ثم يدخل إلى حجرتها ويضربها حتى تموت أو تتوب ولا تعود تسأله عن شيء قال فلما سمع التاجر كلام الديك وهو يخاطب الكلب رجع إلى عقله وعزم على ضربها ودخل عليها الحجرة بعد أن قطع لها عيدان التوت وخبأها داخل الحجرة وقال لها تعالي¹ داخل الحجرة حتى أقول لك ولا ينظرن أحد ثم أموت فدخلت معه ثم إنه قفل باب الحجرة عليهما ونزل عليها بالضرب إلى أن أغمى عليها فقالت له تبت ثم إنها قبّلت يديه ورجليه وتابت وخرجت هي واياه وفرح الجماعة وأهلها وقعدوا في أسر الأحوال إلى الممات.

ابن خلدون (المقدِّمة) of the Prolegomena
(A.D. 1332 – A.D. 1406)

في وجوه المعاش وأصنافه ومذاهبه

أَعْلَمُ أَنَّ الْمَعَاشَ هُوَ عِبَارَةٌ عَنْ ابْتِغَاءِ الرِّزْقِ وَالسَّعْيِ فِي تَحْصِيلِهِ وَهُوَ مَفْعَلٌ مِنَ الْعَيْشِ كَأَنَّهُ لَمَّا كَانَ الْعَيْشُ الَّذِي هُوَ الْحَيَاةُ لَا يَحْصُلُ إِلَّا بِهَذِهِ جَعَلَتْ مَوْضُوعًا لَهُ عَلَى طَرِيقِ الْمَبَالِغَةِ ثُمَّ إِنْ تَحْصِيلُ الرِّزْقِ وَكَسْبُهُ إِمَّا أَنْ يَكُونَ بِأَخْذِهِ مِنْ يَدِ الْغَيْرِ وَاتِّزَاعِهِ بِالِاقْتِدَارِ عَلَيْهِ عَلَى قَانُونٍ مُتَعَارَفٍ وَيُسَمَّى مَغْرَمًا وَجَبَايَةً وَإِمَّا أَنْ يَكُونَ مِنَ الْحَيَوَانَ الْوَحْشِيِّ بِاقْتِرَاسِهِ وَأَخْذِهِ بِرَمِيهِ مِنَ الْبَرِّ أَوْ الْبَحْرِ وَيُسَمَّى اصْطِيَادًا وَإِمَّا أَنْ يَكُونَ مِنَ الْحَيَوَانَ الدَّاجِنِ بِاسْتِخْرَاجِ فَضُولِهِ الْمُنْصَرَفَةِ بَيْنَ النَّاسِ فِي مَنَافِعِهِمْ كَاللَّبَنِ مِنَ الْإِنْعَامِ وَالْحَرِيرِ مِنْ دُودِهِ وَالْعَسَلِ مِنْ نَحْلِهِ أَوْ يَكُونَ مِنَ النَّبَاتِ فِي الزَّرْعِ وَالشَّجَرِ بِالْقِيَامِ عَلَيْهِ وَاعْتِدَادِهِ

¹Come!

لاستخراج ثمرته ويسمى هذا كله فلحاً واما ان يكون الكسب من الاعمال الانسانية إما في مواد معينة وتسمى الصنائع من كتابة ونجارة وخياطة وحياكة وفروسية وامثال ذلك أو في مواد غير معينة وهي جميع الامتهانات والتصرفات واما ان يكون الكسب من البضائع واعدادها للاعواض اما بالتقُّب بها في البلاد واحتكارها وارتقَاب حوالة الاسواق فيها ويسمى هذا تجارة فهذه وجوه المعاش وأصنافه وهي معنى ما ذكره المحققون من اهل الأدب والحكمة كالحريري وغيره فانهم قالوا المعاش امارة وتجارة وفلاحة وصناعة فأما الامارة فليست بمذهب طبيعي للمعاش فلا حاجة بنا الى ذكرها وقد تقدم شيء من احوال الجبايات السلطانية في الفصل الثاني وأما الفلاحة و الصناعة والتجارة فهي وجوه طبيعية للمعاش أما الفلاحة فهي متقدمة عليها كلها بالذات إذ هي بسيطة وطبيعية فطرية لا تحتاج الى نظر ولا علم ولهذا تنسب في الخليفة الى آدم ابي البشر وانه معلّمها والقائم عليها اشارةً الى أنها أقدم وجوه المعاش وأنسبها الى الطبيعة وأما الصنائع فهي ثانیتها ومتأخرة عنها لأنها مركبة وعلمية تصرف فيها الأفكار والأنظار ولهذا لا يوجد غالباً الا في أهل الحضرة الذي هو متأخر عن البدو وثانٍ عنه ومن هذا المعنى نسبت الى إدريس الأب الثاني للخليفة فانه مستنبطها لمن بعده من البشر بالوحي من الله تعالى واما التجارة وإن كانت طبيعية في الكسب فالأكثر من طرقها ومذاهبها انما هي تحيُّلات في الحصول على ما بين القيمتين في الشراء والبيع لتحصل فائدة الكسب من تلك الفضلة ولذلك اباح الشرع فيه المكسبة لما انه من باب المقامرة إلا انه ليس أخذاً لمال الغير مجاناً فلهذا اختص بالمشروعية.

From the Cosmography of القزويني (A.D. 1203–A.D. 1283)

البصرة
 البصرة هي المدينة المشهورة التي بناها المسلمون. قال الشعبي
 مصرت البصرة قبل الكوفة بسنة ونصف، وهي مدينة على قرب
 البحر، كثيرة النخيل والأشجار سبخة التربة، ملححة الماء لأن المد
 يأتي من البحر يمشى الى ما فوق البصرة بثلاثة أيام. وماء دجلة
 والفرات اذا انتهى الى البصرة خالطه ماء البحر يصير ملحاً، وأما
 نخيلها فكثير جداً. قال الأصمعي*: سمعت الرشيد يقول: نظرنا
 فاذا كل ذهب وفضة على وجه الأرض لا يبلغ ثمن نخل البصرة.
 ومن عجائبها أمور ثلاثة، احدها ان دجلة والفرات يجتمعان قرب
 البصرة ويصيران نهراً عظيماً يجري من ناحية الشمال الى الجنوب،
 فهذا يسمونه جزراً، ثم يرجع من الجنوب الى الشمال ويسمونه مداً.
 يفعل ذلك في كل يوم وليلة مرتين، فاذا جزر، نقص نقصاً كثيراً
 بحيث لو قيس لكان الذي ذهب مقدار ما بقي أو أكثر، وينتهي كل
 اول شهر في الزيادة الى غايته، ويسقى المواضع العالية والأراضي
 القاصية. ثم يشرع في الانتقاص، فهذا كل يوم وليلة انقص من الذي
 كان قبله الى آخر الاسبوع الاول من الشهر. ثم يشرع في الزيادة
 فهذا كل يوم وليلة أكثر من الذي قبله الى نصف الشهر. ثم يأخذ في
 النقص الى آخر الاسبوع، ثم في الزيادة الى آخر الشهر، وهكذا
 أبداً لا ينحل هذا القانون ولا يتغير. وثانيها انك لو التمسست ذبابة
 على رطبها على النخل او في جواخينها او معاصرها ما وجدت إلا

* famous Arab philologist, eighth century A.D.

في الفرط ولو ان معصرة دون الفيض او تمرة منبوذة دون السنة لما
 استبتتها من كثرة الذبان وذكروا ان ذلك لطلسم. وثالثها ان
 الغربان القواطع في الخريف تسود جميع نخل البصرة واشجارها حتى لا
 يرى غصن إلا وعليه منها ولم يوجد في جميع الدهر غراب ساقط
 على نخلة غير مصرومة ولو بقي عليها عذق واحد، ومناقير الغربان
 كالعاول، والتمر في ذلك الوقت على الأعذاق غير متماسك، فلو لا
 لطف الله تعالى لتساقطت كلها بنقر الغربان، ثم تنتظر صرامها فاذا
 تم الصرام رأيتها تخلت اصول الكرب فلا تدع حشفة إلا
 استخرجتها، فسبحان من قدر ذلك لطفاً بعباده.

From (Dictionary of إرشاد الأريب الى معرفة الأديب
 Learned Men) of ياقوت (A.D. 1179 – A.D. 1229)

إسحاق بن ابراهيم الموصلي¹

كنيته أبو محمد وكان الرشيد إذا أراد ان يولع به كناه أبا
 صفيان، وموضوعه من العلم ومكانه من الأدب والشعر لو أردنا
 استيعابه طال الكتاب، وخرجنا من غرضنا من الاختصار ومن وقف
 على الأخبار وتتبع الآثار علم موضعه وأما الغناء فكان اصغر علومه
 وادنى ما يوصف به، وان كان الغالب عليه لأنه كان له في سائر
 علومه نظراء، ولم يكن له في هذا نظير لحق فيه من مضى وسبق
 من بقي فهو إمام هذه الصناعة على أنه اكره الناس للغناء والتسمي
 به ويقول: وددت أني أضرب كلما أراد مني من يندبني ان اغنى وكما
 قال قائل اسحاق الموصلي المغنى عشر مقارع (لا أطيق أكثر من هذا)
 وأغنى من الغناء والنسبة اليه. وكان المأمون² يقول: لولا ما سبق

¹ Celebrated musician at the court of Hārūn ar-Rashīd.

² Son of Hārūn.

إسحاق على السنة الناس وشهر به من الغناء عندهم ، لوليتاه القضاء بحضرتي ، فانه أولى به واحق واعف وصدق تدينًا وامانةً من هؤلاء القضاة . قال : بقيت زمانًا من دهري اغلّس الى هُشيم¹، فاسمع منه الحديث ، ثم اصير الى الكسائي¹ فأقرأ عليه جزءًا من القرآن ، وآتي الفراء¹ فأقرأ عليه جزءًا ، ثم آتي منصور زلزل² فيضاربنى طريقين أو ثلاثة ، ثم عاتكة¹ بنت شهدة ، فأخذ منها صوتًا أو صوتين ، ثم آتي الأصمعي فأناشده ، وآتي أبا عبّيدة¹ فأذاكره ، ثم الى أبي فاعلمه ما صنعت ومن لقيت وما اخذت ، واتغدى معه ، وإذا كان العشاء رُحْتُ الى الرشيد . وقال الأصمعي : خرجت مع الرشيد فلقيت إسحاق الموصلي بها فقلت له : هل حملت شيئًا من كتابك؟ فقال : حملت ما خف . فقلت : كم مقداره؟ فقال : ثمانية عشر صندوقًا . فعجبت ، وقلت : اذا كان ما خف فكم يكون ما ثقل؟ فقال : اضعاف ذلك .

From *al-jahiz* (d. circa A.D. 872) كتاب البخلاء

كذب بكذب

ومثل هذا الحديث ما حدّثني به محمد بن يسير عن والٍ كان بفارس ، إما ان يكون خالدًا³ أخا مهرويه³، أو غيره . قال : بينا⁴ هو يومًا في مجلس ، وهو مشغول بحسابه وأمره ، وقد احتجب جهده⁵ ،

¹ A contemporary of al-Mausili.

² al-Mausili's uncle.

³ Name of person.

⁴ بينما =

⁵ احتجب جهده⁵ , he concealed himself (from people) as much as he could.

اذ نجم شاعر من بين يديه ، فأنشده شعرا مدحه فيه وقرّظه ومجّده . فلما فرغ قال : قد احسنت . ثم اقبل على كاتبه ، فقال : أعطه عشرة آلاف درهم . ففرح الشاعر فرحا قد يستطار له¹ . فلما رأى حاله قال : وإنى لأرى هذا القول قد وقع منك هذا الموقع !² اجعلها عشرين الف درهم . وكاد الشاعر يخرج من جلده . فلما رأى فرحه قد تضاعف ، قال : وإن فرحك ليتضاعف على قدر تضاعف القول ! أعطه يا فلان اربعين الفاً . فكاد الفرّح يقتله . فلما رجعت اليه نفسه ، قال له : انت ، جِعلتُ فداك ، رجل كريم : وأنا اعلم انك كلما رأيتني قد ازددت فرحا ، زدّتنى في الجائزة . وقبول هذا منك لا يكون الا من قلّة الشكر له . ثم دعا له وخرج .

قال :³ فأقبل عليه كاتبه ، فقال : سبحان الله ! هذا كان يرضى منك باربعين درهما ، تأمر له باربعين الف درهم ! قال : ويحك ! وتريد ان تعطيه شيئًا؟ قال : ومن انفاذ امرك بدّ؟ قال : يا احق ، انما هذا رجل سرّنا بكلام ، وسررناه بكلام ! هو حين زعم أنى احسن من القمر واشدّ من الاسد ، وأن لسانى اقطع من السيف ، وأن امرى انفذ من السنان ، جعل في يدي من هذا شيئًا ارجع به الى شيء؟ ألسنا نعلم انه قد كذب؟ ولكنه قد سرّنا حين كذب لنا .⁴ فنحن ايضا نسرّه بالقول ، ونأمر له بالجوائز ، وإن كان كذبًا : فيكون كذبٌ بكذب ، وقولٌ بقول . فأما أن يكون كذب بصدق ، وقول بفعل ، فهذا هو الخسران الذى ما سمعتُ به !

¹ قد يستطار له¹ could have taken flight on account of it.

² This speech has moved you!

³ I.e. the narrator.

⁴ For us, for our sake.

From (Book of تُحفة النُّظار في غرائب الامصار وعجائب الاسفار **Travels) of ابن بطوطة (A.D. 1304 – A.D. 1377)**

I

ولما كان عند الظهر، سمعنا كلاماً عند الحوض، فظنوا انهم اصحابهم. فأشاروا إلى بالنزول معهم فنزلنا ووجدنا قوماً آخرين فأشاروا عليهم ان يذهبوا في صحبتهم فأبوا. وجلس ثلاثتهم أمامي، وأنا مواجه لهم. ووضعوا جبل قنّب كان معهم بالارض. وأنا انظر اليهم واقول في نفسي: بهذا الجبل يربطونني عند القتل. واقمت كذلك ساعة. ثم جاء ثلاثة من اصحابهم الذين أخذوني، فتكلموا معهم، وفهمت انهم قالوا لهم: لأي شيء ما قتلتموه؟ فأشار الشيخ الى الأسود كأنه اعتذر بمرضه. وكان احد هؤلاء الثلاثة شاباً حسن الوجه فقال لي: أتريد ان اسرحك؟ فقلت: نعم. فقال: اذهب! فأخذت الحبة التي كانت علي فاعطيته اياها، واعطاني منيرة¹ بالية عنده. وأراني الطريق فذهبت. وخفت ان يبدو لهم فيدركوني، فدخلت غيضة قصب واختفيت فيها الى أن غابت الشمس ثم خرجت وسلكت الطريق التي أرانيها² الشاب فأفضت بي الى ماء فشربت منه. وسرت الى ثلث الليل فوصلت الى جبل فنمت تحته. فلما أصبحت سلكت الطريق فوصلت ضحى الى جبل من الصخر عال، فيه شجر أم غيلان والسدر. فكنت اجني النبق فأكله حتى أثر الشوك في ذراعي آثاراً هي باقية به حتى الآن.

II

فاذا تلك الطريق تفضي الى قرى الكفار. فأتبعت طريقاً أخرى فأفضت بي الى قرية خربة، ورأيت بها أسودين عريانين فخفتهم،

¹ A blue cloak.

² اراني إياها =

واقمت تحت اشجار هنالك. فلما كان الليل دخلت القرية ووجدت داراً، في بيت من بيوتها شبه خاية كبيرة يصنعونها لاختزان الزرع، وفي اسفلها نقب يسع الرجل. فدخلتها ووجدت داخلها مفروشاً بالتبن، وفيه حجر جعلت رأسي عليه ونمت. وكان فوقها طائر يرفرف بجناحيه اكثر الليل، واضنه كان يخاف، فاجتمعنا خائفين. واقمت على تلك الحال سبعة أيام، من يوم أسرت وهو يوم السبت.

From (A.D. 1861 – A.D. 1914) جرجى زيدان by فتح الأندلس

الأندلس والقوط¹ وطليطلة²
الأندلس إحدى مقاطعات اسبانيا واسمها في الأصل وندلوسيا نسبة الى الوندال³ أو الفندال وكانوا قد استوطنوها بعد الرومان فلما فتحها العرب سموها الاندلس ثم اطلقوا هذا الاسم على اسبانيا كلها. وكانت اسبانيا في جملة مملكة الرومان الغربية الى القرن الخامس للميلاد فسطا عليها القوط وهم من القبائل الجرمانية⁴ الذين رحلوا من أعالي الهند الى اوربا طلباً للمرعى والمعاش وأقاموا في بوادي اوربا كما أقام العرب في بوادي الشام والعراق. ثم سطا القوط على مملكة الرومان الغربية قبل سطو العرب على المملكة الشرقية ببضعة القرون وأنشأوا الممالك في فرنسا والمانيا وانكلترا وغيرها وهي الدول الباقية في اوربا الى الآن.

وكان في جملة تلك القبائل قبيلة القوط الغربيين « فيسيقوط »⁵ سطوا على اسبانيا في القرن الخامس واستخرجوها من الرومانيين

¹ The Goths. ² Toledo.

³ The Vandals.

⁴ Germanic.

⁵ Visigoths.

وأنشأوا فيها دولة قوطية انتهت بالفتح الاسلامي سنة ٥٩٢ هـ (٧١١ م) على يد طارق بن زياد القائد البربري الشهير. و كانت عاصمة مملكة القوط في اسبانيا عامثذ مدينة طليطلة على ضفاف نهر التاج¹ في أواسط اسبانيا. وكانت طليطلة في ذلك العهد مدينة عامرة فيها الحصون والقلاع والقصور والكنائس والديور. وكانت مركز الدين والسياسة وفيها يجتمع مجمع الاساقفة كل عام ينظر في الامور العامة.

وكان ملك الاسبان عام الفتح الملك رودريك² والعرب يسمونه «لذريق» وهو قوطي الأصل تولى الملك سنة ٧٠٩ م ولم يكن من العائلة المالكة ولكنه اختلس الملك اختلاساً وترك أبناء الملك السابق ناقمين عليه. وكانت اسبانيا تنقسم يومئذ الى ولايات أو دوقيات³ يتولى كل دوقية منها حاكم يُسمى الدوق أو الكونت ويرجعون في أحكامهم جميعاً الى الملك المقيم في طليطلة.

وطليطلة واقعة على أكمة مؤلفة من أكامت يحيط بها نهر التاج من كل جهاتها إلا الشمال بما يشبه حدوة الفرس تماماً. ووراء النهر من الشرق والغرب والجنوب جبال متسلسلة تحجب الأفق عن أهل المدينة وفيها مغارس الزيتون وكروم العنب وغابات السنديان والصنوبر. وفي منتصف المدينة الكنيسة الكبرى التي جعلها المسلمون بعد الفتح جامعاً وهي من الفخامة والمناعة على جانب عظيم.⁴ وكان الناظر إذا ألقى نظره على أبنية طليطلة من شاهق تبين فيها من ضروب الأبنية مزيجاً من الطرز الرومانية والطرز القوطية وحول

¹ River Tagus.

² Roderic.

³ Dukedom.

⁴ To a great extent.

المدينة من الشمال ووراء النهر من الجهات الأخرى مغارس الفاكهة والأشجار وسائر أصناف الأشجار إذا أطل الواقف من إحدى نوافذ منازلها أشرف عليها كلها.

(A.D. 1891 -) طه حسين (Autobiography) الأيام From

I

لقد رأيتك (يا بنتي) ذات يوم جالسة على حجر ابيك وهو يقص عليك قصة اديب ملكا¹ وقد خرج من قصره بعد أن فقأ عينيه لا يدري كيف يسير. واقبلت ابنته أنتيجون² فقادتته وأرشدته. رأيتك ذلك اليوم تسمعين هذه القصة مبتهجة من أولها ثم أخذ لونك يتغير قليلاً قليلاً واخذت جبهتك السمحة تبرد شيئاً فشيئاً وما هي إلا ان اجهشت بالبكاء، وانكبت على ابيك لثماً وتقبيلاً. واقبلت أمك فانتزعتك من بين ذراعيه، وما زالت بك حتى هدا روعك. وفهمت أمك وفهم ابوك وفهمت أنا ايضاً انك إنما بكيت لانك رأيت اديب الملك كأبيك مكفوفاً لا يبصر ولا يستطيع أن يهتدى وحده. فبكيت لايبك كما بكيت لاديب.

II

والنساء في قرى مصر لا يجبن الصمت ولا يملن اليه، فاذا خلت إحداهن الى نفسها ولم تجد من تتحدث اليه، تحدثت الى نفسها ألواناً من الحديث، فغنت إن كانت فرحة، وعدادت إن كانت محزونة، وكل امرأة في مصر محزونة حين تريد، وأحب شيء الى نساء القرى إذا خلون الى انفسهن أن يذكرن آلامهن وموتاهن فيعددن،

¹ Oedipus Rex.

² Antigone.

وكثيراً ما ينتهي هذا التعديد الى البكاء حقاً. وكان صاحبنا أسعد الناس بالاستماع الى أخواته وهن يتغنين والى امه وهى تعدد. وكان غناء أخواته يغيظه ولا يترك فى نفسه أثراً، لانه كان يجده سخيفاً لا يدل على شىء، بينما كان تعديد أمه يهزه هزاً عنيقاً وكثيراً ما كان يبكيه. وعلى هذا النحو حفظ صاحبنا كثيراً من الأغاني وكثيراً من التعديد وكثيراً من جد القصص وهزلها.

(A.D. 1898 -) توفيق الحكيم by يوميات نائب فى الأرياف From

أبصرتُ سائق السيارة مختفياً خلف جِدْعِ السَّنْطِ شاحب الوجه، بارز العينين، يشاهد هذا المنظر ولا يملك نفسه :
— لا حَوْلَ ولا قُوَّةَ إلا بالله ! إنا لله وإنا إليه راجعون ! ولمحه الطبيب فانتهره وأمره بالابتعاد. وصحتُ أنا كذلك فى السائق صيحة انصرف بعدها الى سيارة وقبع فيها. ما الذى روعه؟ أهو منظر العظام فى ذاتها، أم فكرة الموت الممثلة فيها، أم المصير الآدمى وقد رآه أمامه رأى العين؟ ولماذا لم يَعدُ منظر الجثث أو العظام يؤثر فى مثلى وفى مثل الطبيب، وحتى فى مثل اللّحاد والحراس هذا التأثير؟ يخيل إلى ان هذه الجثث والعظام قد فقدتُ لدينا ما فيها من رموز. فهى لا تعدو فى نظرنا قطع الأخشاب وعيدان الحطب وقوالب الطين والآجر. إنها أشياء تتداولها أيدينا فى عملنا اليومى. لقد انفصل عنها ذلك «الرمز» الذى هو كل قوتنا. نعم، وما يبقى من كل تلك الأشياء العظيمة المقدسة التى لها فى حياتنا البشرية كل الخطر لو نزعنا عنها ذلك «الرمز» أبقى منها أمام أبصارنا اللاهية، غير المكترثة، غير جسم مادى : حجر أو عظم، لا يساوى شيئاً ولا يعنى

شيئاً. ما مصير البشرية وما قيمتها لو ذهب عنها «الرمز»؟ هو فى ذاته كائن لا وجود له. هو لا شىء، وهو مع ذلك كل شىء فى حياتنا الآدمية. هذا «اللاشىء» الذى نشيد عليه حياتنا هو كل ما نملك من سمو نختال به ونمتاز على غيرنا من المخلوقات. هنا كل الفرق بين الحيوانات العليا والحيوانات الدنيا.
قطع الطبيب سلسلة تفكيرى بمقصد طبي فى يده ذات القفاز الجلودى الشفاف يفحص به العظام...

عباس محمود العقاد by سارة¹ From the novel
(A.D. 1889 - A.D. 1964)

اللقاء

ألنى همّام نفسه، وهو عائد الى منزله، على مقربة من مسكن صاحبه الأستاذ زاهر، وهو رجل ظريف طيب النحيزة. وكان يومئذ يسكن فى بيت من بيوت الحجرات المفروشة تُديره خائطة فرنسية كان اسمها ماريانا... فدلف همّام الى المنزل يزور صاحبه ويقضى معه فترة يفقران فيها بين معارض الحديث التى لا وصلة بينها، ويضحكان ضحكاً كثيراً، إن لم تكن فيه فكاهة عالية ففيه ولا شك تمرين نافع للرئتين.
ووجد ماريانا فى فناء الدار تُطعم الديكة الرومية التى لها صفحة من المكرونة البائتة، وعندها فتاة مليحة يصعب تقدير سنّها، لأنها تصلح² للعشرين كما تصلح للخامسة والعشرين، وتسمى³ آنسة كما تسمى سيدة، وهى مشغولة بكساء قلبه وتُمعن النظر فيه.

¹ Sarah.

² might be; *lit.* suitable for. ³ might well be called.

قال همام : أسعد الله الصباح ، اين زاهر يا مدام؟¹ فردت التحية بمثلها ، وقالت : أولاً نراك إلا زائراً لزاھر؟ إنه خرج منذ هنيهة على أن يعود بعد قليل .
والتفت همام الى صفحة المكرونه قائلاً : أرى ان الديكة اليوم ايطالية وليست رومية ! فلم تجب ماريانا بغير ابتسامة عريضة ، وانما اجابت الفتاة قائلة : إن كان الجنس بالطعام فالديكة هنا عالمية لا تدين² بجنس من الاجناس : مصرية إن اكلت الفول المدس³ ، وانجليزية ان اكلت البطاطس ، وهندية إن صبرت على الصيام الطويل .
ف نظرت اليها ماريانا نظرة العتب المصطنع ، واستظرف همام جوابها واستغرب مشاركتها في الحديث في وقت واحد⁴ ، ورحب مع ذلك بهذه المشاركة التي احس لتوها⁵ انها وافقت هواه ، وانه كان يسوق الحديث اليها إن أبطأ المساق⁶ . قال همام : إن الأنسة تعرف كل شيء عن ديكة البيت وتذبذبها في الوطنية ، ولكنى لا اذكر انى رأيتك هنا يا أنسة قبل الآن .

ماذا يقول؟ أيقول لا أذكر انى رأيتك؟ أكان من الجائز إذن ان يراها ويهملها وينسى انه رآها؟
أحس همام أيضاً ان الكلمة لم توافق هواها ، وسمعها تجيب بشيء من الامتعاض المكتوم كأنها تخاطب نفسها : ولماذا تدعونى يا أنسة ! أتستصغرنى؟ انى ربة بيت ، وأم !

¹ Madame.

² belong to. ³ boiled (Egypt).

⁴ at the same time.

⁵ at once (تَو).

⁶ a v.n. of سَاقٍ.

حسن حسنى عبد الوهّاب الصّماذحى by خلاصة تاريخ تونس From (A.D. 1883 -)

افتك النصارى غرناطة¹ سنة ٨٩٧ هجرية من ملوكها بنى الأحر² على يد فرّند الكاثوليكي³ صاحب قشتالة⁴ . فهاجر عندئذ خلق عظيم من مسلمى الأندلس الى المغرب والمشرق . وبقي كثير من ضعفاءهم بمواطنهم سُهانيين في اعتقادهم مضطهدين في حقوقهم الى اوائل القرن الحادى عشر للهجرة إذ تكالب عليهم الأسبان بتوحش وأخرجوهم من ديارهم جميعاً بعد ان ساموهم سوء العذاب وشرّدوهم كلّ مُشرّد . فنزل بعضهم بعد مشاق لا تحصى بالمغرب الاقصى لقربه من بلادهم وقصد آخرون القطر التونسى لما كان يبلغهم عن كرم اهله وخصب تربته . فوفدوا ملتجئين برفاقهم ودينهم الى هذه الديار سنة ١٠١٦ وما بعدها وكان اول ورودهم على عهد عثمان داي⁵ . فاستبشر بقدم هؤلاء المنكوبين وأنس غربتهم⁶ وحث أهل الحاضرة على إكرامهم حتى أنساهم فقدّ وطنهم .

ثم إن هذا الداي أقطع مهاجرى الأندلس ما اختاروا من الاراضى ووزع على محتاجيهم الاموال والنفقات فانتشروا في اكناف البلاد يشيدون القرى وينشئون المزارع والبساتين حتى استأنف القطر عمرانَه المفقود وثروته الغابرة . فمن التى أسسوها : سليمان⁷ وقرنبالية والجديدة وزغوان وطبربة ومجاز الباب وتستور وقلعة الاندلس وغيرها .

¹ Granada. ² last Muslim dynasty which ruled Granada A.D. 1239 to A.D. 1492.

³ Ferdinand the Catholic. ⁴ Castile.

⁵ Uthmān (Otmān) Dey, Governor of Tunis, A.D. 1595 to A.D. 1610.

⁶ Softened their exile.

⁷ et seq. names of towns.

وعلاوةً على ذلك فقد استوطن منهم جانبٌ وافراً¹ حاضرةً تونس واتخذوا بها حاراتٍ عُرِفَتْ بهم واسواقاً للصناعات التي جلبوها معهم كصناعة الشاشية² ونسج الحرير ونقش الرخام والجبس والزليج. وقد نقل أهل البلاد عنهم أصول تلك الحرف حتى اتقنوها. وبالجملة فقد حصل للقطر من هجرة الأندلسيين إليه ثروة واسعة وعمران دافق.

(- A.D. 1894) ميخائيل نُعيمة by الغربال From

الرواية التمثيلية ومسألة اللغات

أكبر عقبة صادفتها في تأليف « الآباء والبنين »³ هي اللغة العامية والمقام الذي يجب أن تُعطاه في مثل هذه الروايات. في عُرْفِي - واطن الكثيرين يوافقونني على ذلك - أن اشخاص الرواية يجب أن يخاطبونا باللغة التي تعودوا أن يعبروا بها عن عواطفهم وافكارهم، وإن الكاتب الذي يحاول أن يجعل فلاحاً امياً يتكلم بلغة الدواوين الشعرية والمؤلفات اللغوية يظلم فلاحه ونفسه وقارئه وسامعه، لا بل يظهر اشخاصه في مظهر الهزل حيث لا يقصد الهزل ويقترف جرماً ضد فن جماله في تصوير الانسان حسبما نراه في مشاهد الحياة الحقيقية.

هناك أمر آخر جدير بالاهتمام متعلق باللغة العامية - وهو أن هذه اللغة تستر تحت ثوبها الخشن كثيراً من فلسفة الشعب واختباراته في الحياة وامثاله واعتقاداته التي لو حاولت ان تؤديها بلغة فصيحة

¹ a sufficient number. جانب وافراً

² Sheshiya; red felt cap (similar to the tarbush) worn in North Africa.

³ الآباء والبنون, a previous work of the author.

لكنت كمن يترجم اشعاراً وامثالاً عن لغة اعجمية. وربما خالفنا في ذلك بعض الذين تأبطوا القواميس وتسلحوا بكتب الصرف والنحو كلها قائلين إن « كل الصيد في جوف الفراء » وأن لا بلاغة أو فصاحة أو طلاوة في اللغة العامية لا تستطيع أن تأتي بمثلها بلغة فصحي. فلهؤلاء ننصح أن يدرسوا حياة الشعب ولغته بامعان وتدقيق.

الرواية التمثيلية، من بين كل الأساليب الأدبية، لا تستطيع ان يستغنى عن اللغة العامية. انما العقدة هي أننا لو اتبعنا هذه القاعدة لوجب أن نكتب كل رواياتنا باللغة العامية، إذ ليس بيننا من يتكلم عربية الجاهلية أو العصور الاسلامية الأولى، وذاك يعني انقراض لغتنا الفصحى. ونحن بعيدون عن أن نبتغي هذه الملمة القومية فأين المخرج؟

عشاً بحثت عن حل لهذا المشكل فهو اكبر من ان يحله عقل واحد. وجُلَّ ما توصلت اليه بعد التفكير هو أن أجعل المتعلمين من اشخاص روايتي يتكلمون لغة معربة، والاميين اللغة العامية. لكني اعترف باخلاص أن هذا الأسلوب لا يحل العقدة الأساسية. فالمسألة لا تزال بحاجة الى اعتناء اكبر رجال اللغة وكتّابها.

جبران خليل جبران by دبعة وابتسامة From

صوت الشاعر (A.D. 1883 - A.D. 1931)

احن الى بلادي لجمالها واحب سكان بلادي لتعاستهم، ولكن اذا ما هبَّ قومي مدفوعين بما يدعونه ووطنية وزحفوا على وطن قريبي وسلبوا امواله وقتلوا رجاله ويتموا اطفاله ورملوا نساءه وسقوا

ارضه دماء بنيه واشبعوا ضواريه لحوم فتياه كرهت اذ ذاك بلادي
وسكان بلادي.

اتشبهُ بذكر مسقط رأسي واشتاق الى بيت ربيت فيه، ولكن اذا
مرّ عابر طريق وطلب مأوى في ذلك البيت وقوتاً من مكانه ومنع
مطروداً استبدلت تشيبي بالثناء وشوقي بالسلو وقلت بذاتي: ان
البيت الذي يضمن بالخبز على محتاجه، وبالفراش على طالبه هو احق
البيوت بالهدم والخراب.

احب مسقط رأسي، بعض محبتي لبلادي. واحب بلادي بقسم من
محبتي للارض وطني. واحب الارض بكيتي لانها مرتع الانسانية روح
الالوهية على الارض. الانسانية المقدسة روح الالوهية على الارض.
تلك الانسانية الواقفة بين الخرائب، الساترة قامتها العارية بالاطار
البالية، الذارفة الدموع السخية على وجنتها الذابلتين، المنادية
ابناءها بصوت يملأ الاثير أنةً و عويلاً وابناؤها مشغولون عن
ندائها باغاني العصبية، منصرفون عن دموعها بصقل السيوف.
تلك الانسانية الجالسة وحدها تستغيث بالقوم وهم لا يسمعون، وان
سمعها فرد واقترب منها ومسح دموعها وعزاها في شدائدتها قال
القوم: اتركوه فالدموع لا تؤثر بغير الضعيف.

الانسانية روح الالوهية على الارض. تلك الالوهية السائرة بين
الاسم المتكلمة بالحببة المشيرة الى سبل الحياة والناس يضحكون مستهزئين
باقوالها وتعاليمها. تلك التي سمعها بالامس الناصري¹ فصلبوه،
وسقراط² فسمموه، والتي سمعها اليوم القائلون بالناصرى وسقراط

¹ The Nazarene.

² Socrates.

وجاهروا باسمها امام الناس والناس لا يقدرّون على قتلهم، لكنهم
يسخرون بهم قائلين: السخرية اقسى من القتل وامرّ.

ولم تقو اورشليم¹ على قتل الناصري، فهو حي الى الابد. ولا
آثينا² على اعدام سقراط، فهو حي الى الابد. ولن تقوى السخرية على
سامعي الانسانية وتابعي اقدم الالوهية، فسيحيون الى الابد - الى
الابد.

الجداول Specimen of modern Arabic verse from

(A.D. 1889 - A.D. 1957) إيليا أبو ماضي of

لست أدري

جئتُ لا أعلم من أين ولكني أتيتُ
ولقد أبصرتُ قدامى طريقاً فمشيتُ
وسأبقى سائراً إن شئتُ هذا أم أبيتُ
كيف جئتُ؟ كيف أبصرتُ طريقى؟...
لست أدري

أجدد أم قديم أنا في هذا الوجود
هل أنا حرّ طليق أم أسير في قيود
هل أنا قائد نفسي في حياتي أم مقود
أتمنى أنني أدري ولكن.....
لست أدري

¹ Jerusalem.

² Athens.

Proverbs and Aphorisms

(حَكْمٌ وَأَمْثَالٌ)

الأمثال مصابيح الأقوال

العجلة من الشيطان والثاني من الرحمن

في الإعادة إفادة

قد يسوء الصالح

إن الكذوب قد يصدق

رسالة السكران تقرأ في الحمارة

أربع نساء والقربة يابسة!

الشباب مطية الجهل

قول الحق لم يدع لي صديقاً

كل فتاة بأبيها معجبة

كلم الناس على قدر عقولهم

كل غريب للغريب نسيب

الوعد سحاب والفعل مطر

الصدر أقبح من الذنب

الأدب يزين الغني ويستر فقر الفقير

القبح حارس المرأة

الرجال قوالب الأحوال

كل شيء عادة حتى العبادة

¹The Nativity.
²Socrates.

الشرف قديم

غاب عنا ففرحنا، جاءنا أثقل منه

لا تأمن الأمير إذا غشك الوزير

عش تر

كم قبة تزار وصاحبها في النار

إن البطالة والكسل أحلى مذاقاً من العسل

احفظ لسانك، إن صنته صانك، إن خنته خانك

لو لا مربى ما عرفت ربى.

SELECTIONS FROM THE ARABIC PRESS

From الأهرام, daily newspaper, Cairo

فوزى يطير الى اكرا¹ لتنفيذ الميثاق الافريقى

v خبراء يطرون لتأليف الجهاز الدائم لمؤتمر القمة

** تقرر ان يطير الدكتور محمود فوزى وزير الخارجية الى اكرا لحضور اجتماع وزراء الخارجية خلال هذا الاجتماع الذى سيعقد فى منتصف الشهر القادم، تأليف الجهاز الدائم للميثاق الافريقى، الذى وقعته الرئيس جمال عبد الناصر فى الدار البيضاء مع اقطاب الدولة الافريقية فى يناير الماضى.

سيطير خبراء من الدول الافريقية السبع التى اشتركت فى مؤتمر الدار البيضاء فى اوائل الشهر القادم الى اكرا لعقد اجتماع تحضيرى لوزراء الخارجية للاتفاق على تفاصيل تأليف اللجان السياسية والعسكرية والاقتصادية والثقافية والسكرتيرية الدائمة للميثاق سيمثل الجمهورية العربية فى هذا الاجتماع سبعة من الخبراء العرب فى النواحي السياسية والعسكرية والاقتصادية والثقافية.

¹ Accra.

برئاسة الاستاذ محمود رياض مستشار رئيس الجمهورية. سيعقد هذا الاجتماع التحضيرى فى الاسبوع الاول من الشهر القادم ثم ينقلب فى نهايته الى مؤتمر على مستوى وزراء الخارجية.

التنظيم الجديد لوزارة الادارة المحلية
ه مديرين عامين يرأسون الادارات الفنية

** تم وضع مشروع تنظيم وزارة الادارة المحلية ستكون الوزارة من خمس ادارات، هى ادارات الشؤون المالية والادارية والقانونية والعلاقات العامة والتفتيش الفنى. سيرأس هذه الادارات مدير عام او موظف من الدرجة الاولى. ستضم الوزارة اقساماً فنية تختص ببحث المسائل التى يحيلها الى الوزارة مجلس الامة او الاتحاد القومى او الوزارات المختلفة.

لن تضم الوزارة ادارات تمثل المراقبات الفنية فى المحافظات. اذ سيبقى اشراف الوزارات التنفيذية المختلفة على النواحي الفنية فى المجالس المحلية بحيث يكون المحافظ فى حكم نائب الوزير لكل وزير يشرف فنياً على النواحي المتصلة بعمل الوزارة. ستزود الادارات والاقسام الفنية بحاجتها من الموظفين عن طريق موظفى الوحدات المجمعمة وادارة البلديات وادارة المديرىات التى ضمت لوزارة الادارة المحلية من الوزارات الاخرى.

Cairo, أخبار اليوم, From,

سياسة التخطيط

هذا من ناحية، ومن ناحية أخرى فان الدولة التزمت سياسة التخطيط الاقتصادى والاجتماعى، ولم تعد الميزانية العامة فى ظل هذه السياسة الا مرحلة من مراحل الخطة الشاملة التى وضعتها الحكومة بكافة أجهزتها وناقشتها على مختلف المستويات واستصدرت قراراً جمهورياً باعتمادها، وأصبحت محددة فى دقة تامة وتفصيل دقيق، بحيث يصبح أى تعديل فى الميزانية خارج عنها، منافياً لمبدأ التخطيط ومتعارضاً معه. وقد يكون معرقلاً لسير الخطة التى تقوم على تفضيل الأهم على المهم وعلى توفير الامكانيات اللازمة

للتنفيذ على التوقيت الزمنى المتسلسل وذلك كله وفقاً لمقتضيات التناسق بين المشروعات والاعمال وبين جوانب السياسة العامة للدولة، وبين مختلف القطاعات.

ان هذه السياسة الجديدة التى يتبعها القيسونى¹ فى اعداد ميزانية الدولة تمنع الانحراف الذى حدث فى الماضى عندما كان مجلس النواب يزيد فى اعتمادات الميزانية دون طلب الحكومة. ولكنها - السياسة الجديدة - لن تمنع مجلس الامة من مناقشة الحكومة فيما يرى ادخاله من تعديل. فاذا وافقت عليه - فى نطاق الخطة الشاملة طبعاً - امكن اجراؤه فى حدود الدستور. ومن شأن هذا كله أن يجعل المناقشة فى مجلس الامة ايجابية ومجدية.²

From الحياة, daily newspaper, Beirut

لجنة الادارة تجتمع ظهر السبت للشروع فى درس مشروع الاجارات

لمندوب « الحياة » الخاص :

كان من المنتظر ان تجتمع لجنة الادارة والعدل ظهر هذا النهار الخميس للشروع فى درس مشروع قانون الاجارات الجديد، غير ان هذا الاجتماع ارجىء الى ظهر يوم السبت المقبل. ويرر الشيخ بهيج تقي الدين¹ رئيس اللجنة هذا التأجيل بقوله : ان الرغبة فى دعوة جميع ممثلى لجنة المستأجرين والنقابات والهيئات المعنية بهذه القضية، والملاكين، كل هذا اوجب تأجيل الموعد الى يوم السبت حتى يتسنى دعوتهم الى حضور الجلسة والوقوف على ارائهم.

وفى الواقع، فان قلم المجلس تولى امس توجيه الدعوة الى هؤلاء الممثلين مذكراً اياهم بوجود اعداد ملاحظاتهم بشأن المطالب التى ينادون بها. وقد اشرنا فى عدد امس الى ان النقابات العمالية اجتمعت وقررت بالاجماع رفض المشروع من اساسه.

¹ Name of person.

² (IV جدو) أجدى.

اشتباك في بعلبك¹ واعتقال الفاعلين

لخلاف على ضمان ارض في حلبتا² (قضاء بعلبك) اقدم دعاس طعان دندش³ وولده نوفل⁴ وخلييل سعيد علاء الدين⁵ جميعهم من زبود على ضرب نايف ديب سيف الدين⁶ الذي ادعى انهم اشهروا عليه اسلحة كانوا يحملونها. وبنفس اليوم وثأرا لنسيبهم نايف⁷ المذكور تصدى محمد ديب سيف الدين⁸ وعلى مهدي سيف الدين لدعاس⁹ وولده، وقد قام درك بعلبك بالتحقيق واوقف خليل علاء الدين ومحمد سيف الدين ومهدي سيف الدين وفتشوا منازلهم فلم يعثر على شيء ممنوع، والتحريات ناشطة لتوقيف دعاس.

From العلم, daily newspaper, Rabat (Morocco)

سفير المغرب في بغداد يشكر

الشعب العراقي والحكومة العراقية

أصدر سعادة سفير المغرب في بغداد يوم امس البيان التالي : يتقدم سفير المملكة المغربية في العراق الى الشعب العراقي النبيل والى صاحب السيادة رئيس مجلس السيادة العراقي والى السادة الوزراء واعضاء الهيئات الدبلوماسية المنتدبة بالعراق واصحاب الفضيلة العلماء ورجال الدين وممثلي الهيئات والاحزاب السياسية وممثلي النقابات والمنظمات الاجتماعية ورجال الصحافة والمنظمات النسوية وكافة المعوزين بوفاة المغفور له الملك الراحل محمد الخامس سواء من تفضل منهم بزيارة دار السفارة أيام قراءة الفاتحة أو من عبروا عن مشاعرهم بالبرقيات والرسائل يتقدم اليهم جميعا بعميق شكره وبالغ تأثره لما عبروا عنه من العواطف ومشاعر الحزن على فقيد المغرب الراحل والتي كانت له ولاعضاء السفارة المغربية أكبر مواساة لهذا الخطب الجلل الذي حل بالشعب المغربي داعيا الى الله تعالى أن يحفظهم وان لايريبهم بأسا ولا مكروها.

¹ Baalbek.

² Locality.

³ Et seq., names of persons.

From البرق, Arabic weekly, Paris

الاصلاح الزراعي في الجزائر

دخل الإصلاح الزراعي في دوره الانشائي وذلك بعد احداث صندوق يساعد على امتلاك الأراضي الفلاحية. وتم تحويل ما يزيد عن الف هكتار كانت تابعة إما لأملاك الدولة وإما للشركات. فانتزع من الشركة الجزائرية ٦٦ الف هكتار ومن الشركة السويسرية بجنيف¹ ١٦ الف هكتار بحيث بلغ المجموع مائة الف هكتار ستوزع في قطع ذات مساحات تتراوح بين ١٥٠ و ٢٥٠ هكتار.

وفي المناطق المتمتعة بالري سيجري الانتزاع على الاراضي التي تزيد مساحتها عن ٥٠ هكتاراً او في حالة وجود اطفال لا تتجاوز ١٥٠ هكتاراً. اما العشرون الف هكتار المتحصل عليها فستوزع على قطع ذات خمسة هكتارات. وينخرط المحرزون على تلك القطع في تعاقدية وشركة فلاحية احتياطية. وليس من الضروري ان يكونوا مسلمين.

ADVERTISEMENTS AND ANNOUNCEMENTS

مصانع « العلوية » لصاحبها محمد حسين العلوي

ان مصانع « العلوية » على استعداد لتقديم أية مساعدة تتعلق باجهزة « العلوية ». ان كان لديك أية مشكلة أو أية فكرة أو شكاية عن هذا النتاج الذي اشتريته أو أى استعمال عن امور أخرى تتعلق بهذا النتاج الرجاء إعلامنا.

ضمان

نشهد بأن صناعة جهاز العلوية مكفولة من أى خلل أو عيب، وتعتبر هذه الكفالة ملغاة عند وقوع أى خلل بها وذلك في حالة سوء استعمال الجهاز أو عدم الاعتناء به أو في حالة تصليحه من قبل أى شخص ليس وكيلا لجهاز العلوية. ان هذه الشهادة تعتبر الكفالة الوحيدة ويجب ان تعاد مع الجهاز في حالة طلب خدمة مكفولة له والا فان أى تصليح لا يعتبر مجانياً.

¹ Geneva.

إن التحسين الذي طرأ على إنتاج بطاريات « فيدور » يمهّد الطريق إلى استئناف التجارة مع السوق العالمية. وفي إمكان هذه الشركة المشهورة أن تنتج بطاريات جافة تصلح لجميع الأغراض، وهي تنتج أنواعاً كثيرة من أحدث أجهزة الراديو، ومجموعة كبيرة من المعدات الكهربائية المنزلية. ويسر شركة « فيدور » أن تمد عملاءها فيها وراء البحار بتفاصيل منتجاتها والشروط التجارية

مكتبة محمد علي

لطبع وبيع الكتب الشرقية

لدينا مجموعة كبيرة من الكتب (جديدة ومستعملة) عن مصر وبلاد العرب وتركيا وإيران والهند والصين الخ بكل اللغات. سترسل الكتالوجات عند الطلب. إلى المؤلفين والناشرين: الرجاء إعلاننا بمطبوعاتكم. اخصائيون¹ في الرسوم الدقيقة والمخطوطات والفخار وغيرها من منتجات الهند وإيران.

شركة ذات شهرة عالمية

بحاجة إلى مهندسين وكيميائيين قديرين لهم رغبة في اتخاذ الصناعة مهنة لهم. على الراغبين أن يكونوا مستعدين للعمل في بيروت أو في جدة (المملكة العربية السعودية). يتلقى الفائزون التدريب اللازم براتب كامل قبل تسلمهم مهام العمل. ترسل الطلبات إلى صندوق البريد رقم ١٠٠١ بيروت قبل ١٥ آذار.

المملكة المغربية

وزارة الاقتصاد الوطني

المكتب المغربي للمراقبة والتصدير

إعلان عن عرض ائنان

يتسلم المكتب المغربي للمراقبة والتصدير ٧٢ نهج محمد سميحة بالدار البيضاء حتى نهاية ١٨ مارس ١٩٦١ عروضاً بشأن إمداده ببذلات صالحة لشواش المكتب. ويمكن الحصول على دفتر التكاليف وعلى المزيد من الإرشادات لدى مصلحة الأدوات التابعة للمكتب بالعنوان المذكور أعلاه.

¹ Specialists.

وينبغي أن ترسل العروض إلى إدارة المكتب م. م. ت في ظرف مزدوج مختوم بالك مع البريد الموصى عليه وأن يكتب على الظرف الخارجي الاسم التجاري لصاحب العرض مع عبارة « إعلان عن عرض ائنان بشأن اللباس ».

إعلان

مطلوب لوزارة الداخلية - مصلحة تسجيل السيارات والآليات - سيارتان جيب¹ من صنع ١٩٦٠ أو ١٩٦١. تعينت الساعة العاشرة من يوم السبت في ٢٥ آذار سنة ١٩٦١ موعداً للتزيم بطريقة المناقصة. تقدم العروض إلى مكتب إدارة المناقصات - بناية منصور سلامه - شارع شاتوبريان - قبل الساعة ١٢ من يوم الجمعة ٢٤ آذار سنة ١٩٦١. يمكن الاطلاع على دفتر الشروط في محاسبة الداخلية.

إعلان

مطروح مجدداً للبيع بالمزاد العلني كامل عقار الدولة رقم ٥٣٩ من منطقة برج الشمالي - صور،² المحتوي على أرض³ بعل سليخ تزرع حبوب مساحته ٣٢٨٥ متراً مربعاً.

تجرى المزايدة في صور لدى الحاكم المنفرد من الساعة التاسعة حتى الحادية عشرة من يوم الخميس الواقع في ٣ آذار سنة ١٩٦١.

يمكن الاطلاع على دفتر الشروط في مديرية الشؤون العقارية في بيروت دائرة أملاك الدولة - بناية البرلمان - وفي أمانة السجل العقاري في صيدا⁴ وفي المكتب العقاري المعاون في صور خلال الدوام الرسمي.

فعلى الراغبين بالشراء الحضور في الوقت المعين مصحوبين بالتأمين المحدد في دفتر الشروط.

¹ Jeep.

² Tyre.

³ "treeless watered (by natural sources)"

⁴ Sidon.

عطاءات ومناقصات

مراقبة الشؤون البلدية والقروية بمحافظة البحيرة¹ - تقبل عطاءات لغاية ظهر يوم الاثنين الموافق ١٩٦١/٣/٢٧ لعملية انشاء الوحدة الزراعية بناحية رشيد² - وتطلب المستندات من المراقبة بدمنهور³ على ورقة دمغة فئة الخمسين ملياً² نظير دفع مبلغ ٨٠٠٠ ج.م³ يضاف إليها مبلغ ثلاثمائة مليم في حالة طلب المستندات بالبريد - وكل عطاء غير مصحوب بتأمين موقت قدره ٢٪ (اثنان في المائة) من قيمته او مخالف لنصوص المواصفات والشروط العمومية لن يلتفت اليه

- ٥٢٦١

CORRESPONDENCE

أيها الأخ المخلص السيد فلان

بعد السؤال عن خاطرکم الأمل أن تكون بما يُرام من صحة وعافية على الدوام. ثم اننا نتقدم اليك بالتهنئة بمناسبة قدوم السنة الجديدة. هذا واننا مشتاقون كثيراً لرؤياك ومشاهدة عاصمة بلادكم الجميلة في هذه الايام، أيام عيد الميلاد. وسأكتب لك خطاباً مطوّلاً في بحر هذا الأسبوع وسلّم لنا على جميع الاصدقاء، ومنى اليكم الف سلام.

فلان

حضرة الأخ الفاضل السيد فلان دام بقاءه

بعد التحية والسلام والأمل ان تكونوا بغاية الصحة والسلامة لقد تشرفنا بورود تحريركم المؤرخ في ١٤ الجاري ونشكر حضرتكم جزيل الشكر وما شرحتم به صار لدينا معلوماً. اما بخصوص البضائع التي توجد عندكم في الوقت الحالي فكما سبق وعرفناكم ان جميع الأصناف تهمنا وفي استطاعتنا عرضها على أسواق سوريا واستيرادها،

¹ In Egypt. ² Egyptian coin. ³ جنيه مصرى

خاصةً الاشياء التي تم اختراعها في الآونة الأخيرة. وهنا نرجوكم ان كان في استطاعتكم ان ترسلوا لنا عن طريق البريد هذه الطلبية الصغيرة، المينة أدناه، فنجوكم ان تعرفونا عن السعر حتى نقدم لكم قيمتها على أحد مصارف طرفكم.

أخى سيحرر لكم اليوم وهو بصحة جيدة وجميعنا هنا نذكر حضرتكم بالثناء ونهديكم عاطر التحية. وختاماً تفضلوا بقبول أزكى سلامنا وشكرنا.

كاتبه

مخلصكم

فلان الفلاني

الى حضرة ابن عمنا العزيز السيد فلان المحترم
تحيةً وسلاماً، والرجاء ان تكونوا بكمال الصحة والسلامة.
لقد ورد الينا بأحسن وقت كتابكم الكريم المؤرخ في ٦ من الشهر الماضي وشكرناكم مزيد الشكر، أما الجرائد الانكليزية التي وعدتموني بارسالها فلم تصل بعد فلا اعرف سبب التأخير. اني ذهبت اليوم الى دائرة البريد وهناك موظف قال لي ان الطائرة من انكلترا متأخرة لسبب ضباب على مطار روما وليس لديهم خبر عن وصولها. وقد زارنا البارح صاحب الطرفين¹ محمود سليم على طريقه الى نيو يورك حيث سيحل محل أخيه في القنصلية هناك، بقي عندنا حوالي ساعتين وشرنا حضوره غاية السرور إذ لم نره من مدة طويلة ويعز علينا. رافقناه جميعاً الى المطار خارج المدينة.
هذا والرجاء ان تبقوا جميعاً على احسن حال واقبلوا منا أزكى السلام والتحية ودمتم.

مخلصكم

فلان

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 Cairene dialect). The Sudan

(and Upper Egypt). The Maghrib (Tunisia, Algeria, Morocco). The Levant Coast (Syria and Lebanon). Iraq. The Arabian Peninsula.

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 مَسْئُولٌ "responsible" becomes something like *masūl*. سَأَلَ "he asked" becomes *sāl* as though written سَالَ; قَرَأَ "he read" becomes *qara*.

The consonant ث becomes either *tā'* or *sīn*. For example we have *talāta* for ثَلَاثَةٌ "three". For مِثْلًا 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 ث is used.

ج becomes a hard *g* in Egyptian Arabic. Thus جَرْدَلٌ "bucket" becomes *gardal*. Although this pronunciation of the ج 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 هَذَا, and *kazālik* for كَذَلِكَ.

ض is usually considered a peculiarly Arabic sound, hence the appellation لُغَةُ الضَّادِ 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 ذ. In Egypt and the Levant ظ is sometimes pronounced as a ض in addition to its own sound as ظ. In both these areas, however, the word ضابط "officer" is pronounced *ṣābiṭ*. In Syria and Lebanon مضبوط "correct" is heard as both *maṣbūt* and *maḍbūt*.

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 قَالَ "he said" becomes 'āl. In other regions, particularly the Sudan, parts of Iraq and the Arabian Peninsula and the Maghrib the ق becomes a hard *g*, thus *gāl* for قال. This *g* 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 *gāf*.

In the vowel sounds there is considerable divergence in the colloquials from the Classical. For example, *ḍamma* often becomes *kasra*. Thus the proper name حسين may be heard as *Hisain*. It is often omitted altogether in words like منور and مبارك which are heard as *mnaḥwar* and *mbāarak* (or even *embāarak*). The *fatha* in words of the فعييل form is often not sounded and we have *kbir* for كبير. Diphthongs may become long vowels, and vice versa. In the Syrian dialect شئ "thing" is heard as *shī* and كيف "how" as *kif*.

Verb vowelings are also frequently varied. يكتب "he writes" may be heard as *yiktob*, *yiktib*, or *yaktib*. كبر "he grew" as *kibir*.

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", *aḥyānan* "sometimes", and *taqrīban* "approximately".

بيت "house" is *bait* in all cases. كتب "he wrote" is pronounced as *katab*; يكتب as *yaktub* (or one of the variations shown in Section 4). A final vowel may be used if the following word begins with a *hamzatu l-waṣl*, and this will be either *fatha* or *ḍamma* or *kasra*, e.g.

mā yaʿrifu 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 لأخي "I wish to write to my brother" would be rendered in colloquial speech as 'arīd 'aktub li-'akhī. The "doubled" Particles إن، أن، فإن etc. are scarcely ever heard. ف is even rarer.

In the Dual and the sound Masculine Plural, only the oblique forms are used. Thus رجلان, oblique رجلين, "two men" is *rajulain* in all cases (with the final *kasra* unpronounced). معلمون, oblique معلمين, "teachers", is *muʿallimīn* in all cases (with the *fatha* over the *nūn* unpronounced).

The verbal suffixes undergo some simplification. For example يكتبون "they write" becomes يكتبوا 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 يكتبون and يكتبوا for the Feminine, يكتبن; and even sometimes يكتب for تكتب (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 *byiktub* means "he writes"; *betimshi* "she walks"; *baʿrif* "I know".

Various means are employed to indicate the Future tense of the Imperfect. In Egypt we may hear (*huwa*) *ha yimshi* for سوف يمشي which in Syria (and Lebanon) would be expressed by *rah yimshi*. In Iraq *da* is placed before the Imperfect. Occasionally also the Active Participle will be used with a future meaning, e.g. *anā māshi 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 أخذ بنت فلان can mean "he took (in marriage) the daughter of such-and-such a one".

To express possession the plain *'idāfa* is not exclusively used; instead, several words with the meaning of "property" are employed. In Egypt *betāʿ* (for *matāʿ*) is used; in the Maghrib *mtaʿ*; in Syria *tabaʿ*; in Iraq *māl*. *Ḥaqq* may also be heard. Thus كِتَابِي, "my book", is expressed by *al-kitāb betāʿi* or *mtaʿi* or *tabaʿi* or *māli* or *ḥaqqi* according to the dialect area.

In the negative, لا tends to be replaced by لا. In Egypt and parts of the Levant the word "not" is expressed by *mush*; in Iraq by *mū*, and in parts of Syria by *mo* and *mau*. These variations, however, are not usually used with the Perfect or Imperfect; *mā* is used in these cases. In Egypt and parts of the Levant the verb in the negative has *sh* as a suffix. Thus "he did not strike" would be *mā darabsh*. "I did not see him" as *ma shuftūsh* (colloquial شاف "to see"). This final *sh* is presumably شئ "thing" in origin and appears in

these cases as *shī* in the Maghrib. In colloquial Arabic لا 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* (*sh*). In popular intercourse the word نعم "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 الَّذِي is rare. Instead we hear simplifications like *al* (the Article), *alli*, *illi*, *elli*, *halli* or *yalli*. Thus الَّذِي قرأته 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. شعر "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 *ōtō* or *ōtombīl* for a car, or *ع arabiya* (Egypt) or *sayyāra*; the two latter are Arabic. A truck may be *lūrī* (i.e. "lorry") or *sayyārat naql*. Similarly, use of the word "telephone" (written in Arabic تلفون) is discouraged by the language reformers in favour of the word هَاتِف 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. *Bāsh*, Turkish for "head" is used in compounds for "chief", as *bāsh mufattish* "chief inspector", *bāsh kātib* "chief clerk", *bāsh muhandis* "chief engineer". The Turkish word *ḍughri* 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 *tāks* or *tāksi*, "taxi" can be *tawākis* or *tawāks*; the plural of *lūrī* "lorry" *lawāri* or *lūrīyāt*. The plural of *film* "a film" is *'aflām*.

Foreign words may undergo considerable corruption. From the French "vapeur" we have *wābūr* or *bābūr* 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" (ك or مِثْل), from the classical زِي "a manner" or "fashion".

baṭṭāl "bad" from بَطَل "to be useless or corrupted".

badal safariya "travelling allowance", from بَدَّل "to change" and سَفَر "travelling".

it ashsha "to dine", for تَعَشَى.

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 مُتَرَادِفَات or synonyms. The student of this grammar will have encountered four words for "garden": بَسْتَان, حَدِيقَة, جَنِينَة, جَنَّة. 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 بَعِير *ba'ir* used in some localities almost exclusively for "camel" instead of the commoner جَمَل. He may also find هُدُوم instead of مَلَابِس for "clothes". He will rarely hear the classical ذَهَب "to go"; instead it will be رَاح *rāḥ* or *masha* (مَشَى 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.
T. F. Mitchell: *An Introduction to Egyptian Colloquial Arabic*, Oxford, 1956.
- Iraq: Van Ess: *The Spoken Arabic of Iraq*, 2nd edition, Oxford, 1938.
Haim Blanc: *Communal Dialects in Baghdad*, Harvard U.P., 1964.

Syria, Lebanon,

Palestine: R. Nakhla: *Grammaire du Dialecte Libano-Syrien*. Beirut, 1937/8.

G. R. Driver: *A Grammar of the Colloquial Arabic of Syria and Palestine*, Probsthain & Co., London (Printed in Vienna), 1925.

A. Barthélemy: *Dictionnaire Arabe-Français* (5 fascicules), Paris, 1934-1954.

Rice and Sa'id: *Eastern Arabic*, Beirut, 1961.

Cantineau and Helbaoui: *Arabe Orientale (Parler de Damas)*, Paris, 1953.

M. Piamenta: *Tenses, Aspects, Moods in the Arabic dialect of Jerusalem*, Jerusalem, 1964.

South Arabia

(Haḍramawt): R. B. Serjeant, *Prose and Poetry from Haḍramawt*, London, 1951.

Sudan: J. S. Trimingham: *Sudan Colloquial Arabic*, Second edition, Oxford, 1946.

The Maghrib: Gaudefroy-Demombynes & Mercier: *Manuel d'Arabe Marocain*, Paris, 1925.

Louis Brunot: *Introduction à l'arabe marocain*, Paris 1950.

J. Jourdain: *Cours pratique d'arabe dialectal (Tunisian)*, 7th ed., Tunis, 1956.

Central and

West Africa: G. J. Lethem: *Colloquial Arabic, Nigeria and Lake Chad*, London, 1920.

Arabic

Phonetics: W. H. T. Gairdner: *The Phonetics of Arabic*, London, 1925.

Jean Cantineau: *Etudes de Linguistique Arabe*, Paris, 1960.

C. Rabin: *Ancient West Arabian*, London, 1951.

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-Fīrūzābādī is the most comprehensive short work (4 vols.). Of the larger works Ibn Manẓūr's *Lisān al-ʿArab* (13th century) and Murtaḍā az-Zabīdī'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 Ma'luf** (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*

classique by **Gaudefroy-Demombynes** and **Blachère**, published in Paris, 1952.

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 Ṭāhā Ḥusain, Taufīq al-Ḥakīm, al-ʿAqqād.

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-Ḥadītha** 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, أهل النفط.

* 2nd Revised Edition.

and الكُوَيْتِي 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) الأيام of **Tāhā Husain** (طه حسين). Another is the satirical and amusing novel (توفيق الحكيم) **Taufiq al-Hakim** يَوْمِيَّاتِ نَائِبٍ فِي الْأَرْيَافِ which depicts Egyptian rural officialdom of a generation ago. This author has written a number of fine plays of which أَهْلُ الْكَهْفِ and سَلِيمَانُ الْحَكِيمِ, of the phantasy type, and رِصَاصَةٌ فِي الْقَلْبِ, with a modern environment, may be mentioned. Al-Hakim 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 Mādī (إيليا أبو ماضي). Of an older period are the Egyptians Ḥāfiẓ Ibrāhīm (حافظ إبراهيم), and Shauqī (شوقي), whose poems are not easy for Europeans. Shauqī's poetical dramas are good but may not have a ready appeal. Perhaps his مِصْرَعُ كَلْبِوَاتِرَا (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 Maḥfūz, Yaḥyā Ḥaqqi and Al-Sharqāwi; the Lebanese woman writer, Laila Ba'labakki, and the young Iraqi poetess, Nāzik al-Malā'ika. 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 *ḥadīth*, or Traditions of the Prophet Muhammad, there is a selection of the *Ṣaḥīḥ 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 Sufism have been written by **Nicholson** (*The Mystics of Islam*, London, 1914) and **Arberry** (*Sufism*, London, 1950). For works on *tafsīr* **Baidāwi's Commentary on Sūrah 12 of the Qur'ān** 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 'Abu l-ع atāhiya (أبو العتاهية) 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 نُوَاس) 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 تَمَّام) collection known as the *Hamāsa* (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 فِرَّاس) 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** (المتنبي), 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* (مقامات) of **al-Ḥarīrī** (الحريري) and **al-Hamadhānī** (الهمداني). 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 Baṭṭūṭa* (ابن بطوطة). **Sir Hamilton Gibb** has already translated a selection of Ibn Baṭṭūṭa 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 جبير), whose works have been published in the Gibb Memorial series (ed. William Wright, 1907). The *Annals of Ṭabarī* (الطبري) 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 خَلِّكَان). There is a translation of this by **De Slane** (Paris, 1883, 6 vols.). Another work is **Yāqūt's** (ياقوت) *Dictionary of Learned Men*.

For literature of a less classifiable type the *Uyūn al-'akhbār* (عُيُونُ الْأَخْبَار) of **Ibn Qutaiba** (ابن قُتَيْبَةَ) 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-Jāhīz's** (الجاحظ) *Book of Misers* (كتاب البخلاء), also available in French translation, is an outstanding collection of witty and satirical tales.

The celebrated **Alf Laila wa Laila** (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 (سَجْع) and other artificial devices collectively known as *ḥikmah* (بَلَاغَة) (rhetoric). This led to the use by authors of a *recherché* 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' az-zamān al-Hamadhānī** (d. 1008 A.D.) and **al-Ḥarīrī** (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.¹ 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:

W. H. T. Gairdner, *The Phonetics of Arabic*, Oxford, 1925.

Jean Cantineau, *Etudes de Linguistique Arabe*, Paris, 1960.

The Consonants

2. ب b; م m; و w; ف f. These are pronounced more or less as their English equivalents. It should be observed, however, that و, 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.)

ت 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 ز 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.

ص s; ض ḍ; ط ṭ; ظ ṣ. 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 **ظ** (*z*) is heard. In sound it is related rather to **ذ** (*dh*) than to **ز** (*z*). In Iraq and the Arabian Peninsula the three consonants **ذ**, **ض**, **ظ**, are pronounced practically the same, that is with a *dh* sound. (See also Appendix A, pp. 497-498).

ر *r*. The *r* 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 **رغ**).

ج *j*. The accepted sound of this consonant is the *j* in the word John. It is also pronounced as the hard *g*, as in the English word *gag*, and the French *j*, as in the word *jour*, over a large area of the Arabic-speaking world. The hard *g* is used all over Lower Egypt. Although this pronunciation can be heard elsewhere it is particularly associated with Egyptian usage. The French *j* 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 **و**, 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 **قَلْبٌ** heart; **كَلْبٌ** dog. (See also Appendix A, page 498.)

ح *h*. Students tend to pronounce this consonant either as **هـ** *h* 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 **ع** 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 *fatha*, *damma*, and *kasra*. They do, however, refer to a feature called *'imāla* (*v.n.* of the 4th form verb, **أَمَّالٌ** to cause to incline) whereby the **اَ** (*ā*) in certain localities inclines from *ā* to *ē* (just as *fatha* does from *a* to *e*). This is heard in the Maghribi dialects, in the Lebanon and parts of Syria. Thus the word **سَاكِنٌ** *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 *fatha* in **دَرْبٌ** (road, way) and **ضَرْبٌ** (striking, blow). Likewise, the difference in the sound of the long *ā* in **الْحِسَابُ** (the account) and **الْمَاضِي** (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 – **قَالَ لِي الْحَقِيقَةُ وَ مَا كَذَبٌ** would be read:

(a) *qāla lī l-ḥaḳīqata wa mā kadhab.*

(b) *qāl lī l-ḥaḳīqa 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 **أ** and **هَلْ** to use. In many instances there is a free choice. The following points, however, should be noted:

(a) **أ** is the first word in a sentence and cannot be preceded even by the conjunction. Thus, while we can write **وَهَلْ كَتَبْتَ**, with **أ** the **وَ** must follow, as, **أَوْ كَتَبْتَ**.

(b) **أ** may be followed by a word beginning with *hamza*, e.g. **أَأَنْتَ فِي الْبَيْتِ**, are you in the house? The purists, however, insisted in such cases the interrogative particle have *madda*, as **... أَنْتِ**. In writing modern Arabic it is recommended by some that **هَلْ** be used when a word beginning with a *hamza* follows the interrogative particle.

(c) It is better not to interpose the attached sign of the future, **سَ**, between **أ** and the verb. Thus, **هَلْ سَتَكْتُبُ** being preferable to **أَسَتَكْتُبُ**.

(d) Wright (*A Grammar of the Arabic Language, Vol. II, para. 167*) says that **هَلْ** "introduces questions of a more lively sort". This statement is plausible, though perhaps of dubious practical value.

§ 3

Improper Annexation

(see Chapter 8, on 'idāfa, especially para. 8, pages 65-66)

The examples given in paragraph 8 are, contrary to the rules applied to "proper annexation", indefinite. In order to

define these expressions the article is added to the adjective, e.g. **الرَّجُلُ الْكَثِيرُ الْمَالِ**, rich (*lit.* much of wealth) **الرَّجُلُ الْكَثِيرُ الْمَالِ**, 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. **هُوَ أَطْوَلُ وَلَدٍ فِي الْغُرْفَةِ**, he is the tallest boy in the room. Note that this genitive noun is also commonly used in the definite plural as follows:—

هُوَ الْوَلَدُ الْأَطْوَلُ, he is the tallest boy. The form **هُوَ أَطْوَلُ الْأَوْلَادِ** is rare.

(b) The Elative may be preceded by **مِنْ** to mean "one of the . . . est", "one of the most . . .", "among the most . . .", "among the . . . est", e.g.

هُوَ مِنْ أَكْرَمِ النَّاسِ he is one of the most generous people.

(c) (see Chapter 40, para. 8)

The student should note the frequent use of **أَقْلُ**, elative of **قَلِيلٌ**, in modern politico-economic expressions such as **أَقْلُ تَقْدِمًا** with the meaning "under-developed" (*lit.* less advanced), e.g.

الدُّوَلُ الْأَقْلُ تَقْدِمًا 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) **أَنَّ** follows verbs expressing desire, dislike, command, prohibition, duty, fear, necessity, and kindred notions, e.g.

أُرِيدُ أَنْ أَنتَظِرَ I want to wait.

مِنْ وَاجِبِي أَنْ أَنتَظِرَ it is my duty to wait.

خَافَ مِنْ أَنْ يَنْتَظِرَ he was afraid to wait.

(b) **لِ**, **لِأَنَّ**, **لِئَن**, **لِئَنِّي** indicate purpose, intention, object, and the like, e.g. **إِنْتَظَرُوا لِيَرَوْهُ** they waited to see him. Their negatives are **لَيْلَا**, **لَيْلِيَلَا**, **لَيْلِيَلَا**.

(c) Some beginners tend to circumvent the subjunctive by using **إِنَّ** or **أَنَّ** instead of a subjunctive particle, e.g. **قَالَ لَهُمْ أَنْ يَنْتَظِرُوا** in error for **قَالَ لَهُمْ إِنَّهُمْ يَنْتَظِرُونَ** he told them to wait. **خَشِيَ أَنْ يَمُوتُوا** in error for **خَشِيَ أَنََّّهُمْ يَمُوتُونَ** 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.

خَرَجُوا لِيَسْتَقْبِلُوا الْأَمِيرَ for **خَرَجُوا لِاسْتِقْبَالِ الْأَمِيرِ**

They went out to receive the prince.

قُمْتُ لِأَكْرَمِ الْوَزِيرِ for **قُمْتُ إِكْرَامًا لِلْوَزِيرِ**

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. **عَلَّمَ** 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 حَسَنٌ مُحَمَّدًا كِتَابَيْنِ Hasan gave Muhammad two books

مَلَأَ الدَّلْوُ مَاءً he filled the bucket with water.

(modern Arabic usually replaces the second object **مَاءً** by a prepositional phrase **بِمَاءٍ** or **بِالْمَاءِ**).

أَنشَدَ الشَّاعِرُ النَّاسَ قَصِيدَةً the poet recited an ode to the people.

حَرَمَهُ اللَّهُ بَرَكَةً God has deprived him of a blessing.

أَسْأَلُ اللَّهَ الْعَفْوَ I ask pardon of God.

(c) What the Arabs call "Verbs of the Heart" (**أَفْعَالُ الْقَلْبِ**).

These are sometimes called also verbs of certainty and doubt (**أَفْعَالُ الْيَقِينِ وَالشَّكِّ**). These are at times what might be called "estimative" verbs, such as **حَسِبَ** to think, reckon. They include verbs of thinking, knowing, finding, and imagining, e.g.

أَظُنُّ حَسَنًا عَاقِلًا I think Hasan (is) intelligent.

وَجَدْتُ زَيْدًا قَائِدًا عَظِيمًا I found Zaid (to be) a great commander.

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: لِيَصُّ which means that this particular word may be spelled لَيْصٌ, لِيَصُّ, or لِيَصُّ. Where this happens in the case of the vowelling of the second radical of the Imperfect it is indicated as follows: (يُـ), e.g. يَنْفِرُ or يَنْفِرُ.

أ	...أبو father of, possessor, owner of
أ interrogative particle (attached)	أبوان (dual) parents
(أبد)	(أبى)
أبدا ever (with negative = never)	أبى (أبى) to refuse, reject
أبداً for ever	(أبى)
(أبط)	أتى (أبى) to come
أبط V to carry under the arm	ب — to bring
أبط pl. أباط armpit	أت coming, following
(أبل)	(أث)
أبل camels (coll.)	أث pl. أثات furniture
(أبو)	(أثر)
أب pl. أباء father (pl. also, ancestors)	أثر II (with عَلَى or فى) to influence, impress

أثر V to be affected, influenced	أخذ VIII to take for oneself, adopt
أثر pl. آثار trace, footstep (in pl. also antiquities)	(أخر)
أثر, أثر, أثر, فى أثر, فى أثر on, immediately after	أخر II to delay (someone, anything)
أثير ethereal atmosphere	أخر V to be late, delayed, behind
أثير influence, impression	أخير last, recent
(أجج)	أخيراً last, finally, recently
أجج V to burn, be aflame	أخرون, آخر pl. أخرى f. آخر other, other
(أجر)	أخر pl. أوأخر last, end (pl. = latter part)
أجر IV to rent, hire (to someone)	أخرى (الحياة) الآخرة; (الدار) الآخرة the world to come, the Hereafter
أجر X to rent, hire	أخرى lately, recently
أجر pl. أجر rent, reward, fee	(أخو)
أجر baked bricks	أخو (with following gen.), pl. إخوان brother
(أجل)	أخت pl. أخوات sister
أجل II to postpone, delay (something)	(أدب)
أجل pl. آجال the (fixed) term of one's life	أدب II to discipline
أجل for the sake of, for	أدب pl. آداب literature, arts, politeness
(أخذ)	أديب pl. أدباء cultured, educated man, literary figure
أخذ v.n. أخذ to take; (+ imperf. to begin); to learn from, study under (antiq.)	
أخذ III v.n. مواخذة to blame	

(ادم)	أَدَمَ II to date; write history
أَدَمَ; بَنُو آدَمَ Adam; mankind	تَوَارِيخُ <i>pl.</i> تَارِيخٌ, تَارِيخٌ date;
أَدَمِي man	history
(ادو)	مُؤَرِّخٌ historian
أَدَاةٌ <i>pl.</i> أَدَوَاتٌ tool, implement, instrument	(ارض)
(ادي)	أَرْضٌ, أَرْضُونَ, أَرَاضٍ <i>pl.</i> (f.) أرض land
أَدَّى II to perform; to lead to	(ارنب)
(إلى <i>with</i>)	أَرَانِبٌ <i>pl.</i> أرانب rabbit, hare
(اذ)	(ازل)
أَذٌ since	أَزَلِيَّةٌ, أَزَلٌ eternity
أِذَا if, when; behold (<i>with</i> ب)	(ازم)
أِذَا therefore, so, then	أَزَمٌ <i>pl.</i> إزَمٌ dearth, scarcity;
(اذن)	crisis (<i>mod.</i>)
أَذِنَ (ـ) to permit	(اسس)
أَسْتَأْذِنُ X to ask permission	أَسَّسَ II to found, establish, build
أَذْنٌ permission	أَسَاسٌ <i>pl.</i> أساس foundation
أَذَانٌ <i>pl.</i> آذَانٌ ear	أَسَاسِيٌّ fundamental(ist)
أَذَانٌ Moslem call to prayer	إِسْبَانِيَّةٌ, إِسْبَانِيٌّ; إِسْبَانِيَا Spain;
أَذَانٌ Muezzin (caller to prayer)	Spanish, the Spaniards
أَذْنٌ minaret	(استد)
(ارب)	أَسَاتِذَةٌ, أَسَاتِيدٌ <i>pl.</i> أَسَاتِذٌ profes-
أَرَبٌ clever, able	sor, teacher
(ارخ)	(اسد)
	أَسَدٌ <i>pl.</i> أسود, أسد lion

(اسر)	أَسْرَ (ـ) to take prisoner, captive	(ال)	أَلٌ, أَلٌ definite article
أَسِيرٌ <i>pl.</i> أسراء captive, prisoner of war		(الف)	أَلَّفَ II to compose, write, compile (a book, etc.)
أَسْطُولٌ <i>pl.</i> أساطيل fleet, flotilla		أَلَّفَ III to be intimate with	أَلْفٌ <i>pl.</i> أُلُوفٌ thousand (1,000)
(اسو)	أَسْوَأَةٌ consolation; help	أَلَّفَ	أَلْفٌ customary, usual
(أصل)	أَصْلٌ <i>pl.</i> أصول origin, root, principle	أَلَّفَ	مُؤَلِّفٌ composer, author
أَفْرِيقِيَّةٌ, أَفْرِيقِيَا Africa		أَلْفَاتٌ (<i>pl.</i>)	مُؤَلَّفَاتٌ compositions, compilations
(افق)	أَفَاقٌ <i>pl.</i> آفاق horizon	(الم)	أَلَمَ III to pain
(اكد)	أَكَّدَ II to assure, confirm	أَلَمَ VIII to suffer (from), be pained (by)	أَلَمٌ <i>pl.</i> آلام pain, grief
أَكِيدٌ firm, certain		أَلَمٌ	أَلِيمٌ painful
(اكل)	أَكَلَ (<i>v.n.</i>) أَكَلٌ to eat	أَلْمَانِيَا Germany	أَلْمَانِيٌّ, أَلْمَانِيَّةٌ German, a German; the Germans
أَكْلٌ food		(اله)	أَلِهَةٌ <i>pl.</i> إله a god, divinity
(اكم)	أَكَمٌ, أَكَامٌ summit, hillock, rising ground	أَلِهَةٌ	اللَّهُ God

الْوَهِيَّةُ divineness (إلى)	إِمَارَةٌ rule, power; principedom
إِلَى to (إلى)	إِمْرَاءُ pl. أمير prince, ruler, Emir
إِنْ (with verb) until (إلى)	مَأْمُورُونَ, مَأْمُورٌ pl. مأمور official, functionary; district officer (in some Arab countries)
إِمْ (إلى)	مَوْتَمَرٌ pl. مَوْتَمَرَاتٌ conference
إِمْ II to nationalise (mod.)	أَمْرِيكَ, أَمْرِيكَا America
إِمَامٌ pl. إِمَامَاتٌ, إِمَامَاتٌ mother	أَمْرِيكِيّ American (إلى)
إِمَامٌ in front of, before	أَمَلٌ (أَمْ) to hope, hope for
إِمَامٌ pl. إِمَامَةٌ, إِمَامَاتٌ Imam, religious leader, leader of prayer, leader	تَأَمَّلْ V (also with في) to look at, observe, study
إِمَّةٌ pl. أُمَّةٌ nation	أَمَلٌ pl. آمَالٌ hope (إلى)
إِمِّي illiterate	أَمِنَ (أَمْ) to be secure
أَمْ or	أَمِنَ II to insure (mod.), assure
أَمْ . . . أَمْ . . . as for . . .	أَمِنَ IV to believe (in)
أَمْ . . . أَمْ . . . ; أَمْ . . . أَمْ . . . either . . . or	أَمَانَةٌ faithfulness; security; a trust, secretariat.
إِمْبْرَاطُورٌ pl. إِمْبْرَاطُورَاتٌ Emperor	أَمَانٌ, أَمْنٌ safety, protection, security
إِمْبْرَاطُورِيَّةٌ empire (إلى)	مَجْلِسُ الْأَمْنِ Security Council
أَمْرٌ (أَمْ) to command, order	إِيْمَانٌ belief, faith
أَمْرٌ pl. أَوْامِرٌ command, order	
أَمْرٌ pl. أُمُورٌ thing, affair	

أَمِينٌ pl. أَمْنَاءُ faithful, trustworthy; pr. n. masc.	إِنْسَانٌ man (human being)
مُؤْمِنٌ believer, faithful (in religious sense), Moslem	إِنْسَانِيّ human adj.
(أَنْ)	أَنْسَاءُ people, men (pl. of إِنْسَانٌ?)
إِنْ if	نِسَاءٌ women
إِلَّا (إِنْ لَا) if not; except	أَنْسَاءٌ young lady, miss (mod.)
أَنَّ (+ verb) that conj.	(أَنْفٌ)
أَنَّ (with n. or pron.) that conj.	أَسْتَأْنِفُ X to appeal; begin anew
إِنِّ verily, truly; that (after قَالَ)	أَنْفٌ pl. أَنْفٌ nose, forehead, point
إِنَّمَا indeed, in truth, only (strong affirmative particle)	أَنْفًا formerly, before, above, aforesaid
(أَنْ)	إِنْجِلْتَرَا, إِنْجِلْتَرَا England
أَنَّ moaning, lamenting n.	إِنْجِلِيزِيّ pl. إِنْجِلِيزِيّ English(man)
(أَنَا)	(أَنْ)
أَنَا I	أَتَانِيَّ II to procrastinate, delay
(أَنْتِ)	(أَهْلٌ)
أَنْتَ m. أَنْتِ f. أَنْتُمَا dual you	أَهْلٌ pl. أَهَالٌ (rare) people, family
أَنْتُمْ m. pl. أَنْتُنَّ f. pl. you	أَهْلًا وَسَهْلًا welcome!
أَنْدَلُسُ Andalusia, Spain	أَهْلَاتٌ qualifications (mod.)
(أَنْسِ)	(أَوْ)
أَنْسِ II to render agreeable, to make friendly	أَوْ or

(اوب)	أَيْتَهَا <i>f.</i> <i>vocative particle,</i>
(يُؤَبُّ) <i>to return</i>	O, Oh
أُورْبَا <i>Europe</i>	(ايا)
أُورِيبِي <i>European</i>	إِيَّاهَا, إِيَّاهُ <i>him, her</i>
(اول)	(ايض)
آلَةٌ <i>pl. ات — instrument, tool,</i>	أَيْضًا <i>also</i>
<i>machine</i>	(اين)
آلِي <i>mechanic(al)</i>	أَيْنَ <i>where?</i>
آلِيَّاتٌ <i>machines, mechanical</i>	مِنْ أَيْنَ <i>whence?</i>
<i>things</i>	ب
أَوَّلٌ <i>fem. أُولَى pl. أولون</i>	ب (attached) <i>in, by, with</i>
<i>first</i>	(بأر)
أَوَّلًا <i>first adv.</i>	أَبَارٌ <i>pl. (f.) well n.</i>
(اون)	(بأس)
أَوَانٌ <i>pl. أَوَانَةٌ time, moment,</i>	بَشِسَ <i>(—) to be afflicted</i>
<i>season</i>	بَشِسَ <i>to be bad</i>
أَلَانٌ <i>now</i>	بَوَسَ <i>(—) to be brave</i>
(اوى)	بَأْسٌ <i>misfortune</i>
(إِلى)	بِئْسَ لَآ — <i>never mind (about),</i>
(أى)	<i>no matter!</i>
أَوَى (أوى) <i>to take refuge</i>	(بجث)
(with)	(—) <i>to investigate,</i>
أَوَى (أوى) <i>IV to harbour,</i>	<i>examine, search for</i>
<i>shelter</i>	بَاحَثٌ <i>III to discuss with,</i>
أَوَى <i>shelter, refuge</i>	<i>hold a discussion with</i>
(اى)	أَبْتَدَأَ <i>beginning from</i>
أَيْ <i>that is to say, i.e.</i>	أَبْتَدَأَ <i>VIII to begin</i>
أَيُّ <i>which? whichever, any</i>	أَبْتَدَأَ <i>beginning from</i>
	أَبْتَدَائِي <i>elementary, primary</i>

مُبَاحَثَةٌ <i>discussion</i>	مَبَادِي <i>pl. مبدأ principle, basis</i>
(بجر)	(بدر)
بُحُورٌ, أَبْحَرٌ, بَحَارٌ <i>pl. بحر sea;</i>	بَادَرٌ <i>III to hasten</i>
<i>course (of a week, etc.)</i>	(بدل)
بَحِيرَةٌ <i>pl. ات — lake</i>	بَدَّلَ <i>(—) to change, exchange</i>
بَحَّارٌ <i>sailor</i>	<i>trans.</i>
(بخت)	إِسْتَبَدَّلَ <i>X to take in exchange</i>
بَحْتٌ <i>luck, good fortune</i>	بَدَّلَ <i>بَدِيلٌ substitute</i>
بَخِيْتُ <i>pl. ون — lucky, fortunate</i>	بَدَلًا <i>instead of</i>
(بخر)	بَدَلَةٌ <i>suit of clothes (mod.)</i>
بَوَاحِرٌ <i>pl. باخرة steam-ship</i>	(بدن)
<i>(mod.)</i>	أَبْدَانٌ <i>pl. بدن body</i>
(بخل)	(بدو)
بُخْلٌ <i>greed, avarice</i>	بَدَا <i>(—) to appear</i>
بُخْلَاءٌ <i>pl. بخيل greedy, avaricious</i>	بَوَادٍ <i>pl. بادية desert</i>
(بدد)	بَدَوٌ <i>Bedouin, Bedu (coll.)</i>
بَدَّ <i>escape</i>	بَدَوِيٌّ <i>(a) Bedouin, nomad</i>
بَدَّ <i>(+ أن before verb)</i>	(بذل)
<i>no doubt; it is inevitable</i>	بَدَّلَ <i>(—) to give generously,</i>
(بدأ)	<i>squander</i>
بَدَأَ <i>(—) v.n. بدء to begin</i>	بَدَّلَ <i>بَدْلًا to do one's best,</i>
أَبْتَدَأَ <i>VIII to begin</i>	<i>utmost</i>
أَبْتَدَأَ <i>beginning from</i>	بَدَلَاتٌ <i>pl. بدلة everyday clothes</i>
أَبْتَدَائِي <i>elementary, primary</i>	(برر)
	بَرٌّ <i>(opp. بحر) land</i>

بَرًّا وَبَحْرًا by land and sea

بُرْبُر Berbers

(بُرِّأ)

أَبْرَأَ IV to cure, make whole

أَبْرِيَاءُ pl. innocent, not guilty

أَلْبُرْتَغَالُ, أَلْبُرْتَقَالُ; بَرْتَقَالُ orange; Portugal

(بُرْج)

بُرْجٌ tower, castle

(بُرْح)

أَلْبَارِحُ yesterday

(بُرْد)

بُرْدٌ cold *n.*

بُرَادَةٌ refrigerator (*mod.*)

بُرِيدٌ pl. post, courier

بَارِدٌ cold *adj.*

بُرْدَانٌ cold *adj.* (used of human beings)

مِبْرَدٌ pl. file (instrument)

(بُرْز)

بَارِزٌ prominent, outstanding

(بُرْطَع)

بُرْطَعٌ *quad.* to move about, be restless

(بُرْع)

بَارِعٌ excellent, distinguished, clever

(بُرْق)

بُرُوقٌ pl. lightning

بُرْقِيَّةٌ telegram, telegraph

(*mod.*)

أَبَارِيْقٌ pl. pot, ewer

(بُرْك)

بَارَكَ III to bless

بَرَكَتٌ pl. blessing

بُرْكَةٌ pl. pool, pond, tank

مُبَارَكٌ blessed; pr. n. masc.

بُرْلَمَانٌ pl. Parliament

(*mod.*)

(بُرْمَج)

بُرَامِجٌ pl. scheme, programme

(بُرْمَل)

بُرَامِيْلٌ pl. barrel, vat,

cask

(بُرْه)

بُرْهَةٌ pl. a period of time

(بُرْهَن)

بُرْهَانٌ pl. proof

(بُسْتَن)

بُسَاتِيْنٌ pl. garden

(بُسْط)

بَسَطَ (بَسَطَ) to spread out *trans.*; to please

أَنْبَسَطَ VII to be pleased

(at)

أَبْسِطَةٌ, بَسِطٌ pl. carpet, rug

بَسِطٌ pl. simple

مَبْسُوطٌ contented, happy, cheerful (*Syr. and Eg.*)

(بَسَل)

بَسَالَةٌ bravery, heroism

بَسَلٌ pl. bold, brave, gallant

(بَسَم)

أَبْتَسَمَ VIII to smile

أَبْتِسَامٌ smile; pr. n.

بَاشَا Pasha pl. بَاشَوَاتُ, بَاشَوَاتُ (title) (*Turk.*)

(بَشْر)

بَشَّرَ II to give (anyone) good news about (something)

بَاشَرَ III to be busy with, manage, direct, do directly (as opposed to indirectly)

أَسْتَبَشَّرَ (ب) X to rejoice at (good news)

بَشْرٌ good news

بَشَرِيَّةٌ, بَشَرٌ mankind, humanity

مُبَاشَرٌ direct

(بَشْع)

بَشْعٌ ugly, repulsive, deformed

(بَصَص)

بَصٌّ pl. (Eur.) bus

(بَصْر)

بَصَرَ II to open the eyes, enlighten anyone

أَبْصَرَ IV to see

أَلْبَصْرَةُ Basra

(بَصَق)

بَصَقَ (بَصَقَ) to spit

(بصل)	بَصَلٌ onion, bulb	بَطَالَةٌ idleness, uselessness
(بضع)	بِضْعٌ some (number between 3 and 10)	بَاطِلٌ vain, useless
(بط)	بَطَّةٌ duck	أَبْطَالٌ <i>pl.</i> hero
(بطاطا)	بَطَاطَا potatoes	(بطن)
(بطأ)	أَبْطَأَ IV to be slow, go slowly	بَطْنٌ <i>pl.</i> بَطُونٌ belly, abdomen
	بطءٌ slowness	بَاطِنٌ <i>pl.</i> بَوَاطِنٌ interior, hidden
	بطيءٌ slow, tardy	(بعث)
(بطح)	بَطْحَاءٌ a wide valley; dry bed of torrent	(-) بَعَثَ to send
(بطر)	يَبْطِرُ to practice veterinary surgery	بَوَاعِثُ <i>pl.</i> بَاعِثٌ cause, motive, reason
	بيطارٌ <i>pl.</i> بَيَاطِرَةٌ veterinary surgeon	مَبْعُوثٌ envoy, delegate
	بطاريةٌ (Eur.) battery	(بعد)
(بطل)		(-) بَعْدَ to be far (from)
		بَعْدَ II to make distant
		بَاعَدَ III to keep anybody away
		أَبْعَدَ IV to remove <i>trans.</i>
		أَبْتَعَدَ VIII to go far (from); part; quit
		بَعْدُ distance
		بَعْدُ after <i>prep.</i>
		بَعْدُ afterwards
		بَعْدُ yet (with <i>neg.</i> = not yet)
		بَعِيدٌ far, distant, remote

(بعض)	بَعْضٌ one of, some	(بكر)	بَاكِرًا early, in the morning, tomorrow
	بَغْدَادُ Baghdad	(بكم)	أَبْكُمْ <i>pl.</i> بَكْمٌ dumb, mute
(بغض)	بَغْضَاءٌ hatred, detestation	(بكي)	(-) بَكَى to weep
(بغل)	بَغْلٌ <i>pl.</i> أَبْغَالٌ mule		أَبْكَى IV to cause to weep
(بغى)	أَبْتَغَى VIII to desire, wish for		بَكَاءٌ weeping, <i>v.n.</i>
(بقر)	أَبْقَارٌ <i>pl.</i> بَقَرٌ oxen, ox	(بل)	بَلٌ but, nay rather
(بقع)	بِقَاعٌ depression; plain in hilly country; valley	(بلل)	مَبْلُولٌ wet, moistened
	بِقْعَةٌ <i>pl.</i> بَقَعٌ	(بلح)	بَلْحٌ dates (<i>coll.</i>)
(بقل)	بَقْلٌ <i>pl.</i> بَقُولٌ vegetable, green	(بلد)	بُلْدَانٌ <i>pl.</i> بِلَادٌ country
	بَقَّالٌ greengrocer		بُلْدَانٌ <i>pl.</i> بِلَادٌ town, district (also country)
(بقي)	(-) بَقِيَ to remain, stay		بَلَدِيَّةٌ municipality
	بَقَاءٌ remaining, existence <i>v.n.</i>	(بلس)	أَبَالِسَةٌ <i>pl.</i> إِبْلِيسُ devil, Satan, Iblis
	دَارُ الْبَقَاءِ Heaven		بُولِيسٌ police
	بَاقٍ remainder, rest		

(بلع)	بِنَاءُ <i>pl.</i> أَبْنِيَّةٌ building, <i>n.</i>
بلع (ـ) to swallow	بِنَاءٌ عَلَى in accordance with
(بلع)	بِنَايَةٌ <i>pl.</i> — اتٌ edifice, building
بلغ (ـ) to reach, arrive (p. 61)	بَنُونَ, أَبْنَاءُ <i>pl.</i> ابن son
بلغ II to convey, inform	بَنَاتٌ <i>pl.</i> ابْنَةٌ, بِنْتٌ girl, daughter
بالغ III to exaggerate, over-reach	بَنَّاوُونَ <i>pl.</i> بناؤون mason, builder
بلاغ <i>pl.</i> — اتٌ message, announcement, communiqué	بِنَانٌ <i>pl.</i> مَبْنَى building, edifice
بلاغة rhetoric	(بهج) — (بتهج) VIII to rejoice
بليغ <i>pl.</i> بُلَغَاءٌ eloquent	(بوب)
مبلغ <i>pl.</i> مَبَالِغٌ sum (of money), amount	أَبْوَابٌ <i>pl.</i> باب door, gate; chapter; class
(بلو)	بَوَّابٌ doorkeeper
بلا (ـ) to test, try, afflict	(بوح)
(بلى)	بَاحٌ (ـ) to reveal
بال decayed, rotten, tattered	أَبَاحٌ IV to permit
(بنن)	(بون) — (بون) IV to remove trans.
بن coffee, coffee berries	بَوْنٌ interval; difference
بنى coffee-coloured, brown	(بيت)
(بندق)	بَاتَ (ـ) to pass the night, sojourn
بنديقة rifle, gun	بَيْتٌ <i>pl.</i> بيوت house, tent
(بنى)	أَيَاتٌ <i>pl.</i> آيات verse
بنى (ـ) to build	بَائِتٌ stale, dry (bread, food)

بيروت Beirut	تَبِعَ (ـ) to follow, belong to
(بيض)	تَتَبَعَ V, اتَّبَعَ VIII to follow
أبيض IX to be, or become white	(تبغ)
بيض, بيضة egg, eggs	تَبَغٌ tobacco
بيض <i>pl.</i> يَبْيَضٌ f. أبيض white	(تجر)
الدار البيضاء Casablanca (in Morocco)	تَجَّارٌ <i>pl.</i> تاجر merchant
(بيع)	تِجَارَةٌ commerce, trade
باع (ـ) to sell	(تحت)
بائع <i>pl.</i> بَاعَةٌ seller	تَحْتٌ under, below
بيع, مبيع sale	(تحف)
(بين)	تَحْفٌ <i>pl.</i> تحفة precious article, gift, masterpiece
بين II to make clear, explain	مَتَّاحِفٌ <i>pl.</i> متحف museum
أستبان X to be clear; recognize as evident	(ترب)
بين between, among	أُتْرَبَةٌ <i>pl.</i> تراب earth, dust
بينما, بينما while, during	تُرْبٌ <i>pl.</i> تربة soil, cemetery, tomb
إعلان <i>pl.</i> — اتٌ declaration, announcement, statement, explanation	(ترجم)
ت (ت)	تَرَجَمَ to translate, interpret
(تبين)	تَرَاجِمٌ <i>pl.</i> ترجمة translation
تبين straw	مُتَرَجِمٌ translator, interpreter
(تبع)	مُتَرَجِمٌ translated
	تَرَاجِمَةٌ <i>pl.</i> ترجمان guide, dragoman

- (ترع) (ت) to follow
 ترعة *pl.* ترع channel, canal
- (ترك) (ت) to leave, abandon
 ترك Turkey
 أتراك *pl.* ترك *pl.* pl. pl. pl. pl.
 Turk, Turkish
- (تسع) (ت) nine
 تسعة *f.* تسع nine
 تسعون ninety
 تاسع ninth
 اتساع *pl.* تسع a ninth
 (fraction)
- (تعب) (ت) IV to make tired, tire
 تعب tiredness
 تعبان tired
- (تعس) (ت) misfortune
 تعاسة
- (تفح) (ت) apples (*coll.*)
 تفاح single apple
- (تقن) (ت) solid, strong, well-made
- (تلل) (ت) small hill, hillock
 تل *pl.* تلال
- تلغراف telegram, telegraph
- (تلمذ) (ت) pupil,
 تلميذ *pl.* تلامذة
 disciple
- (تلو) (ت) to read, recite; follow
 تلا (ت) تلا (ت) to be complete, completed, finished
 تم (ت) to be complete, completed, finished
 تم IV to complete *trans.*
 تمام completion, end, perfection
 تماماً completely, exactly
 تام perfect, complete
 تمم to stammer
- (تمر) (ت) dried dates
- (تو) (ت) single, sole (*antiq.*);
 تو now, immediately
- (توب) (ت) to repent

- (توت) (ت) mulberry
 توت
- (توج) (ت) II to crown
 توج *pl.* تيجان crown
- (تور) (ت) The Torah, Pentateuch (loosely, the Old Testament)
 التوراة Tunisia
- (تين) (ت) figs
- ث (ث) ثار vengeance (bloodfeud)
- (ثبت) (ث) to be firm, sure
 ثبت firm, sure, established
- (ثخن) (ث) thick, fat
- (ثرو) (ث) wealth, riches
 ثراء, ثروة
- ثري wealthy, rich man
- (ثعلب) (ث) fox
 ثعلب *pl.* ثعالب
- (ثغر) (ث) frontier, mouth, boundary
 ثغور *pl.* ثغور
- (ثقف) (ث) education, culture
 ثقافة educated, cultured
 مثقف
- (ثقل) (ث) to be heavy
 ثقل heavy
- (ثلث) (ث) three
 ثلاث *f.* ثلاثة, ثلاثة
 ثلاثون, ثلاثون thirty
 ثالث third (ordinal)
 ثلث a third (fraction)
 مثلث *pl.* ات triangle
 يوم الثلاثاء Tuesday
- (ثلج) (ث) snow, ice
 ثلج *pl.* ثلوج
 ثلاجة refrigerator (*mod.*)
- (ثم) (ث) then, moreover, thereupon
 ثم there, yonder

(ثمر)	(ثور)
ثمرات <i>pl.</i> fruit, fruits	ثَارَ (ت) to rise up, break out; revolt, rebel
مُثْمِرٌ fruitful, productive	أَثَارَ IV to arouse, incite
(ثمن)	ثَائِرٌ <i>pl.</i> rebel, rebellious
أَثْمَانٌ <i>pl.</i> price	ثَوْرَةٌ revolt, insurrection
ثَمِينٌ expensive, valuable	أَثْوَارٌ, ثَيْرَانٌ <i>pl.</i> bull
ثَمَانِيَةٌ <i>f.</i> eight	(ثوم)
ثَمَانُونَ eighty	ثُومٌ garlic
ثَامِنٌ eighth (ordinal)	
ثَمْنٌ <i>pl.</i> an eighth (fraction)	ج
(ثني)	(جيب)
أَسْتَثْنِي X to except, set aside, exclude	جَبَّ <i>pl.</i> top-coat, long cloak
ثَنَاءٌ praise	(جبر)
أَثْنَاءٌ, أَثْنَاءٌ during	أَجْبَرُ IV (with) to compel, oblige, force
أَثْنَانٌ <i>f.</i> two	إِجْبَارِيٌّ compulsory
يَوْمَ الْاِثْنَيْنِ Monday	جَبَّارٌ <i>pl.</i> mighty, powerful, giant
ثَانِيَةٌ <i>f.</i> second (ordinal)	(جبس)
ثَانِيًا secondly	جَبْسٌ lime, gypsum, plaster
ثَوَانٌ <i>pl.</i> second (unit of time)	(جبل)
(ثوب)	جِبَالٌ <i>pl.</i> mountain
ثِيَابٌ <i>pl.</i> garment	(جبن)
	جَبِينٌ <i>pl.</i> forehead, brow

جَبَانٌ <i>pl.</i> coward	جُدْرَانٌ, جُدْرٌ <i>pl.</i> wall
جَبْنَةٌ, جَبْنٌ cheese	(جدل)
(جبه)	جَدَاوِلٌ <i>pl.</i> brook; list, table
جَبْهَاتٌ <i>pl.</i> brow, fore- head, front	(جذب)
(جبي)	جَذَبَ (ت) to attract, draw
جَبَايَةٌ tax, tribute	(جذع)
جَابٌ tax-collector	جُدُوعٌ <i>pl.</i> trunk (of tree, body); beam
(جث)	(جرر)
جَثَّةٌ <i>pl.</i> corpse, body	جَرَّ (ت) to drag, draw
(جدد)	جَرَارٌ <i>pl.</i> jar
جَدَّ (ت) to be new; to be serious	(جراً)
جَدَّدَ II to renew	جَرَّوْهُ (ت) to be brave, dare
تَجَدَّدَ V to be renewed	أَجْرَاءٌ <i>pl.</i> brave
جَدٌّ seriousness	(جرب)
جَدًّا very	جَرَّبَ II to try, put to test, tempt
جَدُّوهُ <i>pl.</i> grandfather, ancestor	تَجَرَّبَةٌ <i>pl.</i> trial, tempta- tion, experiment
جَدَّةٌ grandmother	أَجْرِبَةٌ, أَتٌ <i>pl.</i> sock, stocking
جِدَّةٌ Jidda (town in Arabia)	(جرح)
جَدِيدٌ <i>pl.</i> new	جَرَحَ (ت) to wound, hurt, injure
(جدر)	
جَدِيرٌ (ب) worthy (of)	

جرح <i>pl.</i> جروح wound, cut, injury	لَا زِمَةَ — necessary steps
جراحة surgery (art of)	(جزأ)
جراح surgeon	جزء <i>pl.</i> أجزاء part, portion
جرّحى <i>m. and f., pl.</i> جرحى wounded man, or woman	أجزاء chemist, druggist, apothecary
مجروح <i>pl.</i> مجروح wounded (man)	(جزر)
(جرد)	جزر (ـ) to ebb (sea)
جريدة <i>pl.</i> جرائد newspaper, journal (<i>mod.</i>)	جزر ebb
(جرم)	جزار butcher, slaughterer
أجرم IV to commit a crime	جزائر <i>pl.</i> جزر, جزيرة island
جرام <i>pl.</i> جرائم crime, sin	شبه جزيرة peninsula
جريمة <i>pl.</i> جرائم crime	الجزائر Algeria, Algiers
مجرم criminal	(جزل)
(جری)	جزيل abundant, much
جری (ـ) to run, flow, happen	(جزى)
أجرى IV to carry out, execute	جأزى III to reward, requite, punish
جار running, current	مجازاة جزاء, مجازاة requittal, reward
جارية <i>pl.</i> جوار slave-girl, servant-girl	جزية poll tax
إجراءات steps, measures (<i>mod.</i>)	(جسس)
	جواسيس <i>pl.</i> جاسوس spy
	(جسد)
	أجساد <i>pl.</i> جسد body

(جسر)	جلد (جلد)
جسور <i>pl.</i> جسور bridge	جلد II to bind (book); skin
جسارة courage, audacity	جلود <i>pl.</i> جلود skin, hide, leather
جسور bold, courageous	جلدات <i>pl.</i> جلدات — volume, tome
(جسم)	جليد snow, ice
أجسام <i>pl.</i> أجسام body	(جلس)
(جعل)	جلس (ـ) to sit
جعل (ـ) to place, put, make (+ <i>imperf.</i> , to begin to)	جالس III to sit with
(جفف)	أجلس IV to seat, make one sit
جاف dry, withered	جلسات <i>pl.</i> جلسات session, sitting
(جفن)	مجالس <i>pl.</i> مجالس council, assembly, parliament
جفون, أجفان <i>pl.</i> جفن eye-lid	(جمع)
(جلل)	جمع (ـ) to gather, add
جل main part of a thing; gist	اجتمع VIII to gather together, assemble
جلالة majesty	ب — to meet (anyone)
جلل serious, momentous	يوم الجمعة Friday
أجللاء <i>pl.</i> أجلاء exalted, great; pr. n. masc.	جماعة party, community, group
الجليل Galilee	جمعية society, league, association, (trade-) union
مجلة magazine, book, review (<i>mod.</i>)	اجتماعات <i>pl.</i> اجتماعات meeting, gathering, social life
(جلب)	
جلب (ـ) to gather, bring, import	

اجتماعي social	جميل beautiful, handsome;
جامع comprehensive	good deed, kindness; pr. n. masc.
جامع pl. جوامع mosque	(جمهور)
جامعة university; league	جمهور pl. جماهير public, crowd; the masses
جميع all	جمهور pl. جمهورية republic
جميعاً all together, adv.	جمهوري republican
جمع pl. ون whole, all	(جنن)
إجماع unanimity, agreement on a matter	جن (جُن) to go mad
مجموع pl. مجاميع total; united	جنون madness
مجموعة collection	جن جن, جنّة jinn, genii, demon
مجمع pl. مجامع assembly, learned body	جنة garden, Paradise
المجتمع society (as a whole)	(small) جنائن, جنات pl. جنينة garden
(جمل)	مجنون pl. مجانين madman, mad
جمال camel pl. جمال	(جنب)
جمال beauty	جانِب pl. جوانِب side
جملة pl. جملة sum, total; sentence, phrase	بجانب beside
بالجملة in the aggregate; wholesale (commerce)	جنوب the south
إجمالاً generally speaking, in general	جناب polite form of address
	أجنبي pl. أجنبي foreign, foreigner, strange, stranger
	(جنح)
	أجنحة pl. جناح wing

(جند)	جاهز ready-made, fitted
جند II to levy troops, conscript	(جهش)
جند pl. جنود; جندي troop, army; soldier	أجهش IV to burst into tears
(جنس)	(جهل)
جنس pl. أجناس kind, class, sex, species, genus	جهل (جَهْل) to be ignorant, not to know
جنسية nationality (mod.)	تجاهل VI to feign ignorance
(جنى)	الجاهلية the Days of Ignorance (period before Islam)
جنى (جَنَى) to gather (fruit, etc.)	جاهل pl. جهال ignorant
جنيه pl. ات pound, guinea	جهول (very) ignorant
(جهد)	مجهول unknown
اجتهد VIII to strive, work hard, be diligent	(جهنم)
جهود pl. جهود striving, zeal, effort	جهنم hell
جهاد Jihad, holy war	(جو)
جهود pl. ات effort	جو sky, atmosphere, air
(جهر)	جوى air, adj.
جاهر III to declare openly	(جوب)
(جهز)	أجاب IV to answer, reply to
جهز II to equip, get ready, fit out, furnish	أجوبة pl. جواب answer, reply
جهاز pl. أجهزة apparatus, set, machine, outfit	(جوخ)
	جواخين pl. جوخان hearth, place for drying dates

(جود)	جائزة <i>pl.</i> جوائز prize
جَادَ (ج) to excel in, be good at	(جول)
جُودَةٌ goodness, excellence	جَالَ (ج) to travel, roam
جَوَادٌ generous	تَجَوَّلَ V to wander
جَوَادٌ <i>pl.</i> جِيَادٌ swift horse, steed	(جوع)
جَيِّدٌ good, excellent	جَائِعٌ hungry
جَيِّدًا well, <i>adj.</i>	(جوف)
(جور)	جَوَافٌ <i>pl.</i> جُوفٌ hollow <i>n.</i> , belly
جَاوَرَ III to adjoin, be neighbour to	(جوهر)
جَوَارٌ neighbourhood; in the neighbourhood of, near, by	جَوَاهِرٌ <i>pl.</i> جوهر jewel, essence, nature
جَارٌ neighbour	(جيا)
جَارٌ <i>pl.</i> جِيرَانٌ neighbour	جَاءَ (ج) to come
جَارٌ neighbouring, next-door	بِ — to bring
(جوز)	(جيب)
جَازَ (ج) to pass, be allowable, be permitted	جِيُوبٌ <i>pl.</i> جِيبٌ pocket
تَجَاوَزَ VI to exceed, go beyond	(جيش)
جُوزٌ nut	جِيُوشٌ <i>pl.</i> جيش army
جَوَازَاتٌ <i>pl.</i> جَوَازٌ سفر passport	(جيل)
إِجَازَةٌ permission, licence, leave	أَجْيَالٌ <i>pl.</i> جِيلٌ generation, age
جَائِزٌ passing, lawful, permitted	ح
	(حب)
	أَحَبَّ IV to love, like
	مُحِبَّةٌ, حُبٌ love

أَحِبَّاءٌ <i>pl.</i> حَبِيبٌ friend, beloved	حَبَّ (ح) to conceal, hide, veil
مُحَبَّبٌ beloved	إِحْتَجَبَ VIII to conceal oneself
حُبٌّ <i>pl.</i> حَبٌّ grain, seed, pill, berry	حَوَاجِبٌ <i>pl.</i> حَاجِبٌ eyebrow
(حبر)	— <i>pl.</i> حُجَّابٌ door-keeper, chamberlain
أَحْبَارٌ <i>pl.</i> حَبْرٌ learned man, doctor, rabbi (<i>antiq.</i>)	مُحْجَبٌ concealed, veiled
حَبْرٌ ink	(حجر)
(حبس)	أَحْجَارٌ <i>pl.</i> حَجْرَةٌ, حَجَرٌ stone
حَبَسَ (ح) to imprison, shut up	حَجَرَاتٌ <i>pl.</i> حَجْرٌ, حَجْرَةٌ room, chamber, quarter
(حبل)	حَجْرٌ lap, knees (<i>Eg.</i>)
حَبْلٌ <i>pl.</i> حَبَالٌ rope	(حدد)
حَبَالٌ <i>pl.</i> حَبَالٌ pregnant	حَدَّ (ح) to limit
(حتى)	حَدَّدَ II to limit, confine; define; sharpen
حَتَّى until, even, so that	حُدُودٌ <i>pl.</i> حُدُودٌ boundary, limit, frontier
(حشو)	حَدِيدٌ <i>n.</i> iron
حَثَا (ح) to pour (dust)	حَدَّادٌ blacksmith
(حجج)	(حذب)
حَجَّ (ح) to perform the pilgrimage (to Mecca)	أَحْذَبٌ hunch-backed, hump-backed
حَجٌّ pilgrimage (to Mecca)	(حدث)
حَاجٌّ <i>pl.</i> حُجَّاجٌ pilgrim, Haji	حَدَّثَ (ح) to happen, occur
(حجب)	

حَدَّثَ II to narrate to	حَرِيرٌ <i>pl.</i> حرائر silk
أَحَدَثَ IV to cause to happen, bring into being	أَحْرَارٌ <i>pl.</i> حر free, freeman
تَحَدَّثَ V to relate a thing, speak, converse	حَارٌ hot
تَحَادَّثَ VI to converse (with one another)	تَحَارِيرٌ <i>pl.</i> تحرير writing, editing letter; freedom, liberty
حَادِثٌ <i>pl.</i> حَادِثَةٌ event, accident; news	مُحَرِّرٌ editor
حَدِيثٌ <i>pl.</i> حَدَاثٌ new, recent	(حَرْبٌ)
حَدِيثٌ <i>pl.</i> أَحَادِيثٌ story, Hadith (tradition of the Prophet); talk, conversation	حَارَبَ III to go to war with, fight with
مُحَدِّثٌ relater of Tradition	تَحَارَبَ VI to fight each other
(حَدْرٌ)	حُرُوبٌ <i>pl.</i> حرب (f.) war
أَنْحَدَرَ VII to come or go down, descend	مُحَرَّابٌ <i>pl.</i> محارِبٌ niche in mosque, direction of Mecca
(حَدَقٌ)	(حَرْتٌ)
حَدَائِقُ <i>pl.</i> حَدَائِقُ park, large garden	حَرَثَ (حُرْ) <i>v.n.</i> حرث to till the soil, plough
(حَدَوٌ)	أَحْرَثَ IV to cause to plough
حَدَوَةٌ horseshoe	حَارِثٌ ploughman
(حَررٌ)	أَبُو الْحَارِثِ name for a lion
حَررٌ II to write, edit; liberate	مُحَارِثٌ <i>pl.</i> محارِثٌ plough
حَرارة heat	(حَرزٌ)
حَرِيَّةٌ freedom, liberty	أَحْرَزَ IV to guard, look after, preserve; obtain
	(حَرَسٌ)
	حَرَسَ (حُرْ) to guard, watch

حَارِسٌ <i>pl.</i> حراس watchful, guard, sentry	حَرَامٌ unlawful (in religion); sacred
(حَرْفٌ)	حَرَامِيَّةٌ <i>pl.</i> حرامي thief
أِنْحَرَفَ VII to swerve, deviate (from)	(حَرِيٌّ)
حُرُوفٌ, أَحْرَفٌ <i>pl.</i> حرف (m. or f.) letter (of alphabet); particle (gram.)	تَحَرَّى V to inquire into, investigate
حِرْفَةٌ <i>pl.</i> حرف trade, craft	تَحْرِيَّاتٌ <i>pl.</i> تحريات inquiry, investigation
(حَرْقٌ)	(حَزْبٌ)
أَحْرَقَ IV to burn <i>trans.</i>	أَحْزَابٌ <i>pl.</i> حزب party (political, etc.)
أِحْتَرَقَ VIII to be burned	(حَزَنٌ)
حَرِيقٌ fire, conflagration	(حَزِنَ) to be sad
(حَرَكٌ)	أَحْزَانٌ <i>pl.</i> حزن sadness
حَرَكَ II to move <i>trans.</i>	مُحْزُونٌ, حَزِينٌ, حَزِينٌ sad
تَحَرَّكَ V to move <i>intrans.</i>	(حَسَبٌ)
حَرَكَةٌ movement; vowel point; traffic (<i>mod.</i>)	أَحْسَبَ IV to feel; be concerned, aware of
مُحَرِّكٌ <i>pl.</i> آت engine (<i>mod.</i>)	(حَسَبٌ)
(حَرَمٌ)	(حَسَبَ) to count, reckon, calculate; think, esteem
(حَرَمَ) to refuse, forbid	حَسَبَ عَلَى حَسَبٍ in accordance with
حَرَمٌ II to forbid (in religion)	حَسَابٌ <i>pl.</i> آت account, reckoning; regard, esteem
أَحْتَرَمَ VIII to venerate, honour, respect	
حَرْمَةٌ <i>pl.</i> حرم woman, wife (Moslem)	

- (حسد)
 حَسَدٌ (حُ) to envy, grudge
- (حسن)
 أَحْسَنُ IV to be good to, charitable towards; know a subject well, excel in, make well
- أَسْتَحْسِنُ X to approve, admire, esteem good, think best, recommend
- حَسْنٌ beauty
- حَسَنٌ good, handsome; pr. n. m.
- حُسَيْنٌ Hussein
- أَحْسَنُ better, best
- (حشف)
 حَشْفٌ (coll.) bad dates
- (حصص)
 حَصَصَ pl. حَصَصٌ part, share, portion
- (حصد)
 حَصَدَ (حُ) to mow, reap
- حَصَادٌ harvest, harvest-time
- (حصل)
 حَصَلَ (حُ) v.n. حَصُولٌ to happen; to acquire, obtain (with عَلَى)
- حَصَلَ II to attain, acquire, realise
- تَحَصَّلَ V to result, be obtained, realised
- حَاصِلٌ pl. حَوَاصِلٌ — result, product
- مَحْصُولٌ pl. مَحَاصِيلٌ — produce
- (حصن)
 حِصْنٌ pl. حِصُونٌ fortress
- أَحْصِنَةٌ pl. حِصَانٌ horse
- (حصو)
 أَحْصَى IV to number, count, take census
- (حضر)
 حَضَرَ (حُ) to be present, attend
- أَحْضَرَ IV to bring (a person, thing); to cause to attend
- أَحْتَضِرُ VIII to be on the point of death
- أَسْتَحْضِرُ X to summon; to get ready, prepare
- حَضْرَةٌ pl. حَضْرَاتٌ presence, polite form of address
- حُضُورٌ presence
- حَاضِرٌ ready, present

- حَاضِرَةٌ capital city
- تَحْضِيرٌ preparatory
- (حطط)
 حَطَّ (حُ) to put, put down
- مَحْطَةٌ station (railway, etc.)
- (حطب)
 حَطَبٌ wood, firewood
- (حفظ)
 حَفِظَ pl. حَفُوظٌ happiness, luck
- مُحْفُوظٌ happy, lucky
- (حفد)
 أَحْفَادٌ pl. حَفِيدٌ grandchild
- (حفر)
 حَفَرَ (حُ) to dig
- حَافِرٌ pl. حَوَافِرٌ hoof
- (حفظ)
 حَفِظَ (حُ) v.n. حَفْظٌ to keep, preserve, guard, retain; commit to memory, learn by heart
- حَافِظٌ one who has learnt the Qur'ān by heart
- مُحَافِظٌ guardian, keeper; governor (in some Arab countries)
- مُحَافَظَةٌ governorate, district
- (حفل)
 حَفَلَ (حُ) to gather, assemble, intrans.
- بِ — to celebrate (feast, etc.)
- أَحْتَفِلُ VIII to receive with honour
- حَفْلَةٌ crowd of people, celebration
- أَحْتِفَالٌ pl. — celebration, festivity, pomp
- (حافل)
 حَافِلٌ full (of, with)
- مَحَافِلٌ pl. مَحْفَلٌ celebration, party, gathering
- (حقق)
 حَقَّقَ (حُ) to be true, right
- حَقَّقَ II to verify, confirm
- أَسْتَحِقُّ X to deserve, merit; to fall due (payment)
- حَقٌّ pl. حَقُوقٌ right, truth, worth, law
- حَقٌّ right, true, *adj.*; worthy of (*with* ب)
- حَقًّا in reality, truly
- حَقَائِقٌ pl. حَقِيقَةٌ truth, reality
- فِي الْحَقِيقَةِ, حَقِيقَةً truly, really

- (حقر) humble, despised
 (حقل) *pl.* حَقُول field
 (حكر) VIII to buy up (especially grain); to withhold stocks against high price; to corner the market
 (حكيم) (حَكَمَ) to rule; govern, judge
pl. أَحْكَام rule, order, authority, law; sentence (judgement)
pl. حِكْمَة wisdom, aphorism, witticism
 حُكُومَة government
pl. حُكَّام ruler, governor
pl. حُكَمَاء wise (man), doctor
pl. مَحَاكِم tribunal, court of law
 (حكى) (حَكَى) to relate, speak
 حِكَايَة story
- (حلل) (حَلَّ) to solve (a problem); dissolve (a solid), loosen
 — (حَلَّ) to alight, abide, settle
 . . . محل — to fill the place of
 حَلَّ (حَلَّ) to be lawful (in religion)
 حَلَّل II to analyse
 حَلَّل VII to be loosened, solved, cease
 حَلَّل VIII to occupy (of a country)
 حَلَّ solving, dissolving, solution
 حُلُول coming (of time); alighting
 حَلَال (opp. حَرَام) lawful, right, allowed (relig.)
 حَلَال *pl.* حَالَّات place
 حَلَالَة quarter of a town
 حَلَالِي local
 (حلب) حلب milk
 حلب Aleppo (in Syria)
 (حلف) (حَلَفَ) *v.n.* حَلَفَ to swear (an oath)

- استحلف X to make swear, give an oath
pl. أَحْلَاف pact, alliance
pl. حَلَفَاء ally, confederate
 (حلق) حَلَقَ *v.n.* حَلَقَ to shave
pl. أَحْلَاق throat
pl. حَلَقَات link, ring, circle
 حَلَّاق barber
 (حلك) حَالِك dark, black
 (حلم) (حَلَمَ) to dream
pl. أَحْلَام dream
pl. حَلَمَاء gentle, forbearing, mild; pr. n. m.
 (حلو) حَلَاوَة sweetness, sweetmeat
 حَلَاوِي, حَلْوَى sweetmeat, halva
 حَلْو sweet, agreeable
 (حمام) حَمَّام *pl.* حَمَّامَات bath
 (حمد) (حَمَدَ) *v.n.* حَمَدَ to praise
- محمد, أحمد, محمود Muhammad, Ahmad, Mahmud
 (حمر) IX to be, become, red
f. حَمْرَاء *pl.* حَمْر red
pl. حَمِير ass, donkey
 (حمض) حَامِض sour, acid, *adj.*
 (حمص) حمص Homs (in Syria)
 (حمق) حَمَق stupidity
pl. أَحْمَق stupid, a fool
 (حمل) (حَمَلَ) to carry, bear; to attack, charge (*with* عَلَى); to induce to (*with* عَلَى)
 VIII to bear, suffer, endure; be probable or possible
pl. أَحْمَال load, burden
 حَمَلَة attack, charge in battle
 حَمَّال porter, carrier
 حَامِلَة (*f.*) pregnant

- مَحْتَمَلٌ probable, possible,
bearable
- (حمو)
مَحْمٌ *pl.* أَحْمَاءُ father-in-law
(with following *gen.* حَمُو)
- مَحَامَةٌ *pl.* حَمَوَاتُ mother-in-law;
Hama (in Syria)
- (حمى)
حَمَى (-) to defend, protect
- حَمَايَةٌ protection, protégé
- حَامٍ *pl.* حَمَاءُ protector
- حَامِيَةٌ guard, garrison
- مُحَامٍ *pl.* مُحَامُونَ lawyer, solicitor
- (حنن)
حَنَّ إِلَى (-) to yearn towards,
have a longing for
- (حنبل)
حَنْبَلِيٌّ Hanbalite, follower of
the rite of Ḥanbal
- (حنت)
حَانُوتٌ *pl.* حَوَانِيْتُ shop, wine-
shop
- (حنط)
حَنْطَةٌ wheat
- (حنف)
حَنْفِيٌّ Hanafite, follower of
the rite of Abū Ḥanīfa
- حَنْفِيَّةٌ water-tap (*mod.*)
- (حوج)
حَوَّجَ إِلَى VIII to need
- حَوَائِجُ, -َاتُ *pl.* حَاجَةٌ need,
necessity; object, thing
- حَاجَةٌ إِلَى in need of
- حَوَّجٌ needy one, needful
- (حور)
مُحَاوَرَةٌ conversation, debate
- (حوز)
حَازَ (-) to get, acquire, pos-
sess, win
- حَيَازَةٌ possession
- (حوش)
حَوْشٌ *pl.* أَحْوَاشُ courtyard,
enclosure
- (حوض)
حَوْضٌ *pl.* أَحْوَاضُ, حِيَاضُ tank,
pool
- (حوط)
أَحَاطَ IV to surround
- حَائِطٌ *pl.* حَيْطَانٌ wall

- إِحْتِيَاطٌ investment, security,
reserve (commercial and
financial)
- (حوك)
حَاكَ (-) *v.n.* حَيَاكَةٌ to weave
- حَاكٌ *pl.* حَاكَةٌ weaver
- (حول)
حَوَّلَ II to change, alter, trans-
fer
- حَاوَلَ III to attempt, try
- أَحَالَ IV to transmit, transfer
- تَحَيَّلَ V to exercise cunning
- حَالَةٌ, أَحْوَالٌ *pl.* (m. or f.) حَالٌ
pl. -َاتُ condition, state,
case
- حَالًا at once, immediately
- حَالِيٌّ actual, present (time)
- حَوْلٌ power, might
- حَوْلَى about, approxi-
mately, around
- حَوَالَةٌ draft, transfer docu-
ment, bill (comm.)
- أَلْسَوَاقٌ fluctuation of
markets
- حَيْلٌ *pl.* حِيَلٌ trick, stratagem
- تَحْوِيلٌ transfer, exchange
(comm.)
- مُحَالٌ impossible, absurd
- مُحْتَالٌ cunning, sly, artful
- (حوى)
حَوَّى (-) to contain
- أَحْتَوَى VIII to comprise,
contain
- مُحْتَوِيَاتٌ (*pl.*) contents
- (حيى)
يَحْيَى (يَحْيَى) to live
- حَيَّا II to greet, salute
- أَحْيَا IV to bring to life, make
to live
- حَيَاةٌ life
- أَحْيَاءٌ *pl.* حَيٌّ alive; quarter of a
town; settlement; section of
tribe
- حَيْدٌ snake, viper
- حَيَوَانٌ *pl.* -َاتُ animal
- تَحِيَّةٌ greeting, salutation
- (حيث)
حَيْثُ where, since
- حَيْثَمَا wherever
- مِنْ حَيْثُ, in respect of, whence,

س ٥ بِحَيْثُ so that	س ٥٤٤ أَخْبَارٌ <i>pl.</i> خبر news
(حير)	س ٥٤٤ خَبِيرٌ <i>pl.</i> خبراء expert, well-informed
س ٥٤٤ حير II to confuse	س ٥٤٤ مُخْتَبِرٌ experienced, expert
س ٥٤٤ تَحِيرٌ V to be confused	(خبز)
س ٥٤٤ حيرة perplexity	س ٥٤٤ خبز bread
س ٥٤٤ حارة quarter of a city	س ٥٤٤ خباز baker
(حين)	(خبط)
س ٥٤٤ أَحْيَانٌ <i>pl.</i> حين time	(خب) to strike, trample on
س ٥٤٤ أحيانًا at times, sometimes, from time to time	(خبى)
س ٥٤٤ حينئذ then, at that time	س ٥٤٤ خَوَابٌ <i>pl.</i> خاوية large jar, vat
س ٥٤٤ حينما, حين when, whenever	(ختم)
	س ٥٤٤ ختم (-) to seal, close, conclude, stamp
خ	س ٥٤٤ أَخْتَامٌ, خَتْمٌ <i>pl.</i> ختم seal
(خبأ)	س ٥٤٤ خَاتَمٌ <i>pl.</i> خواتم seal-ring, signet
س ٥٤٤ خَبَأَ (-) to conceal, hide	س ٥٤٤ خَاتِمَةٌ <i>pl.</i> خواتم; خواتم <i>pl.</i> خاتمة end, conclusion
س ٥٤٤ خوابي <i>pl.</i> خاوية large jar, vat	س ٥٤٤ خَاتِمًا finally, in conclusion
(خبر)	(خدد)
س ٥٤٤ أخبر II, خبر IV to inform	س ٥٤٤ خُدودٌ <i>pl.</i> خد cheek
س ٥٤٤ أخبر III to negotiate with, get news from	س ٥٤٤ مُخَدَّةٌ cushion, pillow
س ٥٤٤ أستخبر X to seek information, get to know	(خدع)
س ٥٤٤ خبرة experience, knowledge, expertness	س ٥٤٤ خدع (-) to deceive

(خدم)	س ٥٤٤ وَزِيرُ الْخَارِجِيَّةِ Minister of Foreign Affairs
س ٥٤٤ خدم (-) to serve	س ٥٤٤ خَرَجٌ poll tax levied on non-Muslims
س ٥٤٤ أستخدم X to employ	س ٥٤٤ مُخْرَجٌ outlet, issue, exit
س ٥٤٤ مُستخدم employer	(خردل)
س ٥٤٤ مستخدم employee, employed person	س ٥٤٤ خردل mustard
س ٥٤٤ خدمات <i>pl.</i> خدمة service	(خرس)
س ٥٤٤ خدم, خدام, -ون <i>pl.</i> خادم	س ٥٤٤ خرس dumb <i>pl.</i> خرساء <i>f.</i> أخرس
س ٥٤٤ خدمة servant	(خرط)
(خرب)	س ٥٤٤ أَنخَرَطَ VII to join, associate with
س ٥٤٤ خرَبَ (-) to ruin, demolish	(خرطوم)
س ٥٤٤ خرَبَ (-) to be ruined	س ٥٤٤ أخْرَنْطَمَ (<i>quad.</i>) III to be proud
س ٥٤٤ خرَبَ II to lay waste, destroy, raze	س ٥٤٤ أخْرَطِيمٌ <i>pl.</i> خرطوم elephant trunk
س ٥٤٤ أخرَبَ <i>pl.</i> خربة a ruin, waste	س ٥٤٤ أخْرَطُومُ Khartum (in the Sudan)
س ٥٤٤ أخراب ruin, destruction	(خرع)
س ٥٤٤ أخرَبَ wasted, ruined	س ٥٤٤ أخْرَعَ VIII to invent
(خرج)	س ٥٤٤ أخْرَاعٌ <i>pl.</i> أت invention
س ٥٤٤ أخرج (-) <i>v.n.</i> خروج to go out	(خرف)
س ٥٤٤ أخرج IV to expel, take out	س ٥٤٤ أخْرَفَانٌ <i>pl.</i> خروف lamb
س ٥٤٤ أستخرج X to extract, take or draw out	س ٥٤٤ أخْرِيفٌ autumn
س ٥٤٤ أخارج exterior, outside <i>n.</i>	(خزن)
س ٥٤٤ أخارج outside <i>prep.</i>	س ٥٤٤ أخْتَزَنَ VIII to store, lay up

مَخْرَزٌ <i>pl.</i> مَخَارِزٌ; store, shop	(خَصِب)
المَخْرَزُ the Government (in Morocco)	خَصْبٌ fertility
(خَس)	خَصِيبٌ, خَصِيبٌ fertile
خَس lettuce	(خَصِر)
(خَسِر)	اِخْتَصَرَ VIII to shorten, abridge
خَسِرٌ (-) <i>v.n.</i> خَسِرٌ to lose, suffer loss or damage	مُخْتَصِرٌ shortened, abridged; summary, compendium (with <i>fem. pl.</i>)
خَسَارَةٌ, خَسَارَةٌ loss, damage	(خَصِم)
(خَشَب)	خَصْمٌ <i>pl.</i> خُصُومٌ adversary, antagonist
خَشَبٌ wood	خَصْمٌ discount, rebate (comm.)
(خَشِن)	(خَضِب)
خَشِنٌ <i>pl.</i> خَشَانٌ rough, coarse, gross	خَضَبٌ II to dye
(خَشَى)	(خَضِر)
خَشَى (-) to fear, dread	اِخْضَرَ IX to be, become, green
(خَصَص)	خَضِرٌ <i>pl.</i> خَضْرَاءُ <i>f.</i> أخضر green
خَصَصَ (-) to concern	خَضَارٌ vegetation, vegetables, greens
اِخْتَصَصَ VIII (with ب) to be one's property; be special, peculiar, proper to	(خَضِع)
خَصَصٌ special, private	خَضِعَ (-) to submit (to), obey
خَصَصٌ <i>pl.</i> خَصُوصٌ with reference to, concerning	(خَطَط)
خَصَصٌ especially, particularly	خَطَطٌ II to plan
	خَطٌّ <i>pl.</i> خُطُوطٌ line, handwriting

خَطَّةٌ <i>pl.</i> خُطَطٌ policy, line	اِخْتَطَفَ VIII to snatch, grab for oneself
(خَطَأ)	(خَطُو)
خَطِيءٌ (-) to err, sin	خَطَا (-) to step, walk
اِخْطَأَ IV to err, make a mistake; miss (the way, etc.)	خُطُوَةٌ <i>pl.</i> خَطَوَاتٌ <i>pl.</i> خَطَوَاتٌ
خَطَاٌ <i>pl.</i> اِخْطَاءٌ error, sin, mistake	خَطْوَةٌ step, pace
مُخْطِئٌ wrong, mistaken	(خَفَف)
(خَطَب)	خَفَّ (-) <i>v.n.</i> خَفَّةٌ to be light (in weight)
خَطَبَ (-) to make a speech; to betroth, ask in marriage	خِفَافٌ <i>pl.</i> خَفِيفٌ light
خَاطَبَ III to address anyone, converse with	(خَفَى)
خُطُوبٌ <i>pl.</i> خُطْبٌ affair, matter, cause of an affair	(-) خَفِيَ (على) to be hidden (from)
خِطَابٌ <i>pl.</i> اِتُّ letter, speech, address	اِخْتَفَى VIII to disappear, hide
خُطْبَةٌ <i>pl.</i> خُطَبٌ sermon	مُخْفِيٌ hidden, concealed
(خَطَر)	(خَلَل)
أَخْطَارٌ <i>pl.</i> خَطَرٌ danger, risk	تَخَلَّلَ V to mix in; penetrate, be pierced; use a toothpick
مُخْطِرٌ, خَطِرٌ dangerous	خَلٌّ vinegar
خَطِيرٌ great, important, momentous	خَلَالٌ during
خَوَاطِرٌ <i>pl.</i> خَاطِرٌ thought, idea; heart (<i>fig.</i>), sake, mind	خَلِيٌّ <i>pl.</i> أَخْلَاءُ, أَخْلَاءٌ friend, companion; pr. n. m.
(خَطَف)	(خَلَج)
	خَلِيجٌ <i>pl.</i> خَلِيجٌ gulf, canal
	(خَلَس)
	اِخْتَلَسَ VIII to steal, cheat, swindle, seize by trickery, usurp

(خلص)	إِخْتِلَافٌ difference
خَلَّصَ II to save	مُخْتَلَفٌ varied, different
تَخَلَّصَ V to be saved	(خلق)
إِخْلَاصٌ sincerity, devotedness	خَلَقَ (ع) to create
خَالِصٌ pure, unmixed, free of	خَلْقٌ creation, creatures, mankind, people
مُخْلِصٌ sincere, devoted	أَخْلَاقٌ <i>pl.</i> moral character
(خلط)	المَخْلُوقَاتُ created things
خَلَطَ (ع) to mix, <i>trans.</i>	(خلو)
خَالَطَ III to mix with, have intercourse with	خَلَا (ع) to be empty, vacant, alone
تَخَالَطَ VI to mix, mingle with one another	خَالٌ empty, vacant
مُخْتَلَطٌ mixed	(خمر)
(خلف)	خَمْرٌ <i>f.</i> wine
خَلَفَ (ع) to succeed, replace	خَمَارَةٌ tavern, inn
خَالَفَ III to oppose, disagree with, contravene	(خمس)
إِخْتَلَفَ VIII to differ (from)	خَمْسٌ <i>f.</i> five
خَلْفٌ behind, at the back of	خَمْسَةٌ <i>pl.</i> a fifth (fraction)
خِلَافٌ disagreement, contravention; other than	خَمْسُونَ fifty
خِلَافَةٌ succession, caliphate	خَامِسٌ fifth (ordinal)
خَلِيفَةٌ <i>pl.</i> successor, caliph	يَوْمُ الْخَمِيسِ Thursday
	(خنجر)
	خَنَاجِرٌ <i>pl.</i> dagger
	(خنزر)
	خَنَازِيرٌ <i>pl.</i> pig, pork

(خنس)	خَيْرٌ good, <i>n.</i> and <i>adj.</i> ; prosperity
الْخَنَاسُ Satan (<i>lit.</i> he who holds back or hides)	خَيْرِمِنْ better than
(خوف)	مُخْتَارٌ selection (with <i>fem. pl.</i>); mukhtar (village headman); <i>pr. n. m.</i>
خَافَ (ع) to fear	إِخْتِيَارِيٌّ voluntary
خَوَّفَ II to terrify, cause to fear	(خيطة)
أَخَافَ IV to frighten, terrify	خَاطَ (ع) to sew
أَخَوَفٌ <i>pl.</i> fear, fright	خَيْطَانٌ, خَيْوُطٌ <i>pl.</i> thread, string
مَخَافَةٌ fear	خِيَاةٌ tailoring, sewing
(خول)	خَيَّاطٌ tailor
أَخَوَالٌ <i>pl.</i> maternal uncle	خَائِطَةٌ needlewoman, seamstress
أَخَالَتْ <i>pl.</i> maternal aunt	(خيل)
(خون)	خَيَّلَ II <i>pass.</i> (with ل or إلى) to seem to anyone, imagine a thing
خَانَ (ع) to betray, act treacherously	تَخَيَّلَ V to imagine, fancy
خِيَانَةٌ treachery, betrayal	إِخْتَالٌ VIII to be haughty, conceited
خَوَانَةٌ, خَوَانٌ <i>pl.</i> خَائِنٌ traitor, treacherous	خَيْوُلٌ <i>pl.</i> (coll.) horses
خَانَ <i>pl.</i> inn, shop, caravanserai	(خيم)
(خيب)	خَيْمَةٌ <i>pl.</i> tent
خَيْبَةٌ disappointment	
(خير)	
إِخْتَارَ VIII to choose, select	

- (دبب)
 دَبَّ *pl.* أَدْبَابُ bear
 دَابَّةٌ *pl.* دَوَابٌ animal, beast,
 beast of burden
 (دبر)
 دَبَّرَ II to arrange, plan,
 manage
 تَدْبِيرٌ *pl.* تَدَابِيرٌ arrangement,
 measure, step
 (دجج)
 دَجَّجَ hen
 (دجل)
 دَجَلَةٌ Tigris (river)
 (دجن)
 دَجَّنَ tame (animal) *pl.* دَوَاجِنُ
 (دحرج)
 دَحْرَجَ (*quad.*) to roll, *trans.*
 تَدَحْرَجُ II to roll, *intrans.*,
 be rolled
 (دخل)
 دَخَلَ *v.n.* دُخُولٌ to enter
 دَخْلٌ income, revenue
 دَاخِلٌ inside, *n.*
 دَاخِلٌ inside, *prep.*
- وِزَارَةُ الدَّاخِلِيَّةِ Ministry of
 Interior
 دَخِيلٌ *pl.* دُخَلَاءٌ guest, intruder
 (دخن)
 دَخَّنَ smoke; to
 smoke (tobacco)
 (درب)
 دَرَّبَ II to train, exercise,
 drill
 دَرَبٌ *pl.* دُرُوبٌ path, way, road
 (درج)
 دَرَجَةٌ *pl.* دَرَجَاتٌ degree, step
 دَارِجٌ common, current, in
 general use
 دَارِجَةٌ common language,
 vulgar tongue
 دَرَّاجَةٌ bicycle
 (درس)
 دَرَسَ to study
 دَرَسٌ II to teach, lecture
 دَرَسٌ *pl.* دُرُوسٌ lesson, study
 مَدْرَسَةٌ *pl.* مَدَارِسٌ school
 مَدْرَسٌ teacher, lecturer
 إِدْرِيسٌ Idris, Enoch

- (درک)
 أَدْرَكَ IV to overtake, know,
 understand, grasp
 دَرَكٌ police (*Syr., Leb.*)
 (درهم)
 دَرَاهِمٌ *pl.* دِرْهَمٌ dirham (coin
 or weight), drachma; (*in pl.*,
 money)
 (دری)
 دَرَى to know
 أَدْرَى IV to inform, teach
 (دستر)
 دَسَاتِيرٌ *pl.* دَسْتُورٌ rule, regula-
 tion; political constitution
 (*mod.*)
 (دعو)
 دَعَا to call, name, pray;
 pray for (*with ل*)
 ادَّعَى VIII to claim
 اسْتَدْعَى X to summon
 دَعَاءٌ *pl.* أَدْعِيَةٌ call, prayer
 دَعْوَةٌ invitation
 دَعَاوٌ *pl.* دَعْوَى claim, lawsuit
 دِعَايَةٌ propaganda
 دَعَاةٌ *pl.* دَاعٌ calling, one who
 prays
- دَوَاعٍ *pl.* دَاعِيَةٌ cause,
 motive, reason
 (دفتر)
 دَفَاتِرٌ *pl.* دَفْتَرٌ register, account
 book, note-book
 (دفع)
 دَفَعَ to pay, push
 دَفَعَ III to defend
 دِفَاعٌ defence
 (دقق)
 دَقَّقَ II to pour *trans.*; bestow
 profusely
 اِنْدَفَقَ VII to be poured
 دَافِقٌ profuse
 (دفن)
 دَفَنَ to bury
 (دقق)
 دَقَّقَ to knock; crush
 دَقَّقَ II to examine minutely,
 in detail
 تَدْقِيقٌ exactness, precise-
 ness, minuteness
 بِدَقَّةٍ in detail, exactly
 دَقَائِقٌ *pl.* أَدَقَّةٌ fine, thin,
 minute, exact; fine flour

- دَقِيقَةٌ *pl.* دَقَائِقُ minute (of time)
- مَدَقُّ *pl.* مَدَاق hammer, mallet, pestle
- (دكتور)
- دَكْتُورٌ *pl.* دَكَتِرَةٌ doctor (*mod.*)
- (دكن)
- دُكَّانٌ *pl.* دَكَائِنُ shop
- (دلل)
- دَلَّ (دَلُّ) to guide, show, prove, lead (to)
- دَلَّ عَلَى . . . X to prove . . . by . . .
- دَلَّالٌ broker, auctioneer
- دَلَالَةٌ *pl.* دَلَائِلُ guidance, guiding, indication, proof
- دَلِيلٌ *pl.* أَدْلَاءُ guide
- (دلب)
- دَوَالِبٌ *pl.* دَوَالِيبُ cupboard; wheel
- (دلف)
- دَلَفَ (دَلْفُ) to saunter along, move slowly
- (دلو)
- دَلْوَةٌ *pl.* دَلَاءُ bucket
- (دمر)
- دَمَّرَ II to destroy, lay waste
- (دمشق)
- دِمَشْقُ Damascus
- (دمع)
- دُمُوعٌ *pl.* دَمْعٌ, دَمْعَةٌ tear
- (دمغ)
- دَمَغَةٌ stamp, seal
- أَدْمِغَةٌ *pl.* دِمَاغٌ brain
- (دمى)
- دَمٌّ *pl.* دِمَاءٌ blood
- (دندر)
- دِنَارٌ *pl.* دِنَانِيرٌ dinar (gold coin); currency unit used in some modern Arab countries
- (دنو)
- دَنَا (دَنَا مِنْ) to approach, be near
- دَنِيٌّ *pl.* أَدْنِيَاءُ bad, base, low; near
- دُنْيَا *f.* world; lowest; nearest (*elat. f.*)
- (دهر)
- دَهْرٌ *pl.* دُهُورٌ time, fate, destiny

- (دهش)
- دَهَشَ (دَهَشَ) to amaze, surprise
- دُهَشَ مِنْ (دَهَشَ) to be surprised by (*pass.*)
- أَدَهَشَ IV to surprise, astonish
- (دوا)
- أَدْوَاءٌ *pl.* دَاءٌ sickness, disease
- (دود)
- دِيدَانٌ, دُوْدٌ *pl.* دُوْدَةٌ worm
- (دور)
- دَارَ (دَارَ) to revolve, turn, go round, circulate
- أَدَارَ IV to direct, administer, manage
- أَسْتَدَارَ X to be round
- دَارٌ (*f.*) *pl.* دَوَارٌ, دِيَارٌ house, home, homeland, seat
- دِيَارٌ country (*pl.* of دَارٌ)
- أَدْوَارٌ *pl.* دَوَارٌ turn, age, period
- دَوَائِرٌ *pl.* دَوَائِرٌ circle; office
- دَيْرٌ *pl.* أَدِيرَةٌ, دَيْرٌ monastery
- إِدَارَةٌ administration, management
- مَدِيرٌ director, manager, governor
- رَدَدٌ round, circular
- (دول)
- تَدَاوَلَ VI to do by turns, negotiate with one another
- دَوْلَةٌ *pl.* دَوْلٌ state, power, country
- دَوْلِيٌّ international (*mod.*)
- (دوم)
- دَامَ (دَامَ) to last, endure, continue
- مَا دَامَ so long as, as long as
- عَلَى الدَّوَامِ continually
- دَائِمٌ continuing, lasting, permanent
- دَائِمًا always
- (دون)
- دُونَ before; without, short of, beyond
- بِدُونِ without
- دِيَوَانٌ *pl.* دَوَاوِينُ diwan, collection of poetry; council of state
- (دوى)
- أَدْوِيَةٌ *pl.* دَوَاءٌ medicine
- دَوِيٌّ *pl.* دَوَاةٌ inkstand

(ديك)	تَذَبُّبٌ fickleness, wavering
دَيْكُ cock	(ذبح)
رُومِيٌّ — turkey	(ذبح) to slay, slaughter
(دين)	(ذبل)
(—) دَانَ لِ to submit, yield to	(ذبل) to wither, dry up, fade
تَدِينُ V to profess or follow a religion	(ذرع)
دَيْنٌ <i>pl.</i> دِيُونٌ debt, loan	ذَرِيٌّ atomic
— اتِ <i>pl.</i> دِيَانَةٌ; أَدِيَانٌ <i>pl.</i> دِينٌ religion	(ذرع) arm
يَوْمُ الدِّينِ Day of Judgement	(ذرف)
دِينِي religious, pertaining to religion	(ذرف) to flow, shed tears
ذ	(ذقن)
(ذا)	ذُقُونٌ <i>pl.</i> ذَقْنٌ beard, chin
(هَذَا) هَذِهِ <i>f.</i> (ذَا) هَذَا this	(ذکر)
تِلْكَ <i>f.</i> ذَلِكَ, ذَاكَ that	(ذکر) <i>v.n.</i> ذَكَرَ to mention, record, remember
كَذَلِكَ, كَذَا, هَكَذَا likewise, thus	أَذْكَرُ IV, ذَكَرَ II to remind
لِهَذَا therefore	ذَاكَرٌ III to confer with
(ذأب)	تَذَكَّرُ V to remember, recollect
ذِيَابٌ <i>pl.</i> ذِيَابٌ wolf	ذِكْرِيَّاتٌ <i>pl.</i> ذِكْرِيٌّ, ذِكْرٌ remembrance, recollection
(ذب)	ذُكُورٌ <i>pl.</i> ذَكَرٌ male, masculine
ذَبَابٌ <i>pl.</i> ذِبَابٌ flies	ذَاكِرَةٌ memory (faculty)

تَذَكَّرَةٌ <i>pl.</i> تَذَاكِرٌ ticket, note	(ذهب)
مَذْكَرٌ masculine	ذَهَبٌ <i>v.n.</i> ذَهَابٌ to go
مَذْكِرَةٌ note, memorandum, memoir	ب — to take away
(ذكى)	ذَهَبٌ gold <i>n.</i>
ذَكَاةٌ intelligence, perception	مَذَاهِبٌ <i>pl.</i> مَذَاهِبٌ sect, rite, tenet, school, way
ذِكْيَاءٌ <i>pl.</i> ذِكْيَاءٌ perceptive, intelligent, quick of understanding	تَمَذَّهَبٌ <i>quad.</i> II to follow a sect, rite; hold a belief
(ذلل)	(ذهن)
ذَلِيلٌ <i>pl.</i> أَذْلَاءٌ low, abject, wretched	أَذْهَانٌ <i>pl.</i> ذَهْنٌ mind, intellect
(ذمم)	(ذو)
ذَمٌّ <i>v.</i> ذَمٌّ to blame, rebuke, censure	ذَاتٌ <i>f.</i> ذَاتٌ master of, possessor of
ذِمَّةٌ conscience, moral sense, honour	ذَاتٌ self, person, self-same, essence
ذِمَّةٌ <i>pl.</i> ذِمَمٌ covenant, security, protection	ذَاتٌ يَوْمٌ one day
أَهْلُ الذِّمَّةِ protected community, tributaries; Jews and Christians in Islam	ذَاتِيٌّ <i>adj.</i> self-
(ذنب)	(ذوب)
ذُنُوبٌ <i>pl.</i> ذَنْبٌ sin, fault, guilt	(ذوب) to melt, dissolve <i>intrans.</i>
أَذْنَابٌ <i>pl.</i> ذَنْبٌ tail	(ذود)
مُذْنِبٌ guilty	مِذَاوِدٌ <i>pl.</i> مِذَاوِدٌ manger
	(ذوق)
	(ذوق) to taste <i>trans.</i>
	مِذَاقٌ; أَذْوَاقٌ <i>pl.</i> ذَوْقٌ taste

- (ذيع) **ذَاعَ** IV to make public (news); broadcast (*mod.*)
إِذَاعَةٌ publication (news), broadcast
مُذِيعٌ broadcaster, announcer
مِذْيَاعٌ *pl.* مِذْيَاعٌ microphone
 (ذيل) **ذِيلٌ** *pl.* ذُيُولٌ tail, appendix
- ر
 (رأس) **رَأَسَ** (رَأْسٌ) to be chief of a tribe; be head of
رَأْسٌ *pl.* رُؤُوسٌ head (part of body); cape (*geog.*)
رِئِيسٌ *pl.* رِئِيسَاتٌ head (chief, president, etc.), chairman
رِئَاسَةٌ leadership, headship, chairmanship, presidency
رَأْسُ الْمَالِ capital (*mod.*)
رَأْسِمَالِيٌّ capitalist (*mod.*)
 (رأى) **رَأَى** (يَرَى) to see
- أرى IV to show
رَأْيٌ *pl.* آرَاءٌ opinion
رُؤْيَةٌ vision, seeing, sight
رُؤْيَا vision, dream
مِرَايَا *pl.* مِرَاةٌ mirror
 (رب) **رَبٌّ** *pl.* أَرْبَابٌ lord, master
رَبَّةٌ housewife
رَبٌّ + *gen.* many a
رَبْمَا perhaps
- (ربح) **رَبِحَ** (رَبْحٌ) to gain, win
رَبْحٌ *pl.* أَرْبَاحٌ gain, profit
 (ربد) **رَبَدَ** IX to alter (expression of face); be ash-coloured, pale
- (ربط) **رَبَطَ** (رَبْطٌ) to tie, bind
رَبَاطَةٌ *pl.* رَوَابِطٌ connection, bond, league (body binding together people)
- (ربع) **رَبَعَ** *pl.* أَرْبَاعٌ a quarter ($\frac{1}{4}$)
رَابِعٌ fourth (ordinal)

- رَبِيعٌ** spring, spring season
رَبِيعُ الْاَوَّلِ Rabi' I (3rd month in Islamic Calendar)
رَبِيعُ الثَّانِي (الْاٰخِرِ) Rabi' II (4th month in Islamic Calendar)
اَرْبَعَةٌ *f.* اَرْبَعَةٌ four
اَرْبَعُونَ forty
يَوْمُ الْاَرْبَعَاءِ Wednesday
اَتٌ *pl.* مَرْبَعٌ a square, four-sided
- (ربو) **رَبَّى** II to educate, bring up, breed
تَرْبِيَةٌ education, training
مَرْبٍ educator, one who brings up
- (رتب) **رَتَّبَ** II to arrange, plan
رَتْبٌ *pl.* رُتَبٌ rank, position
رَاتِبٌ *pl.* رَوَاتِبٌ salary, pension
- (رتع) **رَتَعَ** *pl.* مَرَاتِعٌ pasture ground
- (رثو) **رَثَاءٌ** elegy, lament for the dead
 (رجأ) **رَجَأَ** IV to put off, postpone
 (رجب) **رَجَبٌ** Rajab (7th month of Islamic Calendar)
 (رجح) **رَجَحَ** (رَجْحٌ) to outweigh, weigh more than
 (رجع) **رَجَعُ** (رَجْعٌ) *v.n.* رَجُوعٌ to return *intrans.*
رَجَعُ II to return *trans.*
رَاجِعٌ III to consult, review, revise
 (رجف) **ارْتَجَفَ** VIII to tremble, shake *intrans.*
- (رجل) **رَجُلٌ** *pl.* أَرْجُلٌ foot
رِجَالٌ *pl.* رِجَالٌ man
 (رجو) **رَجَا** (رَجْوٌ) to beg, hope, request
رَجَاءٌ hope, request
 (رحب) **رَحَّبَ** II to welcome

تَرْحَابٌ welcome	(ردد)
مَرْحَبًا (بِ) welcome (to)!	رَدَّ (رَدٌّ) to give back, answer, retort
(رَحَل)	رَدَّ repulse, return, reply (to)
رَحَلَ (رَحَلًا), VIII to depart, migrate, travel, journey	رَدَّ عَلَى (رَدًّا)
رِحَالٌ pl. رِحَالٌ journey	رَدَّ pl. رَدِّيَاءُ bad, <i>adj.</i>
رَاحِلٌ pl. رَاحِلٌ traveller; late, departed (deceased)	(ردى)
رَحَالٌ great or eminent traveller	رَدَّدَ VIII to wear, put on (coat, etc.)
مَرَحَلَةٌ pl. مَرَاهِلٌ stage, day's journey	رَدَّ pl. رَدِيَّةٌ cloak, coat
(رحم)	(رذل)
الرَّحِيمُ, الرَّحْمَنُ the Merciful, the Compassionate (attributes of God)	رَذَائِلٌ pl. رَذَائِلٌ vice
(رحى)	(رزق)
رَحَى pl. أَرْحَاءٌ mill	رَزَقَ (رَزَقًا) to grant, bestow (of God), sustain
(رخص)	رَزَقٌ pl. أَرْزَاقٌ sustenance, means of livelihood
رُخْصَةٌ permit, licence (<i>mod.</i>)	(رزم)
رَخِيصٌ cheap	رَزَمَ (رَزَمًا) to pack up, wrap
(رخم)	رَزَمَةٌ pl. رَزْمٌ package, bale, ream
رَخَامٌ marble	(رزن)
(رخو)	رَزِينٌ weighty, grave, calm
رَخْوٌ lax, soft, loose	(رسل)
	رَسَلَّ IV to send

رِسَالَةٌ pl. رِسَائِلٌ letter, essay, message	رِشْوَةٌ pl. رِشْوَةٌ bribe
رَسُولٌ pl. رُسُلٌ messenger, apostle	رِشَاءٌ rope
مُرَاسِلٌ (newspaper) correspondent (<i>mod.</i>)	(رصاص)
(رسم)	رِصَاصٌ; رِصَاصٌ lead; pencil
رَسَمَ (رَسْمًا) to trace, design, draw, sketch	رِصَاصَةٌ pl. رِصَاصَةٌ bullet
رِسْمٌ pl. رِسْمٌ tracing, drawing, sketch; tax, duty, custom	(رضو)
رِسْمِيٌّ official, authoritative	رَضِيَ (رَضِيًّا) (<i>with</i> عَنْ ب or مِنْ ب) to be content, pleased, satisfied (<i>with</i>)
(رشش)	رَضِيَ IV to please
رَشَّ (رَشًّا) to sprinkle	رَاضٍ pl. رَاضُونَ pleased, content, satisfied
(رشد)	رَاضٍ satisfactory, pleasing
رَشَدٌ IV to direct, guide	(رطب)
رَشْدٌ rectitude, maturity	رَطْبٌ damp, moist
رَشْدٌ age of discretion, majority	رَطَابٌ pl. رَطَابٌ ripe, fresh dates
رَشِيدٌ upright, righteous; pr. n. m.	رَطَوْبَةٌ humidity, moisture, damp, <i>n.</i>
(رشق)	رَطْبٌ cool, fresh, moist
رَشِيقٌ fine, elegant	(رعد)
(رشو)	رَعَدَ (رَعْدًا) to thunder
رِشَاءٌ (رِشَاءًا) to bribe	رَعْدٌ pl. رَعْدٌ thunder
	(رعى)
	رَعَى (رَعْيًا) to pasture, graze, tend (cattle)

رَعِيَّةٌ *pl.* رَعَايَا flock, subjects
(of a ruler)

رَاعٍ *pl.* رُعَاةٌ shepherd

مَرَعَى *pl.* مَرَاعٍ pasturage,
pasture

(رغِب)

رَغِبَ (في) (with) to wish
(for), desire, like

رَغْبَةٌ wish, desire

(رغِف)

رَغِيفَةٌ *pl.* أرغِفَةٌ loaf

(رغم)

رَغِمَ (بـ) to compel; dislike

أرغم IV to compel

على الرغم من، رغمًا عن، بالرغم من
despite (the fact that)

(رَفَف)

رَفَّرَ to flutter

(رَفَأ)

مَرَفَأٌ *pl.* مَرَايُ harbour (for
ships)

(رَفَض)

رَفَضَ (بـ) to refuse, reject

(رَفَع)

رَفَعَ (بـ) to raise, lift

أرْتَفَع VIII to be raised, to
rise

(رَفَق)

رافق III to accompany

رفيق *pl.* رُفَقَاءُ companion

(رَقِق)

رَقٌّ slavery

رَقِيقٌ *pl.* رُقَاقٌ slave

(رَقِب)

راقب III to observe, watch,
guard, oversee, supervise,
control; to fear (God)

أرْتَقِب VIII to wait for

رِقَابٌ *pl.* رَقَبَةٌ neck

مراقبة watching over, obser-
vation, surveillance, super-
vision

رَقِيبٌ *pl.* رُقَبَاءُ guardian,
censor

مُرَاقِبٌ supervisor, foreman,
controller

(رَقَد)

رَقَدَ (بـ) to sleep, lie down

رَقَادٌ sleep

(رَقَص)

رَقَصَ (بـ) to dance

(رَقَم)

أَرْقَامٌ *pl.* رُقَمٌ figure, number

(رَكَب)

رَكَبَ (بـ) *v.n.* رُكُوبٌ to ride

رَكَّبَ II to compose, form,
construct

رُكْبَةٌ *pl.* رُكَبٌ knee

رَاكِبٌ *pl.* رُكَّابٌ rider, passenger

تَرْكِيْبٌ composition, construc-
tion, structure

مَرَاكِبٌ *pl.* مَرْكَبٌ small ship,
boat

(رَكَز)

مَرَاكِزٌ *pl.* مَرْكَزٌ centre

مَرْكَزِيٌّ central

(رَكَش)

مَرَّاكِشٌ Morocco, Marrakesh

(رَكَض)

رَكَضَ (بـ) to run

(رَكَن)

رُكُونٌ, أَرْكَانٌ *pl.* رُكْنٌ corner;
support

(رَمَد)

رَمَادِيٌّ grey (*lit.* ash coloured)

(رَمَز)

رَمُوزٌ *pl.* رَمُوزٌ sign, symbol,
allegory, type

(رَمَض)

رَمَضَانٌ Ramadan (9th month
in Islamic Calendar; month
of fasting)

(رَمَل)

رَمَلٌ II to widow, make
widowed

رَمْلٌ sand, sandy ground

أَرَامِلٌ *pl.* أَرْمَلَةٌ *f.* أَرْمَلَةٌ widow-
er, widow

(رَمَن)

رَمَّانٌ pomegranate (*coll.*)

(رَمَى)

رَمَى (بـ) *v.n.* رَمَى to throw;
subdue; accuse

(رَهَن)

رَهْنٌ pledge, mortgage

(رَوْح)

رَاحَ (بـ) to depart, go

أَرَّاحَ IV to permit, or cause,
to rest

تَرَاوَحَ VI to alternate

أَرْتَّاحَ VIII to rest, be com-
fortable, at ease

إِسْتَرَاَحَ X to rest, sit down	الْعُلُومُ الرِّيَاضِيَّةُ mathematics
رَاحَةٌ rest, ease, comfort	(رَوَعَ)
رُوحٌ (f.) pl. أَرْوَاحٌ soul, spirit, breath	رَوَعَ II to frighten, terrify
طَوِيلُ الرُّوحِ long-suffering, patient	رَوْعٌ fear, fright
أَرْيَاحٌ (f.) pl. رِيحٌ wind	(رُوم)
رَوَائِحٌ pl. رَاحَةٌ smell, odour	(رُ) to desire
إِسْتِرَاحَةٌ a rest-house	رُومِيٌّ Greek, Byzantine
مِرَاحٌ pl. مِرَاحٌ fan	الرُّومَانُ the Romans
(رُود)	(رُوي)
أَرَادَ IV to wish, want	(رُ) to quote, narrate, report, relate a tradition
إِرَادَةٌ will, wish	رُويَ (رُ) to be watered, irrigated
(رُوس)	أَرُويَ IV to irrigate
رُوسِيَا Russia	أُرُوتُويَ VIII to be watered, irrigated
رُوسِيٌّ Russian	رُويَ irrigation
الرُّوسُ Russia, the Russians	رُويَةٌ narrative, narration, tale, play (theatre)
(رُوض)	رُويَةٌ pl. رُويَةٌ narrator, story-teller, transmitter
رُوضَةٌ pl. رُيَاضٌ meadow, garden	(رُيف)
الرِّيَاضُ Riyad (city in Arabia)	أُرُيفٌ pl. رُيفٌ cultivated land, land by river; countryside
رِیَاضَةٌ exercise, sport	

زَ (زَ) to sow, plant, till the soil	زَ (زَ) to sow, plant, till the soil
(زَين)	زَ (زَ) to sow, plant, till the soil
زَبونٌ pl. زَبَانٌ customer	زَ (زَ) to sow, plant, till the soil
(زَبد)	زَ (زَ) to sow, plant, till the soil
زَبدٌ butter, cream	زَ (زَ) to sow, plant, till the soil
(زَجاج)	زَ (زَ) to sow, plant, till the soil
زَجاجٌ glass, glass vessels; a glass vessel	زَ (زَ) to sow, plant, till the soil
(زَحف)	زَ (زَ) to sow, plant, till the soil
زَحفٌ على (زَ) to march against	زَ (زَ) to sow, plant, till the soil
(زَحم)	زَ (زَ) to sow, plant, till the soil
زَحمٌ III to crowd, press	زَ (زَ) to sow, plant, till the soil
تَزَحمٌ VI to crowd together	زَ (زَ) to sow, plant, till the soil
أَزَحمٌ VIII to be crowded	زَ (زَ) to sow, plant, till the soil
زَحمَةٌ pressure, throng; trouble	زَ (زَ) to sow, plant, till the soil
أَزَحمٌ pl. أَزَحمٌ crowding, a crowd	زَ (زَ) to sow, plant, till the soil
(زَخرف)	زَ (زَ) to sow, plant, till the soil
زَخرفٌ (quad.) to adorn	زَ (زَ) to sow, plant, till the soil
زَخرفةٌ pl. زَخارفٌ adornment	زَ (زَ) to sow, plant, till the soil
(زَزر)	زَ (زَ) to sow, plant, till the soil
أَزَزرٌ pl. زَزرٌ button	زَ (زَ) to sow, plant, till the soil
(زَرع)	زَ (زَ) to sow, plant, till the soil
زَرعٌ (زَ) to claim, assert	زَ (زَ) to sow, plant, till the soil

- زَعَامَةٌ leadership, authority
 زَعِيمٌ *pl.* زُعَمَاءُ leader, spokesman
 (زقق)
 زَقَاقٌ *pl.* أَرْقَاقٌ lane, side-street, bye-way
 (زكو)
 زَكَاةٌ alms (in Islam)
 زَكِيٌّ *pl.* أَزْكَيَاءُ pure, just
 (زلل)
 زَلَزَلَ to shake, *trans.*
 تَزَلَزَلَ II to shake, *intrans.*, be shaken
 زَلْزَلَةٌ earthquake
 (زليج)
 زَلِيجٌ coloured tiles and pottery (*Magh.*)
 (زمل)
 زَمِيلٌ *pl.* زَمَلَاءُ colleague, companion
 (زمن)
 زَمَانٌ, أَزْمِنَةٌ *pl.* زَمَنٌ, زَمَانٌ time
 (زنج)
 زَنْجٌ black, negro races
- زَنْجِيٌّ *pl.* زُنُوجٌ negro, black
 زَنْجِبَارٌ Zanzibar
 زَنْجِبِيلٌ ginger
 (زهذ)
 زُهْدٌ abstinence; indifference (to worldly things)
 زَاهِدٌ *pl.* زُهَادٌ ascetic, abstainer, abstaining
 زَهِيدٌ little, insignificant
 (زهر)
 زَهَرَ (ـ) to shine
 إِزْدَهَرَ VIII to flourish
 زَهْرٌ *pl.* أَزْهَارٌ flower, blossom
 زَاهِرٌ shining, flourishing; *pr. n. m.*
 الْجَامِعُ الْأَزْهَرُ the Azhar University and Mosque (in Cairo)
 مَزْدَهَرٌ flourishing
 (زهى)
 زَهَاءٌ about (quantity, number)
 (زوج)
 زَوَّجَ II (*with ب or ل*) to marry (anyone to)

- تَزَوَّجَ V to be married (to)
 إِزْدَوَّجَ VIII to be doubled
 زَوْجٌ *pl.* أَزْوَاجٌ husband, couple, pair
 زَوْجَةٌ *pl.* أَتٌ — wife
 (زود)
 زَوَّدَ II to provide, supply, equip
 زَادٌ provisions
 (زور)
 زَارَ (ـ) to visit
 زَوَّرَ II to falsify, counterfeit
 زِيَارَةٌ a visit
 زَوَّارٌ *pl.* زَوَّارٌ visitor
 الزَّوْرَاءُ a name of Baghdad
 (زول)
 زَالَ (ـ) to cease
 أَزَالَ IV to abolish, remove
 (زيت)
 زَيْتٌ *pl.* زَيْتٌ oil
 زَيْتُونٌ (*coll.*) olive, olives
 (زيد)
 زَادَ (ـ) to add, increase
 (على, في, with)
- زَيْدٌ II to increase (a thing), *trans.*
 زَايَدٌ III to outbid one another (in an auction)
 أَزَادَ IV to increase, *trans.*
 إِزْدَادٌ VIII to be increased
 زَيْدٌ Zaid (*pr. n. m.*)
 زِيَادٌ Ziyād (*pr. n. m.*)
 زِيَادَةٌ increase
 زَائِدٌ exceeding, excessive
 مَزَادٌ auction
 مَزِيدٌ excess, extra
 (زين)
 زَيْنٌ II to adorn, beautify
 مَزِينٌ hairdresser
- س
 سَوَّفَ see سَا
 (سار)
 سَائِرٌ remainder, rest (see also سِير)
 (سأل)
 سَأَلَ (ـ) to ask
 سُؤَالٌ *pl.* أَسْئَلَةٌ question
 سَائِلٌ beggar (*lit.* asker)

مَسْأَلَةٌ *pl.* مَسَائِلُ matter,
question, subject, problem
مَسْئُولٌ responsible, in charge
(for, of عَنْ) (سَام)
سَمِئَ to loathe, be dis-
gusted (with) (سَبَب)
سَبَبٌ II to cause
سَبَبٌ *pl.* سَبَابٌ cause, reason,
occasion (سَبَت)
سَبْتٌ *pl.* سُبُوتٌ Sabbath,
Saturday (سَبَح)
سَبَحَ (—) to swim, float
سَبَّحَ II to praise, magnify
(God) (سَبَّحَ) Praised
be He (God) (سَبَخ)
سَبَخٌ saline (of soil) (سَبَع)
سَبْعٌ *f.* سَبْعَةٌ seven
سَبْعٌ *pl.* سَبَاعٌ a seventh
(fraction) (سَبْعُونَ) seventy

سَابِعٌ seventh (ordinal)
سَابُعٌ *pl.* أَسَابِيعٌ week
(سَبَقَ)
سَبَقَ (—) to precede, go before
سَابَقَ III to vie with, com-
pete with, try to precede
سَابِقٌ former, previous, fore-
runner
سَابِقًا formerly, earlier
سَبَاقٌ *pl.* سَبَاقَاتٌ; — اتٌ race,
contest (سَبَل)
سَبِيلٌ *pl.* سَبِيلٌ path, way,
course (سَتَ)
سِتٌّ (see also سِتٌّ) six
سِتُّونٌ sixty
سِتٌّ *pl.* سِتَّاتٌ (see also سَوْد)
lady, mistress (سَتَر)
سَتَرَ (—) to cover, veil
سَتْرٌ, سِتَائِرٌ *pl.* سِتَائِرٌ curtain
(سَجَدَ)
سَجَادَةٌ; — اتٌ *pl.* سَجَادَاتٌ
prayer-carpet; carpet

مَسْجِدٌ *pl.* مَسَاجِدٌ mosque (سَخَفَ)
(سَخِفَ) silly
(سَخَنَ) heat, fever
سَخْنٌ hot (سَخَوَ)
سَخِيٌّ bountiful (سَدَدَ)
سَدَّ (—) to close, stop (up),
dam
سَدَّ حَاجَةً to fulfil a need
سَدَادٌ *pl.* أَسْدَادٌ dam (سَدَرَ)
سَدْرٌ species of lotus (سَدَسَ)
(see also سَدَسٌ) a sixth (fraction)
سَادِسٌ sixth (ordinal) (سَرَرَ)
سَرَرَ (—) to rejoice, *trans.*
سِرٌّ *pl.* أَسْرَارٌ secret *n.*
كَاتِمُ السِّرِّ (الأسرار) secretary

سُرِّي secret <i>adj.</i>	(سطح)
سُرَّة the navel	سَطْح <i>pl.</i> سَطُوح roof, surface
سُرور pleasure, joy	(سطر)
سُرير <i>pl.</i> أسِرَّة bed	سَطْر <i>pl.</i> سَطُور line
سُرور glad, pleased	سَطِير <i>pl.</i> أسَطُورَة fable, legend
(سرح)	(سطل)
سَرَح (-) to pasture in the morning	سَطْل <i>pl.</i> سَطُول pail, bucket
سَرَح II to send away, set free	أسَطُول navy, fleet
سَرَّاح he set him free, let him go	(سطو)
(سرع)	(سعد)
سُرْعَة speed	سَاعِد III to help, assist
سُرْعَان <i>pl.</i> سُرْعَان speedy, fast	سَاعِد IV to make happy, fortunate
سُرْعَان quickly	سَعَادَة happiness
(سرق)	سَاعِد <i>pl.</i> سَوَاعِد fore-arm
سَرَق (-) to steal	السُّلْطَانَة المَمْلَكَة العَرَبِيَّة السُّعُودِيَّة kingdom of Saudi Arabia
سُرْقَة theft, robbery	سَعِيد <i>pl.</i> سَعْدَاء happy, fortunate; pr. n. m.
سَارِق <i>pl.</i> سَرَاق thief, robber	سَعَادَة help, assistance
(سرول)	سَاعِد assistant
سَرَاوِيل <i>pl.</i> سَرَاوِيل trousers, pantaloons	

(سعر)	(سفن)
سَعْر <i>pl.</i> أسَعَار price, rate, current price	سَفِينَة <i>pl.</i> سَفُن ship, vessel
(سعف)	(سقط)
سَعَف IV to help, aid	سَقَط <i>v.n.</i> سَقُوط to fall
سَعْف أولي first aid (<i>mod.</i>)	تَسَاقَط VI to fall one after another
(سعل)	سَقَط Muscat (in Arabia)
سَعَل (-) to cough	سَقَط الرُّأْس birthplace
سَعَال cough	(سقف)
(سعى)	سَقْف <i>pl.</i> سُقُوف roof, ceiling
سَعَى (-) <i>v.n.</i> سَعَى to exert oneself, make an effort	أسَقْف <i>pl.</i> أسَاقِفَة bishop
سَعْي effort, endeavour	(سقى)
(سفر)	سَقَى (-) to water, give to drink
سَافِر III to travel	سَاق cup-bearer (<i>class.</i>); waiter (<i>mod.</i>)
سَفَر <i>pl.</i> أسَفَار journey, travel	سَاقِيَة <i>pl.</i> سَوَاق water wheel, irrigation canal
سَفْرَة dining table, table cloth (dining room)	(سكك)
سَفِير <i>pl.</i> سَفَرَاء ambassador	سَكَّة <i>pl.</i> سَكَّ coin; way, route, road
سَفَارَة embassy	سَكَّة حديدية, سَكَّة الحَدِيد railway
(سفرجل)	(سكت)
سَفْرَج <i>pl.</i> سَفَارِج quince (fruit)	سَكَّت (-) <i>v.n.</i> سَكُوت to be silent
(سفل)	سَاكِت silent
أسْفَل low, lower, bottom	

- (سكر) (سكر) to be drunk
سكر sugar
سكران *pl.* سكارى drunk
سكاره *pl.* سكار cigarette
سكرتير (*Fr.*) secretary
(سكن) (سكن) to dwell, live, inhabit; be still, quiescent
ساكن *pl.* ساكن inhabitant; still, quiet
سكين *pl.* سكاكين knife
المسكونه the world
مسكن *pl.* مساكن dwelling place
مسكين *pl.* مساكين poor, lowly, wretched
الإسكندرية Alexandria
(سلل) (سلل) VIII to draw (a sword)
داء السلل consumption (disease), T.B.
سلال *pl.* سلال basket
- مَسْلُوبٌ consumptive
سَلَسَلَ to chain, connect a thing with
سَلْسِلَةٌ *pl.* سَلْسِلٌ chain, series
مَتَسَلْسِلٌ consecutive, serial
(سلب) (سلب) to rob, seize, plunder
أسلوب *pl.* أساليب style, method
(سلح) (سلح) II to arm, *trans.*
تَسَلَّحَ V to arm oneself, be armed
أسلحة *pl.* أسلحة weapon, arm(s)
(سلخ) (سلخ) (سَلَخَ or سَلَخَ) to flay, skin
(سلط) (سلط) V to exercise power (over)
سلطة power, authority, rule
سلطان *pl.* سلاطين sultan, ruler, authority
(سلي) (سلي) II to deliver something to
سلعة *pl.* سلع article for sale, goods, belongings

- (سلف) (سلف) VIII to borrow
سَلَفٌ payment in advance
أسلاف *pl.* أسلاف predecessor, ancestor
سالف predecessor, former
سالف الذكر aforementioned, previously said
(سلق) (سلق) to boil (of an egg, meat, etc.)
(سلك) (سلك) *v.n.* سلك to take a road, course; to behave
أسلاك *pl.* أسلاك wire
لا سلكية wireless
سلوك conduct, behaviour, manner
حسن السلوك good behaviour
حسن السلوك well-behaved, mannerly
(سلم) (سلم) to be safe, unharmed
سلم II to deliver something to
سلم II to greet
أسلم IV to turn Muslim
تسلم V to take over, receive
سلم (*m. or f.*) *pl.* سلم ladder, steps
سلام peace, greeting
السلام عليكم (عليك) a greeting (*lit.* peace be upon you)
سلامة safety, health, well-being
الإسلام Islam
سليمان Solomon
سالم safe, sound, whole; *pr. n. m.*
سلماء *pl.* سلماء sound, safe; *pr. n. m.*
مسلم a Muslim
(سلو) (سلو) II to divert, amuse, console, cheer
تسلى V to be diverted, cheered, amused
سلو consolation, diversion
تسليه diversion, amusement
(سمم) (سمم) II to poison
سموم *pl.* سموم poison

- سَامٌ poisonous
(سَمَحَ) II to name, call
سَمَحَ (سَمَحَ) to permit, allow
(with لَ for person, and بَ for thing)
سَمَحَ III to pardon, excuse
سَمَحَ smooth, compliant
تَسَامُحٌ tolerance
(سَمَرَ) III to converse with, entertain
سَمَارٌ pl. مَسَامِيرُ nail
(سَمَطَ) pl. سَمَاطٌ tablecloth
(سَمِعَ) (سَمِعَ) to hear
سَمِعَ VIII to listen to
سَمْعَةٌ fame, reputation, report
(سَمَكَ) pl. سَمَاكٌ fish
(سَمَنَ) fat, butter, rancid butter
سَمِينٌ pl. سَمَانٌ fat, *adj.*
- (سَمُو) II to name, call
سَامِيٌ III to vie in glory with
تَسَمَّى V to be called, named;
(with إِلَى or بَ) to claim relationship to, with
سَمُوٌ height, highness; title given to ruler, prince
سَمَاءٌ pl. سَمَوَاتٌ sky, heavens
أَسْمَاءٌ, أَسَامٌ, pl. إِسْمٌ name
سَامٌ high, exalted
(سَنَّ) pl. سِنَانٌ tooth, age
سُنَّةٌ Sunna (in Islam), law, usage, tradition
سُنِّيٌّ Sunni, Sunnite (orthodox Muslim)
سِنَانٌ pl. أَسِنَّةٌ spear, spear-head
سِنَّةٌ old, of advanced age
(سَنَدَ) (سَنَدَ) to lean upon
سَنَدٌ IV to ascribe to (a tradition, etc.)

- سَوَاءٌ VIII to lean upon; have recourse to (God)
سَوَاءٌ pl. أَسْنَادٌ document, bill, deed (legal or comm.), support
سَوَاءٌ ascribing of a tradition; isnād
سَوَاءٌ pl. مَسَانِدٌ cushion, pillow
سِنْدِيَانٌ evergreen oak, ilex
(سِنَطَ) acacia tree
(سَنُو) year
سَنَوَاتٌ, سَنُونَ pl. سَنَةٌ year
سَنِيَاتٌ, مَسَنَوَاتٌ pl. مَسَنَاتٌ dam, dyke
(سَنَى) V to be facilitated, made possible
(سَهَلَ) ease; easily
سَهْلَةٌ ease; easily
سَهْلٌ easy
سَهْلٌ pl. سُهُولٌ plain (*geog.*)
(سَهَمَ) arrow
سَهْمٌ pl. سَهَامٌ arrow
سَهْمٌ pl. أَسْهُمٌ lot, share; share (in a company)
- (سَوَأَ) to be bad, evil
سَوَاءٌ pl. أَسْوَاءٌ bad, evil *n.*
سَوْءُ الْحَظِّ misfortune
سَوْءُ التَّفَاهُمِ misunderstanding
سَيِّئٌ bad, evil, *adj.*
(سَوَّحَ) square, place (piazza), court
(سَوَدَ) (سَوَدَ) to rule, have dominion over
سَوَدَ II to make black
سَوَدَ IX to be, become, black
سَوْدٌ f. سَوْدَاءٌ pl. أَسْوَدٌ black
السُّودَانُ the Sudan
سَيِّدٌ pl. سَادَةٌ Mr., gentleman, sir; descendant of the Prophet
سَيِّدَةٌ lady, mistress, Mrs., madam
سَيَادَةٌ authority, sovereignty, title
(سَوْرَ) Sūra, verse of Qur'an

سُورِيَا Syria	سَوِي except, save
سُورِي Syrian	سَوَاء equity, like, sameness
(سوس)	خَطُّ الْأَسْتَوَاء Equator
سِيَاَسَة politics (<i>mod.</i>); govern- ment, administration (<i>class.</i>)	مَسَاوَة equality
سِيَاسِي <i>pl.</i> (of noun) سَاسَة political, politician	مَسَاو equal
(سوع)	مَسَوِي <i>pl.</i> مُسَوِيَات standard, level <i>n.</i>
سَاعَة hour, clock, watch, time	(سيح)
(سوف)	(ساح) to travel, tour
سَوَف (also س) <i>future particle</i> (before <i>imperf.</i>)	سِيَا حَة (long) journey; tourism (<i>mod.</i>)
مَسَا فَة distance	سَوَا ح pl. سِيَا ح, سَوَا ح traveller, tourist
(سوق)	مَسَا حَة area, extent
سَا ق <i>v.n.</i> مَسَا ق to drive, lead	(سير)
سَا ق <i>pl.</i> سِي قَان leg, stem (of a plant)	(سار) to travel, go
سَوَا ق (<i>m. or f.</i>) <i>pl.</i> اسَوَا ق market	سَوِي way, journey
سَوَا ق <i>pl.</i> سَوَا ق; سَوَا ق <i>pl.</i> سَا ق driver, chauffeur	سَوِيَة manner, way of life, biography
(سوي)	مَسِيرَة distance
سَوِي (س) to be worth	سَا ت ر remainder, rest (see also سَار)
سَا وِي III to be equal, be equivalent to	سَيَا رَة motor car
	(سيطر)
	سَيَط ر (على) to rule (over)

سَيَط رَة rule, domination	شَبَاب youth, the time of youth (في شَبَابِه in his youth)
(سيف)	شَبَاب young man <i>pl.</i> شَبَاب
سَيَاف <i>pl.</i> سيف sword	(شبح)
(سيل)	شَبَح <i>pl.</i> اشْبَا ح ghost, apparition
سَال (س) to flow, become liquid	(شبع)
سَوَائِل <i>pl.</i> سَائِل liquid	شَبِع (س) to be satisfied, satiated
سَيْلَان flowing, flood	شَبِع IV to satisfy
ش	شَبِعَان satisfied, satiated
(شام)	(شباك)
شَا م (س) (with <i>accus.</i> or <i>على</i>) to draw ill-luck upon; bode ill for	اِشْتَبَكَ VIII to be entangled confused, ambushed
شَو م bad omen, ill luck	شَبَا يِك <i>pl.</i> شَبَا ك window
تَشَا و م pessimism	(شبه)
مُتَشَا م pessimist	شَبِهَ III, اِشْبَهَ IV to resemble
السَّام, الشَّام Syria, Damascus	شَبَه similarity, likeness
(شان)	شِبُه peninsula
شَا ن <i>pl.</i> شَو ن matter, affair, condition, thing, state, dignity	(شتم)
فِي شَا ن concerning	شَم (س) to abuse
(شبيب)	(شتو)
شَبِب II to laud; rejuvenate	شِتَاء winter
تَشَبَّب V to be rejuvenated	

(شجر)	شَرِيرٌ evil, bad, wicked
شَجَرَةٌ (coll.), pl. أَشْجَارٌ tree	شَرَرٌ, شَرَارٌ, شِرَارَةٌ spark(s)
شُجَيْرَةٌ (dim.) bush	(شرب)
(شجع)	شَرَبَ (ـ) v.n. to drink
شَجَّعَ II to encourage	دَخَانًا — to smoke
شَجَاعَةٌ courage	شَارَبَ III to drink with
شَجَاعٌ pl. شَجَعَانٌ courageous, brave	(شرح)
(شخب)	شَرَحَ (ـ) to explain
شَاحِبٌ ghastly, drawn (of face)	شُرُوحٌ pl. شرح explanation, commentary
(شخص)	أَنْشَرَحَ joy, happiness (lit. expansion)
شَخْصٌ pl. أَشْخَاصٌ person	(شرد)
(شدد)	شَرَدَ II to drive into exile, disperse, trans.
شَدَّةٌ force, violence, strength; violently, strongly	(شرط)
شَدِيدٌ strong, violent, tough	شُرُوطٌ pl. شرط condition, term, stipulation
(شذذ)	بِشْرَاطٍ on condition that
شَاذٌ pl. شَوَازٌ odd, strange, eccentric, rare	شُرَطَةٌ police
(شرر)	شُرْطِيٌّ policeman
شَرٌّ badness, evil, n.	(شرع)
شَرٌّ bad, worse, worst, relative	شَرَعَ (ـ) to begin
	شَرْعٌ divine, religious law (Islam)

شَرِيعَةٌ Shari'a, Moslem law, code	شَرِكَةٌ pl. أَتٌ — company (commercial)
شَارِعٌ pl. شَوَارِعٌ street	شِرَاكَةٌ partnership
مَشَارِيعٌ, مَشْرُوعَاتٌ pl. مشروع scheme, project	أَشْتَرَاكٌ pl. أَتٌ — participation, subscription
مَشْرُوعِيَّةٌ undertaking	إِشْتِرَاكِيَّةٌ socialism
(شرف)	إِشْتِرَاكِيٌّ Socialist
شَرَّفَ II to honour (anyone)	شَرِكَاءٌ pl. شَرِيكٌ partner
أَشْرَفَ IV to overlook, supervise (with عَلَى)	مُشْرِكٌ idolator, polytheist
تَشَرَّفَ V to have the honour (to), be honoured (by) (with ب)	مُشْتَرِكٌ joint, common; subscriber
أَشْرَافٌ pl. شَرِيفٌ noble, n. and adj., exalted, Sherif (title)	(شرى)
(شرق)	شَرَى (ـ) v.n. to buy
شَرْقٌ east, n., orient	أَشْتَرَى VIII (more commonly used) to buy
شَرْقِيٌّ eastern, oriental	شُرَاةٌ pl. شَارٍ; مُشْتَرٍ buyer
شُرُوقٌ sunrise	(شسع)
مَشْرِقٌ (the) east (place and time of sunrise)	شَاسِعٌ extensive, remote
(شرك)	(شطط)
شَارَكَ III to share with, participate	شَطُوطٌ pl. شَطٌّ shore, bank
أَشْتَرَكَ VIII to participate in; subscribe to	(شطأ)
	شَوَاطِيٌّ pl. شَاطِيٌّ river bank, coast
	(شطن)
	شَيَاطِينٌ pl. شَيْطَانٌ Devil, Satan

(شعب) *شُعْبٌ* *pl.* شعوبُ people, tribe
 شعبانُ 8th month in Islamic calendar
 (شعر) *شَعْرٌ* *v.n.* شعورُ to know; feel, perceive (*with* ب)
 شعر hair
 شعر *pl.* أشعارُ poetry; feeling, knowledge, perception
 لَيْتَ شِعْرِي would that I knew!
 شعيرُ barley
 شاعرُ *pl.* شعراءُ poet
 مشعرُ *pl.* مشاعرُ feeling, sense
 (شعل) *شَعَلٌ* to kindle
 (شغل) *تَشَاغَلَ* VI to pretend to be busy
 اِشْتِغَلَ VIII to be occupied, work
 شغلُ *pl.* أشغالُ work, business
 مشغولُ busy, occupied
 (شفف) *شَفَّافٌ* transparent, very fine

(شفق) *شَفَقَ* (*with* عَلَى) to pity
 شفقةُ compassion, pity
 (شفه) شفهاةُ, شفاهُ *pl.* شفاهُ, شفاهُ شفوةُ شفواتُ lip
 (شفى) *شَفَى* to heal, cure
 شفاءُ cure, recovery
 مستشفى *pl.* مستشفياتُ hospital
 (شقق) *شَقَّ* to split, cleave
 شاقُ hard, severe, troublesome
 أعمالُ شاقَّةُ penal servitude
 شقيقُ *pl.* أشقاءُ blood brother
 مشقةُ *pl.* مشاقُ misfortune, hardship
 مشتقُ derived (a word)
 (شقر) *شَقَّرَ* *pl.* شقراءُ reddish-coloured
 (شقو) *شَقَا* misery, destitution

شقيُّ *pl.* أشقياءُ miserable, abject
 (شكك) *شَكَّ* (*with* فِي) to doubt
 شكُّ *pl.* شكوكُ doubt
 (شكر) *شَكَرَ* *v.n.* شكرُ to thank
 تشكرُ V to be grateful, thankful
 شاكرُ thankful
 (شكك) *شَكَّلَ* II to form, fashion; to mark with vowel points
 شاكلُ III to bear resemblance to, be like
 شكلُ *pl.* أشكالُ shape, form kind, sort; vowel point
 مشكلَةٌ *pl.* مشاكلُ difficult matter, problem
 (شكو) *شَكَوْا* (*من*, *عن*) to complain (of)
 شكوىُ *pl.* شكوايُ complaint
 (شلع) *شَلَحَ* to strip, undress, *intrans.*

شَلَحَ II to rob, plunder, strip
 (شمم) *شَمَّ* to smell, *trans.*
 (شمخ) شامخُ high, lofty
 (شمس) شمسُ *pl.* شمسُ sun
 (شمع) شمعةُ wax candle
 (شمل) *شَمَلَ* to include, embrace
 اِشْتَمَلَ VIII to contain, comprise
 شمالُ north
 شمالُ left hand
 شاملُ comprehensive
 (شنع) شنيعُ ugly, foul
 (شهب) شهبُ *pl.* شهباءُ grey
 الشهباءُ a name of Aleppo
 (شهد) *شَهِدَ* to witness, testify

- شَاهِد III to see, witness
 اسْتَشْهَد X to call to witness
 شَهَادَةٌ evidence, testimony; certificate, diploma; martyrdom
 شَاهِدٌ witness
 شَهِيدٌ *pl.* شُهَدَاءُ martyr
 مَشْهَدٌ scene; place of martyrdom; town in Persia
 (شهر)
 شَهَرَ (ب) (with ب) to make public, divulge
 أَشْهَرَ IV to draw a weapon (against)
 شَهْرٌ *pl.* أَشْهُرٌ month
 مَشْهُورٌ famous
 (شهو)
 شَاهِقٌ *pl.* شَوَاهِقٌ high, lofty
 (شهي)
 اشْتَهَى VIII to desire eagerly, covet
 شَهْوَةٌ *pl.* شَهَوَاتٌ pleasure, indulgence
 شَهِيٌّ longing for; appetising
 (شور)
- شَاوَرَ III to seek advice, consult
 اِشَارَ إِلَى IV to indicate, refer to
 أَشَارَ عَلَى IV to advise
 شَاوَرَ X see اسْتَشَارَ
 (مَجْلِسُ) الشُّورَى council
 إِشَارَةٌ indication, sign, signal, hint
 إِشَارَةٌ إِلَى (لِ) with reference to
 مَشَارٌ إِلَيْهِ (إِلَيْهَا) etc.) aforesaid, referred to
 مَشُورَةٌ advice, consultation, counsel
 مُسْتَشَارٌ advisor
 (شوش)
 شَوَّاشٌ *pl.* شَوَّاشُونَ, شَوَّاشَةٌ commissionaire, messenger (Magh.)
 شَاوِيشٌ *pl.* شَاوِيشَاتٌ sergeant
 (شوق)
 اشْتَأَقَ إِلَى VIII to long for
 أَشْوَقٌ *pl.* شَوَاقٌ longing, desire
 (شوك)
 أَشْوَاكٌ *pl.* شَوَاكٌ thorn
 شَوَكَةٌ fork, thorn

- (شول)
 شَوَّالٌ 10th month of Islamic calendar
 (شوه)
 شَاةٌ *pl.* شَاءٌ, شِيَاهُ ewe, sheep
 (شوى)
 شَوَّى (ب) to roast, *trans.*
 شَايٌ tea
 (شياء)
 شَاءَ (ب) to wish, will
 إِنْ شَاءَ اللَّهُ (also written إِنْ شَاءَ... if God wills! (D.V.)
 شَيْءٌ *pl.* أَشْيَاءٌ thing (with *neg.* = nothing)
 مَشِيئَةٌ wish, will
 (شيب)
 مَشِيْبٌ old age
 شَائِبٌ old, white-haired
 (شيخ)
 مَشَائِخٌ, شَيْوخٌ *pl.* شَيْخٌ sheikh, old man, tribal leader, title of respect
 مَشِيخَةٌ sheikhdom
 (شيد)
 شَيَّدَ II to build up
 (شيع)
 شَاعَ (ب) to be spread abroad, published
 أَشَاعَ IV to publish, disseminate news, make public
 إِشَاعَةٌ widespread report, rumour
 شَائِعٌ widespread, prevalent
 شِيْعَةٌ Shī'a sect of Islam; of the followers of Ali
 شَيْعِيٌّ Shī'ite, Shī'i, follower of the shī'a
 شِيُوعِيَّةٌ communism
 شِيُوعِيٌّ Communist
 (شيل)
 شَالَ (ب) to lift up, take away
 ص
 (صبيب)
 صَبَّ (ب) to pour out
 (صبح)
 أَصْبَحَ IV to become; (*lit.* to do in the morning; to enter upon the morning)

صَبَاحٌ *pl.* أَصْبَاحٌ morning
 صَبَاحُ الْخَيْرِ Good morning!
 صَبِيحٌ beautiful, comely
 مِصْبَاحٌ *pl.* مِصَابِيحُ lamp, torch
 (صَبْرٌ)
 صَبَرَ (-) to be patient; to persevere in, bear patiently (with عَلَى)
 صَبْرٌ patience
 صَابِرٌ patient, *adj.*
 صَبُورٌ (very) patient
 (صَبْعٌ)
 أَصْبَعٌ *pl.* أَصْبَاعٌ finger
 (صَبِغٌ)
 صَبَغَ (-) to dye, colour
 صَبَاغٌ dyer
 (صَبْنٌ)
 صَابُونٌ soap
 (صَبْوٌ)
 صَبِيَانٌ *pl.* صَبِيَانٌ youth, boy
 صَبِيَاةٌ *pl.* صَبَايَا young girl
 (صَحْحٌ)
 صَحَّ (-) to be sound, true, correct; recover from an illness

يَصِحُّ الْقَوْلُ it is true to say
 صَحَّحَ II to correct, make sound, valid
 صِحَّةٌ health, validity, correctness
 صَحِيحٌ correct, right, valid
 إِسْحَاحٌ *pl.* إِتٌ - chapter of a book (of Holy Scripture)
 (صَحْبٌ)
 صَاحَبَ III to accompany, be the friend of
 اصْطَحَبَ VIII to keep company with one another
 صَحْبَةٌ company (of friends)
 صَاحِبٌ *pl.* أَصْحَابٌ friend, companion; owner, possessor, master
 الصَّحَابَةُ the companions of Muhammad
 (صَحْرٌ)
 صَحْرَاوَاتٌ, صَحَارَى *pl.* صَحْرَاءُ desert
 (صَحْفٌ)
 صَحَائِفٌ, صَحُفٌ *pl.* صَحِيفَةٌ page (of a book)
 صحافيٌّ, صحافيٌّ journalist (*mod.*)
 صحافةٌ journalism, the press (*mod.*)

مِصْحَفٌ *pl.* مِصَاحِفُ Qur'ān, prayer-book
 (صَحْنٌ)
 صَحْنٌ *pl.* صُحُونٌ plate
 صَحْنُ الدَّارِ courtyard of a house
 (صَوٌّ)
 صَهَّ (-) to be clear, bright (of sky, weather, etc.); to awake from sleep
 صَاحٌ clear (day, sky, weather etc.); awake, conscious
 (صَخْرٌ)
 صَخْرٌ rock
 (صَدَدٌ)
 صَدَدٌ subject matter
 بصددٍ concerning, in the matter of
 (صَدَأٌ)
 صَدَأٌ rust
 (صَدْرٌ)
 صَدَرَ (-) to go out, issue *intrans.*
 صدرٌ II to export (*mod.*)
 أصدرٌ IV to issue, send forth
 أصدرٌ X to issue

صَدْرٌ *pl.* صُدُورٌ chest (part of body)
 صَادِرَاتٌ exports (*mod.*)
 (صَدَعٌ)
 صُدَاعٌ headache
 (صَدِغٌ)
 صُدُغٌ *pl.* أُصْدَاغٌ temple (of forehead)
 (صَدَفٌ)
 صادفٌ III to encounter, come across, happen on
 مُصَادَفَةٌ encounter, meeting
 صَدَفٌ *pl.* صُدُفَةٌ chance, occurrence
 بالصدفة, صدفةٌ by chance, coincidence
 (صَدَقٌ)
 صدقٌ (-) to be true, right, sincere, tell the truth
 صدقٌ II to believe, confirm
 صدقٌ truth, veracity
 صدقةٌ *pl.* أَتٌ - alms, charity
 صداقةٌ friendship, sincerity
 صديقٌ trustworthy, faithful (title of the second Caliph, Abu Bakr)
 صديقٌ *pl.* أَصْدِقَاءُ friend

- (صدل) pharmacy
 صيدلة *pl.* صيادلة chemist,
 druggist, pharmacist
- (صدى) V to apply oneself
 to anything; to oppose
 تصدى ل
- صدى *pl.* أصداء sound, voice,
 echo
- (صرر) IV to persist in
 أصر على
- (صرح) II to declare clearly;
 announce; permit
 صراحة clarity
 صريح obvious, clear
 تصريح *pl.* ات declaration,
 permit
- (صرخ) (ـ) to cry out
 صرخة, صراخ
 صواريخ *pl.* صاروخ rocket,
 meteor
- (صرط) way, path (relig.)
 صراط
- (صرع) III to struggle, con-
 tend with; wrestle
 صارع
- (صرف) (ـ) to spend, use (time),
 change (money)
 تصرف V to carry out, dispose
 of
 إنصرف VII to be removed;
 depart, go; be changed; be
 used
 صرف accidentence (*grammar*)
 صرف pure, unmixed
 صراف money-changer,
 banker, cashier
 مصارف *pl.* مصرف bank
 مصاريف, مصروفات *pl.* مصروف
 expense, expenditure
 متصرف Mutasarrif (governor
 in some Arab countries)
- (صرم) (ـ) to pluck
 صرام time of trimming palm
 trees
 صارم sharp, severe
- (صعب) difficulty
 صعوبة

- صعب *pl.* صعاب difficult, hard
- (صعد) (ـ) v.n. صعود to ascend
 من الآن فصاعداً from now
 onwards
 الصعيد Upper Egypt
- (صغر) (ـ) to be, become,
 small
 استصغر X to belittle, think
 little of
 صغر smallness, youth
 صغار *pl.* صغير small, young
- (صغو) IV to hearken, listen
 أصغى
- (صفق) صفوف *pl.* صف line, class, row
- (صفح) III to shake hands (in
 greeting)
 صفحات *pl.* صفحة page (of a
 book); plate
- (صفر) IX to become yellow,
 pale
 أصفار *pl.* صفر zero
- صفر 2nd month of Islamic
 calendar
 صفراء *pl.* صفرة yellow,
 pale
 صفو (ـ) to be clear, pure
 اصطفى VIII to choose
 صفاء clearness, purity
 صاف pure, clear; net (weight
 etc.)
 مصطفى Mustafa (*lit.* chosen),
 pr.n.m.
- (صقر) hawk
 اصقار, صقور *pl.* صقر
- (صقع) frost
 صقيل (ـ) to polish
- (صلب) (ـ) to crucify
 صليب crucifix
 صليبي crusader
- (صلح) (ـ) to be sound, honest;
 to be suitable, good, fit for
 (ل with ل)

صَلَحَ II to repair	صَلَوَاتُ (antiq.) pl. صَلَاةٌ, صَلَاةٌ prayer
صَالَحَ III to make peace with, reconcile	مُصَلًّى place of prayer
أَصْلَحَ IV to improve, reform, repair	(صمِم)
تَصَالَحَ VI to be reconciled, make peace one with the other	صَمِمَ II to plan, design; (with عَلَى) to determine upon
صُلْحٌ peace, reconciliation	تَصْمِيمٌ plan, design
صَلَحٌ goodness; adjustment	صَمِيمٌ sincere, true
إِصْلَاحٌ pl. اِتِّ - reform, im- provement	(صمِت)
إِصْطِلَاحٌ pl. اِتِّ - technical use, idiom	صَمِتَ (ـ) to be silent
صَالِحٌ good, proper, honest; self-interest (mod.); pr. n. m.	صَمْتٌ silence
مَصْلَحَةٌ pl. مَصَالِحُ interest, advantage, good; adminis- trative department	صَامِتٌ silent
(إِصْطِلَاحٌ) (see اِتِّ) pl. مُصْطَلَحٌ	(صمِد)
(صلد)	الصَّمَدُ the eternal (God)
صَلْدٌ hard, solid	(صنبر)
(صلع)	صُنُوبٌ pine (tree)
أَصْلَعٌ bald	(صندوق)
(صلو)	صُنْدُوقٌ pl. صُنَادِيقٌ box, chest; fund
صَلَّى II to pray	(صنع)
	صَنَعَ (ـ) to make, do; manu- facture (mod.)
	أِصْطَنَعَ VIII to be artificial, contrived
	صَنَائِعُ art; pl. اِتِّ صِنَاعَةٌ industry (mod.)

مَصْنَعٌ pl. مَصَانِعُ factory	صَامَ (ـ) to fast
(صنف)	صِيَامٌ fasting, fast
صُنُوفٌ, أَصْنَافٌ pl. صُنْفٌ class, category, brand	صَوَّامٌ pl. صَوَّامٌ one who fasts; fasting, adj.
(صنم)	(صون)
أَصْنَامٌ pl. صَنَمٌ idol	صَانَ (ـ) to protect, preserve
(صوب)	صِيَانَةٌ preservation, protec- tion, conservation
أَصَابَ IV to hit, afflict	(صيح)
مُصِيبَةٌ pl. مَصَائِبٌ misfortune, calamity	صَاحَ (ـ) to cry out
(صوت)	صِيَاحٌ cry, shout, shouting
أَصْوَاتٌ pl. صَوْتٌ voice, sound; vote (mod.)	(صيد)
(صور)	إِصْطَادٌ VIII to hunt
صَوَّرَ II to depict, make a picture	صَادَ V, تَصَيَّدَ, إِصْطَادَ VIII to hunt
تَصَوَّرَ V to imagine	صَيْدٌ hunt, hunting, n.
صُورَةٌ pl. صُورٌ picture, form, copy; manner	صَيَّادٌ, صَائِدٌ hunter
تَصَوِيرٌ pl. تَصَاوِيرٌ picture	صَيْدَا Sidon (in Lebanon)
صُورٌ Tyre (in Lebanon)	(صير)
(صوف)	صَارَ (ـ) to become; (with imperf.) begin to, to go
أَصْوَابٌ pl. صُوفٌ wool	مَصِيرٌ the future, result, out- come
صُوفِيٌّ Sufi, mystic	تَقْدِيرُ الْمَصِيرِ self-determination (mod.)
(صوم)	

(صيف)	صَيْفٌ	pl. أَصْيَافٌ summer
(صين)	الصِّينُ	China
	صَوَانِي	pl. صَوَانِي tray
	ض	
(ضال)	ضَالٌ	pl. ضَوَالٌ thin, small, insignificant
(ضان)	ضَانٌ	(sing. ضَائِنٌ) sheep (coll.)
(ضباب)	ضَبَابٌ	pl. ضَبَابٌ mist (thin cloud)
(ضبط)	ضَبَطَ	(ضَبَطَ) to put right, correct, do a thing well, regulate
	ضَبْطٌ	exactness, correctness
	بِالضَّبْطِ	exactly
	ضَابِطٌ	pl. ضَابِطٌ officer (military)
	مَضْبُوطٌ	correct, right, well-regulated
(ضبع)	ضَبْعٌ	pl. ضَبَاعٌ hyena
	ضَجَجٌ	tumult, cry
	ضَجْرٌ	unrest, disquiet
	ضَجَعٌ	to lie, recline
	مَضْجَعٌ	pl. مَضْجَعٌ couch
	ضَحَكَ	v.n. ضَحَكَ to laugh
	مُضْحِكٌ	funny, comic, laughable
	ضَحْوٌ	forenoon
	ضَحَايَا	pl. ضَحَايَا sacrifice, victim
	عِيدُ الْأَضْحَى	Sacrificial Festival (Moslem Festival)
	ضَوَاحٍ	pl. ضَوَاحٍ outskirts, suburb of a town
	ضَخَخَ	pump
	ضَخْمٌ	pl. ضَخَامٌ large, heavy, bulky

(ضدد)	ضَدَّ	III to oppose, go against
	ضِدٌّ	against, opposite, contrary to prep.
(ضرر)	ضَرَّرَ	IV to injure, harm
	ضَرَرٌ	harm, injury
	أَضْرَأَ	blind
	أَضْرَاءٌ	pl. أَضْرَاءٌ blind
	ضَرُورِيٌّ	necessary, essential
	مُضِرٌّ	harmful, injurious
(ضرب)	ضَرَبَ	(ضَرَبَ) v.n. ضَرَبَ, ضَرْبَةٌ (a blow) to beat; strike a coin; play (a musical instrument)
	ضَرَبَ مَثَلًا	to quote a proverb, give a parable, example
	ضَارِبٌ	III to fight; have traffic with; compete with
	أَضْرَبَ عَنْ	IV to quit, cease (work, etc.); to go on strike (mod.)
	أَضْطَرَبَ	VIII to be agitated, troubled, unsettled
	ضُرُوبٌ	pl. ضُرُوبٌ kind, manner
	أَضْرَابٌ	pl. أَضْرَابٌ strike (mod.)
	ضَرَائِبٌ	pl. ضَرَائِبٌ tax, impost
	أَضْطْرَابٌ	pl. أَضْطْرَابٌ trouble, agitation (often used in political sense)
(ضربت)	ضَرَبَ	(ضَرَبَ) to fart, break wind
(ضرع)	ضَرَعَ	III to resemble
	تَضَرَّعَ	V to beseech (إِلَى)
(ضرو)	ضَوَارٍ	pl. ضَوَارٍ voracious, carnivorous (beast)
(ضعف)	ضَعَّفَ	(ضَعَّفَ) to be, become, weak
	تَضَاعَفَ	VI to be doubled
	ضَعْفٌ	weakness
	أَضْعَافٌ	pl. أَضْعَافٌ double
	ضَعِيفٌ	pl. ضَعِيفٌ weak
(ضغط)	ضَغَطَ	(ضَغَطَ) to press, squeeze
	ضَغْطٌ	pressure, compulsion

(ضفف)	ضَفَّانٌ guarantee
ضَفَّةٌ <i>pl.</i> ضَفَافٌ bank, side, of a river	ضَمَمُونَ guaranteed
(ضلل)	ضَمَمُونَ <i>pl.</i> — اتُّ contents (of a letter)
ضَلَّ (-) to err, wander; stray from path (relig.)	(ضمن)
ضَالُّ <i>pl.</i> ضَالُونَ strayed, erring	ضَمَّ (-) to withhold, keep back
(ضلع)	(ضهد)
ضَلْعٌ <i>pl.</i> ضُلُوعٌ rib	ضَمَّهَدَ VIII to persecute, maltreat
(ضمم)	(ضهى)
ضَمَّ (-) to collect, gather, amalgamate	ضَاهَى III to resemble (a person or thing)
ضَمَّ (-) to collect, gather, amalgamate	(ضوأ)
ضَمَّ (-) to collect, gather, amalgamate	ضَاءَ IV to light, <i>trans.</i>
ضَمَّ (-) to collect, gather, amalgamate	ضَوَاءٌ <i>pl.</i> ضَوْءٌ light
(ضمحل)	(ضوض)
ضَمَّحَلَّ (<i>quad.</i>) IV to vanish, disappear, grow faint, dwindle away	ضَوَضَاءٌ noise, uproar, clamour
(ضمير)	(ضيع)
ضَمِيرٌ <i>pl.</i> ضَمَائِرُ conscience; pronoun	ضَاعَ (-) to be lost
(ضمن)	ضَاعَ IV to lose
ضَمَّنَ (-) to include, guarantee	ضِيَاعٌ <i>pl.</i> ضِيَعَةٌ village
ضَمَّنَ V to include, comprise	(ضيف)
ضَمَّنَ (with following <i>gen.</i>) within, inside, enclosed (<i>prep.</i>)	ضَافَ IV to treat with hospitality

ضَافَ IV to add, join (to)	طَابِعٌ <i>pl.</i> طَوَائِعٌ stamp, seal, signet
ضَيْفٌ <i>pl.</i> ضُيُوفٌ guest	طَابِعٌ postage stamp
إِضَافَةٌ addition, annexation, joining	— اتُّ <i>pl.</i> إِنْطَبَاعٌ impression
إِضَافِيٌّ additional, auxiliary	— اتُّ <i>pl.</i> مَطْبَعَةٌ printing press
(ضئق)	(طبق)
ضَايِقٌ III to annoy, oppress	طَابَقَ III to agree, conform with
ضَيْقٌ need, anxiety	طَبَّقَ in accordance with, conformance with
ضَيِّقٌ narrow	طَبَّقَ <i>pl.</i> أَطْبَاقٌ plate, tray
ط	— اتُّ <i>pl.</i> طَبَقَةٌ grade, layer, stratum, class
(طبب)	طَوَابِقُ <i>pl.</i> طَوَابِقُ floor, storey
طَبِّبَ medicine (the art of)	(طحن)
طَبَّيبٌ <i>pl.</i> أَطْبَاءٌ physician	طَحَنَ <i>v.n.</i> طَحْنٌ to mill, grind (flour)
(طبخ)	طَوَاحِينُ <i>pl.</i> طَاحُونٌ mill
طَبَخَ (<i>v.n.</i>) طَبَخٌ to cook, <i>trans.</i>	(طرا)
طَبِيخٌ cooked food	طَرَأَ (-) to happen to, befall one suddenly
طَبَّاحٌ a cook	طَرَأَ IV to praise highly, overwhelm with praise
طَبَّاحٌ <i>pl.</i> مَطْبَخٌ kitchen	طَوَارِيٌّ <i>pl.</i> طَارِيَةٌ emergency, accident, mishap
(طبع)	
طَبَعَ (<i>v.n.</i>) طَبَاعَةٌ to print, stamp	
طَبَعًا naturally	
طَبِيعَةٌ <i>pl.</i> طَبَائِعٌ nature	

- (طرب) **طَرَّبَ** II to sing, chant, trill
 (طرح) **طَرَحَ** (ـ) to throw, cast down; subtract (math.)
مَطْرَحٌ *pl.* **مَطَارِحٌ** place (*Syr.* and *Eg.*)
طَرِحَ *pl.* **طَرَحَى** prostrate, thrown on the ground
 (طرد) **طَرَدَ** (ـ) to expel, drive away
اِسْتَطْرَدَ X to digress
طَرْدٌ *pl.* **طُرُودٌ** parcel, bale
طَرِيدٌ expelled, outcast
 (طرز) **طَرَزَ** form, shape, manner, style
طَرَزٌ *pl.* **طَرُزٌ** model, style; embroidery
 (طرش) **طَرَشَ** *f.* **طَرَشَاءٌ**, *pl.* **طَرَشٌ** deaf
 (طرف) **طَرَفَ** *pl.* **أَطْرَافٌ** side, end, part
 (طرق) **طَرَقَ** (ـ) to strike, knock at
- طَرِيقٌ** (*m.* or *f.*) *pl.* **طُرُقٌ** road, way
طَرِيقَةٌ *pl.* **طَرَائِقٌ** path, manner, fashion, method; order (relig.)
 (طرو) **طَرِيٌّ** fresh, tender, moist
 (طعم) **طَعَّمَ** II to graft; vaccinate
أَطْعَمَ IV to feed, *trans.*
طَعْمٌ taste, flavour
أَطْعَمَةٌ *pl.* **طَعَامٌ** food
مَطْعَمٌ *pl.* **مَطَاعِمٌ** restaurant
 (طفأ) **طَفِيَ** (ـ) to go out, be extinguished
أَطْفَأَ IV to extinguish
اِنطَفَأَ VII to be extinguished, go out
فِرْقَةٌ اَلْمَطَافِي fire brigade (*mod.*)
 (طفل) **طَفَلَ** *pl.* **أَطْفَالٌ** child, baby
طُفُولَةٌ, **طُفُولِيَّةٌ** childhood
 (طقس) **طَقَّسَ** *pl.* **طُقُوسٌ** climate, weather; rite, liturgy

- (طقم) **طَقَّمَ** uniform (dress)
 (طلب) **طَلَّبَ** (ـ) *v.n.* **طَلَّبَ** to seek, ask
طَلْبِيَّةٌ order, demand, request
طَلَبَةٌ, **طُلَّابٌ** *pl.* **طَالِبٌ** student
مَطْلُوبٌ *pl.* **مَطَالِبٌ** demand, requirement
 (طلسم) **طَلَّسَمَ** *pl.* **طَلَّاسِمٌ** talisman
 (طلع) **طَلَّعَ** (ـ) **طَلَّعَ** to ascend, go up; rise (of sun)
اِطَّلَعَ VIII to examine (*with* **عَلَى**)
 (طلق) **طَلَّقَ** II to divorce
أَطْلَقَ IV to set free, throw, cast
اَطَّلَقَ to use a word to mean
اَطَّلَقَ to set (him) free
اَطَّلَقَ نَارًا, **رَصَاصًا** to shoot, fire at (*with* **عَلَى**)
اِنطَلَقَ VII to go, depart
طَلِيْقٌ free, unfettered
طَلْقُ اللِّسَانِ eloquent of speech
اَلْاَيْدِيْنَ — liberal, open-handed
اَلْهَوَاءُ اَلطَّلَقُ the open air
طَلَّاقٌ divorce
طَلَّاقَةٌ fluency, volubility; openness
مُطَلَّقًا, **عَلَى اَلْاِطَّلَاقِ** absolutely
مُطَلَّقٌ absolute, free, unrestricted
 (طلو) **طَلَّوَةٌ** beauty, elegance
 (طمر) **طَمَّرَ** *pl.* **أَطْمَارٌ** tatters, rags
 (طمع) **طَمَعَ** (ـ) to covet, desire
طَمَعٌ greed, avidity
 (طمن) **اِطْمَنَّ** (*quad.*) IV to feel secure, tranquil, calm oneself
اِطْمِنَانٌ, **طَمَآئِنَةٌ** tranquillity, reassurance, feeling of security

مُطْمَئِنٌّ tranquil, at ease	إِسْتِطَاعٌ X to be able
(طهر)	طَاعَةٌ obedience
طَهَّرَ (تَطَهَّرَ) to be clean, pure	طَوَّعًا, طَوَّعًا voluntarily, willingly
طَهَّرَ II to purify, cleanse, circumcize	سَمْعًا وَطَاعَةً at your service (<i>lit.</i> hearing and obeying)
طَهْرٌ purity	تَطَوَّعًا voluntarily
طَاهِرٌ pure, clean	إِسْتِطَاعَةٌ ability, power
(طهو)	مُطِيعٌ obedient
طَبَّأَ (تَبَّأَ) to cook	مُتَطَوِّعٌ volunteer
طَبَّأَ <i>pl.</i> طَبَّاءٌ cook	مُسْتِطَاعٌ possible
(طور)	(طوف)
تَطَوَّرَ V to be developed, evolve through time, by stages	طَافَ (تَافَ) to go round, circumambulate
طَوَّرَ <i>pl.</i> طَوَّارٌ stage, time, state	طَوَافٌ Circumambulation ceremony (Pilgrimage to Mecca)
طَوَّرًا بَعْدَ طَوَّرٍ time after time	طُوفَانٌ flood, deluge
طُورٌ mountain; Mount Sinai	طَائِفَةٌ party, sect, community, denomination
تَطَوَّرَ <i>pl.</i> تَطَوُّرٌ — transition, development, evolving	مُطَوِّفٌ Mecca pilgrimage guide
(طوس)	(طوق)
طَاوُوسٌ peacock	أَطَاعَ IV to be able, bear, support
(طوع)	طَاقَةٌ ability, power; window
أَطَاعَ IV to obey	
تَطَوَّعَ V to do voluntarily, volunteer	

(طول)	(طير)
طَالَ (تَطَالَ) to be long	طَارَ (تَطَارَ) to fly
طَالَ مَا (followed by verb) for a long time	أَطَارَ IV to cause to fly
طَوَّلَ II to make long; take a long time in (<i>with</i> في)	طَيْرٌ <i>pl.</i> طُيُورٌ bird
أَطَالَ IV to make long, lengthen, extend	طَيْرَانٌ flying, <i>n.</i> , flight of a bird; aviation (<i>mod.</i>)
طُولٌ length	طَيْرَةٌ portent, evil omen
طَائِلٌ advantage, benefit	طَيَّارٌ air pilot
طَاوَلَةٌ <i>pl.</i> — اتٌ table (<i>Syr.</i>); the game of backgammon	طَائِرَةٌ, طَيَّارَةٌ aeroplane, aircraft
طَوَّالٌ <i>pl.</i> طَوَّالٌ long, tall	مَطَارٌ aerodrome, airport
(طوى)	(طين)
طَوَّى (تَطَوَّى) to fold, fold up	طِينٌ clay, mud, mortar
طَوَّى فِي طَيْهِ herewith, enclosed	ظا
(طيب)	(ظبي)
طَابَ (تَطَابَ) to be good, calm oneself	ظَبِيٌّ gazelle
طَابَتْ نَفْسُهُ to be cheerful	(ظرف)
طَيَّبَ II to spice, perfume	إِسْتَضْرَفَ X to find or consider clever or agreeable
<i>pl.</i> أَطْيَابٌ spice, perfume	ظَرْفٌ <i>pl.</i> ظُرُوفٌ vessel, receptacle, envelope; circumstance, space of time
طَيِّبٌ good <i>adj.</i>	ظَرْفٌ فَجْجَانٌ saucer
طَيِّبَةٌ <i>pl.</i> — اتٌ good thing	ظَرْفَاءٌ <i>pl.</i> ظَرِيفٌ witty person
طُوبَى blessedness	agreeable; <i>pr. n. m.</i>

(ظفر) (ظفر) to conquer, overcome
 ظَفْرٌ success, victory
 ظَفْرٌ *pl.* أَظْفَارٌ, أَظْفَارٌ finger nail, claw
 (ظلل) (ظَلَّ) to continue, remain
 ظَلَّ to continue to do, act
 ظِلٌّ shade
 مُظِلٌّ shady
 (ظلم) (ظَلَمَ) to oppress, wrong, harm
 أَظْلَمَ IV to be, become, dark
 ظُلْمٌ oppression, ill-treatment
 ظُلْمَةٌ dark, *n.* darkness
 ظَالِمٌ *pl.* ظَالِمَةٌ, — وَنَ ظَالِمٌ oppresser
 مُظْلَمٌ dark, *adj.*
 مَظْلُومٌ oppressed; having a grievance (*mod.*)
 (ظما) (ظَمِيَ) to be thirsty
 ظَمٌّ thirst
 ظَمَانٌ thirsty

(ظنن) (ظَنَّ) to think
 ظَنٌّ *pl.* ظُنُونٌ thought, supposition
 (ظهر) (ظَهَرَ) *v.n.* ظُهُورٌ to appear, seem
 أَظْهَرَ IV to show
 تَظَاهَرَ VI to feign, make a show of, demonstrate
 ظُهُورٌ *pl.* ظُهُورٌ back (anatomical), reverse side
 بَعْدَ الظُّهْرِ; ظَهْرٌ noon; afternoon
 ظَاهِرٌ manifest, external
 مَظَاهِرٌ *pl.* مَظَاهِرٌ appearance
 مَظَاهِرَةٌ demonstration (*political, etc.*)
 ع
 (عبا) (عَبَأَ) *pl.* أَعْبَاءٌ burden, load
 عَبِيٌّ, أَعْبِيَةٌ *pl.* عَبَاءَةٌ, عَبَاءٌ camel-hair cloak of Bedouin
 (عبث) (عَبَثَ) to no purpose, in vain

(عبد) (عَبَدَ) *v.n.* عِبَادَةٌ to worship
 عَبَدَ II to build, construct a road
 اسْتَعْبَدَ X to enslave
 عِبَادَةٌ religious service, worship
 عِبَادَةٌ bondage, slavery
 عَبْدٌ *pl.* عِبِيدٌ; عَبْدُ اللَّهِ servant, slave; Abdullah, Abdullahi, *pr. n. m.*
 عِبَادٌ *pl.* عِبَادٌ worshipper
 عِبَادٌ, عِبَادَةٌ, — وَنَ عِبَادٌ worshipper
 مَعْبَدٌ *pl.* مَعَابِدٌ temple, place of worship
 (عبر) (عَبَرَ) *v.n.* عَبُورٌ to pass, cross, cross over
 عَبَّرَ II to explain, express
 اِعْتَبَرَ VIII to consider, esteem, reckon
 عَبَّرَ over, across (on the other side)
 عَبْرَةٌ *pl.* أَعْبُرٌ tear
 Hebrew עִבְרָאִי, עִבְרִי
 عِبَارَةٌ expression, style, diction
 هَذَا عِبَارَةٌ عَنْ... that means...
 اِعْتِبَارًا مِنْ... effective from...
 ..., in effect from... (*mod.*)
 عَابِرُ السَّبِيلِ wayfarer
 (عبس) (عَبَسَ) to frown
 عَبَّاسٌ Abbas, *pr. n. m. (lit. lion)*
 بَنُو الْعَبَّاسِ the Abbasids
 (عبو) (عَبَى) II to fill
 عَبَّى to mobilise army
 (عتب) (عَتَبَ) III to blame, censure, reproach, reprove
 عَتَبَةٌ *pl.* أَعْتَبَةٌ threshold
 (عتق) (عَتَقَ) IV to free, emancipate
 عَوَاتِقُ *pl.* عَوَاتِقُ shoulder
 عَتِيقٌ *pl.* عَتِيقٌ old, antiquated

- (عتل) عتال porter
(عم) عم (-) to become dark
عتمة darkness
(عشر) عشر على (-) to stumble (upon)
(عم) عثمان Othman, Uthman, pr. n. m.
عثماني Ottoman, *n.* and *adj.*
العثمانيون the Ottoman Turks
(عجب) عجب (-) to wonder
أعجب ب IV to admire, be pleased with
تعجب (من) V to wonder, be surprised (at)
عجيب wonderful, strange
عجيبات *pl.* عجائب a wonder
(عجز) عجز (-) to be unable (to), helpless
عاجز helpless, unable, impotent
عجوز *pl.* عجائز old (woman)
عجزة *pl.* آت miracle
(عجل) عجل (-), استعجل X to hurry, hasten, be quick
عجلة haste, hurry
عجل *pl.* عجول calf
عجلة cart-wheel; bicycle (*mod.*)
تعجيل (see عجل)
عاجلاً soon, quickly
عاجلاً أم آجلاً sooner or later
(عجم) بلاد العجم, العجم name given to Persia by Arabs
أعجمي foreign, non-Arab, Persian; obscure in language
(عجن) عجن (-) to knead
(عدد) عدد (-) to number, count, regard
عدد II to keen, recount the praises of the dead
أعد IV to prepare, make ready

- تعدد V to be multiplied, numerous
استعد X to be ready, prepare oneself
أعداد *pl.* عدد number, *n.*
عدة *pl.* عدد a number, several
تعداد enumeration
استعداد preparedness, readiness, ability, aptitude
متعدد, عديد numerous
معدات (*sing.* معد) equipment
مستعد ready, prepared (of a person)
(عدس) عدس lentils
(عدل) عدل (-) to act justly
عدل II to modify, adjust, straighten, make equal
عدل III to be equivalent to
اعتدل VIII to be straight, moderate
عدالة, عدل justice
اعتدال moderation, equality, equinox
عادل just, upright, *n.* and *adj.*
معدل average
معتدل temperate, moderate
(عدم) عدم (-) to lack, want, cease to exist
أعدم IV to deprive of, annihilate, execute
عدم lack of, non-existence
عديم lacking, *adj.*
(عدن) عدن Aden
جنات عدن Paradise, Garden of Eden
معادن *pl.* معدن mineral, metal, mine
(عدو) عدو (-) to run; infect
عادى III to treat as an enemy
أعدى IV to infect (with a disease)
اعتدى VIII to be hostile towards
عداوة hostility, enmity
عدا عن, ما عدا save, except, beside

- أَعْدَاءُ *pl.* enemy
(عذب)
عَذَّبَ II to torment, torture, make suffer
تَعَذَّبَ V to suffer, be punished
عَذَابٌ punishment, torment
عُذُوبَةٌ sweetness, agreeableness
عَذْبٌ sweet (water)
(عذر)
عَذَرَ (-) to excuse
تَعَذَّرَ V, اِعْتَذَرَ IV to apologise; be effaced
تَعَدَّرَ عَلَى V to be impossible
عُذْرٌ *pl.* اِعْتِذَارٌ excuse, apology, plea
عَذْرَاءٌ *pl.* عَذَارَى virgin
(عذق)
عَذَقٌ *pl.* اِعْتِذَاقٌ palm tree
(عرب)
عَرَّبَ II to Arabize (of a foreign word), translate, render, into Arabic
اِعْرَبَ IV to express clearly, parse, speak a good Arabic style
- تَعَرَّبَ V, اِسْتَعَرَّبَ X to become an Arab, adopt customs, etc. of the Arabs
اِعْرَابٌ *pl. pl.* عَرَبٌ *pl.* عَرَبِيٌّ Arab, Arabic
اِعْرَابِيٌّ desert Arab, Bedouin
العَرَبُ العَرَبَاءُ the pure Arabs
تَعَرَّبَ Arabicizing, rendering into Arabic
اِعْرَابٌ syntax, parsing
عَرَبَةٌ *pl.* اَتٌ — cart, carriage, cab; motor car (Egypt and Sudan)
عَرَبِيَّةٌ quality or state of being an Arab; "Arabdom", Arabism (*mod.*)
عَرَبِيٌّ *pl.* عَرَابِيٌّ pledge, earnest
مَعْرَبٌ declinable (word)
(عرج)
عُرْجٌ *pl.* عُرْجَاءُ *f.* اِعْرَجٌ lame
(عرس)
عَرَّاسٌ *pl.* عَرَّاسَةٌ bride
عَرَّاسٌ *pl.* عَرَّاسَةٌ bridegroom
(عرش)
عُرُوشٌ *pl.* عَرْشٌ throne

- (عرض)
عَرَّضَ (-) to offer, present, happen to, befall, expose
عَرَّضَ II to widen; expose to (*with* ل)
عَارِضٌ III to oppose, contradict
تَعَرَّضَ V to interfere in
اِعْتَرَضَ VIII to review (army, troop, etc.); (*with* عَلَى) to oppose, object to
عُرُوضٌ *pl.* عُرُوضٌ breadth, width; exhibition, review; submission, presentation
يَوْمُ اَلْعُرْضِ Day of Judgment
(*mod.*) اَتٌ *pl.* عَرَضَحَالٌ petition
عَرِضٌ honour, good repute
عَرَضًا by chance, accidentally
عَوَارِضٌ *pl.* عَارِضٌ accident
عَرَّاضٌ *pl.* عَرَّاضٌ wide, broad
عَرِيضَةٌ petition
مَعْرِضٌ *pl.* مَعَارِضٌ exhibition, exposition; topics of conversation (*in pl.*)
- مَعْرُوضٌ petition, offered, presented
مُعَارِضَةٌ opposition
(عرف)
عَرَفَ (-) to know, get to know
عَرَّفَ II to inform, make known, introduce (one person to another)
تَعَارَفَ VI to know each other
اِعْتَرَفَ VIII to acknowledge, admit, confess
عَرَفٌ acknowledgment; common language, custom
عَرَفِيٌّ in my opinion
مَعَارِفٌ *pl.* مَعْرِفَةٌ knowledge, acquaintance
مَعْرُوفٌ favour, good deed (*lit.* known)
(عرق)
عَرِقَ (-) to sweat, perspire
عَرَقٌ perspiration
عَرَقٌ arak, distilled spirit (dates, raisins, etc.)
عُرُوقٌ *pl.* عَرَقٌ vein, artery, root
عَرِيْقٌ noble, rooted
اَلْعِرَاقُ Iraq

(عرقل)
 تَعْرَقَلُ (*quad.*) II to be confused, entangled, complicated
 عَرَاقِيلُ difficulties, complications
 (عرك)
 عَارَكُ III to fight
 مَعْرَكَةٌ *pl.* مَعَارِكُ battle
 (عري)
 عَارٌ *pl.* عَرَاءٌ naked, free (from)
 عَرِيَانٌ *pl.* عَرِيَانٌ naked
 (عزز)
 عَزَّ (-) to be mighty, noble, dear
 عَزَّ (الله) God, exalted and magnified (be his name)!
 عَزَّةٌ power, might
 عَزِيزٌ dear, powerful
 (عزب)
 عَزْبٌ *pl.* عَزْبَاءٌ *f.* عَزَبٌ unmarried, celibate
 (عزف)
 عَزَفَ (-) to play upon a musical instrument

(عزل)
 عَزَلَ (-) to remove, set apart, discharge, depose (from office); insulate (*mod.*)
 إِعْتَزَلَ VIII to retire from, abdicate, isolate oneself
 عَازِلٌ insulator (*mod.*)
 مُعْتَزِلٌ Mu'tazilite, seceder (in Islam), dissenter
 (عزم)
 عَزَمَ (-) to invite; make a spell, recite charms
 عَزَمَ عَلَى to determine upon, resolve to do
 عَزْمٌ resolution, purpose
 عَازِمٌ firm, resolute, determined
 عَزِيمَةٌ invitation
 (عزي)
 عَزَى II to comfort
 (عسر)
 عَسَرَ (-) to be difficult (for)
 عَسَرَ II to make difficult
 عَسْرٌ difficulty
 عَسِيرٌ difficult

(عسكر)
 عَسَاكِرُ *pl.* عَسَاكِرُ army, troops, soldiery
 عَسْكَرِيٌّ soldier, military
 عَسْكَرِيَّةٌ military service, the military
 مَعَسْكَرٌ *pl.* أَتْ - army camp
 (عسل)
 عَسَلٌ honey
 (عسى)
 عَسَى it may be, perhaps
 (عشش)
 عَشَّاشٌ *pl.* عَشَّاشٌ nest (of bird)
 (عشب)
 عَشَبٌ *pl.* أَعْشَابٌ green herb, grass, pasturage, herbiage
 (عشر)
 عَاشَرَ III to associate with, be in company with
 عَشْرٌ *pl.* أَعْشَارٌ tenth, tithe
 عَشْرَةٌ *f.* عَشْرٌ ten
 عَشْرُونَ twenty
 عَاشِرٌ tenth (ordinal)
 عَاشُورَاءُ 10th day of Muharram
 عَشَائِرُ *pl.* عَشَائِرُ tribe, kinsfolk

مَعَاشِرَةٌ social intercourse
 (عشق)
 عَشَقَ (-) to love, have passion for
 عَشَقٌ love, passion
 عَاشِقٌ *pl.* عَاشِقَاتٌ lover
 مَعْشُوقٌ beloved one
 (عشو)
 تَعَشَّى V to sup, eat in the evening
 عَشَاءٌ evening meal (time)
 عَشَايَا *pl.* عَشِيَّةٌ evening
 (عصب)
 عَصَبٌ *pl.* أَعْصَابٌ nerve, sinew
 عَصْبِيٌّ nervous, sinewy
 عَصَبَةٌ *pl.* عَصَبٌ troop, band, group
 عَصْبِيَّةٌ, تَعَصَّبٌ obstinacy, fanaticism, extremism, bigotry (in religion, politics, etc.)
 مَتَعَصِّبٌ fanatical, fanatic, extremist
 (عصر)
 عَاصَرَ III to be contemporary with

عَصْرٌ *pl.* عَصُورٌ time, age,
epoch, afternoon
العَصِيرُ afternoon prayer
(Muslim)
مُعَاصِرٌ contemporary
مَعَاصِرٌ *pl.* مَعْصِرَةٌ place
where one presses fruit
(عصف)
عَاصِفَةٌ *pl.* عَوَاصِفٌ hurricane,
storm, tempest
(عصفر)
عَصْفُورٌ *pl.* عَصَافِيرٌ sparrow,
small bird
(عصم)
عَاصِمَةٌ *pl.* عَوَاصِمٌ capital city
مِعَصِمٌ *pl.* مَعَاصِمٌ wrist
(عصى)
عَصَى (-) to rebel
عَصَاٌ *pl.* عَصِيٌّ stick, cane
عَصِيَانٌ disobedience
عَاصٍ *pl.* عَصَاةٌ rebel, rebellious
(عضض)
عَضَّ (-) to bite
(عضد)

عَضَدَ (-) to aid, assist
تَعَاوَدٌ co-operation
(عضل)
عَضَلٌ *pl.* عَضَلٌ, -اتٌ muscle
(عضو)
عَضْوٌ *pl.* أَعْضَاءٌ member, limb
(عطر)
عَطَّرَ II to scent, perfume
عَطْرٌ *pl.* أَعْطَارٌ perfume, scent
عَاطِرٌ sweet-smelling
عَطَّارٌ grocer
(عطس)
عَطَسَ (-) to sneeze
(عطش)
عَطَشَى, عَطَشَى *pl.* عَطَشَانٌ
thirsty
عَاطِشٌ thirsty
(عطف)
عَطَفَ (-) to join one
word to another by a con-
junction
عَطَفَ عَلَى to be kind to, have
feeling, or pity, for
إِنْعَطَفَ VII to be bent, inclined
عَطْفَةٌ lane, side street, turning

عَاطِفَةٌ *pl.* عَوَاطِفٌ kindness,
pity, feeling, emotion
(عطل)
عَطَّلَ (-) to be idle, workless,
spoiled; to be devoid of
(عَنْ) (with)
عَطَّلَ II to delay, hinder
عَطْلَةٌ vacant time, holiday
عَاطِلٌ idle, void, devoid
مُعَطَّلٌ unemployed
(عطو)
أَعْطَى IV (with *accus.* of
person and thing) to give
تَعَاطَى VI to engage in (busi-
ness, commerce)
أَسْتَعَطَى X to beg
عَطَاءٌ *pl.* عَطَائَاتٌ gift; offer,
tender
(عظم)
عَظَامٌ *pl.* عَظْمٌ bone
عَظَمَةٌ greatness
عَظِيمٌ *pl.* عَظَمَاءٌ great,
excellent
(عفف)
عَفِيفٌ *pl.* أَعْفَاءٌ virtuous,
chaste

(عفر)
عَفْرٌ dust
(عفرت)
عَفَارِيْتُ *pl.* عَفْرِيْتُ demon, devil
(عفش)
عَفْشٌ luggage, baggage (*mod.*
Eg. and Syr.)
(عفن)
عَفِنٌ decayed, rotten
(عفو)
عَفَا (-) to pardon,
forgive
عَافَى III to restore to health
أَعْفَى IV to exempt,
excuse
عَفْوٌ pardon, amnesty
عَوَافٍ, عَافِيَاتٌ *pl.* عَافِيَةٌ
health
(عقب)
عَقَّبَ II to follow on behind
عَاقَبَ III to punish
عَقَبٌ *pl.* أَعْقَابٌ heel of foot
عَقَبَةٌ *pl.* عَقَابٌ mountain road
or pass, obstacle
عَقَبَةٌ difficulty, obstacle

- عَقَابٌ punishment
 عَقَابٌ *pl.* عَقَابَانُ eagle
 عُقُوبَةٌ penalty, punishment
 عَوَاقِبُ *pl.* عَوَاقِبُ end, result
 يَعْقُوبُ Jacob
 (عقد)
 عَقَدَ (—) to tie, knot, bind, conclude, ratify; summon
 عَاقَدٌ III to make a contract with, enter into a compact with
 اِنْعَقَدَ VII to be convened, gather (a meeting)
 اِعْتَقَدَ VIII to believe, have a belief
 عَقْدٌ *pl.* عَقُودٌ binding, contract; knot; decade
 عَقْدٌ *pl.* عَقُودٌ necklace
 عَقْدَةٌ *pl.* عَقَدٌ knot, joint; dilemma
 عَقِيدَةٌ *pl.* عَقَائِدٌ article of faith, belief
 مَتَعَقِدٌ contractor
 (عقر)
 عَقَارٌ *pl.* اَتٌ — real estate, landed property
- عَقَارٌ *pl.* عَقَائِرٌ drug, aromatic
 عَاقِرٌ (*f.*) *pl.* عَوَاقِرٌ barren (woman), unfruitful (land)
 (عقرب)
 عَقْرَبٌ *pl.* عَقَارِبٌ scorpion, hand of clock
 (عقل)
 عَقَلَ (—) to bind, tie
 اِعْتَقَلَ VIII to restrain, intern; confine (as a prisoner)
 عَقْلٌ *pl.* عُقُولٌ intelligence, intellect, sense
 اِعْتِقَالٌ interment
 عَقَالٌ *pl.* عَقْلٌ rope, cord (of bedouin headcloth), tether
 عَاقِلٌ *pl.* عَقَلَاءٌ intelligent
 عَاقِلٌ *pl.* عَقَالٌ an initiate (among the Druzes)
 عَقَائِلٌ *pl.* اَتٌ — lady, wife
 مَعَقِلٌ *pl.* مَعَاقِلٌ stronghold, fortress
 مَعْتَقَلٌ *pl.* اَتٌ — place of interment, concentration camp
 مَعْقُولٌ intelligible, reasonable

- (عقم)
 عَقَمَ (—) to sterilise, disinfect, render barren
 عَقِيمٌ sterile, barren, futile
 (عكر)
 عَكَرَ II, اَعَكَرَ IV to make turbid, muddle, confuse
 (عكس)
 عَكَسَ (—) to reverse, invert
 عَاكِسٌ III to oppose, contradict
 اِنْعَكَسَ VII to reflect, be inverted
 اَعْكَاسٌ *pl.* عَكْسٌ the opposite or contrary of anything
 بِالْاَعْكَاسِ on the contrary
 (علل)
 لَعَلَّ (see لعل)
 عِلَّةٌ *pl.* عِلَلٌ weakness, sickness, disease; cause, reason
 عَالِيٌ sick, weak, diseased, ill
 (علب)
 عَلَبٌ *pl.* عَلَبَةٌ small box
 (علج)
 عَالَجٌ III to treat (an ill person), treat of (an affair), work at, exercise skill at
- عِلَاجٌ مُعَالَجَةٌ treatment, remedy
 (علف)
 عَلَفَ (—) to feed (a beast)
 عَلْفٌ fodder
 مَعَالِفٌ *pl.* مَعَالِفٌ manger
 (علق)
 عَلَّقَ II to hang (up), attach, suspend (on, to ب, على)
 عَلَّقَ II to note down, comment on
 تَعَلَّقَ V to be attached to, appertain to, hang from, depend on
 عِلَاقَةٌ *pl.* اَتٌ — اتٌ connection, relation, attachment, liaison
 تَعْلِيْقٌ news commentary (*mod.*)
 تَعْلِقَاتٌ possessions, properties
 مَعَالِقٌ *pl.* مَعَالِقٌ (for معلقة which see) spoon
 المَعَالِقَاتُ the Mu'allaqat (famous pre-Islamic odes suspended in the Ka'ba in Mecca)

معلق news commentator
(mod.)

(علك)

علك (ع) to chew

(علم)

علم (ع) to know, get to know

علم II to teach

أعلم IV to inform (doubly
or trebly transitive)

تعلم V to learn

استعلم X to ask for informa-
tion

علم pl. علوم knowledge,
science

تعاليم, ات pl. تعليم
education, instruction

عالمون pl. عالم world, universe

علماء pl. عالم wise, learned
man

معلم teacher

متعلم educated, educated

person

(علان)

علن (ع) to be open, manifest,
public

أعلن IV to publish, advertise,
inform, declare

علانية, علنا publicly, openly

علني public, open

إعلان pl. ات advertisement,
announcement

(علو)

علا (ع) to rise, be or become
high

تعالى VI to be exalted

علو height

علاوة على in addition to

علي Ali (pr. n. m.)

عال high

أعال pl. عليا f. أعلى
higher, highest, nobler; upper part

على on, upon, against

على أن provided that; with
the intention of

على يد... through, by, at
the hands of

(علون)

عنوان (see also عنوان)
address, title

(عمم)

عم (ع) to be universal, wide-
spread

أعمام, عمومة pl. عم paternal
uncle

عموم (the) public

عموما generally

عام, عمومی public, general, adj.

عوام pl. عامة the generality,
the masses

لغة عامية colloquial language

(عمد)

عمد II to baptise

اعتمد على VIII to depend
upon, rely on

عمود pl. أعمدة column, pillar

إعتماد trust, confidence;
credit (commercial)

(عمر)

عمر (ع) to live long

عمر (ع) to inhabit, be
inhabited (by ب)

عمر II to build, construct

أعمر IV to develop (a country,
etc.)

استعمر X to colonize

أعمار pl. عمر life, age

عمر 'Umar, Omar (pr. n. m.)

عمر 'Amr (pr. n. m.)

عمائر, ات pl. عمارة edifice,
building; fleet

عامر inhabited, flourishing

عمران prosperity of a land,
civilisation

معماري pl. معمارية mason

معمور inhabited

المعمورة the world

مستعمرة colony

(عمش)

أعمش weak-sighted, half
blind

(عمق)

أعماق pl. عمق depth

عميق pl. عمق deep

(عمل)

عمل (ع) to do, make, work

عامل III to treat, act towards,
deal with

استعمل X to use

أعمال pl. عمل action, deed,
work

عملة currency, money

عمال pl. عامل worker,
labourer; provincial gover-
nor (antiqu.)

عَمِيلٌ *pl.* عَمَلَاءُ agent, representative (comm.)

حزب العمال *pl.* حزب العمال the Labour Party (mod.)

معاملة *pl.* معاملت treatment, dealings towards (in *pl.* business)

(عمى)

عمى *pl.* عمياء *f.* أعمى blind

(عن)

عن from, away from, about, concerning

(عنب)

عنب *pl.* أعناب grape, vine

(عند)

عند with, by, at, in possession of (to have)

عندئذ then, at that time

عند *pl.* عنيد stubborn, obstinate

(عندلب)

عندليب *pl.* عنادل nightingale

(عنز)

عنز *pl.* عنزة she-goat

(عنصر)

عنصر *pl.* عناصر element, origin, race

(عنف)

عنف harshness, severity

عنفوان الشباب prime of youth

عنيف harsh, severe

(عنق)

عانق III to embrace

تعانق VI to embrace one another

عناق *pl.* أعناق neck

(عنقد)

عناقيد *pl.* عنقود bunch of grapes

(عنكب)

عنكبوت *pl.* عنكبات spider

(عنون)

عنون to address a letter

عنوان *pl.* عناوين title, address

(عنى)

عنى (-) to mean, intend, concern

يعنى that is to say, that means, *i.e.*

عانى III to suffer, sustain

أعنى VIII to manage, take care of, pay attention to

عناء toil, difficulty, trouble

إعتناء, عناية care, solicitude, anxiety

معنى *pl.* معان meaning, sense

معنوي ideal, mental, abstract

(عهد)

عهد (-) to fulfil (a promise)

عهد (إلى) to impose a condition; enjoin; know; enter an agreement with

عاهد III to make a covenant or agreement (with anyone)

تعهد V to contract, undertake, agree, pledge; look after, take care of

تعاهد VI to contract together, make mutual agreement

عهد *pl.* عهود covenant, agreement; time, epoch

ولي عهد heir apparent

معاهدة agreement, treaty

معاهد *pl.* معاهد institute

(عوج)

عوج *pl.* عوجاء *f.* أعوج crooked

(عود)

عاد (-) to return, to do again

عاد II to feast, keep a feast (day)

عاد IV to restore, repeat

اعتاد VIII to be accustomed (to)

عود *pl.* عيدان lute, stick

عيادة surgery, doctor's out-patients' department

عيد *pl.* أعياد festival, feast day

عوائد, - ات *pl.* عادة custom, habit

اعتيادي, عادي habitual, customary

عوائد *pl.* عائدة benefit, avail, use, return

(عود)

عاد ب (-) to seek, take refuge in, with

معاد, معادة asylum, refuge

معاذ الله God forbid!

(عور)

أعار IV to lend

استعار X to borrow; use an expression metaphorically

استعارة borrowing, metaphor

أَعْوَرٌ <i>f.</i> عَوْرَاءُ <i>pl.</i> عَوْرٌ one-eyed	أَعْوَامٌ, -َاتٌ <i>f.</i> عَامٌ year
مُسْتَعَارٌ borrowed, metaphorical	عَامِئذٍ (in) that year
(عوز)	(لحون)
عَازٌ (عَزَّ) to need, want, lack	عَاوَنَ III, عَانَ IV to help
عَائِزٌ needy, wanting	تَعَاوَنَ VI to give mutual aid, co-operate
مُعَوِّزٌ destitute, bereaved	اسْتَعَانَ X to ask help of
(عوض)	عَوْنٌ, مَعُونَةٌ, إِعَانَةٌ aid, assistance
عَوَّضٌ II to give in exchange, compensate	عَوَّانٌ <i>pl.</i> عَوَّانٌ aider, assister, helper
عَوَّضٌ <i>pl.</i> عَوَّاضٌ exchange, compensation, instead (of)	تَعَاوَنٌ mutual assistance, co-operation
عَوَّضًا عَنْ, مِنْ instead of	مُعَاوِنٌ assistant
تَعْوِيزٌ compensation	(عوه)
(عوق)	عَاهَةٌ bane, pest, blight
عَوَّقَ II to hinder, delay	(عيب)
(عول)	عَابَ (عَابَ) to be faulty
عَالَ (عَالَ) to support, nourish	عَيْبٌ <i>pl.</i> عَيْبٌ blemish, fault, shame
أَعَالَ IV to sustain a family	(عير)
عَائِلَةٌ family	عَارٌ disgrace, shame
عَوِيلٌ wailing, lamenting	عِيَارٌ standard, measure
مِعْوَلٌ <i>pl.</i> مِعْوَالٌ pickaxe	(عيش)
(عوم)	عَاشَ (عَاشَ) to live
عَامٌ (عَامٌ) to swim, float	تَعَيَّشَ V to earn a living

عَيْشٌ; عَيْشَةٌ life, living; bread	أَغْيَاءٌ <i>pl.</i> غَيْبٌ ignorant, stupid
(Eg.)	(غثث)
مَعَاشٌ, مَعَاشَةٌ livelihood, means of living, wage	غَثٌّ lean, meagre
(عيط)	(غدر)
عَيَّطَ II to cry out, shout	غَدَّرَ (غَدَّرَ) to deceive
(عين)	غَادَرَ III to forsake, depart, leave, quit (a place)
عَيَّنَ II to appoint, specify	غُدْرَانٌ <i>pl.</i> غُدَيْرٌ pool of water
عَايَنَ III to survey, see	(غدو)
أَعْيَنَ, عَيْوَنٌ <i>pl.</i> (f.) عَيْنٌ eye, self; spring, well, fountain	تَغَدَّى V to take a morning meal, lunch
أَعْيَانٌ <i>pl.</i> عَيْنٌ notable man	غَدَّ the day after
عَيْنًا in kind	غَدَا tomorrow
(عبي)	غَدَاءٌ morning meal, lunch
عَيَّانٌ ill, sick	غَدُوٌّ, غَدَاةٌ early morning
غ	(غذي)
(غيب)	غَدَّى II to nourish (of food)
غَبَّ after	غَدَاءٌ nutriment, food, aliment
(غبر)	مُغَدِّ nourishing, <i>adj.</i>
غَبَارٌ dust	(غبر)
غَابِرٌ going, passing away, remaining, past	غَرَّغَرَ (<i>quad.</i>) to gargle
(غبط)	(غرب)
غَبَطَةٌ happiness, beatitude	غَرَبَ (غَرَبَ) to set (of sun)
(غبو)	
غَبَاوَةٌ heedlessness, ignorance, stupidity	

اِغْتَرَبَ VIII to emigrate, live in a strange land	اِنْعَرَسَ VII to be planted
اِسْتَعْرَبَ X to regard as strange, a stranger	مَعْرَسٌ pl. مَعَارِسُ plantation, grove (olive, etc.)
غَرْبٌ West, <i>n.</i>	(غرش)
اِغْتَرَابٌ state of exile, strange land, strangeness	غُرُوشٌ pl. غُرُوشٌ piastre
غُرَابٌ pl. غُرَابَانُ raven	(غرض)
غُرُوبٌ sunset	اَغْرَاضٌ pl. اَغْرَاضٌ aim, object, wish
غُرَبَاءٌ pl. غُرَبَاءُ strange, stranger	(غرف)
غُرَابٌ pl. غُرَابٌ a strange thing, a wonder	غُرْفَةٌ pl. غُرَفٌ room
مَغْرِبٌ pl. مَغَارِبُ West, the Maghrib (North Africa)	(غرق)
اَلْمَغْرِبُ اَلْاَقْصَى; اَلْمَغْرِبُ Morocco	غَرِقَ (ـ) to sink, be drowned
(غربل)	اِسْتَعْرَقَ X to absorb, take in, fill, comprise
غُرْبَلٌ (quad.) to sift, sieve	(غرم)
غُرَابٌ pl. غُرَابِيْلٌ sieve	غَرِمَ (ـ) to pay a fine, tax
(غرد)	اَعْرَمَ IV to impose tax, fine
غَرَدٌ II to warble, sing (of a bird)	اَعْرَمَ ب to be very fond of, in love with
(غرس)	غَرَامٌ love, passion, fondness
غَرَسَ (ـ) to plant	غَرَامَةٌ fine, indemnity, loss
	مَغْرَمٌ pl. مَغَارِمٌ debt, obligation
	(غرو)
	اَعْرَى IV to incite, urge
	لَا غُرُو no wonder!

(غزر)	(غسل)
غَزَرَ (ـ) to be copious, abun- dant	غَسَلَ (ـ) <i>v.n.</i> غَسَلَ to wash, <i>intrans.</i>
غَزَارَةٌ abundance	غَسَّالٌ laundryman
غَزِيرٌ pl. غَزَارٌ abundant, copious	(غشش)
(غزل)	غَشَّ (ـ) to falsify, cheat, deceive
غَزَلَ to spin (wool, etc.)	(غشى)
تَغَزَّلَ ب V to sing praises of, court (a woman)	غَشَّى (ـ) to cover, conceal
غَزْلٌ spun thread, yarn	غَشِيَ عَلَيْهِ he fainted, swooned
غَزْلٌ amorous talk, erotic verses, love poetry	(غصب)
غَزَالٌ pl. غَزَالَانُ gazelle	اِغْتَصَبَ VIII to take by violence, violate, usurp
(غزو)	غَصَبَ عَلَى (ـ) to force, compel
غَزَا (ـ) to raid, invade enemy country	غَصْبٌ force, compulsion
غَزْوٌ raid, invasion	بِغْصَبٍ by force, forcibly
غَزْوَةٌ pl. غَزَوَاتٌ incursion	بِغْصَبٍ عَنْ in spite of
غَزَاؤٌ pl. غَزَاؤَةٌ warrior, invader, victorious	(غصن)
(غسقى)	غُصْنٌ pl. غُصُونٌ branch, twig
غَسَقَ (ـ) to become dark	(غضض)
	غَضٌّ fresh, tender
	(غضب)
	غَضِبَ (ـ) to be or become angry

أَغْضَبَ IV to make angry	أَغْلَى IV to yield a crop, income
غَضَبٌ anger	اسْتَغْلَى X to exploit, take the proceeds of
غَضِبَانٌ angry	اسْتَغْلَى X to invest money
مَغْضُوبٌ عَلَيْهِ object of anger	غَلَالٌ, - اتٌ pl. غَلَّةٌ revenue from land; crops, yield
(غَطَى)	اسْتِغْلَالٌ exploitation
غَطَى II to cover up, conceal	(غَلَبَ)
تَغَطَّى V to be covered up, concealed	غَلَبَ (-) to conquer, subdue
غَطَاءٌ pl. أَغْطِيَةٌ, أَغْطِيَانٌ cover, covering, lid	تَغَلَّبَ عَلَى V to prevail over, overcome
(غَفَرَ)	انْغَلَبَ VII to be overcome, defeated
غَفَرَ (-) to forgive, pardon	غَلْبَةٌ victory, conquest
اسْتَغْفَرَ X to ask pardon, forgiveness	غَالِبٌ pl. غَالِبَةٌ victor, conqueror
غَفِيرٌ pl. غَفِيرَانٌ watchman	فِي الْغَالِبِ, غَالِبًا generally, usually
جَمٌّ غَفِيرٌ a large crowd	أَغْلِيَّةٌ majority
مَغْفَرَةٌ forgiveness, pardon	(غَلَسَ)
(غَفَلَ)	غَلَسَ II to journey, or do a thing before dawn
غَفَلَ (-) to be heedless of, neglect, disregard	(غَلَطَ)
غَفْلَةٌ heedlessness, carelessness, disregard	غَلَطَ (-) to make a mistake, be mistaken
غَفْلَانٌ careless, neglectful	
(غَلَلُ)	
غَلَلُ (-) to fetter, shackle	

أَغْلَاطٌ pl. غَلَطَةٌ, غَلَطٌ mistake, error	غَمٌّ pl. غُمُومٌ anxiety, grief, sorrow
غَالِطٌ, غَلْطَانٌ wrong, mistaken (غَلَطَ)	مَغْمُومٌ anxious, troubled, grieved
غَلِظٌ pl. غَلَاظٌ thick, rough, coarse (غَلَفَ)	(غَمَدَ)
غَلَافٌ cover (of a book); envelope	أَغْمَدَ IV to sheathe (sword)
مَغْلَفَاتٌ pl. مَغْلَفٌ envelope, wrapper (غَلَقَ)	(غَمِرَ)
أَغْلَقَ IV to close, bolt (a door)	غَمِرَ (-) to submerge, overtake, cover; be abundant
(غَلِمَ)	(غَمَضَ)
غُلَمَانٌ pl. غُلَامٌ (a) youth (غَلَوُ)	أَغْمَضَ IV, غَمَضَ II to shut (the eyes)
غَالَى III to exaggerate (in speech), overreach	غَامِضٌ obscure (غَمِيَ)
غَالٌ expensive	غَمِيَ عَلَيْهِ he fainted, swooned
مُغَالَاةٌ exaggeration (غَلَى)	(غَنِمَ)
غَلَى (-) to boil (of pot, kettle, etc.)	غَنِمَ (-) to plunder, obtain
أَغْلَى IV, غَلَى II to boil, trans. (نَعِمَ)	أَغْنَمَ VIII to sieze as spoils
غَمٌّ (-) to grieve	أَسْتَغْنَمَ X (followed by الْفُرْصَةَ) to sieze the opportunity
	غَنَمٌ (coll.) sheep
	غَنَائِمٌ pl. غَنِيمَةٌ plunder, booty (غَنَى)
	غَنِيَ (-) to be content with

- غَنَى II, تَغَنَى V to sing, chant
 غَنَى to dispense with,
 be in no need of
 غِنَاءٌ sufficiency,
 wealth, riches
 أَغَانِي, أَغَانِي pl. أَغْنِيَاءُ, غِنَاءٌ song
 أَغْنِيَاءُ rich, rich man,
 wealthy
 مَغْنٍ singer
 (غوث)
 أَغَاثَ IV to aid,
 succour
 إِسْتَعَاثَ X to seek aid, call
 for help
 إِغَاثَةٌ pl. غَوْثٌ aid, succour
 (غور)
 أَغَارَ عَلَى IV attack, raid
 غَارَةٌ pl. أَتْ — raid, incursion
 مَغَارَةٌ pl. أَتْ — cave
 (غوص)
 غَاصَ (ـ) to plunge, dive
 غَوَّاصٌ diver
 غَوَّاصَةٌ submarine (*mod.*)
 (غول)
 إِغْتَالَ VIII to destroy, assassinate (kill secretly)
- إِغْتِيَالٌ assassination, murder
 غُولٌ ghou (see exercises
 79-80)
 (غيب)
 غَايَةٌ pl. أَتْ — extremity,
 term, ultimate object, end,
 highest degree
 (غيب)
 غَابَ (ـ) to be absent, absent
 oneself, disappear
 غِيَابٌ absence
 غُيُوبٌ pl. غَيْبٌ distant, hid-
 den things
 غَائِبٌ absent
 غَابَةٌ pl. أَتْ — forest
 (غير)
 غَارَ (ـ) to be jealous
 غَيَّرَ II to change, *trans.*
 تَغَيَّرَ V to change, *intrans.*, be
 changed
 غَيْرٌ other, another
 غَيْرٌ (+*gen.*) not, another,
 other than
 غَيْرٌ مُمَكِّنٌ impossible
 مِنْ غَيْرٍ without
 غَيْرَةٌ jealousy, zeal

- غَيُورٌ jealous
 (غيض)
 غِيَاضٌ pl. غَيْضَةٌ thicket
 (غيظ)
 غَيْطٌ garden, field
 غَيَّظَ II to annoy, anger
 (غيظ)
 إِغْتَاظَ VIII to become angry
 غَيْظٌ anger, rage, wrath
 (غيل)
 غِيلَانٌ (or غِيلَانٌ) sweet
 lote-tree
 (غيم)
 غَامَ (ـ) to be cloudy
 غَيُومٌ pl. غَيْمٌ cloud
 ف
 (ف)
 فَ and, then
 (فأد)
 أَفْئِدَةٌ pl. فَوَادٌ heart, soul,
 mind
 (فار)
 فَرَانٌ pl. فَارٌ mouse
 (فأس)
 فَؤُوسٌ (f.) pl. فَؤُوسٌ axe,
 hatchet; Fez (city in
 Morocco)
 (فال)
 تَفَّالٌ V to draw
 a good omen (from)
 تَفَاوُلٌ (good) omen,
 augury
 تَفَاوُلٌ optimism
 مُتَفَائِلٌ an optimist
 (فأى)
 فِئَاتٌ pl. فِئَةٌ company, party,
 faction, group, band; rate,
 price
 (فتت)
 فَتَّتَ II to break, crush
 (فتح)
 فَتَحَ (ـ) *v.n.* فَتَحَ to open,
 conquer
 انْفَتَحَ VII to be opened, open,
intrans.
 اِفْتَتَحَ VIII to open,
 inaugurate, commence,
 introduce
 فَتُوحٌ pl. أَتْ — opening, *n.*,
 capture, conquest
 الْفَاتِحَةُ the opening Sūra of
 the Qur'an

- اِفْتِاحِيّ opening, *adj.*, introductory, leading (of a newspaper article)
- مِفْتَاح pl. مَفَاتِيح key
- مَفْتُوح open, *adj.*, conquered (country)
- (فتر) فَاَتْر lukewarm
- (فتش) فَتَش II to examine, investigate, inspect; (with عَلَى) to seek, look for
- تَفْتِيْش search, inspection, examination
- مِفْتِش inspector, investigator
- (فتك) فَتَكَ (ـ) to act violently, assault
- فَتَك violence
- (فتن) فَتَن (ـ) to rouse to rebellion, incite; infatuate, charm
- فَتْنَة seduction, sedition
- (فتو) فَتْو IV to give a legal decision or opinion (in Islamic law)
- رَوَّه youth, manliness, generosity
- فَتِيّ pl. فَتِيَان young man, youth
- فَتَاة pl. فَتِيَات young woman, girl
- فَتْوَى pl. فَتَاو Fatwa, edict, decision in sacred law
- مُفْت Mufti, doctor, expounder of sacred law
- (فجا) فَجَا III to surprise anyone, fall upon anyone suddenly
- فَجَاة suddenly, unawares
- (فجر) اِنْفَجَر VII to burst forth, explode
- فَجْر dawn, daybreak
- (فجع) فَجِع pl. فَجَائِع calamity, misfortune, loss (of property or family)
- فَاجِع calamitous
- (فحش) فَحَش (ـ) to be excessive, immoderate, foul (in manner, language, etc.)

- فَاحِش excessive, indecent, venal; exorbitant (price); foul (language)
- (فحص) فَحَص (ـ) v.n. فَحَص to examine, inspect, scrutinise
- (فحم) فَحْم charcoal
- فَحْم حَجْر coal
- (فخذ) فَخَذ pl. اَفْخَاد thigh
- (فخر) فَخَرَ VIII to be proud, glory, boast (of, in ب) فَخْر glory, excellence, honour
- فَخْرِيّ honorary
- فَاخِرٌ excellent, splendid, illustrious
- فَخَّار pottery, earthenware
- فَاخُوْرِي potter
- (فخم) فَخِم II to show honour to
- فَخَامَة honour, excellence (used in certain titles)
- فَخِيْم honoured
- (فدن) فَدَن pl. فَدَايِن Feddan (field measure used in some Arab countries); yoke of oxen
- (فدى) فَدَى (ـ) to redeem, ransom
- فَدَاء ransom, redemption
- (فر) فَر (ـ) to flee, escape
- فِرَار flight, escape
- مَفَار pl. مَفَار escape, place of escape
- (فرا) فَرَأ pl. اَفْرَاء wild ass
- (فرت) فَرَت the river Euphrates
- (فرج) فَرَج V to look (with pleasure) at; "sight-see"
- فَرْج joy, comfort, relief
- (فرح) فَرَح (ـ) to rejoice, be glad
- فَرَح pl. اَفْرَاح joy, rejoicing
- فَرْحَانٌ, فَرِح glad

- (فرخ) **أَفْرَاحٌ** chicken, فرخة
- (فرد) **أَفْرَدَ** IV to make single, set apart
- أَفْرَدَ** VII to be single, alone, isolated
- أَفْرَادٌ** *pl.* one, one of a pair, individual
- أَفْرَدَةٌ** parcel, bale
- أَفْرِيدٌ** unique; pr. n. m.
- أَفْرَادٌ** solitude, isolation, aloneness
- أَفْرَدٌ** singular, single
- أَفْرَدٌ** (عن) alone, isolated (from)
- (فردس) **أَفْرَادِيْسٌ** *pl.* Paradise, garden
- (فرس) **أَفْتَرَسَ** VIII to kill, as a wild animal its prey
- بِلَادُ الْفَرَسِ** Persia
- فَارِسِيٌّ** Persian, *n.* and *adj.*
- الْفَارِسِيَّةُ** the Persian language
- أَفْرَاسٌ** (*m.* and *f.*) *pl.* horse, mare
- فُرُوسِيَّةٌ** horsemanship
- فُرْسَانٌ**, **فَوَارِسٌ** *pl.* horseman, knight
- (فرش) **فَرَشَ** (ـ) to spread out, *trans.*; furnish (a house)
- مَفْرُوشَاتٌ** *pl.* مفروش, فرش house furniture
- فُرُشٌ** *pl.* فرش brush
- فُرُشٌ**, **أَفْرِشَةٌ** *pl.* فرش, فراش bed, bedding
- (فرص) **فُرِصَةٌ** *pl.* فرصة opportunity, chance, good occasion
- (فرض) **فَرَضَ** (ـ) to suppose, presume; (*with* على) to impose upon, make obligatory
- أَفْرَضَ** IV, **أَفْتَرَضَ** VIII (see فرض على)
- فُرُوضٌ** *pl.* فرض supposition; duty
- فَرَائِضٌ** *pl.* فريضة duty, obligation, ordinance
- مَفْرُوضٌ** supposed; obligatory

- (فرط) **فَرَطٌ** excess
- (فرع) **فُرُوعٌ** *pl.* فرع branch, tributary (of river, stream)
- (فرغ) **فَرَّغَ** (ـ) to be vacant, empty; (*with* من) finish
- فِرَاحٌ** emptiness, vacuum
- وَقْتُ الْفِرَاحِ** leisure time
- فَارِغٌ** empty, vacant
- (فرق) **فَرَّقَ** II to scatter, disperse, separate, grade, *trans.*
- فَارَقَ** III to leave, part from, separate from
- أَفْتَرَقَ** VIII, **تَفَرَّقَ** V to be separated
- تَفَارَقَ** VI to separate (from each other)
- فَرْقٌ** difference, distinction
- الْفُرْقَانُ** the Qur'an
- فَرَقٌ** *pl.* فرقة party, group, company (military), team
- أَفْرَقَاءُ**, **فُرُوقٌ** *pl.* فريق party, division, general (military)
- (فرك) **فَرَكَ** (ـ) to rub
- (فرن) **أَفْرَانٌ** *pl.* فرن oven
- (فرنج) **أَفْرَنْجِيٌّ** *coll.* إفرنج European (Frank)
- فَرَنْسَا** France
- فَرَنْسَاوِيٌّ**, **فَرَنْسَوِيٌّ**, **فَرَنْسِيٌّ** French, *adj.* and *n.*
- (فزع) **فَزِعَ** (ـ) to fear, be afraid
- فَزَعٌ** fear, fright
- (فسح) **فَسِيحٌ** spacious, roomy, ample
- (فسخ) **فَسَخَ** (ـ) to annul, abrogate
- (فسد) **أَفْسَدَ** IV to corrupt
- فَسَادٌ** corruption, decomposition, invalidity
- فَاسِدٌ** corrupt, bad, invalid
- (فسر) **فَسَّرَ** II to explain, interpret, make plain

اِسْتَفْسِرْ X to enquire, seek explanation	(فضض)
تَفْسِيرٌ pl. تَفَاسِيرٌ explanation, interpretation, commentary	فِضَّةٌ silver, <i>n.</i>
(فشل)	(فضل)
فَشَلَ (-) to fail, lose heart	فَضَّلَ II to prefer
فَشَلٌ failure	أَفْضَلَ IV to favour, make excellent
(فصح)	تَفَضَّلَ V to show kindness, do a favour
فُصْحٌ Passover, Easter	تَفَضَّلْ (<i>Imperative of V</i>) please! welcome!
فَصَاحَةٌ eloquence, lucidity, literary style	فُضُولٌ pl. فَضْلٌ excellence, virtue, merit, kindness
فَصِيحٌ clear, eloquent, literary, classical (of language)	مِنْ فَضْلِكَ please!
(فصل)	فَضْلًا عَنِ besides, apart from, <i>a fortiori</i>
فَصَلَ (-) to separate, divide, sever	فَضْلَةٌ remainder, surplus, redundancy
فَصَّلَ II to cut into parts, cut out (of cloth); isolate; detail	فُضُولٌ intrusion, inquisitiveness, meddlesomeness
فَصَّلَ (-) to be separate, detached (from)	فَضِيلَةٌ pl. فَضَائِلٌ virtue; a title of respect
فَصْلٌ pl. فُصُولٌ season, chapter, classroom, division	تَفَضُّلٌ pl. اتِّ - kindness
تَفْصِيلٌ pl. تَفَاصِيلٌ detail, detailed statement	فَاضِلٌ virtuous, superior; pr. n. m.
فَيَّصَلَ pl. فَيَّاصِلٌ judge, arbiter, referee; pr. n. m.	أَفْضَلٌ preferable, better
	(مِنْ) (than)
	الْأَفْضَلُ the best

(فضو)	(فقد)
أَفْضَى IV to lead anyone to a place (with ب of person and عَلَى of object)	فَقَدَ (-) <i>v.n.</i> فَقَدَانٌ to lose, miss
فَضَاءٌ open, wide, space	فَقِيدٌ lost, missed; lamented; deceased
فَاضٍ empty; free, idle (of time)	(فقر)
(فطر)	فَقْرٌ, فَقْرٌ poverty
فَطَرَ (-) to break, breakfast	فُقَرَاءٌ pl. فَقِيرٌ poor, needy, poor man
عِيدُ الْفِطْرِ Muslim festival, at the end of Ramadan	(فقه)
فِطْرَةٌ pl. فِطْرٌ innate quality, religious feeling	فِقْهٌ Fiqh, jurisprudence
فُطُورٌ breakfast	فُقَهَاءٌ pl. فُقَيْهٌ Faqih, jurist, prudent
(فطع)	(فكك)
فَظِيحٌ hideous, repulsive, ugly, abominable	فَكَكَ (-) to loosen, untie, open, separate
(فعل)	أَفْتَكَ VIII to recover, <i>trans.</i> , set free
فَعَلَ (-) to do, make	فَكُّوكُ pl. فَكُّوكُ jaw, jawbone
فَعَالٌ pl. أَفْعَالٌ deed, verb	(فكر)
فَعْلٌ noun of place	فَكَرَ II to think (about)
(فعى)	أَفْتَكَ VIII to think
أَفَاعٍ pl. أَفْعَى viper	أَفْكَارٌ pl. فِكْرَةٌ, فِكْرٌ thought, <i>n.</i>
(فقا)	(فكه)
فَقَا (-) to put out an eye	فُكَاهَةٌ jesting, joking, merriment

هُمُورٌ humorously, funny (فكاهي)	(فلق)
فَوَاكِهِةُ <i>pl.</i> fruit	فَلَقٌ dawn
(فلل)	(فلك)
فُفْلٌ pepper	أَفْلَاكٌ <i>pl.</i> celestial sphere, orbit, sky, heavens
(فلح)	عِلْمُ الْفَلَكِ astronomy
فَلَاحَةٌ agriculture, husbandry	فَلَكِي astronomer
فَلَّاحٌ peasant, farmer	(فلن)
(فلذ)	فُلَانٌ a certain (person), so- and-so
فُولَادٌ steel	(فم)
(فلس)	فَمٌ see under (فوه)
أَفْلَسَ IV to become bankrupt	(فنن)
فُلُسٌ <i>pl.</i> fils (small coin used in some Arab countries)	فُنُونٌ <i>pl.</i> فن art
إِفْلَاسٌ bankruptcy, insolvency	فَنِي technical, artistic
مُفْلِسٌ bankrupt, insolvent	(فنجن)
فَلَسْطِينُ Palestine	فَنَاجِينٌ <i>pl.</i> فنجان cup, coffee cup
فَلَسْطِينِيٌّ Palestinian	(فندق)
(فلسف)	فَنَادِقُ <i>pl.</i> فندق inn, hotel
تَفَلَّسَ II (<i>quad.</i>) to philoso- phise, become a philosopher	(فنر)
فَلَسْفَةٌ philosophy	فَنَارٌ <i>pl.</i> ات lighthouse
فَلَسْفِيٌّ <i>pl.</i> philosopher	(فنس)
	فَوَانِيسٌ <i>pl.</i> فانوس lamp, lantern
	(فنى)
	(- فنى) to perish, be transitory

فَنَاءٌ courtyard (of a house)	فَاقَةٌ poverty, want, need
(فهم)	فَوْقٌ above, on
(- فهم) to understand	(فول)
أَسْتَفْهَمُ X to enquire	فُؤُلٌ beans (veg.)
(فوت)	(فوه)
فَاتَ (-) <i>v.n.</i> فَوْتُ to elapse, pass by, enter, escape	أَفْوَاهٌ <i>pl.</i> فَمٌ mouth
(فور)	فُوهَةٌ opening, mouth
عَلَى الْفَوْرِ, فَوْرًا immediately, at once	(في)
(فوز)	فِي in, by, at, concerning
(- فاز) <i>v.n.</i> فَوَزٌ to ac- quire, win, succeed; (<i>with</i> عَلَى) defeat	(فيد)
مَفَاذَةٌ <i>pl.</i> ات desert	أَفَادَ IV to benefit anyone, acquaint a. o. with
(فوض)	أَسْتَفَادَ مِنْ X to benefit from
فَوَضَ II to authorize	فَوَائِدٌ <i>pl.</i> فائدة profit, benefit
فَاوَضَ III to discuss, converse, negotiate with	مُفِيدٌ useful
فَوْضَاءٌ anarchy	(فيض)
قَوْمٌ فَوْضِيٌّ tribe, people, with- out a leader	(- فاض) to overflow, be abundant
مُفَاوَضَةٌ discussion, talk, negotiation	أَفَاضَ IV to pour (water, etc.), fill
(فوق)	فَيْضٌ abundance
أَسْتَفَاقُ X to awake	فَيْضَانٌ flood, inundation
	فَائِضٌ interest (on money)
	(فيل)
	أَفْيَالٌ <i>pl.</i> فيل elephant

ق	قبض seizure; receiving of money
(قبب)	
قبة collar (of shirt, etc.)	قبضة handle, hilt
قبة pl. قباب cupola, dome, vault, alcove, saint's tomb	قبض pl. مقابض handle, hilt
(قبح)	(قبط)
استقبح X to find, consider, ugly or bad	أقباط pl. قبط coll. قبطي Copt, Coptic
قبح ugliness	(قبح)
قبح pl. قبايح bad, ugly	(ـ) قبح to conceal oneself
(قبر)	قبعه, قبع hat (mod.)
قبر (ـ) to bury	(قبل)
قبر pl. قبور grave	قبل (ـ) to accept, receive
قبرة pl. مقابر cemetery	قبل II to kiss
(قبرس)	قابل III to meet, correspond to
قبرص, قبرص Cyprus	على IV to approach (+ with object)
(قبس)	تقابل VI to meet one another
اقتبس VIII to quote, cite (from an author, book)	استقبل X to receive (a person), welcome
(قبض)	قبل before, adv., formerly
قبض (ـ) to seize, grasp; (with على) to arrest; receive money	قبلاً before, adv., formerly
انقبض VII to shrink, contract, intrans.	قبل before (of time) prep.
	من قبل from, by, on the part of

قبلة south, Qibla, direction of Mecca	قد, (لقد with Perfect only) (particle of strengthening with Perfect, often making the Perfect Pluperfect) already; (with Imperfect) sometimes, may, might, probably
قبلي southern	(قدر)
الوجه القبلي Upper Egypt	قدر (ـ) to be able
قبول receiving n., acceptance	قدر II to value, estimate, assess, determine
قبيلة pl. قبائل tribe	أقدر VIII to be able to do something
قابل capable of, subject to	قادر able (to do a thing)
المستقبل the future	أقدار pl. قدر quantity, amount; degree, value; power, ability
(قتل)	قدر fate, destiny; power
قتل (ـ) v.n. قتل to kill, murder	قدرة power, might
قتل II to massacre	مقادير pl. مقدار amount, quantity
قاتل III to fight	(قدس)
تقاتل VI to fight one another	قدس (ـ) to be or become holy
قتل murder, killing	قدس II to hallow, sanctify
قتال (v.n., III) battle, fighting	بيت المقدس, القدس (الشريف) Jerusalem
قتيل killed, victim	
(قثم)	
قائم dark coloured	
(قحط)	
قحط drought, famine	
(قد)	

- (قدم)
 قَدِمَ (ـ) *v.n.* قُدُومٌ to arrive, come, advance, approach
 قَدَمَ II to present, bring, offer
 تَقَدَّمَ V to come forward, approach
 قَدَمٌ *pl.* أقدامٌ foot (anatomical or measure)
 قَدَامٌ in front of
 قَادِمٌ approaching, coming, next
 قَادِمٌ فِي الْأُسْبُوعِ الْقَادِمِ in the coming week, next week
 قَدِيمٌ *pl.* قَدَمَاءٌ old, ancient
 مَقْدَمٌ chief, head
 مَتَقَدِّمٌ ancient (of an historical character)
 (قدر)
 قَدِرٌ dirty, filthy, unclean
 (قرر)
 قَرَرْتُ (ـ) to stay, dwell, be rested, refreshed; (*with* عَلَيَّ) to persist, persevere in
 قَرَّرْتُ to be refreshed, consoled, content
 قَرَّرْتُ II to settle, fix, establish, decide, prescribe
 أَقْرَبُ IV to acknowledge, admit, confess
 اسْتَقْرَرْتُ X to be at rest, settle; (*with* فِي) to dwell, inhabit
 قَرَارٌ decision, determination
 تَقَارِيرٌ *pl.* تَقَارِيرٌ report
 قَارَةٌ continent
 مَقَارٌ *pl.* مَقَارٌ residence, site, seat (of government or administration)
 (قرأ)
 قَرَأْتُ (ـ) *v.n.* قِرَاءَةٌ to read, recite
 الْقُرْآنُ the Qur'ān, Koran
 (قرب)
 قَرِبْتُ (ـ) (قَرَبْتُ) to be near (to)
 اقْتَرَبْتُ VIII to approach
 قُرْبٌ nearness, proximity
 قَرَبَةٌ water-skin
 قَرِيبٌ near (to)
 أَقْرَابٌ, أَقْرَبَاءٌ *pl.* قَرِيبٌ relation, relative
 تَقْرِيبًا approximately, about, almost
 عَلَى مَقْرَبَةٍ مِّنْ near, in the neighbourhood of

- (قرح)
 اقْتَرَحْتُ VIII to suggest, propose
 (قرد)
 قَرْدٌ *pl.* قُرُودٌ ape
 (قرش)
 قُرَيْشٌ (tribe of) Quraish
 قُرَيْشِي Quraishite
 قُرُوشٌ *pl.* قرشٌ (see also غَرش) piastre
 (قرض)
 انْقَرَضَ VII to disappear, be cut off, become extinct
 اسْتَقْرَضَ X to borrow
 قُرُوضٌ *pl.* قُرُوضٌ loan
 (قرطب)
 قُرْطَبَةٌ Cordova (in Spain)
 (قرطس)
 قَرَطِيسٌ *pl.* قَرَطِيسٌ paper
 (قرظ)
 قَرَّظْتُ II to laud, eulogize
 (قرع)
 قَرَعْتُ (ـ) to knock, rap (on a door)
 أَقْرَعٌ bald, baldheaded
 مَقَارِعٌ *pl.* مَقَارِعٌ knocker, baton
 (قرف)
 اقْتَرَفْتُ VIII to commit (crime, sin)
 (قرن)
 قَرَنْتُ (ـ) to join, couple
 قَارَنُ III to compare (one thing with another)
 اقْتَرَنْتُ VIII to marry, be joined (to ب)
 قَرُونٌ *pl.* قَرُونٌ century, horn
 قَرِينَةٌ *f.* قَرِينٌ spouse
 (قري)
 قُرْيٌ *pl.* قُرْيٌ village
 قُرَوِيٌّ villager, village *adj.*
 (قزز)
 قَزَازٌ (*mod.* corruption of زجاج) glass, glassware
 (قسط)
 قَسَطْتُ II to pay by instalments
 قِسْطٌ *pl.* أَقْسَاطٌ payment (in part) by instalment
 (قسم)
 قَسَمْتُ (ـ) to divide, share

انقسم VII to be divided	(قصد) IV to acknowledge
قسم pl. أقسام part, department	قصد (-) to intend, propose, make for, travel towards
قسم pl. أقسام oath	قصد purpose, aim
قسمة part, share, lot, portion, Kismet	قصدًا intentionally
تقسيم (v.n., II) partition	قصيدة pl. قصائد, قصيد ode, poem, qasida
(قسو)	اقتصاد economy, economics
قاسى III to endure, suffer	اقتصادي economic
قساوة harshness, severity	مقصود, مقصد purpose, aim, intention
قاس pl. قساوة harsh, hard, severe	
(قشعر)	(قصر)
اقشعر (quad.) IV to shake with fear, have the hair standing on end, shudder	قصر II to fall short
قشعريرة shaking with fear, n., gooseflesh	قصر pl. قصور palace, castle
	قصر pl. قصار short
(قصص)	(قصو)
قص (-) to narrate, tell a tale (to على)	استقصاء X v.n. to investigate, explore, examine thoroughly
قص (-) to cut	قاص far-off, distant
قصة pl. قصص story, tale	اقاص pl. قصوى f. اقصى more distant, extreme
مقص pl. مقاص scissors	اقاصى uttermost ends of the earth
(قصب)	
قصب cane, sugar cane	

(قضب)	قط pl. قَطَاط cat
قضب pl. قضبان wand, sceptre	(قطب)
(قضم)	قطب pl. اقطاب axis, pivot; distinguished person
قضم (-) to crunch, nibble, gnaw	(قطر)
(قضى)	قطر pl. اقطار country
قضى (-) to decide, be judge; spend (time), complete, accomplish	قطار pl. ات (railway) train
انقضى VII to pass away, cease, end	(قطع)
اقتضى VIII to desire, be required, necessitate	قطع (-) to cut
قضاء decision, judgment, end, settlement, accomplishment; district (admin.)	قطع II to smash, cut into small pieces
قضايا pl. قضية affair, case, matter	قاطع III to cut anyone short, interrupt; boycott (mod.)
قاض judge	اقطع IV to assign land as fee
قضاء arbitrator	قطعة pl. قطع piece
مقتضى pl. مقتضيات necessity, necessitated, requirement	قطاع pl. ات sector
بمقتضى according to (mod.)	قطعان pl. قطع flock, herd
(قطط)	قواطع pl. قواطع bird of passage
قط not at all, never (after the Perfect)	تقاطع junction (on road or railway)
قط فقط, فقط only	مقاطعة province, county
	(قطن)
	قطن (-) to inhabit a place
	قطن pl. اقطان cotton

- (قعد) VII to be divided
 (قعد) (ـ) to sit, reside, stay
 ذُو الْقَعْدَةِ 11th month of Islamic Calendar
 قَاعِدَةٌ pl. قَوَاعِدُ rule, foundation, base
 (قعر) (قعر) bottom (of sea, well)
 (قفر) (قفر) pl. قَفَارٌ desert
 (قفز) (قفز) (ـ) to jump, leap
 قَفَّازٌ gloves
 (قفل) (قفل) IV أَقْفَلَ (ـ) to shut, close, lock
 قَافِلَةٌ pl. قَوَافِلُ caravan; convoy (mod.)
 (قفو) (قفو) VIII أَقْتَفَى to follow, imitate
 قِفَا f. back of head, neck
 (قلل) (قلل) (ـ) to be few, small, less
 قَلَّمَا rarely
 (استقل) X أَسْتَقِلُّ to be independent
- قَلَّةٌ smallness, paucity, lack
 قَلِيلٌ pl. قَلِيلُونَ few, little
 قَلِيلًا (a) little, adv.
 إِسْتِقْلَالٌ independence
 (قلب) (قلب) (ـ) to change, overturn, overthrow
 تَقَلَّبَ V to be fickle, inconsistent, inconstant
 اِنْقَلَبَ VII to revolve, be overturned; (إلى) turn into
 قَلْبٌ pl. قُلُوبٌ heart
 تَقَلُّبَاتٌ vicissitudes
 اِنْقِلَابٌ pl. اِتُّ — revolution
 قَالِبٌ pl. قَوَالِبُ mould, cast
 (قلد) (قلد) II قَلَّدَ to imitate; gird
 تَقَالِيدٌ pl. تَقَالِيدُ tradition, imitation
 (قلع) (قلع) pl. قَلْعَةٌ fortress, citadel
 (قلق) (قلق) (ـ) to be disturbed, agitated

- أَقْلَقَ IV to disturb, agitate
 قَلَقٌ trouble, unrest
 (قلم) (قلم) pl. أَقْلَامٌ pen; office
 قَلَمٌ lead pencil
 اِقْلِيمٌ pl. اِقْلِيمٌ zone, province (of a country)
 (قمم) (قمم) pl. قِمَمٌ summit
 (قمح) (قمح) wheat, grain
 (قمر) (قمر) pl. أَقْمَارٌ moon
 مَقَامَرَةٌ game of chance
 (قمس) (قمس) pl. قَوَامِسُ dictionary
 (قمش) (قمش) pl. أَقْمِشَةٌ cloth, woven material
 (قمص) (قمص) pl. قَمِيصَانُ shirt
 (قنن) (قنن) pl. قَوَانِينُ rule, canon, law; stringed musical instrument
 (قنب) (قنب) hemp, flax
 (قنبل) (قنبل) pl. قَنَابِلُ bomb, shell
 (قندل) (قندل) pl. قَنَادِيلُ lamp
 (قنصل) (قنصل) pl. قَنَاصِلُ Consul
 قَنَصَلِيَّةٌ Consulate
 (قنع) (قنع) (ـ) to be content (with)
 اِقْنَعَ II, اِقْنَعُ IV to convince, persuade, satisfy
 اِقْتَنَعَ VIII to be contented, satisfied (with)
 قَنَاعَةٌ contentment
 قَنِعٌ pl. وَنٌ — satisfied
 (قنو) (قنو) pl. قَنَوَاتٌ canal, conduit
 (قهر) (قهر) (ـ) to conquer, subdue
 الْقَاهِرَةُ Cairo

- (قهرق) III **قَاقَم** to resist
 (قهرق) II to retreat, withdraw, go backwards
 (قهو) coffee
 (قوت) provisions, food, victuals, sustenance
 (قود) to lead, guide
 قَادَ guidance, leadership
 قَادَ guide, leader; commander (military)
 (قول) to say
 قَالَ **قَوَالٌ**, **قَوَالٌ** *v.n.* to say
 (ب) **قَوَالٌ** X to resign
 قَوَالٌ *pl.* speech
 قَوَالٌ *pl.* article (in newspaper, etc.)
 (قوم) to rise, stand up, set out
 قَامَ to undertake, carry out
 قَامَ to rise against, revolt; carry out, manage

- III **قَاقَم** to resist
 IV **قَاقَم** to set up, place, establish; stay, settle in (في) a place
 X **قَاقَم** to be straight, straightforward
 قَامَةٌ figure, stature
pl. **قَاقَم** people, nation, tribe
قَاقَم Resurrection
pl. **قَاقَم** price, value
pl. **قَاقَم** rank, place
 (قوى) to be, become, strong; (with **عَلَى**) prevail against
 قَوَى *pl.* **قَوَى**, **قَوَى** power, strength
 قَوَى *pl.* **قَوَى** strong, powerful
 (قيد) II **قَاقَم** to bind, limit, restrict; register
 قَاقَم *pl.* **قَاقَم** fether, chain, limit, stipulation, bond
 قَاقَم **قَاقَم** *pl.* **قَاقَم** alive, living

- (قيس) to measure, compare
 (قاس) III **قَاقَم** to measure; (with **بَيْنَ**) to compare a thing with another
قَاقَم *pl.* **قَاقَم**, **قَاقَم** measure, rule, analogy
قَاقَم *pl.* **قَاقَم** measuring instrument, scale (of map)
 (قيظ) heat of summer, summer (drought)
 (قيل) to take a siesta, rest in the afternoon
 (ك) like (attached preposition)
قَاقَم, **قَاقَم**, **قَاقَم** as though, just as if
 (كذا) **قَاقَم** (see also **قَاقَم**) thus, so
 (كذلك) **قَاقَم** (see also **قَاقَم**) likewise, thus
 (كما) as, even as
 (كأب) to grieve, be sad, cast down
قَاقَم grief, sorrow, sadness
قَاقَم sad, grieved
 (كأس) cup
قَاقَم *pl.* **قَاقَم** (f.) **قَاقَم**
 (كعب) VII to fall prostrate
 (كبد) III **قَاقَم** V to suffer, endure
قَاقَم *pl.* **قَاقَم** liver, interior; heart (poet.)
 (كبر) to grow big, old
 V **قَاقَم** to be proud, arrogant
 X **قَاقَم** to esteem great, important
قَاقَم, **قَاقَم** pride
قَاقَم *pl.* **قَاقَم** big, great, old (of a person)
 (كبرت) sulphur, matches
 (كبس) to press, squeeze

- (كبو) (كبو) to stumble, fall on face
 (كبا) (كبا) to stumble, fall on face
 (كباية) *pl.* — tumbler, glass (for drinking)
 (كتب) (كتب) to write
 (كتب) *v.n.* كتابة to write
 (كتب) III to write to, correspond with
 (كتب) VI to write to each other, correspond
 (كتب) *pl.* كُتُب book; letter (in older language)
 (كتابة) writing, handwriting
 (كتب) *pl.* كُتَّاب, كَتَبَة clerk, writer
 (كتب) *pl.* مَكَاتِب office; school (*antiq.*)
 (كتب) *pl.* — library, desk
 (مكاتبات) correspondence
 (مكتوب) *pl.* مَكَاتِب letter
 (كتف) (كتف) shoulder
 (كتف) *pl.* أَكْتاف shoulder
 (كتل) (كتل) bloc (*pol.*)
- (كتم) (كتم) to hide, conceal, *trans.*
 (كتم) secretary
 (كث) (كث) to be much, many, numerous
 (كث) II to make numerous, increase
 (كثرة) abundance, great number
 (كث) *pl.* وَن many
 (كثيراً) very, much, greatly, a lot
 (كثيراً) (before a *verb*) often, oft-times
 (كثف) (كثف) thick, dense, compact
 (كدر) (كدر) II to vex, trouble, grieve, upset
 (كدر) trouble, vexation
 (كذب) (كذب) to lie, tell falsehood
 (كذب) *pl.* أَكْذَاب a lie

- كاذب, كَذَابُ liar
 كَذُوبُ great liar
 (كرر) II to repeat; purify, refine
 (كرر) (for كُرَّة) see under كرو
 (كرر) repeatedly
 (كرب) (كرب) grief, sorrow
 (كرب) stump of a palm branch
 (كرث) (كرث) VIII to mind, look after; heed
 (کرد) (کرد) *pl.* كُرْدُ coll. كُرْدِي Kurd, Kurdish
 (كرس) (كرس) pamphlet, exercise book
 (كراسي) *pl.* كُرَاسِي throne, chair
 (كرم) (كرم) to be noble, generous
 (كرم) IV to honour
 (كرم) V to do a kindness, act generously
 (كرم) generosity, honour, nobleness
 (كرم) *pl.* كُرُوم vineyard
 (كرم) *pl.* كِرَامُ generous, noble, honourable
 (كروه) (كروه) to hate, loathe
 (كروه) IV to force, compel
 (كراهية) hatred, aversion
 (كروه) most unwilling, disapproving, of people
 (كروه) adversity, misfortune
 (كرو) (كرو) *pl.* — sphere, ball, globe
 (كسب) (كسب) to earn, acquire, gain
 (كسب) III to seek to gain, acquire for oneself
 (كسب) earnings, gain
 (كسب) gain, profit
 (كسر) (كسر) to break, *trans.*
 (كسر) II to smash

تَكَسَّرَ V to break, *intrans.* be broken

انْكَسَرَ VII to break *intrans.*

(كسل)

كَسْلٌ idleness

كَسَالٌ *pl.* كَسَالِي lazy, idle

كَسُولٌ (very) lazy

(كسو)

اِكْتَسَى VIII to be dressed, clothed, wear

اِكْسَاءٌ *pl.* اِكْسِيَةٌ garment, dress

(كشف)

كَشَفَ (-) *v.n.* كَشْفٌ to uncover, examine, reveal

اِنْكَشَفَ VII to be uncovered, revealed

اِكْتَشَفَ VIII to discover, find out

اِكْتِشَافٌ *pl.* اِتُّ - discovery

(كعب)

كُعُوبٌ *pl.* كَعْبٌ ankle

(كفف)

كَفَّ (-) كَفٌّ (عَنْ) to cease (from)

كُفُوفٌ *pl.* كَفٌّ palm of the hand

كَافَّةٌ (followed by *gen.*) all

كَاْفَةٌ all *adv.*

مَكْفُوفٌ blind

(كفا)

كَافَأَ III to reward, recompense, remunerate, repay

كِفَاةٌ equality, likeness; competence, fitness, efficiency

كُفُوٌ equal, like, *n.*

(كفح)

كَفَحَ III to struggle against

كِفَاحٌ, مَكَاْفِحَةٌ struggle, combat

(كفر)

كَفَرَ (-) to become an infidel; (with ب) to renounce, deny (God)

كُفَّارٌ *pl.* كَافِرٌ infidel, unbeliever

(كفل)

كَفَلَ (-) to guarantee, be responsible for, stand security

كِفَالَةٌ bail, security, guarantee

(كفى)

كَفَى (-) to suffice, satisfy

كِفَايَةٌ satisfaction, sufficiency

كَافٍ sufficient, enough

(كلل)

كُلٌّ (followed by *gen.*) each, every, all, the whole

كُلْتَانِ *f.* كِلَانٌ both

كُلَّمَا whenever, as often as

كَلِيَّةٌ *pl.* اِتُّ - college

(كلب)

تَكَالَبَ VI to attack as a mob

كَلَبٌ *pl.* كِلَابٌ dog

(كلف)

كَفَّفَ II to cost; (with ب) to

charge one with an affair or matter

تَكْلِيْفٌ *pl.* تَكْلِيْفٌ trouble,

ceremony, formality

(كلم)

كَوَّمَ II to speak to, tell

كَوَّمَ III to converse with, address

تَكَلَّمَ V to speak

كَلِمَةٌ *pl.* اِتُّ - word

كَلَامٌ speech

(كم)

كَمْ how much? how many?

كَمِيَّةٌ quantity

(كمل)

اِكْتَمَلَ VIII to be complete, finished

اِكْتَمَلَ II, اَكْمَلَ IV to finish, complete

كَمَالٌ perfection, completeness; *pr. n. m.*

كَامِلٌ perfect, complete, entire; *pr. n. m.*

(كمن)

كَمَنَّ (-) to hide, conceal, secrete

(كنن)

كَوَّنَ (-) to keep a secret, conceal

(كنس)

كَوَسَّ (-) to sweep

كِنَائِسٌ *pl.* كِنَائِسٌ synagogue

كِنَائِسَةٌ *pl.* كِنَائِسٌ church

مَكْنَسَةٌ *pl.* مَكْنَسٌ broom, besom

(كنز)

كُنُوزٌ *pl.* كُنُوزٌ treasure

(كنف)

اَكْنَفَ IV to help anyone

اَكْنَافٌ *pl.* كَنْفٌ refuge, shelter,

protection

(كنه)	كَائِنَاتُ <i>pl.</i> كَائِنٌ (a) being
كُنْهُ substance, essence	أَمَاكِنُ <i>pl.</i> مَكَانٌ place
(كنى)	(كوى)
كُنْيَ II to give a surname	كَوَى (-) to iron
كُنْيَةٌ surname, epithet	مِكْوَى <i>pl.</i> مَكَاوِ iron (for ironing)
(كهرب)	(كى)
كَهْرَبَاءُ, كَهْرَبَائِيَّةٌ electricity	كَيْ لِكَيْ so that, in order to (+ subj.)
(كهف)	(كيس)
كُهُوفٌ <i>pl.</i> كَهْفٌ cavern, cave	أَكْيَاسٌ <i>pl.</i> كَيْسٌ bag, purse, wallet
(كوخ)	(كيف)
أَكْوَاخٌ <i>pl.</i> كُوخٌ hut, cottage	كَيْفٌ how, how?
(كود)	(كيل)
كَادَ (-) to be on the point of, almost to do; (with <i>neg.</i>) hardly did	كَيْلٌ II to measure, weigh
(كوع)	أَكْيَالٌ <i>pl.</i> كَيْلٌ measure
أَكْوَاعٌ <i>pl.</i> كُوْعٌ elbow	(كيم)
(كوف)	كِيمِيَاءُ, كِيمِيَا chemistry
الْكُوفَةُ Kufa (ancient city of Iraq)	كِيمَاوِيٌّ, كِيمِي chemical
(كون)	ل
كَانَ (-) to be	(ل)
كَوَّنَ II to form, create	لِ to, for, <i>prep.</i> ; (+ <i>subj.</i>) so that, in order to
كَوْنٌ, كِيَانٌ existence, presence, nature, being	

لَا no, not	لَبَنٌ milk, sour milk
بِلَا without (+ <i>gen.</i>)	لُبْنَانٌ Lebanon
لِأَنَّ because (+ <i>accus.</i>)	(لبي)
لِكَيْ (see also كَيْ) so that (+ <i>subj.</i>)	لَبِي II to respond, answer (in the affirmative), obey
لِمَا, لِمَا لِمَ why	(لجج)
(لأل)	لَجَّ (-) to persevere in, persist
لَوْلَا, لَوْلُوهُ <i>pl.</i> لَالِي pearl, pearls; <i>pr. n. fem.</i>	لَجَجٌ <i>pl.</i> لَجَّةٌ depth (of sea)
(لام)	(لجا)
لَاءَمَ III to suit, agree with, be appropriate	لَجَّأَ VIII to flee, take flight, take refuge (with, at إِلَى)
مُلَائِمٌ convenient, suitable, fit	مُلْتَجِيٌّ, لَاجِئُونَ <i>pl.</i> لَاجِيَةٌ refugee
(لبث)	(لجن)
لَبِثَ (-) to delay, tarry, stay	لَجَانٌ <i>pl.</i> لَجْنَةٌ committee
مَا لَبِثَ أَنْ فَعَلَ he did not delay to do, lost no time in doing	(لحج)
(لبس)	أَلَحَّ عَلَى IV to press, insist, urge, oppress
لَبَسَ (-) <i>v.n.</i> لِبْسٌ to wear, dress	(لحد)
الْبِسَةُ <i>pl.</i> لِبَاسٌ clothes; trousers, shorts, underpants (<i>mod.</i>)	لِحَادٌ <i>pl.</i> لَحَادٌ grave-digger
مَلَابِسٌ (<i>pl.</i> of مَلْبَسٌ) clothes	(لحس)
(لبن)	لَحَسَ (-) to lick
	(لحظ)
	لَا حَظَّ III to regard, observe, remark

لَحْظٌ glance	مُلَخَّصٌ <i>pl.</i> — summary, abstract
لَحْظَةٌ glance, moment	(لدى)
مُلاحَظَةٌ observation, remark	لَدَى at, by, with, near
(لحق)	(لذذ)
لَحِقَ (—) to follow, overtake; concern	لَذَّ IV to make pleasant, sweet, agreeable
أَلْحَقَ IV to annexe, join to, attach to	لَذَّةٌ pleasure, delight
أَلْتَحَقَ VIII to be annexed, joined to; reach	لَذِيذٌ sweet, pleasant, delightful (to the senses)
لَوَاحِقُ <i>pl.</i> لواحقٌ appurtenance	(لزم)
مُلْحَقٌ <i>pl.</i> — appendix, supplement; dependency (of a country)	لَزِمَ (—) <i>v.n.</i> لزومٌ to be necessary
مُلْحَقٌ attaché (dipl.)	أَلْتَمَزَ VIII to be obliged; undertake; monopolize; be held responsible for
(لحم)	لَازِمٌ necessary
لَحْمٌ <i>pl.</i> لحمٌ meat	لَوَازِمٌ <i>pl.</i> لازمةٌ need, necessity
(لحن)	(لسن)
أَلْحَانٌ <i>pl.</i> ألحانٌ melody, air, tone, chant	أَلْسِنَةٌ، أَلْسُنٌ (m. and f.) <i>pl.</i> لِسَانٌ tongue, language
(لحي)	(لصص)
لُحْيٌ <i>pl.</i> لحيةٌ beard	لُصُوصٌ <i>pl.</i> لُصٌّ robber
(لخص)	(لطف)
لَخَّصَ II to extract, summarize sum up	لَاطَفَ III to treat with kindness, be friendly to

لُطْفٌ kindness, friendliness	أَلْتَفَتَ إِلَى VIII to turn to, consider, pay attention to
لَطِيفٌ <i>pl.</i> لطافٌ friendly, pleasant, kind; pr. u. m.	(لفظ)
(لعب)	لَفَّظَ (—) to pronounce, utter (a word)
لَعِبَ (—) to play	لَفَظٌ <i>pl.</i> ألفاظٌ utterance, word, pronunciation
(لعل)	(لفى)
لَعَلَّ perhaps (+ accus.)	أَلْفَى IV to find, notice
(لعلق)	(لقب)
مَلَاعِقُ <i>pl.</i> ملعقةٌ spoon	لَقَّبَ II to name, nickname, entitle, doubly transitive, or, more commonly, the second object with ب
(لعن)	أَلْقَابٌ <i>pl.</i> لقبٌ surname, title, epithet
لَعَنَ (—) to curse	(لقط)
لَعْنَةٌ curse, imprecation	أَلْتَقَطَ VIII to pick up, catch, glean
(لغز)	(لقم)
أَلْغَازٌ <i>pl.</i> لغزٌ riddle, enigma	لُقْمٌ <i>pl.</i> لقمةٌ a morsel, bite
(لغو)	(لقى)
أَلْغَةٌ <i>pl.</i> لغتٌ — language	لَاقَى III to meet, find
أَلْغَوِيٌّ linguistic, appertaining to language	أَلْقَى IV to throw, cast; to deliver (a speech, talk, etc.)
(لغى)	تَلَقَّى V to receive, encounter
أَلْغَى IV to abolish, render invalid, cancel, exclude	أَلْتَقَى VIII to meet one another
(لفف)	
لَفَّفَ (—) to wrap, fold, roll up	
لَفًّا included, within	
(لفت)	

بِالتَّقَى VIII to meet with
 إِسْتَلْقَى X to fall, lie on one's
 back
 مُلَاقَاةٌ meeting, encounter
 مَلْتَقَى meeting place
 لَكَ (لك)
 لَكُ gum, lac
 لَكِنْ (لكن)
 وَلَكِنْ, لَكِنْ but
 لَوْكَندَةٌ pl. أَتْ hotel (mod.
 Eg. and Syr.)
 لَمْ (لم)
 لَمْ not (+ *juss.* negation of
perf.)
 لَمَّا not yet (+ *jussive*)
 لَمَّا when
 لَمَّمْ (لمم)
 لَمَّ (لَم) to collect, gather,
 amass
 لَمَّ بَ IV to be well ac-
 quainted with (a subject),
 know, experience
 لَمَامٌ knowledge, experience
 لَمِّمٌ knowledgeable, ex-
 periented, expert (in)
 مَلَمَّةٌ disaster, accident, stroke
 of misfortune

(لمح)
 لَمَحَ (لَم) to glance at
 لَمْحَةٌ glance, brief glimpse
 لَمَسَ (لمس)
 لَمَسَ (لَم) to feel, touch
 اِلْتَمَسَ VIII to beseech,
 entreat, desire, request
 لَمَعَ (لمع)
 لَمَعَ (لَم) to flash, shine,
intrans.
 اَلْمَعَ IV to cause to shine;
 deal with, allude to (*with*
 اِلَى)
 لَامِعٌ shining, flashing, brilli-
 ant
 لَنْ (لن)
 لَنْ negation of *future* (+
subj.)
 لَهَبٌ (لهب)
 اِلْتَهَبَ VIII to flame, blaze,
 be inflamed
 لَهَيْبٌ flame
 لَهْتٌ (لهت)
 لَاهُوتٌ divinity
 اِلْاِهِي divine
 اِلْوَهِيَّةٌ divinity, divineness

(لهج)
 لَهْجَةٌ tone, accent; dialect
 speech
 (لهف)
 تَلَهَّفَ V to regret having
 missed something
 (لهو)
 لَهَا (لَه) to play, divert oneself
 لَهْوٌ amusement, diversion
 لَاهِيَةٌ f. لَاهٍ heedless, indiffer-
 ent, forgetful
 (لو)
 لَوْ if (a supposition)
 وَلَوْ although
 لَوْلَا were it not for
 لَوْلَمْ unless, if not
 (لوح)
 لَوَّحَ (لَو) to glimmer, appear,
 seem
 لَوْحٌ pl. اَلْوَاحُ board, tablet,
 plate, plank
 لَوَاخٌ pl. لَوَاخَةٌ appearance;
 regulation; schedule
 (لوز)
 لَوْزٌ almond (tree and fruit)
 (لوم)
 لَامَ (لَم) to censure, blame

لَوْمٌ blame, censure
 (لون)
 لَوَانٌ pl. اَلْوَانٌ colour; kind, sort
 (لوى)
 لَوِيَّةٌ pl. اَلْوِيَّةُ flag, district;
 (mod.) brigade, major-
 general
 (ليت)
 لَيْتَ would that!
 (ليس)
 لَيْسَ not, not to be
 (ليق)
 لَاقَ (لَي) to be fitting, worthy,
 suitable
 (ليل)
 لَيْلَةٌ night;
 pl. لَيَالٍ a night
 لَيْلًا by night
 (لين)
 لَيَّنَّ II to soften
 لَيِّنٌ soft, tender, flexible,
 pliable
 م
 (ما)
 مَاذَا, مَا, مَ what
 مَا not

(مَان)	تَمَائِلُ <i>pl.</i> تَمَائِلُ statue, figure, image
مَوْنَةٌ <i>pl.</i> مَوْنٌ provisions	تَمَثِيلِيّ dramatic
(مَأَى)	(مَجْد)
مِئَةٌ, مَائَةٌ a hundred	مَجَّدَ II to praise, glorify, honour
(مَتْر)	مَجْدُ glory
مِترٌ <i>pl.</i> أَمْتَارٌ metre (measure)	مَجِيدٌ noble, glorious; pr. n. m.
(مَتَع)	(مَجْن)
تَمَتَّعَ V, اِسْتَمْتَعَ X to enjoy	مَجَّانًا free, gratis
مَتَاعٌ <i>pl.</i> أَمْتَعَةٌ goods, effects, property	(مَحْن)
(مَتْن)	مَحْنٌ — اِتِّ اِمْتِحَانٌ examination
مَتْنٌ text of a book	(مَحُو)
مَتِينٌ solid, strong, firm	مَحَا (حَا) to erase, blot out, efface
(مَتَى)	(مَخ)
مَتَى when? when	مَخٌّ <i>pl.</i> مَخَاخٌ brain
(مِثْل)	(مَدَد)
مِثْلٌ II to represent, act	مَدَّ (دَّ) to stretch, lengthen, spread, extend
تَمَثَّلَ V to appear, make an appearance (before someone)	مَدَّدَ IV to help, aid, reinforce
اِسْتَمَثَّلَ VIII to obey	تَمَدَّدَ V to stretch oneself, be extended; rest
مِثَالٌ <i>pl.</i> اَمْثَالٌ parable, proverb	اِمْتَدَّ VIII to be stretched, prolonged; reach
اَمْثَالٌ <i>pl.</i> اَمْثَالٌ as, like, likeness	
اَمْثَلَةٌ <i>pl.</i> اَمْثَلَةٌ pattern, model	

مَدٌّ <i>pl.</i> مَدُودٌ tide, flux, flow	مِرَارًا several times, often
مُدَّةٌ period (of time)	مُسْتَمِرٌّ continuous, continual
مَادَةٌ <i>pl.</i> مَوَادُّ material, matter, element; item, article	تَمَرَّمَرٌ II (<i>quad.</i>) to murmur
مَادِيّ material, <i>adj.</i>	(مِرَا)
مَدِيدٌ long, prolonged, extended	اِمْرُؤٌ, مَرْءٌ man
(مَدَح)	نِسَاءٌ, نِسْوَةٌ <i>pl.</i> اِمْرَاةٌ, مِرَاةٌ woman
مَدَحَ (حَ) to praise, extol, commend	(مِرَج)
(مَدَن)	مُرُوجٌ <i>pl.</i> مَرْجٌ meadow
مَدَائِنٌ, مَدُنٌ <i>pl.</i> مَدِينَةٌ city	(مِرْد)
اَلْمَدِينَةُ Medina (city of Arabia)	تَمَرَّدَ V to rebel, revolt
مَدَنِيّ civil <i>adj.</i>	(مِرْس)
(مَدُّ) see (مُدُّ)	مَارَسَ II to practise, exercise (a profession, calling)
(مَرر)	(مِرَض)
مَرَّ (بِ, عَلَى) to pass (by)	مَرَضَ (حَ) to be or fall sick. ill
مَرَّ IV to make bitter, embitter	اِمْرَاضٌ <i>pl.</i> مَرَضٌ illness
اِسْتَمَرَ X to continue, last	مَرَضِيٌّ <i>pl.</i> مَرَضِيٌّ ill, sick
مَرٌّ bitter	(مِرْكش)
مَرُورٌ passing, passing by, passage; traffic (<i>mod.</i>)	مَرَّاكشٌ Marrakesh, Morocco
مَرَّةٌ <i>pl.</i> اِمْرَارٌ a time, once	(مِرْن)
	مَرَّنَ II to practise, exercise
	مَارُونِيٌّ <i>pl.</i> مَوَارِنَةٌ Maronite
	(مِرْج)
	مَزَجَ (حَ) to mix, <i>trans.</i>

- (مزح) (مَزَحَ) to joke, jest
 (مزق) (مَزَقَ) II to tear, *trans.*
 (مسح) (مَسَحَ) to wipe, clean, rub off; annoint; measure (a piece of land)
 مَسَاحَةٌ area, surface, survey of land
 مَسِيحِي Christian
 (مسك) (مَسَكَ) VI to seize, hold, comprehend
 (مَسَكَ) IV to hold back, restrain; abstain from (عَن)
 (مَسَكَ) V to cling to, adhere to, hold fast to (a religion, faith, opinion, belief, etc.)
 (مسي) (مَسَاءٌ) evening, *n.*
 (مسي) (أَمْسِي) yesterday, last night
 (مسي) (أَمْسِي) the day before yesterday
 (مشى) (مَشَى) *v.n.* مَشِيَ to walk, go
- (ماش) (مَشَى) *pl.* infantry
 (ماشية) (مَاشٍ) *pl.* cattle
 (مصر) (بَنَى) II to build (a town)
 (مصر) (مِصْرٌ) *pl.* chief town of a country, boundaries of two countries
 (مصر) Egypt, Cairo
 (مضى) (مَضَى) *v.n.* مَضَى to pass, go, depart
 (مضى) (أَمَضَى) IV to sign; execute, accomplish
 (مضى) (مَضَى) course of time
 (مضاء) (أَمْضَاءٌ) signature; execution, accomplishment
 (ماض) (مَاضٍ) past, last
 (مطر) (مَطَرَ) *pl.* أمطارٌ rain
 (مطو) (مَطِيَّةٌ) riding-beast
 (مع) (مَعَ) with
 (معاً) (مَعَاً) together, simultaneously
 (معاً) (مَعَ) although, in spite of

- (معز) (مَاعِزٌ) *sing.* معز, معز goats
 (معض) (إِمْتِعَاضٌ) anger, vexation, exasperation
 (معن) (أَمَعَنَ) IV to act rigorously, be zealous, consider
 (معن) (أَمَعَنَ) to consider closely, think over
 (مك) (مَكَّةُ) Mecca (city of Arabia)
 (مكث) (مَكَثَ) to stay, abide, dwell, tarry
 (مكر) (مَكَرَ) to deceive, trick
 (مكس) (مَكْسٌ) *pl.* مكسٌ excise duty
 (مكن) (أَمَكَّنَ) IV to enable, be possible
 (تمكّن) (تَمَكَّنَ) V to be enabled
 (مکان) (مَكَانٌ) (see كون)
 (مكانة) (مَكَانَةٌ) place, rank; influence, power
 (مكينة) (مَكِينَةٌ) machine
 (ممکن) (مُمْكِنٌ) possible
 (ملا) (مَلَأَ) to fill, *trans.*
 (ملح) (مَلْحٌ) salt, salty
 (ملاحة) (مَلَاحَةٌ) navigation
 (ملاح) (مَلَّاحٌ) sailor
 (مليح) (مَلِيحٌ) *pl.* مَلِيحٌ good, handsome, pleasant, pretty
 (مليحة) (مَلِيحَةٌ) *pl.* مَلَايِحٌ a pleasant thing
 (ملك) (مَلَكَ) VIII to possess, own
 (ملك) (مَلَكَ) II to give a. o. possession of
 (ملك) (أَمْلَكَ) *pl.* أملاكٌ possession, property
 (ملك) (مَلَكَ) sovereignty, ownership
 (ملكي) (مَلِكِيٌّ) royal; civilian (opp. military)
 (ملائكة) (مَلَائِكَةٌ) *pl.* مَلَائِكٌ, مَلَائِكٌ, مَلَائِكٌ angel
 (ملك) (مَلُوكٌ) *pl.* ملوكٌ king

مَلِكَةٌ <i>pl.</i> مَلَكَاتٌ queen	(مَلِكَةٌ)
مَالِكٌ ruling, ruler, possessor, owner	تَمَنَّى V to wish
مَالِكٌ owner of property	مَنِيَّةٌ fate, death, destiny
مَلِكِيٌّ, مَلُوكِيٌّ royal	(مَهْدٌ)
مَمْلَكَةٌ <i>pl.</i> مَمَالِكٌ kingdom	مَهَّدَ II to level, prepare, make easy
المَمْلَكَةُ المَتَّحِدَةُ the United Kingdom	مَهْدٌ <i>pl.</i> مَهَدٌ cradle
مَمْلُوكٌ <i>pl.</i> مَمَالِكٌ Mamluke, slave	(مَهْرٌ)
مِلْيُونٌ <i>pl.</i> مِلْيُونٌ million	مَهْرٌ <i>pl.</i> مَهْرٌ dowry
(مَنْ)	مَهْرٌ seal, signet
مَنْ who?, who	مَاهِرٌ <i>pl.</i> مَاهِرَةٌ skilful, skilled
مِنْ from, than	(مَهْلٌ)
(مَنْ)	تَمَهَّلَ V to be slow
مِنْ favour	(مَهْنٌ)
مَمُوتٌ death	مِهْنَةٌ <i>pl.</i> مِهْنَةٌ profession, trade
(مَنْذٌ)	إِمْتِهَانٌ service
مَنْذٌ since, <i>prep.</i>	(مَوْتٌ)
(مَنْعٌ)	مَاتَ (ـَ) to die
مَنْعٌ (ـَ) to prevent, forbid	مَمَاتٌ, مَمُوتٌ death
إِمْتِنَاعٌ VIII to refuse	مَوْتَى, أَمْوَاتٌ <i>pl.</i> مَيِّتٌ dead
مِنَاعَةٌ strength of a position	(مَوْجٌ)
مَنْوَعَاتٌ forbidden things	مَوْجٌ <i>pl.</i> أَمْوَاجٌ wave (sea, air)
	(مَوْزٌ)
	مَوْزٌ banana (tree and fruit)

(مَوْسٌ)	(مَيْنٌ)
مَوْسَى Moses	مَوَانِيٌّ <i>pl.</i> (fem.) مَوَانِيٌّ port (sea)
مَوْسِيقِيٌّ music	ن
(مَوْلٌ)	(نَبِيٌّ)
مَآلٌ <i>pl.</i> أَمْوَالٌ wealth, property, goods, capital	أَنْبُوبٌ <i>pl.</i> أَنْبُوبٌ pipe, tube
(مَوْهٌ)	(نَبَأٌ)
مِآءٌ <i>pl.</i> مِآهٌ water	نَبَأَ II to inform (anyone) of (a thing)
(مِيدٌ)	تَنَبَّأَ V to make oneself out to be a prophet
مَوَائِدٌ, مَائِدَةٌ <i>pl.</i> مَائِدَةٌ table	أَنْبَاءٌ <i>pl.</i> أَنْبَاءٌ news, information
مِيَادِينٌ <i>pl.</i> مِيَادِينٌ arena, square, field; sphere; course (for racing)	نُبُوءَةٌ, نُبُوءَةٌ prophecy
(مِيَزٌ)	نَبِيٌّ, أَنْبِيَاءٌ <i>pl.</i> أَنْبِيَاءٌ prophet
مِيَزٌ II to distinguish, differentiate; prefer	نَبَوِيٌّ prophetic, pertaining to the prophet
إِمْتِازٌ VIII to be distinguished, distinct	(نَبْتٌ)
إِمْتِيَازٌ <i>pl.</i> إِمْتِيَازٌ distinction, privilege, preference	نَبَتَ (ـَ) to grow, sprout (of plant)
مُمْتَازٌ distinguished, distinct, select	نَبَاتٌ <i>pl.</i> نَبَاتٌ plant, vegetation
(مِيَلٌ)	(نَبَحٌ)
مَالَ (ـَ) to incline, bend	نَبَحَ (ـَ) to bark (of dog)
مِيَلٌ <i>pl.</i> مِيُولٌ inclination	(نَبَذٌ)
مِيَالٌ <i>pl.</i> مِيَالٌ mile	نَبَذَ (ـَ) to produce (date-) wine

- wine *pl.* أَنْبَذَةٌ **نَبَذَ**
 section, part; article (in newspaper), treatise *pl.* نَبَذٌ
نَبَذَ II to warn, inform
تَنَبَّهَ V to wake up, be alert
أَنْتَبَهَ VIII to pay attention, notice
 warning, notice *pl.* مَنَابِرُ **نَبَرَ**
 stage
 awake, clever; pr.n. m.
نَجَّحَ X to find out, contrive
أَنْجَحَ IV to produce, bring forth
نَجَّحَ (ـ) to arise, result from
 product
 result, conclusion, consequence *pl.* نَتَائِجُ
 production, producing
 products
 producer
نَجَّحَ (ـ) to scatter, disperse, sprinkle, *trans.*
 prose
 noble, excellent; pr. n. m.

- نَجَّحَ** (ـ) to succeed, prosper
 success, prosperity
 successful, prosperous, thriving
نَجَّدَ IV to help, aid
نَجَّارٌ carpentry
 carpenter, joiner
أَنْجَزَ IV to complete, accomplish, achieve
نَجَلٌ *pl.* أَنْجَالٌ son, offspring
 The Gospel
pl. مَنَاجِلُ sickle
أَنْجَمَ IV to appear, rise
pl. نَجْمٌ star
 clear
pl. مَنَاجِمُ mine; source
 astrologer
نَجَّى (ـ) to escape, be delivered, saved
 escape, deliverance
 death
 he died
أَنْتَحَرَ VIII to commit suicide
 nature (of a person)
 copper
 coppersmith
 bees (*coll.*)
 thin, emaciated
 we
 towards, near, like, about
pl. أَنْهَاءٌ method, way; region; approximation
 grammar (esp. syntax)

grammarians <i>pl.</i> نَحَوِيَّةٌ, — وَنَ pl. نَحَوِيَّةٌ	(ندل)
side, direction; district; point of view; sphere <i>pl.</i> نَوَاحٍ	kerchief, handkerchief <i>pl.</i> مَنَادِيْلُ
(نخب)	(ندم)
VIII to choose, elect اِنْتَخَبَ, (—) نَخَبَ	(—) نَدِمَ to repent, regret
election — اِتِّخَابٌ <i>pl.</i> اِنْتِخَابٌ	repentance نَدَامَةٌ
elector مَنْتَخِبٌ, نَاخِبٌ	associate, friend, confidant, boon companion; <i>pl.</i> نَدِيمٌ
(نخل)	(ندو)
palm tree نَخِيْلَةٌ, نَخِيْلٌ, نَخْلَةٌ	III to call, summon, proclaim نَادَى
(ندب)	call مُنَادَاةٌ, نَدَاءٌ
to weep, bewail, lament (—) نَدَبَ	club, place of assembly <i>pl.</i> اَنْدِيَّةٌ نَادٍ
VIII to call, appoint, delegate, depute; invite or urge اِنْتَدَبَ, (—) نَدَّبَ	assembly نَدْوَةٌ
mandate (<i>mod; pol.</i>) اِنْتَدَابٌ	assembly-hall مَنْتَدَى
delegated, commissioner مَنْدُوْبٌ	(نذر)
(ندر)	(—) نَذَرَ to make a vow
to be rare, infrequent scarce (—) نَدَّرَ	IV to warn اَنْذَرَ بَ
rare, rare thing, rarity <i>pl.</i> نَوَادِرٌ	vow نُدُوْرٌ <i>pl.</i> نَذَرٌ
seldom, rarely نَادِرًا	warning اِنْذَارٌ
	(نذل)
	vile, mean; simpleton <i>pl.</i> اَنْذَالٌ نَذَلٌ

abject نَذِيْلٌ	relation, affinity نَسَبَةٌ
(نزع)	proportion تَنَاسُبٌ, نَسَبَةٌ
to remove, take away; to spoil (—) نَزَعَ	alluding to, referring to نَسَبَةٌ إِلَى
III to dispute with, fight نَازَعَ	in comparison with; in relation to بِالنَّسَبَةِ إِلَى
VI to contend among themselves تَنَازَعَ	kinsman <i>pl.</i> اَنْسِبَاءٌ نَسِيْبٌ
VIII to remove, take away, pull from, be snatched, pulled; be spoilt اِنْتَزَعَ	more fitted or suitable اَنْسَبَ
(نزل)	suitable, convenient, proper, fit مَنَاسِبٌ
to alight, descend, lodge (—) نَزَلَ	suitability, appropriateness; connection مَنَاسَبَةٌ
IV to cause to descend اَنْزَلَ	in connection with; on the occasion of (+ <i>gen.</i>) بِمَنَاسَبَةِ
guest نَزَلَاءٌ <i>pl.</i> نَزِيْلٌ	(نسج)
dwelling house <i>pl.</i> مَنَازِلٌ	to weave (—) نَسَجَ
(نزه)	textile, fabric, tissue نَسَاجٌ, اَنْسَجَةٌ <i>pl.</i> نَسِيْجٌ
amusement, pleasure; pr. n. f. نَزْهَةٌ	textiles مَنَسُوْجَاتٌ
(نسب)	(نسخ)
to attribute to, ascribe (something) to (—) نَسَبَ إِلَى	to copy, transcribe; abrogate, abolish (—) نَسَخَ
III to resemble; be appropriate, fit, suitable نَاسَبَ	copy, manuscript <i>pl.</i> نَسَخَةٌ
VI to correspond with (each other) تَنَاسَبَ	(نسر)
lineage <i>pl.</i> اَنْسَابٌ نَسَبٌ	eagle, vulture <i>pl.</i> نَسُوْرٌ

- (نسق) (نَسَقَ) II to place in order, arrange symmetrically
تناسق arrangement, order
- (نسك) (نَسَكَ) *pl.* نَسَاك hermit, ascetic, recluse
- (نسل) (نَسَلَ) to beget
تناسل VI to multiply by generation, procreate
نسل posterity, progeny
تناسل descent by generation; procreation
- (نسم) (نَسَمَ) *pl.* نَسَمَة — soul, person, breath of life
- (نسو) (نَسَو) نِسَاء, نِسْوَة women
- (نسى) (نَسِيَ) to forget
أنسى IV to cause to forget
تناسى VI to pretend to forget; feign forgetfulness
نسيان forgetfulness, forgetting
- (نشأ) (نَشَأَ) to grow up (child); originate, rise
أنشأ IV to found, create, originate, establish
إنشاء originating, founding, establishment; composition, style
منشأ (place of) origin; source
- (نشب) (نَشَبَ) to break out (war)
- (نشد) (نَشَدَ) III to recite to anyone; to cause to swear, ask one to swear by (ب) God
أنشد IV to quote, recite (verses, etc.)
- (نشر) (نَشَرَ) *v.n.* نَشْر to publish, spread abroad
انتشر VIII to be published; spread abroad
نشرة announcement, publication, bulletin
إنتشار dissemination, spreading; circulation
ناشر publisher

- (نشط) (نَشَطَ) to be active, energetic
نشاط energy, zeal, activity, liveliness
نشيط *pl.* نشايط active, energetic, lively
- (نشف) (نَشَفَ) to be or become dry
ناشف dry
منشفة *pl.* مناشف towel
- (نشل) (نَشَلَ) to take away, snatch, steal
- (نصص) (نَصَّصَ) *pl.* نصوص text (of a book); definition; wording; stipulation
- (نصب) (نَصَبَ) *pl.* نصاب handle (of weapon)
نصيب fortune, lot
- (نصت) (نَصَّتْ) to listen to
- (نصح) (نَصَحَ) to advise, counsel
- نصائح *pl.* نصيحة advice
ناصح adviser
(نصر) (نَصَرَ) to assist, aid (give victory)
تنصر V to become a Christian
انتصر على VIII to conquer, vanquish a.o.
نصر aid, victory
نصارى *pl.* نصراني Christian (*lit.* Nazarene)
انتصار victory, triumph
أنصار *pl.* ناصر helper
منصور conqueror (*lit.* the assisted of God); pr.n. m.
- (نصف) (نَصَفَ) III to divide into halves
أنصف IV to act impartially
انتصف VIII to be divided into halves
أنصاف *pl.* نصف a half, half
نصف الليل midnight
إنصاف equity, justice, impartiality

- مُنْتَصِفٌ middle
(نصو) to place
نَاصِيَةٌ pl. نَوَاصٍ forelock
(نضج) to assist, aid
نَاضِجٌ cooked well, ripe, mature
(نضل) to condense
نِضَالٌ struggle
(نط) to break out (war)
نَطَّ v.n. نَطٌّ to leap, jump
(نظر) to look, see
نَاطِرٌ pl. نَوَاطِيرٌ guard, keeper, overseer (esp. of garden, vineyard, etc.)
(نطع) to cut
نَطْعٌ leather mat
(نطق) to divide into halves
نَطَقَ (-) to speak, express
نَسْتَنْطِقُ X to question, examine, interrogate (by a judge, etc.)
نَطَاقٌ limit, boundary; zone, sphere
نَاطِقٌ spokesman, speaker
مَنْطِقٌ logic
- مَنَاطِقٌ pl. مَنَاطِقَةٌ zone
مُسْتَنْطِقٌ examining judge; interrogator
(نظر) to look (at), see, oversee
اِنْتَظَرَ VIII to await, expect
اِنْتِظَارٌ pl. اِنْتِظَارٌ regard; theory
نَظْرًا إِلَى in regard to; in view of
نَظْرَةٌ glance, look
نَظَّارٌ pl. نَظَّارٌ inspector, overseer, minister; seer, beholder
نَظَّارَاتٌ glasses, spectacles
نَظِيرٌ pl. نَظَائِرٌ peer, corresponding to, equal, n.
مَنْظَرٌ pl. مَنَاطِرٌ view, scene, scene of play
(نظف) to clean, trans.
نَظْفٌ II to clean, trans.
نَظَافَةٌ cleanliness
نَظْفَاءٌ pl. نَظْفَاءٌ clean, adj.
(نظم) to arrange; compose (verse)

- نَظَّمَ II to put in order, arrange, regulate, organize
تَنَظَّمَ V, اِنْتَنَظَّمَ VIII to be arranged, regulated
اِنْتِظَامٌ pl. اِنْتِظَامَةٌ system, method, order; regulation, law
تَنْظِيمٌ pl. اِنْتِظَامٌ regulation; arrangement, compilation, poetry writing
اِنْتِظَامٌ regularity, order
(نعج) to lead
نَعَاجٌ pl. نَعَجَةٌ sheep
(نعر) to deny
نَوَاعِيرٌ pl. نَاعُورَةٌ irrigating wheel, water wheel
(نعس) to be or become sleepy
(نعش) to refresh
مُنْعَشٌ refreshing
(نعم) to be good, excellent
اِنْعَمَ عَلَى IV to show favour to; be kind to
نَعَمْ yes
اِنْعَامٌ, نَعَمٌ cattle, cloven-hoofed
نِعْمَةٌ pl. نِعَمٌ favour, benefit
نَاعِمٌ soft, tender
نَعِيمٌ pleasant; pr. n. m.
(نغم) to sing
نَغَمَاتٌ pl. نَغَمَةٌ melody, tune
(نفث) to spit
نَفَاثٌ pl. اِنْفَاثٌ blower
نَفَاثَةٌ pl. نَفَاثَةٌ jet aircraft
(نفخ) to blow
نَفَخَ (-) to blow
(نفد) to be exhausted, consumed; be out of print (book, etc.)
(نفذ) to pierce, penetrate, be effective
نَفَّذَ II to execute, fulfil
اِنْفَذَ IV to carry out, execute
نُفُوذٌ penetration; influence
دُوْنُفُوذٌ influential; person of influence

تَفْهِيدٌ execution; fulfilment
 تَفْهِيدِيٌّ executive *adj.* (*mod.*)
 تَفِيدٌ effective (of an order or command)
 نَوَافِدٌ *pl.* نَوَافِدُ window
 (نفر)
 نَفَرٌ (نَفَرٌ) to turn away, flee, avoid
 نَفُورٌ flight, aversion
 نَفَرٌ *pl.* أَنْفَارٌ person; a number of people; private (in armed forces)
 (نفس)
 تَنَفَّسَ V to breathe
 أَنْفَسٌ, نَفُوسٌ *pl.* (m. and f.) أَنْفَسٌ soul, self; self-same
 أَنْفَاسٌ *pl.* أَنْفَاسٌ breath
 نَفِيسٌ precious
 (نقط)
 نَفْطٌ oil, petroleum
 (نفع)
 نَفَعٌ (نَفَعٌ) to be useful, profitable
 (نفع) VIII to use, benefit (from, by)

مَنْفَعَةٌ *pl.* مَنْفَعَاتٌ use, benefit
 نَافِعٌ useful, profitable
 (نفي)
 نَفَقَةٌ *pl.* نَفَقَاتٌ — expense, cost, expenditure, maintenance
 مَنَّافِقٌ hypocrite; deceiver
 (نفي)
 نَفَى (نَفَى) to expel, banish, exile; deny, exclude
 نَافِيٌ III to contradict, be inconsistent with
 نَفْيٌ exile, expulsion, banishment; denial
 مَنْفِيٌّ exiled, an exile
 (نقب)
 نَقَبٌ *pl.* أَنْقَابٌ hole in a wall, breach, tunnel
 نَقَابٌ *pl.* نَقَابٌ veil
 نَقَابَةٌ *pl.* نَقَابَاتٌ — syndicate, corporation
 نَقَابَةُ الْعُمَّالِ trade union (*mod.*)
 نَقِيبٌ *pl.* نَقِيبَاءٌ chief, head
 (نقح)
 نَقَحَ II to revise, correct (book)

(نقد)
 (نقد) VIII to criticize
 (نقد) criticism
 نَقُودٌ *pl.* نَقُودٌ cash, ready money
 نَاقِدٌ critic
 (نقد)
 (نقد) IV to rescue, deliver, save
 (نقر)
 نَقَرَ (نَقَرَ) *v.n.* نَقْرٌ to hollow out, pierce, peck (of a bird)
 مَنقَارٌ *pl.* مَنقَارِيٌّ beak, bill (of bird)
 (نقش)
 نَقَشَ (نَقَشَ) to paint, sculpture
 نَاقِشٌ III to argue with
 مَنَاقِشَةٌ discussion, argument
 نَقَّاشٌ painter, sculptor, engraver
 (نقص)
 نَقَصَ (نَقَصَ) *v.n.* نَقْصٌ to decrease, diminish, fall short
 نَاقِصٌ III to reduce (price, etc.)
 (نقص) VIII to abate, diminish
 مَنَاقِصَةٌ tender (in commerce), public auction

نَاقِصٌ defective, diminished, deficient, imperfect, wanting, lacking
 (نقض)
 نَاقِضٌ III to contradict
 أَنْقَاضٌ *pl.* أَنْقَاضٌ ruins
 (نقط)
 نَقْطَةٌ *pl.* نَقَطٌ point, dot, spot; drop
 (نقع)
 نَاقِعٌ penetrating, pervading; deadly (poison)
 مَسْتَنْقِعٌ *pl.* مَسْتَنْقِعَاتٌ — marsh, swamp
 (نقل)
 نَقَلَ (نَقَلَ) *v.n.* نَقْلٌ to move, remove, transport, transfer; copy, translate, quote
 تَنَقَّلَ V to be transferred, moved, posted
 (نقل) VIII to move, *intrans.*, be transferred, removed, transported
 إِلَى رَحْمَةِ اللَّهِ — he died
 (نقم)
 (نقم) VIII to take revenge (on)
 (نقم) vengeance

(نقى) (تقى) to be pure
 VIII to choose, select
 purity, innocence
 pure, clean, innocent
 (نكب) (نكب) to afflict
 victim
 (نكت) (نكت) witticism; speck, spot
 (نكح) (نكح) to marry
 (نكد) (نكد) unhappy, unfortunate
 (نكر) (نكر) IV to deny
 (نمذج) (نمذج) sample, example
 (نمر) (نمر) leopard, panther, tiger
 (نمرة) (نمرة) *(Eur.)* number

(نمس) (نمس) *pl.* **نُمُوسُ** ichneumon, weasel
pl. **نَامُوسُ** law, moral law; mosquito
 (نمط) (نمط) *pl.* **نَمَاطُ** fashion, way, manner
 (نمل) (نمل) ant
 (نمو) (نمو) to grow, develop, *intrans.*
 growth, development
 (نمی) (نمی) VIII to trace one's origin to, go back to
 (نهب) (نهب) *v.n.* **نَهَبَ** to plunder, pillage
 (نهج) (نهج) way, road, street (current in Maghribi usage)
pl. **مَنَاهِجُ** way, method
 (نهد) (نهد) V to sigh, groan

(نهر) (نهر) VIII to drive, drive away roughly, upbraid, chide
pl. **أَنْهَارُ**, **أَنْهَرُ** river
 day, daylight
 by day
 (نهرز) (نهرز) VIII to seize the opportunity
 (نهض) (نهض) *v.n.* **نَهَضَ** to rise
 X to urge, incite, stir up
 awakening, arising, revival, emancipation
 (نهك) (نهك) IV to weaken, enfeeble, overcome
 (نهى) (نهى) VIII to finish, conclude, end, *intrans.*
 end, utmost, extremity
 end, termination, limit
 end
 (نوب) (نوب) a time, turn, occasion; suite (in music)

on behalf of
pl. **نَوَابُ** deputy, representative, substitute
 مجلس النواب Parliament
 (نوت) (نوت) sailor
 (نوخ) (نوخ) climate
 (نور) (نور) *pl.* **نيران** fire, *n.*
pl. **أَنْوَارُ** light, *n.*
 (نوع) (نوع) II to assort, classify, compose
pl. **أَنْوَاعُ** sort, kind
 (نوف) (نوف) to be above, or more than
 more, upwards of
 (نوق) (نوق) *pl.* **نَوَقُ** she-camel
 (نول) (نول) to attain, obtain
 III to give, hand to

تَنَوَّلَ VI to obtain, receive, take, partake	(هات)
نَوَّالٌ attainment, attaining; pr. n. f.	هَاتِ come! bring!
نَوَّالٌ <i>pl.</i> loom	(هَب)
نَوَّالٌ obtaining, attaining, <i>n.</i>	هَبَّ (هَبُّ) <i>v.n.</i> هَبُّوبٌ to blow (of wind)
نَوَّالٌ mode, manner, fashion	هَبَّ (هَبُّ) to awake (from sleep); begin, start (to do)
(نوم)	(هبط)
نَامَ (نَمْتُ etc.) to sleep	هَبَّطَ (هَبْطٌ) to fall, descend, land (aircraft)
نَوْمٌ sleep	هَبُوطٌ fall, abatement
(نوى)	(هتف)
نَوَى (نَوَى) to resolve, intend	هَتَفَ (هَتْفٌ) to call, shout
نِيَّةٌ <i>pl.</i> — intention	هَاتِفٌ telephone (a lately intro- duced word and in use in some Arab countries. See also Appendix A, Sec. 6 (a))
(نيف)	(هجر)
نَافٌ yoke	هَجَرَ (هَجْرٌ) to forsake, abandon
(نيل)	هَاجَرَ III to emigrate
النَّيْلُ the (river) Nile	هَجْرَةٌ flight, emigration, migration
(ه)	الْهَجْرَةُ The Hegira (emigra- tion of the Prophet Mu- hammad from Mecca in 622 A.D.) Beginning of Muslim era.
ه — (attached <i>pron.</i>) his, its, him, it	
(ها)	
هَآ behold! here! here you are! take!	
هَآ — (attached <i>pron.</i>) her, its, it	

مُهَاجِرٌ emigrant, immigrant	هَدَمَ (هَدْمٌ) <i>v.n.</i> هَدْمٌ to destroy, raze
مُهَاجِرَةٌ term used for settlement of Arabic-speaking com- munities abroad (partic. the Americas in modern times)	هَدُومٌ (<i>pl.</i>) clothes, garments
(هجس)	(هدن)
هَوَاجِسٌ <i>pl.</i> هَوَاجِسٌ unrest, disturbance, troubled thought	هَدْنَةٌ armistice, truce
(هجم)	(هدى)
هَجَمَ (هَجْمٌ) to attack, assault	هَدَى (هَدًى) to guide
هَاجِمٌ III to attack	أَهْدَى IV to present, bestow (with double <i>accus.</i>)
هَجُومٌ attack, assault	أَهْتَدَى VIII to guide oneself; be rightly guided
(هدد)	هُدًى guidance, way of sal- vation
هَدَّدَ II to threaten, menace	هَدَايَا <i>pl.</i> هَدَايَا a present, gift
(هدأ)	(هذب)
هَدَأَ (هَدْوٌ) <i>v.n.</i> هَدْوٌ to be calm, quiet, tranquil	مُهَذَّبٌ educated, refined, polished
هَادِئٌ quiet, calm, tranquil	(هرر)
(هدر)	هَرٌّ cat
هَدِيرٌ murmur (of water), roaring (of sea and waves)	(هرب)
(هدف)	هَرَبَ (هَرَبٌ) <i>v.n.</i> هَرُوبٌ to flee, escape
أَهْدَافٌ <i>pl.</i> أَهْدَافٌ aim, target	هَرَبَ II to smuggle; put to flight
(هدم)	(هرم)
	أَهْرَامٌ <i>pl.</i> أَهْرَامٌ pyramid

- (هرن) (هرن) Harun, Aaron
 (هز) (هز) **هز** to shake, stir, brandish
 (هزأ) (هزأ) **هزأ** X to mock, scoff at, deride
 (هزج) (هزج) watch or division of the night
 (هزل) (هزل) **هزل** to joke, jest
 هزال thinness
 هزيل thin, meagre, emaciated
 (هزم) (هزم) **هزم** VII to be defeated, put to flight (of an army)
 (هطل) (هطل) **هطل** to rain, send rain
 (هكذا) (هكذا) see under (ذا)
 (هكل) (هكل) **هكل** pl. **هياكل** temple, altar, statue, skeleton
- (هل) (هل) **هل** particle of interrogation
 (هلل) (هلل) **هلل** X to appear first (of moon); begin
 هلال crescent, new moon
 (هلك) (هلك) **هلك** to perish
 أهلك IV to ruin, destroy, lay waste
 استهلك X to consume, spend, exhaust
 هلاك destruction
 استهلاك consumption
 مهلك, مهلكة place of destruction, desert
 مستهلك consumer
 (هلم) (هلم) **هلم** come here!
 هلم جرا and so on; etcetera
 (همم) (همم) **هم** to be important, to concern; (*with* ب) to intend; (*with* إلى) to be anxious about

- اهتم VIII to take pains in; to be interested in
 هموم pl. **هموم** care, anxiety
 هممة pl. **همم** concern; energy
 أهمية importance
 ذو أهمية important, of importance
 اهتمام care, effort, interest
 هام important
 هام pr.n.m.
 مهم pl. **مهام** important
 مهمات important duties
 مهموم anxious
 (همك) (همك) **همك** VII to be engrossed (in), absorbed (in)
 (همل) (همل) **همل** IV to neglect, ignore
 إهمال neglect
 (هنا) (هنا) **هنا** here
 ههنا, ههنا here
 هنالك, هنالك there
 (هنا) (هنا) **هنا** to be pleasant, enjoyable (food, etc.)
- هنا II to congratulate, felicitate
 هناء pleasure, happiness, delight
 هنيئا good wish!
 تهنئة pl. **تهاني** congratulation
 هنية, هنيهة, هنيهة a little while, a moment
 (هند) (هند) India
 الهندي Indian, an Indian
 هند pl. **هنود**, **هندي**
 (هندس) (هندس) **هندس** to sketch (in engineering, etc.), plan
 هندسة engineering, architecture, geometry
 مهندس engineer
 (هو) (هو) **هو** he, it; they (dual), they (pl.)
 هوذا see! behold!
 (هود) (هود) **هود** V to become a Jew
 يهودي pl. **يهود** Jew, Jewish

- (هون) (هون) VIII to take
 (هون) (هون) to be or become easy
 (هون) (هون) IV to offend, insult,
 despise
 (هون) (هون) easy
 (هوى) (هوى) air,
 atmosphere, weather
 (هوى) (هوى) passion
 (هى) (هى) she, it; they
 (dual), they (pl.)
 (هيا) (هيا) II to prepare (trans.)
 (هيا) (هيا) V to be prepared for
 (هيا) (هيا) pl. ات — form, aspect;
 body (i.e. aggregate of persons
 or things), corporation
 (هيب) (هيب) to fear, hold in awe
 (هيب) (هيب) respect, awe, veneration
 (هيج) (هيج) to stir up
 (هيم) (هيم) to love passionately
 (هيم) (هيم) to be interested in
 (هيم) (هيم) up!
 (هيم) (هيم) come, let us go!
 (هيم) (هيم) و
 (و) (و) and; by (in an oath); with
 (وا) (وا) oh! ah! alas!
 (وبا) (وبا) plague
 (وبا) (وبا) pl. اوبئة
 (وبخ) (وبخ) II to censure, rebuke,
 reprimand
 (وبل) (وبل) misfortune, evil conse-
 quences
 (وتر) (وتر) tension, strain
 (وثق) (وثق) to trust, have
 confidence in
 (وثق) (وثق) II to make firm
 (وثق) (وثق) ات — trust, confidence,
 reliable, authority
 (وثق) (وثق) trust, confidence

- (وجن) (وجن) document,
 deed, certificate
 (وجن) (وجن) pl. وجنات cheek
 (وجه) (وجه) II to direct, trans., turn
 (thing, person) towards
 (وجه) (وجه) III to meet, confront
 (وجه) (وجه) V to go, make for,
 repair to
 (وجه) (وجه) VIII to turn, intrans.
 (وجه) (وجه) pl. وجوه face, manner,
 surface, aspect
 (وجه) (وجه) ات — side, direction,
 point of view, dimension,
 district
 (وجه) (وجه) من جهة (with following gen.)
 concerning
 (وجه) (وجه) وجهة نظر point of view (mod.)
 (وجه) (وجه) اتجاه direction, way
 (وجه) (وجه) opposite, in front,
 towards
 (وجه) (وجه) pl. وجهاء respected,
 distinguished person, chief,
 notable
 (وحد) (وحد) II to unify, unite
 (وحد) (وحد) VIII to be united
 (وثيقة) (وثيقة) pl. وثائق document,
 deed, certificate
 (ميثاق) (ميثاق) covenant
 (وجب) (وجب) to be, make,
 necessary; (with على) to be
 incumbent upon
 (أوجب) (أوجب) IV to cause; to make
 binding
 (استوجب) (استوجب) X to deserve, be
 worthy of
 (وجوب) (وجوب) (a) necessity
 (إيجاب) (إيجاب) affirmation
 (إيجابي) (إيجابي) affirmative, positive
 (واجب) (واجب) ات — a duty;
 (with على) incumbent on
 (بموجب) (بموجب) according to
 (وجد) (وجد) to find
 (وجد) (وجد) (v.n.) existence
 (وجود) (وجود) existing, present,
 found
 (وجز) (وجز) small, brief
 (وجع) (وجع) pl. أوجاع pain

- وَحْدَهُ by himself, alone
 وَحْدَةٌ unity, oneness; solitude;
 unit
 أَحَدٌ f. أَحَادٌ pl. إِحْدَى f. أَحَدٌ anyone (with *neg.* no-one)
 يَوْمُ الْأَحَدِ Monday
 وَاحِدٌ f. وَاحِدَةٌ one, single
 وَحِيدٌ alone, single, unique,
 only; sole
 (وحش)
 وَحْشٌ pl. وَحُوشٌ wild (animal)
 (وحى)
 وَحْيٌ (divine) inspiration
 (ودد)
 وَدَّ (-) to love, wish for
 وَدَادٌ friendship, love;
 pr.n.f.
 (ودع)
 وَدَعُ (يَدَعُ) to lay down, leave,
 let (only in *imperf.* and
imper.)
 دَعَهُ يَدْعُهُ let him go
 وَدَعُ II, أَوْدَعُ IV to take leave
 of, bid farewell to
 أَوْدَعُ IV, إِسْتَوْدَعُ X to deposit,
 store
- وَدَاعٌ departure, bidding fare-
 well
 (ودى)
 وَادٍ pl. أَوْدِيَّةٌ valley
 (ورأ)
 وَرَاءَ behind, beyond
 وَرَاءَ الْبَحَارِ (ما) overseas
 (ورث)
 وَرِثٌ to inherit
 أَوْرَثُ IV, وَرِثُ II to bequeath
 وَرِثَةٌ inheritance
 تَرَاثٌ legacy, heritage
 تَرَاثُ الْإِسْلَامِ legacy of Islam
 وَارِثٌ pl. وَرَثَةٌ heir
 (ورد)
 وَرَدٌ (يَرِدُ) to arrive
 (lit. go down to water)
 أَوْرَدُ IV to bring
 إِسْتَوْرَدُ X to import
 وَرْدٌ pl. وَرْدَةٌ, وَرْدٌ rose,
 blossom
 وَرُودٌ arrival
 وَارِدَاتٌ imports
 إِيرَادَاتٌ revenues

- (ورق)
 أَوْرَاقٌ pl. وَرَقٌ paper, foliage
 وَرَقَةٌ leaf (of a tree), piece of
 paper, note, etc.
 (وزر)
 وَزَارَةٌ ministry, office of a
 vizier
 وَزِيرٌ pl. وَزَرَاءٌ minister
 (political), vizier
 وَزِيرُ الْخَارِجِيَّةِ Foreign minister
 رَئِيسُ الْوُزَرَاءِ Prime Minister
 هَيْئَةُ الْوُزَرَاءِ Cabinet
 (وزع)
 وَزَعُ II to distribute, share out,
 allot
 (وزن)
 وَزَنَ (يَزِنُ) to weigh *trans.*
 أَوْزَانٌ pl. وَزْنٌ weight,
 measure; measure of a verse
 مَوَازِينٌ pl. مِيزَانٌ scales,
 balance
 مِيزَانِيَّةٌ budget
 (وزى)
 وَازَى III to correspond to, be
 parallel with
- (وسس)
 وَسَّسَ to whisper, suggest
 وَسَّاسٌ pl. وَسَّاسٌ whisperer,
 suggester (Satan)
 (وسخ)
 وَسَخٌ dirty
 (وسط)
 أَوْسَاطٌ pl. (m. and f.) وَسْطٌ
 middle, centre
 وَسَائِطٌ pl. وَسِيطَةٌ means,
 instrument
 بِوَسِيطَةٍ (followed by *gen.*) by
 means of, through
 وَسِيطٌ pl. وَسِيطَةٌ mediator,
 intermediary
 أَوْسَاطٌ pl. وَسْطَى f. أَوْسَاطٌ
 mean, middle, middle part
 الشَّرْقُ الْأَوْسَطُ the Middle East
 مُتَوَسِّطٌ middle, medium
 (وسع)
 وَسَّعَ (يَسَّعُ) to hold, have
 capacity, be wide
 سَعَةٌ width, extent, capacity;
 comfort
 وَاسِعٌ wide, spacious, extensive

- (وسل) **وَصَلَ** arrival
تَوَسَّلَ إِلَى V to get the means to; to implore, seek
وَسَائِلٌ *pl.* means
(وشك) **أَوْشَكَ أَنْ** IV to be on the point of
(وصف) **وَصَفَ** (يَصِفُ) to describe
وَصْفَةٌ *pl.* attribute, quality
أَوْصَافٌ *pl.* description
مُوصَفَاتٌ specifications
(وصل) **وَصَلَ** (يَصِلُ) *v.n.* **وَصُولٌ**
to arrive, reach (with *direct obj.* or *إِلَى*); link, join
أَوْصَلَ IV, **وَصَلَ** II to bring, conduct, deliver, cause to arrive
وَأَصَلَ III enter into relation with, be contiguous to, continue, persevere in
تَوَصَّلَ V to reach
إِتَّصَلَ VIII (*with* *إِلَى*) to arrive at, reach; (*with* *بِ*) to be in touch with, connected with
صِلَةٌ union, connection
- وَصُولٌ** arrival
وَصْلٌ receipt
وَصْلَةٌ connection
وَأَصْلٌ joining, joint
مُؤَاصَلَةٌ union, continuity, communication
الْمَوْصِلُ Mosul (in Iraq)
(وصى) **وَصَّى** II to make a will, recommend, order
أَوْصَى IV to charge, commend
وَصِيَّةٌ *pl.* charge, will, command
تَوْصِيَةٌ order, recommendation
أَوْصِيَاءٌ *pl.* testator, guardian, trustee
(وضأ) **تَوَضَّأَ** V to perform religious ablutions
(وضح) **وَضَّحَ** clarity
وَاضِحٌ clear, obvious
(وضع) **وَضَعَ** (يَضَعُ) to put, place, set down

- وَضَعٌ** *pl.* **أَوْضَاعٌ** situation, state of affairs, place
مَوْضِعٌ *pl.* **مَوَاضِعٌ** place, site, spot
مَوَاضِعٌ, **مَوَاضِعٌ** *pl.* **مَوْضِعٌ** subject, subject-matter
(وطأ) **وَطَأَ** (يَطَأُ) to tread on, step on
وِطَاءٌ depression (of land)
تَوَطُّؤَةٌ foreword, preface (of book, etc.)
(وطن) **إِسْتَوَطَّنَ** X to live or settle in a place
أَوْطَانٌ *pl.* **وَطَنٌ** home, homeland, native place
وَطَنِيٌّ *n.* and *adj.* indigenous native; national, nationalist, patriot(ic) (*mod.*)
وَطَنِيَّةٌ nationalism, patriotism (*mod.*)
مَوْطِنٌ *pl.* **مَوَاطِنٌ** native land
مَوْاطِنٌ compatriot, fellow-countryman, citizen
مَوْاطِنِيَّةٌ citizenship (*mod.*)
(وظف) **وَضَّفَ** II to give office to, appoint
تَوَضَّفَ V to be employed, appointed
وَضَائِفٌ *pl.* **وَضَائِفَةٌ** office, appointment, function
مُؤَضَّفٌ official, functionary
(وعد) **وَعَدَ** (يَعِدُ) to promise (with *acc.* of person and *بِ* of thing)
أَوْعَدَ IV to threaten, promise
تَوَعَّدَ V to threaten
وَعْدٌ *pl.* **وَعُودٌ** promise
مَوَاعِيدٌ *pl.* **مِيعَادٌ** appointed time, appointment
(وعب) **إِسْتَوْعَبَ** X to absorb, study, exhaust (a subject)
(وعظ) **وَعَّظَ** (يَعِظُ) to exhort, warn, preach
إِتَّعَظَ VIII to be exhorted
(وفد) **وَفَدَ** (يَفِدُ) to reach, arrive, come to (*إِلَى*)

أَوْفَدَ IV to send	وَفَاةٌ <i>pl.</i> وَفَاةٌ death
وَفْدٌ <i>pl.</i> وَفُودٌ deputation, delegation	وَفِيَ perfect, complete
(وَفِر)	(وَقَب)
وَفَّرَ II to economise, save	وَقَبٌ (يَقِبُ) to be eclipsed (of the moon)
وَأْفَرٌ abundant	(وَقَت)
(وَفَق)	وَقَّتَ II to fix, appoint, determine a time
وَقَّى II to help, give success (of God); to conciliate (two parties); to match (two things)	وَقَاتٌ <i>pl.</i> أَوْقَاتٌ time
وَقَّقَ III to be suitable, correspond to, suit, agree with; (<i>with</i> عَلَى) to agree to	مُوقَّتٌ temporary; fixed (time)
وَوَاقٍ VI to agree with each other	(وَقَد)
وَوَاقٍ VI to agree with each other	أَوْقَدَ IV to kindle (fire)
وَوَاقٍ VIII to agree; happen	وَقُودٌ fuel
تَوَفِيقٌ success (from God); pr.n.m.	(وَقِر)
اتِّفَاقٌ agreement	وَقَّرَ II to honour, respect, venerate
اتِّفَاقِيَّةٌ agreement (political or commercial)	أَوْقَرٌ IV to load
(وَفِي)	وَقُورٌ venerable
وَفَّى (يَفِي) to fulfil	(وَقَع)
تَوَفَّى V (<i>pass.</i>) to die	وَقَعٌ (يَقَعُ) <i>v.n.</i> وَقُوعٌ to fall, happen
وَفَاءٌ fulfilment (of a promise); payment (of a debt)	وَقَّعَ II to sign (name)
	تَوَقَّعَ V to expect
	وَأَقِعٌ situated; happening, actuality

وَأَقِعَةٌ <i>pl.</i> وَقَائِعٌ event, catastrophe	(وَكَا)
وَأَقِعَةُ الْحَالِ state of affairs	أَتَكَأَ VIII to support oneself
مَوَاقِعٌ <i>pl.</i> مَوَاقِعُ place; event	(وَكَب)
مَوْعَةٌ battle	مَوَاكِبٌ <i>pl.</i> مَوَكِبٌ procession
(وَقَف)	(وَكَل)
وَقَفَ (بَقِيَ) <i>v.n.</i> وَقُوفٌ to stop, stand up; (<i>with</i> عَلَى) to ascertain, be acquainted with	وَكَّلَ II to appoint as an agent, represent
أَوْقَفَ IV to sieze, arrest, stop <i>trans.</i>	تَوَكَّلَ V, اِتَّكَلَّ VIII to trust in, rely on
تَوَقَّفَ V to hesitate	وَكَالَةٌ representation, agency
أَوْقَافٌ <i>pl.</i> وَقْفٌ wakf, religious foundation (Muslim)	وَكِيْلٌ <i>pl.</i> وَكِلَاءٌ agent
مَوَاقِفٌ <i>pl.</i> مَوَاقِفُ situation, place, stand, attitude; stopping place; car-park (<i>mod.</i>)	(وَلَل)
(وَقَى)	وَلَّوْا to howl, wail
وَقَى (يَقِي) to guard, protect, preserve	(وَلَد)
اِتَّقَى VIII to fear (God)	وَلَدٌ (يَلِدُ) to beget, bear
وَقَايَةٌ protection, preservation	وَلَدٌ II to generate; act as midwife
تَقْوَى fear of God, piety	أَوْلَادٌ <i>pl.</i> وَلَدٌ boy, son, child
أَتَقِيَاءٌ <i>pl.</i> تَقِيٌّ God-fearing, pious	وَلَادَةٌ birth
	وَالِدٌ father
	وَالِدَةٌ mother
	مَوْلِدٌ birthplace, birthday
	مِيْلَادٌ time of birth, birth
	عِيْدُ الْمِيْلَادِ Christmas

- أَبْرَءُ (abbr. before
dates م) Christian year (cal-
endar)
- مَوْلِدٌ of mixed origin (proper-
ly: of an Arab father and
foreign mother)
- مَوْلِدَةٌ post-classical (of Arabic
words)
- (ولع)
يُولَعُ (يُولَعُ) to be attached to,
be fond of, show affection for
- (ولى)
يُولِي (يُولِي) to be near, follow
- وَلَّى II to appoint (as gover-
nor), to set anyone over,
entrust any one with an
affair; to flee, turn one's back
- تَوَلَّى V to take charge of, take
in hand
- تَوَالَى VI to follow one after
another
- أَسْتَوْلَى عَلَى X to master, con-
trol, overcome
- وَلَايَةٌ province, state
- الْوَلَايَاتُ الْمُتَّحِدَةُ the U.S.A.
- أَوْلِيَاءُ pl. master, saint
(Muslim), lord, patron,
guardian
- وَالٍ pl. **وَلَاةٌ** Governor
- أَوْلَى better, more suitable,
fitter
- مَوْلَى master, lord; ally, fol-
lower, client; freed slave
- (وما)
مُؤَمَّرٌ above-mentioned,
aforesaid
- (وفى)
مَوَانِيءُ, مَوَانِيءُ pl. مِينَاءُ, مِينَاءُ
(sea)
- (وهب)
يَهَبُ (يَهَبُ) to present, give,
grant
- وَهَّابِيٌّ Wahhabite, Wahhabi
- (وهم)
تَوَهَّمَ V to imagine, fancy
- أَتَّهَمُوا VIII to
accuse (anyone of some-
thing)
- أَوْهَامٌ pl. وهم imagination,
prejudice
- تُهْمَةٌ accusation
- (ويب)
وَيْبَكَ woe to you!
- (ويح)
وَاحَةٌ pl. **أَتٌ** oasis

- وَيْحَكَ woe to you! (يدو)
- (ويل)
وَيْلَكَ woe to you!
- وَيْلَاهُ alas!
- ي
(يا)
يَا . . . O, Oh (voc.)
- (يأس)
يَيْئَسُ (يَيْئَسُ) to despair
(of)
- أَيَّاسٌ IV to drive to despair
- يَأْسٌ despair
- يَافَا Jaffa (port town in Israel)
- (يبس)
يَبَسَ (يَبَسَ) to be dry
- يَبَسٌ II to dry (trans.)
- يَبَسٌ dry (land, etc.)
- (يبين)
أَلْيَابَانُ Japan, the Japanese
- يَابَانِيٌّ Japanese, n. and adj.
- (يتم)
يَتِمُّ II to bereave a child of
its parents, orphan
- يَتِيمٌ pl. أَيْتَامٌ orphan
- يَدٌ (f.) pl. أَيَادٍ, أَيَادٍ hand
- بَيْنَ يَدَيْهِ before him, in his
presence
- عَلَى يَدَيْهِ by, at the hands of
- يَدَوِيٌّ manual, hand-adj.
- (يسر)
يَسِرُ (يَسِرُ) to be easy
- يَسَّرُ II to make easy
- تَيَسَّرُ V to be made easy,
possible
- يَسَارٌ the left hand
- يَسِيرٌ easy, small
- (يقظ)
أَيْقَظُ IV to waken trans.
- تَيَقَّظُ V to be awakened
- أَسْتَيْقَظُ X to wake up
- أَيْقَظَةٌ awakening, wakefulness,
watchfulness, attention
- يَقْظَانٌ awake, watchful
- (يقن)
يَقِنُ (يَقِنُ) to be certain
- تَيَقَّنُ V to convince oneself
- يَقِينٌ certain belief, conviction

(يمن)	يَوْمًا by day, one day
الْيَمَنُ the Yemen (S.W. Arabia), <i>Arabia Felix</i>	يَوْمًا يَوْمًا day by day
يَمَنِيّ Yemenite, Yemeni	يَوْمِيّ daily, <i>adj.</i>
يَمِين (f.) right hand, oath	يَوْمِيًّا daily, <i>adv.</i>
(ينع)	يَوْمَئِذٍ then, at that time, on that day
يَانِعُ ripe	يَوْمَ الدِّينِ Day of Judgement
يُوسُفُ Yusuf, Joseph	(يون)
(يوم)	اليُونَانُ Greece, the Greek nation
يَوْمٌ <i>pl.</i> أَيَّامٌ day	يُونَانِيّ Greek, a Greek
اليَوْمُ today	
يَوْمَ ذَاتِ يَوْمٍ one day	

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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