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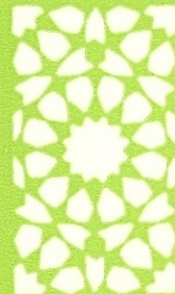
Haywood | Nahmad | A new Arabic grammar

A new Arabic grammar

of the written language

J A haywood | H M Nahmad

Lund Humphries London



A NEW ARABIC GRAMMAR

A NEW
ARABIC GRAMMAR
OF THE
WRITTEN LANGUAGE

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

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

CHAPTER ONE

(الْبَابُ الْأَوَّلُ) Al-bābu l-²awwalu)

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 voweling 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 Taufiq al-Ḥakīm, and newspapers and the radio. It varies in idiom and vocabulary from the Classical, but the differences are infinitesimal compared with the changes in the European languages over the same period – e.g. the difference between Chaucer's English and Kipling's. This is because Classical Arabic was hallowed as the vehicle of God's Revelation in the Qur'ān, and was therefore not permitted to change to any marked extent. Consequently, though some usages have become obsolete, the grammar of 6th century Arabic still applies largely to modern written Arabic. This makes it possible to compile a grammar which is suitable as a basis for further study of all written Arabic, whether Classical or Modern. The present grammar has been written with this aim in view.

§ 2

THE ALPHABET

Arabic is written from right to left. The script, which has been adopted and adapted for many languages spoken by Muslim nations, is cursive, and there is no separate printed form of the letters as there is in European languages. Two methods of writing are common: the naskh نَسْخ or 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 (هَجَاءٌ 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	<u>th</u>
جيم jim	ج	ج	ج	ج	j
حاء ḥā'	ح	ح	ح	ح	ḥ
خاء khā'	خ	خ	خ	خ	<u>kh</u>
دال dāl	د	د	—	—	d
ذال dhāl	ذ	ذ	—	—	<u>dh</u>
راء rā'	ر	ر	—	—	r
زاي zāy	ز	ز	—	—	z
سين sin	س	س	س	س	s
شين shin	ش	ش	ش	ش	<u>sh</u>

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	s
دَادٌ dād	ض	ض	ض	ض	d
طَاءٌ ṭā'	ط	ط	ط	ط	t
زَاءٌ zā'	ظ	ظ	ظ	ظ	z
عَيْنٌ ʿayn	ع	ع	ع	ع	ʿ
غَيْنٌ ghayn	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	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	ه	h
وَاوٌ wāw	و	و	—	—	w (ū, aw, au)
يَاءٌ yā'	ي	ي	=	=	y (ī, ay, ai)
هَمْزَةٌ hamza	ء	أ	ء	ء	'
	أ ا إ	ؤ			

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:

- ب ت ث ذ *bā', tā', thā'* (and, except when final, *nūn* and *yā'*)
 ج ح خ *jīm, ḥā', khā'*
 د ذ *dāl, dhāl.*
 ر ز *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.
 س ش *sīn* and *shīn.*
 ص ض *sād* and *qād.* (Note that, when initial or medial, a small but distinct inverted "v" follows the loop before the next letter is begun.)
 ط ظ *ṭā', ḡā'.*
 ع غ *ain, ghain.* Note the flattening in the medial position, which distinguishes these two letters from the two following ones.
 ف ق *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* *تاء مربوطة*. 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 *qāf*.

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 *ف* 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 *دَار* *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):

ب	bā'-ḥā'	حجج	ḥā'-jīm-jīm	ل	lām-ḥā'
ب	bā'-yā'	س	sin-ḥā'	ل	lam-mīm
ت	tā'-ḥā'	س	ṣād-ḥā'	ل	lām-mīm-ḥā'
ج	jīm-ḥā'	ع	ain-jīm	م	mīm-ḥā'
ج	ḥā'-jīm	ف	fā'-ḥā'	م	ḥā'-mīm
ن	nūn-yā'	ف	fā'-yā'	ي	yā'-ḥā'
م	hā'-mīm	ي	yā'-mīm	ع	ain-mīm

ل lām-'alif (joined to preceding letter ل)

§ 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 **ز** z. In pronouncing them, the tongue is pressed against the edge of the upper teeth, and then withdrawn forcefully.

ع ʿain 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

أَشْكَالُ '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 ی 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, fathā 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 ط, ظ, ض, ص the fathā 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 fathā seems to lose its neutrality and have more of the English *a* sound about it, e.g. عَرَبٌ ʿarab, Arabs. Again, the fathā 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 حَدُودٌ 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 أَلِفٌ مَّقْصُورَةٌ 'alif maqṣūra or shortened 'alif, is written as a yā', as عَلَى alā on, and إِلَى 'ilā 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.
أ a, أُ u, إ i.

(b) There is, however, a type of initial hamza called ^{هَمْزَةُ الْوَصْلِ} hamzatu l-waṣl, the hamza of connection, written thus أ (as opposed to the ordinary ^{هَمْزَةُ الْقَطْعِ} hamzatu l-qaṭع 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, ^{أَلْ} al, certain nouns such as ^{إِبْنٌ} ibnun son, and also in certain verb forms as ^{إِنْكَسَرَ} it broke (inkasara).

e.g. ^{أَلْبَيْتُ هُنَاكَ} (al-baitu hunāka)

the house is there, BUT

^{وَجَدَ الْبَيْتَ هُنَاكَ} (wajada l-baita hunāka)

he found the house there.

^{إِبْنُ الْمَلِكِ حَاضِرٌ} (ibnu l-maliki ḥaḍirun)

the king's son is present, BUT

وَجَدْتُ ابْنَ الْمَلِكِ (wajadtu bna l-maliki)

I found the king's son.

انْكَسَرَ فِنْجَانٌ (inkasara finjānun)

a cup broke, BUT

وَانْكَسَرَ فِنْجَانٌ (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 ^أالْبَيْتُ al-baitu, the house. In practice, however, it is often omitted and the vowel sign only left, thus ^أالْبَيْتُ, 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.

سَأَلَ sa'ala

قَرَأَ qara'a

مَسْأَلَةٌ mas'alatun

وُزَرَءٌ wuzarā'u

بِئْرٌ bi'rūn

أَسْئَلَةٌ as'ilatun

شَيْءٌ shai'un

يَجِيءُ yajī'u يَجِيءُ yaji'

بُؤْسٌ bu'sun

سُئِلَ su'ila

جَرَوْا jaru'a

ضَوْءٌ ḍau'un

مَجْرُوءٌ majrū'un

§ 8

MADDA

If a hamza with fatha is followed by the long vowel, alif, the hamza and fatha are dropped in writing, and the long vowel 'alif is written over the 'alif horizontally thus: آ 'ā, for أأ. This sign is called *مدّة* 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 اسْتَلَمَ *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 قَلْبٌ *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 *shābun*, 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 حَدَّثَنِي أَحْمَدُ بْنُ حَسِينٍ . . .

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 كُتُبًا 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. الْآخِرُ for إِلَىٰ آخِرِهِ 'ilā 'ākhirihī “and so forth” (literally “to its end”).

The following abbreviations are in common use after the names of certain persons: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ = صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ṣalla llāhu alaihi wasallama “God bless him and give him peace” used after the name of Mohammed.

عَلَيْهِ السَّلَامُ = عَلَيْهِ السَّلَامُ alaihi s-salāmu “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:

أَبْجَد هُوَ حَطِي كَلَمَن سَعْفَص قُرِشَتْ تُخَدُ ضِظْفُ

§ 13

EXERCISES IN READING

I

بِ ت لِ وَ أَب يَل قُل حَم قَم كُل طِب

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

سِرَ لَا مَا لَمْ عَنْ خُدُ دُو نَم فِي دَم كَي يَدُ

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

وَي لُبُّ مَدَّ طِبُّ دَلُّ كُلُّ

kullun dalla ṭibbun madda lubbun wai

II

كَتَبَ قَتَلَ فَرِحَ حَسَنَ حَسْنٍ شَرِبَ قَتَلَ فَرِحَ
 farāḥun qatluṅ shariba ḥasuna fariḥa qatala kataba
 حَسَنٌ حَسْنٌ طَالَ خَافَ ضَرَبَ حَبْلٌ حَبْلٌ إِبِلٌ
 'ibilun ḥablun ḍarbun khāfa ṭāla ḥusunun ḥasanun
 نُورٌ فَيْلٌ بَيْتٌ جَارٌ مَوْتُ قَمَتِ خِفَتِ رَأْسٌ
 ra'sun khifti qumta mautun jārun baitun filun nūrun
 ظَهَرَ بِحُلٍّ بَحْرٌ نَهْرٌ بَكْرٌ أَكَلَ جَرَى
 jarā 'akala bikrin nahrin baḥrin bukhluṅ zaḥrin

III

كَتَبْتُ كَتَبْتُ كِتَابٌ كَاتِبٌ قُلْنَا نَفْسًا هَارِبٌ
 kātabtu kātabtu kitābun kātibun qalnā nafsā ḥāribun
 يَكْتُبُ تَضْرِبُ أَقْتُلُ قَتَشَ قَتِشَ أَقْتُلُ قَتِشَ أَقْتُلُ قَتِشَ
 kātabtum 'asāsun fattish fattasha 'aqtulu taḍribu yaktubu
 فَرِحْنَا بَعَثُوا تَخْرُجُ كِتَابُهُ شُغْلُكُمْ مَكْتُوبٌ
 fariḥnā ba'athū takhruju ba'athū fariḥnā
 مِفْتَاحٌ جَالِسًا سَرَطَانٌ تَعْبَانٌ طَرِيقُكُمْ تَحْتَلِفُوا
 miftāḥun jālisā sarāṭānun ta'bānun ṭarīqukum takhtalifū
 اِخْتِلَافٌ اجْتَمَعْنَا اتَّخَذْتُمْ اِحْمَرَّتْ تَدَارَكَ
 ikhtilāfun ijtimā'na ittakhadhtum ihtamarra tadāraka
 اِضْطَرَبْتُ تَتَدَكَّرُ مُؤْمِنٌ أَكَلٌ أَجِدُ إِلَى عَلَى
 iḍṭarabat tatakkaru mu'minun akalun mu'aminun tatadhabkaru idṭarabat

مُوسَى اسْتِنَاسٌ اسْتَحْلِفِنِي مُوَآخَذَةٌ مُؤَلَّفُونَ
 mu'allifūna mu'akhadhātun istahlifinī isti'nāsun mūsā
 تَالِيفًا
 ta'lifan

IV

الْقَطْرُ الْمِصْرِيُّ يُكُونُ الزَّوِيَّةَ الشَّمَالِيَّةَ الشَّرْقِيَّةَ مِنْ
 أَفْرِيْقِيَّةَ وَيَقَالُ لَهُ أَيْضًا وَادِي النَّيْلِ لِأَنَّ قِسْمَهُ الْجَنُوبِيَّ وَقَعَ بَيْنَ
 سِلْسِلَتِي جِبَالٍ وَمَخْرَقَهُ نَهْرُ النَّيْلِ الْعَظِيمِ مَسَاحَتُهُ جِغْرَافِيًّا أَرْبَعَاةَ
 أَلْفِ مِيَلٍ مَرِيعٍ وَأَمَّا مَسَاحَتُهُ الْمَقَاسَةُ فَهِيَ ٦٥ أَلْفَ مِيَلٍ مَرِيعٍ مِنْهَا
 ٥٧٣٦ فَدَانٍ أَرْضًا زَرَاعِيَّةً.

وَيَحْدُ هَذَا الْقَطْرَ مِنَ الشَّمَالِ الْبَحْرُ الْمُتَوَسِّطُ وَمِنَ الشَّرْقِ خَطُّ
 يَمْتَدُّ مِنْ خَانِ يُونُسَ عَلَى الْبَحْرِ الْمُتَوَسِّطِ إِلَى السُّوَيْسِ عَلَى الْبَحْرِ
 الْأَحْمَرِ وَالْبَحْرِ الْأَحْمَرِ وَمِنَ الْجَنُوبِ بِلَادُ النُّوبَةِ وَمِنَ الْغَرْبِ بِلَادُ
 بَرْقَةَ.

وَالنَّيْلُ نَهْرٌ يَخْتَرِقُ الْقَطْرَ الْمِصْرِيَّ مِنَ الْجَنُوبِ إِلَى الشَّمَالِ فَإِذَا
 وَصَلَ إِلَى قُرْبِ الْقَاهِرَةِ انْقَسَمَ إِلَى قَرَعَيْنِ يَسِيرُ أَحَدُهُمَا مَائِلًا إِلَى
 الشَّرْقِ حَتَّى يَصِبَّ إِلَى الْبَحْرِ الْمُتَوَسِّطِ عِنْدَ مَدِينَةِ دِمِيَاطَ وَالْآخَرُ يَسِيرُ
 مَائِلًا إِلَى الْغَرْبِ حَتَّى يَصِبَّ إِلَى ذَلِكَ الْبَحْرِ عِنْدَ ثَغْرِ رَشِيدٍ.

وَيَنْقَسِمُ الْقَطْرُ الْمِصْرِيُّ بِهَذَا الْإِعْتِبَارِ إِلَى قِسْمَيْنِ جَنُوبِيٍّ وَشَمَالِيٍّ
 أَوْ قِبَلِيٍّ وَجَهْرِيٍّ فَالْقِسْمُ الْقِبَلِيُّ وَيَقَالُ لَهُ الصَّعِيدُ أَوْ مِصْرُ الْعَالِيَا يَمْتَدُّ

مِنْ آخِرِ حُدُودِ بَصْرَ جَنُوبًا إِلَى نَقْطَةِ تَفْرَعِ النَّيْلِ وَالْبَحْرِي وَيَقَالُ لَهُ
 مِصْرُ السُّفْلَى يَمْتَدُّ مِنْ نَقْطَةِ تَفْرَعِ النَّيْلِ إِلَى الْبَحْرِ التَّوَسِّطِ.
 وَيَقْسَمُ الْوَجْهَ الْبَحْرِي إِلَى ثَلَاثَةِ أَقْسَامٍ مُتَوَسِّطٍ وَهُوَ الْوَأَقِعُ بَيْنَ
 فَرْعِي النَّيْلِ وَقَدْ سُمِّيَ لِذَلِكَ رَوْضَةَ الْبَحْرَيْنِ وَيَقَالُ لَهُ أَيْضًا الذَّلْتَا
 لِشَبَاهَتِهِ بِجَرَفِ الذَّلَالِ عِنْدَ الْيُونَانِيِّينَ وَشَرْقِي وَهُوَ الْوَأَقِعُ إِلَى شَرْقِي
 الذَّلْتَا وَيَقَالُ لَهُ الْخَوْفُ الشَّرْقِي وَغَرْبِي وَهُوَ الْوَأَقِعُ إِلَى غَرْبِيهَا وَيَقَالُ
 لَهُ الْخَوْفُ الْغَرْبِي هُنَا هِيَ أَقْسَامُ الْقَطْرِ الْمِصْرِيِّ الطَّبِيعِيَّةِ أَمَّا
 أَقْسَامُهُ الْأَدَارِيَّةُ فَتَخْتَلِفُ بِإِخْتِلَافِ الْأَزْمَانِ.

TRANSCRIPTION AND LITERAL TRANSLATION

al-quṭru	l-miṣriyu	yukawwinu	z-zāwiyata
The land	the Egyptian	forms	the angle.
sh-shamāliyata	sh-sharqiyata	min afriqiyata	wa yuqālu
the northern	the eastern	of Africa	and it is
lahu aiḍan	wādia n-nīli	li'anna	qismahu
called also	valley of the Nile	because	its part
l-janūbiya	wāqיעun	baina	silsilatai jibālin
the southern	lies	between	two chains of mountains,
wa yakhtariquhu	nahru n-nīli		l-عāzimu.
and cuts through it	the river of Nile		the mighty.
masāhatuhu	jighrāfiyan	'arba ع mi'ati	'alfi milin
Its area (is)	geographically	400,000	miles
murabba ع in	wa 'ammā	masāhatuhu	l-muqāsatu
square	and as for	its area	the measured,
fa hiya 65 'alfa	mīlin murabba ع in	minhā	5,736,000
it (is) 65,000	square miles,	of which	5,736,000
faddānin	'arḍan za'rāعiyatan.		
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 'ila
 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 nahrūn yakhtariqu
 And the Nile (is) a river (which) cuts through
 l-quṭra l-miṣrīya 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 aḥaduhuma mā'ilan
 it divides into two branches, goes one of them tending
 'ila sh-sharqi ḥatta yaṣubba 'ila l-baḥri l-mutawassiṭi
 to the East until it flows into the sea the Mediterranean
 ʿinda madīnati dimyāṭa wa l-'ākḥaru 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-miṣrīyu bi hādha
 And is divided the land the Egyptian in this
 li ʿtibāri 'ilā qismaini janūbiyin wa shamāliyin au
 way into two parts, a southern and a northern, or

qibliyin wa baḥrīyin fa l-qīṣmu l-qibliyu
 a southern and a sea-coast, and the part the southern,
 wa yuqālu lahu ṣ-ṣa ʿidu au miṣru l-ʿulyā yamtaddu
 and it is called the Sa'id or Egypt the upper, extends
 min ākhiri ḥudūdi miṣra janūban 'ilā
 from the end of the limits of Egypt (on the) South to
 nuqṭati tafarru ʿi n-nīli wa l-baḥriyu
 the point of the branching of the Nile; and the sea-coast,
 wa yuqālu lahu miṣru s-sufā yamtaddu min nuqṭati
 and it is called Egypt the lower, extends from the point
 tafarru ʿi n-nīli 'ila l-baḥri l-mutawassiṭi.
 of the branching of the Nile to the sea the Mediterranean.

wa yuqsamu l-wajhu l-baḥriyu 'ila
 And is divided the portion the sea-coastal into
 thalāthati 'aqsāmin mutawassiṭin wahuwa l-wāqi ʿu baina
 three divisions, a middle, and it lies between
 far ʿayi n-nīli wa qad summiya
 two branches of the Nile, and it has been named

li dhālika rauḍatu l-baḥraini
 on account of that garden of the two rivers

wa yuqālu lahu aiḍani dh-dhaltā li mushā-
 and it is called also the Delta on account of its

bahatihi bi ḥarfi dh-dhāli ʿinda l-yūnāniyina
 resemblance to the letter dhal among the Greeks,

wa sharqīyin wahuwa l-wāqi ʿu 'ila sharqīyi dh-dhaltā
 and an eastern, and it lies to the East of the Delta

wa yuqālu lahu l-ḥaufu sh-sharqīyu wa gharbīyin
 and is called the border the eastern, and a western

wa huwa l-wāqi ʿu 'ilā gharbīyiha wa yuqālu lahu
 and it lies to the West of it, and is called

l-ḥaufu l-gharbīyu. hādhihi hiya 'aqsāmu
 the border the western. These are the divisions

l-quṭri l-miṣrīyi ṭ-ṭabi'iyatu 'ammā 'aqsāmuhu
of the land the Egyptian the natural. As for its divisions

l-'idārīyatu fa takhtalifu bi khtilāfi
the administrative, they differ with the differing

l-'azmāni.
of the times.

CHAPTER TWO

(الْبَابُ 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 أَلْ 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: وَ 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-shamsiya), 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 shāriʿun
a chair	كُرْسِيٌّ kursīyun
tea	شَايٌ shāyun
coffee	قَهْوَةٌ qahwatun
a cup	فِنْجَانٌ finjānun
the Nile	النَّيْلُ an-Nīlu
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 Hassan (pr. noun m.)	حَسَنٌ ḥasanun, حِسانون Ḥasanun
broken	مَكْسُورٌ maksūrun
broad, wide	وَاسِعٌ wāsiʿun
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- أَلْبَابٌ 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- أَلْبَابٌ مَكْسُورٌ. ١٧- رَجُلٌ وَوَلَدٌ
وَبَيْتٌ. ١٨- أَنَا وَهِيَ. ١٩- أَنْتَ وَهُوَ. ٢٠- الشَّارِعُ الضَّيِّقُ.

TRANSCRIPTION

1. 'Anā ṣaghīrun wa 'anta kabīrun. 2. 'Anta rajulun ṭawīlun. 3. Ash-shāriع wāsiعun wa ṭawīlun. 4. An-nīlu nahrun, huwa nahrun kabīrun. 5. Al-bābu qadīmun. 6. Al-baitu jamīlun. 7. Nahrun qaṣīrun. 8. Al-baḥru ḍ-ḍayyīqu. 9. Waladun ḥasanun. 10. Shāyun wa qahwatun. 11. Ash-shāyu wa l-qahwatu. 12. 'Anā rajulun wa 'anta waladun. 13. Al-kursīyu 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-shāri ع u ḍ-dayyiqu.

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. ^{أُمُّ} أم 'ummun, mother, ^{بِنْتُ} بنت bintun, daughter, ^{عَرُوسٌ} عروس arūsun, bride.

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

^{خَادِمٌ} khādimun, servant; ^{خَادِمَةٌ} khādimatun, female servant

^{ابْنٌ} ibnun, son; ^{ابْنَةٌ} ibnatun, daughter

^{كَبِيرٌ} kabīrun, big, old; fem. ^{كَبِيرَةٌ} kabīratun

^{جَدِيدٌ} jadīdun, new; fem. ^{جَدِيدَةٌ} jadīdatun

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

There are a few other feminine word forms, besides the ^{تَا} ṭā' 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 tariqun, road, way	حَالٌ hālun, condition, or state.
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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 ṣaġhīratun, 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 qadimatun, 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; أَنْتِ حَاضِرَةٌ 'anti ḥādiratun, you (fem.) are present, but أَنْتَ حَاضِرٌ 'anta ḥādirun, 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. هَجْرٌ ḥajarun, rocks; شَجَرٌ shajarun, trees; بَقَرٌ baqarun, cows. To indicate a single object or animal, the feminine tā' marbūṭa ending is added: هَجْرَةٌ 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 أَمْ '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	أُمُّ 'ummun
girl, daughter	بِنْتُ bintun
daughter	ابْنَةٌ ibnatun
son	ابْنٌ ibnun

* See also Appendix C, §2.

bride	(f.)	عَرُوسٌ	arūsun
Caliph	(m.)	خَلِيفَةٌ	<u>K</u> halifatun
Egypt (Cairo)	(f.)	مِصْرٌ	Miṣru
Damascus	(f.)	دِمَشْقٌ	Dimash <u>q</u>
eye	(f.)	عَيْنٌ	ainun
hand	(f.)	يَدٌ	yadun
foot (anatomical)	(f.)	رِجْلٌ	rijlun
home, homeland, house	(f.)	دَارٌ	dārun
hot		حَارٌ، حَرٌّ	hārrun, ḥarrun
earth, land	(f.)	أَرْضٌ	'ardun
sun	(f.)	شَمْسٌ	shamsun
present, ready		حَاضِرٌ	hāḍirun
stone (s)	(coll.)	حَجْرٌ	hajarun
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, grandmother	جَدٌّ، جَدَّةٌ	jaddun, jaddatun
servant	(f.) خَادِمَةٌ (m.) خَادِمٌ	khādimun, khādimatun
ugly, nasty	قَبِيحٌ	qabihun
hour, watch, clock, time	سَاعَةٌ	sā'atun
strong, vioient	شَدِيدٌ	shadidun
doctor, physician	طَبِيبٌ	ṭabibun
clean	نَظِيفٌ	nazīfun
dead	مَيِّتٌ	mayyitun
fire	(f.) نَارٌ	nārun

EXERCISE 3

- ١- السَّاعَةُ الْجَدِيدَةُ الْجَمِيلَةُ مَكْسُورَةٌ. ٢- أَهِيَ سَاعَةٌ كَبِيرَةٌ؟
 ٣- لا، هِيَ صَغِيرَةٌ. ٤- الْأُمُّ حَاضِرَةٌ. ٥- الْعَرُوسُ بِنْتُ جَمِيلَةٍ.
 ٦- كِتَابَةٌ قَبِيحَةٌ. ٧- خَلِيفَةٌ جَدِيدٌ. ٨- هَلِ الْبِنْتُ جَمِيلَةٌ؟ نَعَمْ!
 ٩- رَجُلٌ نَظِيفٌ. ١٠- الْأَرْضُ وَاسِعَةٌ. ١١- دَسْتُقٌ 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 saghīratun. 4. Al-'ummu ḥādiratun. 5. Al-ʿarūsu bintun jamīlatun. 6. Kitābatun qabīhatun. 7. Khalīfatun jadīdun. 8. Hali l-bintu jamīlatun? Naʿam! 9. Rijlun naẓīfatun. 10. Al-'arḍu wāsi'atun. 11. Dimashqu maḥallun ḥarrun. 12. Ad-dāru ba'īdatun wa sh-shamsu shadīdatun. 13. Al-jaddu mayyitun. 14. Al-khādīmatu ḥādiratun. 15. Sharajatun 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 رَابِعُ الْبَابِ الرَّابِعُ) Al-bābu r-rābiʿu

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) رَفَعٌ rafʿ (nominative, vowelled with ḍamma)

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

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

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

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

e.g. فِي بَيْتٍ fi baitin, in a house; فِي الْبَيْتِ fi 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 ḥālun, 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* إِعْرَابٌ i'arāb, and words fully declined are said to be مَنْصَرِفٌ munṣarif. However, certain classes of noun are not fully declined, and are termed غَيْرُ مَنْصَرِفٍ ghair munsarif (other than munṣarif). European grammarians sometimes call these diptotes as opposed to the regular triptotes. Diptotes are declined as follows:

	Indefinite	Definite
Nominative	زَعْلَانُ زَعْلَانُ za lānu* angry	الزَّعْلَانُ az-za lānū
Acc.	زَعْلَانَ زَعْلَانَ za lāna	الزَّعْلَانَ az-za lāna
Gen.	زَعْلَانِ زَعْلَانِ za lāna	الزَّعْلَانِ az-za lāni

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 faṭḥa.

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.

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

فِي الْبَيْتِ fi l-baiti, in the house.

فِي مِصْرَ fi Miṣra (diptote), in Egypt.

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

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

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

مِنَ وِلْدِ زَعْلَانَ min waladin za'ālāna, from an angry boy.

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

* لـ li, to, for,

لِرَجُلٍ li rajulin, to a man.

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

إِلَى مَكَّةَ ilā Makkata (diptote), to Mecca.

عَلَى الْمَائِدَةِ alā, on عَلَى الْمَائِدَةِ alā 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 لِلرَّجُلِ, e.g., لِلرَّجُلِ 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 vowelling 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)

فِنْجَانٌ قَهْوَةٍ كَبِيرٌ finjānu qahwatin kabirun, 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

بَيْتٌ مُحَمَّدٌ كَبِيرٌ baitu Muḥammadin kabirun

instead of بَيْتٌ كَبِيرٌ لِمُحَمَّدٍ baitun kabirun li-Muḥammadin

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

VOCABULARY

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

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

EXERCISE 5

- ١ - عَلَى الْمَائِدَةِ مَعْنَى وَسَكِينٍ . ٢ - مِلْعَقَةُ الْوَلَدِ النَّظِيفَةِ . ٣ -
 الْحَلِيبُ طَيِّبٌ . ٤ - مِنْ السُّوقِ الْقَدِيمِ . ٥ - لِسُوقِ مَكَّةَ . ٦ - ابْنُ
 حَسَنِ وَلَدٌ صَالِحٌ . ٧ - ابْنَةُ مُحَمَّدٍ (هِيَ) فِي بُسْتَانِ حَسَنِ الصَّادِقِ .
 ٨ - مَلِكٌ مِصْرَ مَلِكٌ عَادِلٌ . ٩ - هُوَ ابْنُ الْمَلِكِ الرَّعْلَانِ . ١٠ - أَنْتَ
 زَعْلَانٌ مِنْ حَسَنِ وَهُوَ وَلَدٌ طَيِّبٌ . ١١ - الْخَبِزُ بَائِتٌ وَاللَّحْمُ شَدِيدٌ .
 ١٢ - الزَّبْدُ مِنَ حَلِيبِ (بَن) بَقْرَةَ مُحَمَّدٍ . ١٣ - شَوْكَةٌ أُمُّ الْخَلِيفَةِ عَلَى
 الْمَائِدَةِ الصَّغِيرَةِ . ١٤ - مَكَّةٌ مَحَلُّ حَسَنِ . ١٥ - أَنْتَ فِي بُسْتَانِ حَسَنِ
 الْجَمِيلِ . ١٦ - الْمَائِدَةُ فِي بَيْتِ لِمُحَمَّدٍ . ١٧ - الْخَبِزُ عَلَى الصَّحْنِ
 الْجَدِيدِ، هُوَ مَعَ الزَّبْدَةِ . ١٨ - هَلِ اللَّبَنُ جَدِيدٌ؟ لَا، هُوَ قَدِيمٌ .
 ١٩ - أَنْتَ فِي بُسْتَانِ الْمَلِكِ . ٢٠ - شَأَى الْوَلَدِ فِي الْفِجَانِ الْكَبِيرِ .

TRANSCRIPTION

1. 'ala l-mā'idati ṣaḥnun wa sikkinun. 2. Mil'caqatu l-waladi n-naẓifatu. 3. Al-ḥalibu ṭayyibun. 4. Mina s-sūqi l-qadimi. 5. Li-sūqi Makkata. 6. Ibnu Ḥasanin waladun

ṣāliḥun. 7. Ibnatu Muḥammadin (hiya) fī bustāni Ḥasanini ṣ-ṣādiqi. 8. Maliku Miṣra malikun عādilun. 9. Huwa bnu l-maliki z-za علāni. 10. 'Anta za علānu 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 عala 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 عala ṣ-ṣaḥni l-jadīdi. Huwa ma عa 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

(أَبَابُ 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 (مُفْرَدٌ mufrad), Dual (مُثَنَّى muthannan), and Plural (جَمْعٌ jam'ع).

The *Dual* is formed by adding the termination أَنْ āni in the Nominative and اَيْنَ 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 مَلِكَانِ malikāni, malikaini,
two kings.

أَلْمَلِكِ al-maliku, the king; أَلْمَلِكَيْنِ أَلْمَلِكَانِ 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 mali-
katāni, two queens.

أَلْمَلِكَةِ al-malikatu, the queen, أَلْمَلِكَتَانِ al-malikātāni, the
two queens.

2. There are two types of plural in Arabic:

- (i) The *Sound Plural* (جَمْعُ السَّلَامِ 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* (الْجَمْعُ الْمَكْسَرُ) al-jam' u l-mukas-sar or التَّكْسِيرِ جَمْعُ jam' u t-taksir), 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 وَنَ ūna to the Nominative, and يْنَ 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:

سَنَةٌ sanātun, year, plural سِنُونَ sinūna or سَنَوَاتٌ sanawātun.

أَرْضٌ 'arḍun, earth, plural أَرْضُونَ 'aradūna or أَرَاضٍ 'arāḍin.

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

6. The Sound Feminine Plural is formed by adding أَتٌ ātun in the nominative, and أَتٍ ātin in the oblique. The final "n" is treated as a nunation, and therefore disappears when the word is definite, e.g. حَيَوَانٌ ḥayawānun, animal; pl. حَيَوَانَاتٌ. اِجْتِمَاعٌ ijtimā'un, meeting; pl. اِجْتِمَاعَاتٌ.

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. مَلِكَةٌ malikatun, queen, pl. مَلَكَاتٌ malikātun, malikātin. كَثِيرَةٌ kathīratun, much, many (feminine), pl. كَثِيرَاتٌ, kathīrātun. خَادِمَةٌ khādimatun, a maid-servant, pl. خَادِمَاتٌ khādimātun. When definite, الْمَلِكَةُ al-malikatu; pl. الْمَلَكَاتُ, الْمَلَكَاتِ 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 سَنَةٌ sanātun, year, which has already been given. Conversely, some masculine nouns take the feminine plural, as حَيَوَانٌ ḥayawānun, 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. حَيَوَانَاتٌ وَحِشَّةٌ ḥayawānātun waḥshatun, wild animals; خَادِمَاتٌ جَمِيلَةٌ khādimātun jamīlatun, beautiful maid-servants (خَادِمَاتٌ جَمِيلَاتٌ khādimātun jamīlātun is preferable, especially in modern Arabic).

Examples of regular agreement:

خَادِمٌ غَائِبٌ khādimun ghā'ibun, an absent servant.

خَادِمَانِ غَائِبَانِ khādimāni ghā'ibāni, two absent servants.

خَادِمُونَ غَائِبُونَ khādimūna ghā'ibūna, absent servants.

خَادِمَةٌ غَائِبَةٌ khādimatun ghā'ibatun, an absent maid-servant.

خَادِمَتَانِ غَائِبَتَانِ khādimatāni ghā'ibatāni, two absent maidservants.

<u>خَادِمَاتٌ غَائِبَاتٌ</u>	khādimātun ghā'ibātun	} absent or maid- servants.
<u>خَادِمَاتٌ غَائِبَةٌ</u>	khādimātun ghā'ibatun	

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.

حَضَرَ 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 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 مُعَلِّمٌ mu'allimun, schoolmaster, plural مُعَلِّمُونَ 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, اَنِ 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. حَضَرَ حَسَنٌ الْاِجْتِمَاعَ اَمْسَ hadara 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 الْمَعْلَمُونَ kataba l-mu'allimūna, the teachers wrote.

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

كَتَبَتِ الْمَعْلَمَاتُ 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 الْمَعْلَمُونَ 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 (الْمَعْلَمُونَ) has been mentioned in the previous sentence: The verb حَضَرَ is in the singular because it comes before its subject (الْمَعْلَمُونَ).

VOCABULARY

language	(لُغَاتٌ) لُغَةٌ lughatun pl. lughātun
world	عَالَمٌ ālamun
word	(كَلِمَاتٌ) كَلِمَةٌ kalimatun, pl. kalimātun
window	شِبَّاكٌ ، 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	الْيَوْمُ al-yauma
yesterday	أَمْسٍ 'amsi
to arrive (lit. "he arrived")	وَصَلَ waṣala

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 خَيَاطَانِ. ٣- كَانَ خَبَازَانِ فِي الْبَيْتِ. ٤- الْمُعَلِّمُونَ مَوْجُودُونَ. ٥- فِي كِتَابِ حَسَنِ كَلِمَاتٌ كَثِيرَةٌ صَعِبَةٌ. ٦- الْمُؤْمِنُونَ غَائِبُونَ الْيَوْمَ. ٧- كَانُوا فِي الشَّارِعِ أَمْسَ، وَالْيَوْمَ هُمْ فِي الْبَيْتِ. ٨- وَصَلَتِ السَّنَةُ الْجَدِيدَةُ. ٩- فِي الْبَيْتِ شَبَاكَانِ (نَافِذَتَانِ). ١٠- طَلَبَ أَكْثَلًا مِنَ الطَّبَاخِينَ. ١١- كَتَبَ الْخَلِيفَةُ لِلْمُؤْمِنِينَ فِي دِمَشْقَ. ١٢- طَلَبَ حَيَوَانًا وَوَصَلَ رَجُلٌ. ١٣- حَضَرَ الْوَزِيرُ الْمَرِيضُ الْإِجْتِمَاعَ. ١٤- الْكِتَابُ سَهْلٌ لِلطَّبِيبِ. ١٥- أَفِي بُسْتَانِ الْمَعْلَمِ حَيَوَانٌ وَحَشٌّ؟ ١٦- طَلَبْتُ مِنَ الْخَادِمِينَ خُبْزًا وَزَيْدًا وَشَايًا وَحَلِييًّا. ١٧- فِي مِصْرَ مُسْلِمُونَ كَثِيرُونَ. ١٨- أَهَنَّ مُسْلِمَاتٌ؟ ١٩- لِبُسْتَانِ الْحَسَنِينِ بَابَانِ. ٢٠- كَانَ الْكِتَابَانِ عَلَى الْمَائِدَةِ أَمْسَ. 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

'amsi, wa l-yauma hum fi l-baiti. 8. Waşalati s-sanatu l-jadidatu. 9. Fi l-baiti shubbākāni (nāfidhatāni). 10. Ṭalaba 'akalan min aṭ-ṭabbākhaini. 11. Kataba l-khalīfatu lil-mu'minīna fi Dimashqa. 12. Ṭalaba ḥayawānan wa waşala rajulun. 13. Haḍara l-wazīru l-marīḍu lijtīmā عا. 14. Al-kitābu sahlun li ṭ-ṭabībi. 15. 'A-fi bustāni l-mu'allimi ḥayawānun waḥshun? 16. Ṭalabat min al-khādīmīna khubzan wa zubdan wa shāyan wa ḥalīban. 17. Fi Mişra Muslimūna kathīrūna. 18. 'A-hunna Muslimātun? 19. Li-bustāni l-Ḥasanaini bābāni. 20. Kāna l-kitābāni عالا l-mā'idati 'amsi. Al-yauma humā fi baiti ṭ-ṭabībi.

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

(أَبَابُ 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 *triliteral*, that is, they consist of three radical letters or consonants. The combination of these letters gives a basic meaning. By modifying the root, by the addition of prefixes and suffixes, and by changing the vowels, whether long or short, a large number of word patterns can be formed from each root. Many of these word patterns are associated with a meaning pattern. This is a great help in vocabulary acquisition.

The Arab grammarians expressed the various word patterns by using the root **فَعَلَ** fa'ala (to do). The **ف** represents the first radical, the **ع** the second, and the **ل** the third. Thus of words already given, **حَسَنٌ** ḥasanun is of the form **فَعَلَ** fa'alun; **بَيْتٌ** baitun (baytun) is of the form **فَعَلَ** fa'alun; **كَبِيرٌ** kabīrun of the form **فَعِيلٌ** fa'ilun and so on.

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

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

3. The following are among the commoner patterns of the broken plural:

(a) أفْعَالٌ 'af'āḷun, e.g. أَوْلَادٌ 'awlādun ('awlādun) pl. of وَاِلْدٌ waladun; اَمْطَارٌ 'amṭārun, pl. of مَطَرٌ maṭarun, rain; اَوْقَاتٌ 'awqātun, pl. of وَاقْتٌ waqtun, time.

(b) فُعُولٌ fu'ūḷun, e.g. مُلُوكٌ mulūkun, pl. of مَلِكٌ malikun, king; حُرُوفٌ ḥurūfun, pl. of حَرْفٌ ḥarfun, letter; قُلُوبٌ qulūbun, pl. of قَلْبٌ qalbun, heart; سَيُوفٌ suyūfun, pl. of سَيْفٌ saifun, sword; عُلُومٌ ulūmun, pl. of عِلْمٌ ʿilmun, knowledge, science, study; دُرُوسٌ durūsun, pl. of دَرْسٌ darsun, lesson.

(c) فِعَالٌ fi'āḷun, e.g. كِلَابٌ kilābun, pl. of كَلْبٌ kalbun, dog; رِجَالٌ rijālun, pl. of رَجُلٌ rajulun, man; جِبَالٌ jibālun, pl. of جَبَلٌ jabalun, mountain; among adjectives we find طَوَالٌ ṭiwālun, pl. of طَوِيلٌ ṭawīlun, tall; كِبَارٌ kibārun, pl. of كَبِيرٌ kabīrun, big, old; صِعَابٌ ṣi'ābun, pl. of صَعْبٌ ṣa'bun, difficult.

(d) فُعُلٌ fu'ūḷun, e.g. كُتُبٌ kutubun, pl. of كِتَابٌ kitābun, book; مَدُنٌ mudunun, pl. of مَدِينَةٌ madīnatun, city; سَفُنٌ sufunun, pl. of سَفِينَةٌ safinatun, a (large) ship; جُدُدٌ jududun, pl. of جَدِيدٌ jadīdun, new.

(e) أَفْعَالٌ af'āḷun, e.g. أَنْهَرٌ 'anhurun, pl. of نَهْرٌ nahrun, river; أَشْهُرٌ aṣḥhurun, pl. of شَهْرٌ shahrūn, month; أَرْجُلٌ 'arjulun, pl. of رِجْلٌ 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 ʿulūmun ṣiʿābun, difficult sciences (instead of ṣaʿbatun); سَفُنٌ 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 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 طَلَّابٌ ṭallābun, 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 أَيْتٌ ʾāyātun.

'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. اَمْطَارٌ)	maṭarun, pl. 'amṭārun
time	وَقْتُ (pl. اَوْقَاتٌ)	waqtun, pl. 'auqātun
letter (of the alphabet)	حَرْفٌ (pl. حُرُوفٌ)	ḥarfun, pl. ḥurūfun
heart	قَلْبٌ (pl. قُلُوبٌ)	qalbun, pl. qulūbun
sword	سَيْفٌ (pl. سِوْفٌ)	saifun, pl. suyūfun
knowledge, science, study	عِلْمٌ (pl. عُلُومٌ)	ʿilmun, pl. ʿulūmun
lesson	دَرْسٌ (pl. دُرُوسٌ)	darsun, pl. durūsun
dog	كَلْبٌ (pl. كِلَابٌ)	kalbun, pl. kilābun
mountain	جَبَلٌ (pl. جِبَالٌ)	jabalun, pl. jibālun
city, town	مَدِينَةٌ (pl. مَدَنٌ)	madīnatun, pl. mudunun
(large) ship	سَفِينَةٌ (pl. سَفَنٌ)	safīnatun, pl. sufunun
month	شَهْرٌ (pl. شُهُورٌ)	shahrūn, pl. shuhūrun
student	طَالِبٌ (pl. طُلَّابٌ)	ṭālibun, pl. ṭullābun
to go (lit. he went)	ذَهَبَ	dhahaba
to go out (from)	خَرَجَ (مِنْ)	kharaja (min)
to kill	قَتَلَ	qatala
to find	وَجَدَ	wajada

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 (<i>pl.</i> عَرَبٌ)
English, Englishman	إِنْكِلِيزِيٌّ 'inkiliziyyun, (<i>pl.</i> إِنْكِلِيزِيٌّ) <i>pl.</i> 'inkilizun
profitable, useful	نَافِعٌ nāfi'un
watchful, guarding	حَارِسٌ ḥārisun
fast, swift	سَرِيعٌ sarī'un
cutting	قَاتِعٌ qāṭi'un
a little, a few	قَلِيلٌ qalīlun, <i>pl.</i> qalilūna (<i>pl.</i> قَلِيلُونَ)
Alexandria (city)	الْأَسْكَندَرِيَّةُ Al-'iskandariyatu
London	لُنْدُونُ Lundunu

EXERCISE 9

- ١ - وَجَدُوا كِلَابًا كَثِيرَةً فِي السُّوقِ أَسِيًّا. ٢ - كَتَبَتِ الْبَيْتُ
 الْعَرَبِيَّةَ حُرُوفًا إِنْكِلِيزِيَّةً جَمِيلَةً. ٣ - قَتَلَتْ (2nd pers. masc. sing.) رَجُلَيْنِ
 بِالسِّيفِ 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 دِشْتِي. ٩ - لِلْوَزِيرِ خَادِمٌ سَرِيعٌ. ١٠ - أَوْقَاتُ الْأَمْطَارِ طَوِيلَةٌ فِي

- الهندي (India). ١١ - خرج الطلاب من الدروس قبل ساعة. ١٢ - هي علوم صعبة. ١٣ - وجدنا جبلاً جميلة بعيدة من المدينة. ١٤ - هل السيوف نافعة؟ ١٥ - لا، الكتب نافعة. ١٦ - لمحمد سيف قاطع ولحسن قلب صالح. ١٧ - هم الرجال الكبار ونحن الأولاد الصغار. ١٨ - هو نهر صعب للسفن الكبيرة. ١٩ - وصلت بنتان وطلبتا خبزاً ولبنا من الخدمة. ٢٠ - نحن رجال صعب.

TRANSCRIPTION

1. Wajadū kilāban kathīratan fī s-sūqi 'amsi. 2. Katabati l-bintu l-ع arabiyatu ḥurūfan inkilīziyatan jamīlatan. 3. Qatalta rajulaini bi s-saifi qabla shahraini. 4. Kharajat sufunun kathīratun ṭawīlatun mina s-suwaisi. 5. Ad-durūsu l-ع arabiyatu nāfiع 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 sarīع un. 10. 'Auqātu l-'amṭāri ṭawīlatun fī l-Hindi. 11. Kharaja ṭ-ṭullābu mina d-durūsi qabla sāع atin. 12. Hiya ع ulūmun ṣaع batun. 13. Wajadā jibālan jamīlatan baع idatan mina l-madīnati. 14. Hali s-suyūfu nāfiع atun? 15. La, al-kutubu nāfiع atun. 16. Li Muḥammadin saifun qāṭiع un wa li Ḥasanin qalbun ṣāliḥun. 17. Humu r-rijālu l-kibāru wa naḥnu l-'aulādu ṣ-ṣighāru. 18. Huwa nahrūn ṣaع bun li s-sufuni l-kabīrati. 19. Waṣalat bintāni wa ṭalabatā khubzan wa-labanan mina l-khadamati. 20. Naḥnu rijālun ṣiع 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 (س) are Arab cities. 20. The large new ships arrived in Alexandria from London two days ago.

CHAPTER SEVEN

(ع) الباب السابع Al-bābu s-sābiʿ

The Broken Plural (*continued*)

1. Further forms of the broken plural are:

(f) فُعَلَاءُ fuʿalāʾu (diptote), e.g. وُزَرَآءُ wuzarāʾu, pl. of وزيرٍ wazīrun, a minister (political); أُمَرَآءُ ʾumarāʾu, pl. of أميرٍ amīrun, a prince, commander; سُفَرَآءُ sufarāʾu, pl. of سفيرٍ safīrun, an ambassador.

(g) أَفْعَلَاءُ ʾafʿilāʾu (diptote), e.g. أَصْدِقَاءُ ʾaṣḍiqāʾu, pl. of صديقٍ ṣadiqun, a friend; أَنْبِيَاءُ ʾanbiyāʾu, pl. of نَبِيٍّ nabīyun, a prophet; أَقْرَبَاءُ ʾaqrībāʾu, pl. of قَرِيبٍ qarībun, a relative; أَغْنِيَاءُ ʾaghniyāʾu, pl. of غَنِيٍّ ḡhaniyun, 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 fuʿlānun, 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'ā'ilu (diptote), plural of فَعَالُنُ fa'ālun, فَعَالِلُ fa'ālilun, فَعَالَةٌ fa'ālatun, 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 مَنَزَلٌ manzilun, a house, lodging, dwelling.

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

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

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

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

مَكَاتِبُ makātibu, pl. of مَكْتُوبٌ maktūbun, a letter.

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

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

مَنَادِيلُ manādīlu, pl. of مَنَدِيلٌ 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 فَعَالِلَاتُنُ fa'ālilatun, e.g.

تَلَامِيذَةٌ talāmīdhātun, pl. of تَلْمِيذٌ tilmīdhun, a scholar;
(تَلَامِيذٌ talāmīdhū (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 أُسَاتِيذَةٌ 'asātīdhātun as well as أُسَاتِيذٌ 'asātīdhū. Sometimes the singular does not have the long vowel after the third consonant, e.g.

أَسَاقِفَةٌ 'asāqīfatun, pl. of أَسْقَفٌ 'usqūfun, a bishop, from the Greek *episkopos*.

صَيَادِلَةٌ ṣayādīlatun, pl. of صَيْدَلِيٌّ ṣaydalīyūn, 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.

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

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** ^{ibn} 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. الْقَاسِمُ بْنُ سَلَّامٍ al-Qāsimu bnu Sallāmin, al-Qāsim son of Sallām. When, however, this man is merely referred to as "son of Sallām" it is written **ابن سَلَّامٍ**, 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 qarībun
school (<i>مدارس pl.</i>)	مَدْرَسَةٌ madrasatun, <i>pl.</i> madārisu
to take	أَخَذَ 'akhadha
to mention	ذَكَرَ dhakara
to know	عَرَفَ arafa
to	إِلَى 'ilā
about, concerning	عَنْ an
or	أَوْ 'au
Ṭanta (town in Egypt)	طَنْطَا Ṭanṭā

(Other words in the accompanying chapter.)

EXERCISE 11

- ١- كَانَ قَضِيْبٌ فِي يَدِ الْمَلِكِ قَبْلَ سَاعَةٍ. ٢- ذَكَرَ السَّفِيرُ
 الْإِنْكَلِيزِي الْأَخْبَارَ الطَّيِّبَةَ عَنِ السَّفِينِ. ٣- أَصْدَقَاءُ حَسَنِ الْأَغْنِيَاءِ
 مَوْجُودُونَ فِي الْبَيْتِ مَعَ أَقْرَبَاءِ الْأَمِيرِ الْعَرَبِيِّ. ٤- أَخَذَتِ الْبَيْتُ
 جَوَاهِرَ جَمِيلَةً مِنَ الْوَزِيرِ. ٥- مُحَمَّدٌ نَبِيُّ الْعَرَبِ. ٦- هُمْ فِي مَجْلِسِ
 السُّلْطَانِ الْيَوْمِ. ٧- حَضَرُوا الْمَجْلِسَ فِي مَنْزِلِ الْأَمِيرِ. ٨- وَجَدْتُ
 كُتُبًا كَثِيرَةً جَمِيلَةً فِي صِنَادِيقٍ قَدِيمَةٍ. ٩- الْقَاهِرَةُ وَالْإِسْكَانْدَرِيَّةُ
 وَطَنْطَا بُلْدَانٌ كَبِيرَةٌ فِي مِصْرَ. ١٠- أَخَذَ السَّفِيرُ فِنْجَانَ 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- مَنَادِيلُ التَّلَامِيذِ نَظِيفَةٌ الْيَوْمِ. ١٥- تَجَارِبُ
 الْأَسَاتِذَةِ نَافِعَةٌ. ١٦- ابْنُ السَّفِيرِ وَأَخْتُ الْأَمِيرِ صَدِيقَانِ. ١٧-
 هَلْ عَرَفْتُ أُمَّ السُّلْطَانِ أَخْبَارَ الْيَوْمِ؟ ١٨- لَا، هِيَ خَرَجَتْ مِنَ
 الْمَدِينَةِ قَبْلَ يَوْمَيْنِ. ١٩- أَنْتُمْ الْأَغْنِيَاءُ. ٢٠- ذَكَرَ كُتُبَ الْأَنْبِيَاءِ.

TRANSCRIPTION

1. Kāna qaḍibun fi yadi l-maliki qabla sā'atin. 2. Dhakara s-safiru l-'inkiliziyyu 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 fi majlisi s-sultāni l-yauma. 7. Ḥaḍarū l-majlisa fi manzili l-'amīri. 8. Wajadat kutuban kathīratan jamīlatan fi ṣanādiqa qadīmatin. 9. Al-Qāhiratu wa l-'Iskandariyatu wa Ṭanṭā buldānun kabīratun fi Misra. 10. 'Akhadha s-safiru

finjāna shāyin fī maktabi l-wazīri. 11. Wajada r-rajulu l-makātiba ʿala l-maktabati l-jadīdati. 12. Balaghāti l-'akhbāru mina l-wazīri 'au mina l-maliki. 13. Waṣalū t-talāmīdhātu 'ila l-madrasati. 14. Manādilu t-talāmīdhi nazīfatuni l-yauma. 15. Tajāribu l-'asātidhāti nāfi ʿatun. 16. Ibnu s-safiri wa 'ukhtu l-'amīri ṣadīqāni. 17. Hal ʿarafat 'ummu s-sulṭāni '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

(الْبَابُ الثَّامِنُ)

The Genitive

(إِضَافَةٌ)

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 *أَ* and *يَ* (*ā* and *ai*); *وَنْ* and *يَنْ* (*ūna* and *īna*) become *وُ* and *يُ* (*ū* and *ī*).

e.g.

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

بَيْتَا مُحَمَّدٍ baitā Muḥammadin, the two houses of Muhammad.

بَابَا بَيْتَيِ الرَّجُلِ bābā baitayī r-rajulī, 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	حَمُو ḥamū	أَخُو 'akhū	فُو fū
Acc. ا -ā	أَبَا 'abā	حَمَا ḥamā	أَخَا 'akhā	فَا fā
Gen. ي -ī	أَبِي 'abī	حَمِي ḥamī	أَخِي 'akhī	فِي fī
Normal form without gen.	أَب 'abun	حَم 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 *dhi*

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 kathirin fi qaṣri s-sulṭāni, 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.

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 euyūnu l-binti, the girl's (two) eyes.

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

e.g. قِطْعَةُ لَحْمٍ qit'atu laḥmin, a piece of meat or flesh.

فِنْجَانُ قَهْوَةٍ finjānu qahwatin, a cup of coffee.

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

e.g. كُرْسِيٌّ خَشَبٌ kursiyu khashabin, a chair (made) of wood, a wooden chair.

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

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

كُرْسِيُّ مِّنْ خَشَبٍ (الْخَشَبِ) kursiyyun 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.

قَلِيلُ الْعَقْلِ qalilu l-'aqli, little of understanding, stupid.

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

حَسَنُ 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. ذَات dhātu, dual ذَاتَا dhātā, pl. ذَوَات dhawātu. أَبُو 'abū; أُمُّ 'ummu; إِبْنُ ibnu; صَاحِبُ 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.

صَاحِبُ عِلْمٍ ṣāhibu ʿilmin, "master of learning", learned.

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

أَبُو لِسَانَيْنِ ʾabū 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 jamilatun 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	(أَبَاءٌ) <i>pl.</i>	أَبٌ (أَبُو)	ʾabun (ʾabū), <i>pl.</i> ʾābāʾun
father-in-law	(أَحْمَاءٌ) <i>pl.</i>	حَمٌّ (حَمُّو)	ḥamun (ḥamū), <i>pl.</i> ʾaḥmāʾun
brother	(إِخْوَانٌ) <i>pl.</i>	أَخٌ (أَخُو)	ʾakhun (ʾakhū), <i>pl.</i> ʾikhwānun
mouth	(أَفْوَاهٌ) <i>pl.</i>	فَمٌّ (فَمُّو)	famun (fū), <i>pl.</i> ʾafwāhun
possessor of		ذُو	dhū
palace, castle	(قُصُورٌ) <i>pl.</i>	قَصْرٌ	qaṣrun, <i>pl.</i> quṣūrun
a piece	(قِطَعٌ) <i>pl.</i>	قِطْعَةٌ	qiṭʿatun, <i>pl.</i> qiṭaʿun

meat		لَحْمٌ laḥmun
wood		خَشَبٌ khashabun
mind, intellect, intelligence	(<i>pl.</i> عُقُولٌ)	عَقْلٌ aqlun, <i>pl.</i> عُقُولٌ
wealth, property	(<i>pl.</i> أَمْوَالٌ)	مَالٌ mālun, <i>pl.</i> 'amwālun
face	(<i>pl.</i> وُجُوهُ)	وَجْهٌ wajhun, <i>pl.</i> wujūhun
friend, companion, master	(<i>pl.</i> أَصْحَابٌ)	صَاحِبٌ ṣāḥibun, <i>pl.</i> 'aṣḥābun
tongue	(<i>pl.</i> أَلْسِنَةٌ)	لِسَانٌ lisānun, <i>pl.</i> 'alsinatun
tribe	(<i>pl.</i> قَبَائِلٌ)	قَبِيلَةٌ qabilatun, <i>pl.</i> qabā'ilu
a morsel, bit	(<i>pl.</i> لُقَمٌ)	لُقْمَةٌ luqmatun, <i>pl.</i> luqamun
iron		حَدِيدٌ ḥadīdun
sheikh, old man, elder, tribal leader	(<i>pl.</i> شُيُوخٌ)	شَيْخٌ shaiḥun, <i>pl.</i> shuyūḥun
room	(<i>pl.</i> حُجْرٌ)	حُجْرَةٌ ḥujratun, <i>pl.</i> ḥujarun
kitchen	(<i>pl.</i> مَطْبَخٌ)	مَطْبَخٌ maṭbakhun, <i>pl.</i> maṭābikhun
people, men		نَاسٌ nāsun
women		نِسَاءٌ nisā'un
merchant	(<i>pl.</i> تُجَّارٌ)	تَاجِرٌ tājirun, <i>pl.</i> tujjārun

to fall, befall, happen	وقع waqaʿa
to place, put	وضع waḍaʿa
to carry, bear	حمل ḥamala
to see	نظر naẓara
to look at	نظر إلى naẓara 'ilā
very (after <i>adj.</i>) (e.g. حسنٌ جداً, very good)	جدا jiddan
Iraq	العراق Al-irāqu

EXERCISE 13

- ١ - وقع ابن المعلم الصغير على الأرض. ٢ - حمل التاجر الكتب الجديدة وذهب للمدرسة. ٣ - نظرت النساء معلّمي الأبناء في شارع المدينة. ٤ - هو رجل ذو مال كثير وهو قليل العقل. ٥ - هن طبّاحات في مطبخ الملك. ٦ - وضعت الأم لقمّة لحم وقطعة خبز على المائدة. ٧ - نظروا أبا محمد الكثير المال. ٨ - وجد الأمير ولدي الوزير في حجرة صغيرة في القصر. ٩ - عينا الأميرة جميلتان جداً. ١٠ - خياطو دمشق طيبون. ١١ - كان صندوق خشب وصندوق حديد في بيت الشيخ. ١٢ - هي مع أخي حسن. ١٣ - نظرا وجه صاحب البيت ثم ذهبا. ١٤ - هما قبيلتنا العراق. ١٥ - معلّموا الأولاد ناس طيبون. ١٦ - قتل الوزير ابني الملك أسير.

١٧ - هِيَ ذَاتُ فَمٍ كَبِيرٍ. ١٨ - نَظَرُوا شُبَّانِي (نَافِذَتِي) الْبَيْتِ مِنْ
 بَعِيدٍ. ١٩ - النِّسَاءُ هُنَّ الطَّبَاحَاتُ فِي بُيُوتِ الْعَرَبِ. ٢٠ - طَلَبَ
 الْمَعْلَمُ سَاعَتِي وَلَدَيْنِ لِتَجْرِبَةٍ نَافِعَةٍ.

EXERCISE 14

1. There are many pieces of wood in the dirty garden of the Sheikh.
2. Two morsels of meat fell on the ground from the table.
3. The teachers of the big new school are good.
4. He is a man of wealth.
5. You are of small intelligence.
6. The 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. <small>يَ -ī</small>		(as plural)	نَا -nā
			(نِ -nī when attached to a verb)
2nd Person			
Masc. كَ -ka	كُمَا -kumā	كُم -kum	
Fem. كِ -ki		كُنَّ -kunna	
3rd Person			
Masc. هُوَ -hu (هو -hi)	هُمَا -humā (هِيَ -himā)	هُمْ -hum (هم him)	
Fem. هِيَ -hā		هُنَّ -hunna (هِنَّ -hinna)	

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.

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

قَفَلَتْهُ qafalathu, she closed it.

ضَرَبُونِي darabūnī, they hit me.

(b) Attached to a preposition:

وَصَلُّوا مِنْ بَغْدَادٍ waṣalū min Baghdāda (diptote), they arrived from Baghdad.

وَصَلُّوا مِنْهَا waṣalū minhā, they arrived from it (i.e. from there).

قَالَ الْمَلِكُ لَكُمْ qāla l-maliku lakum, the king said to you.

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

(c) Attached to a noun to indicate possession.

كِتَابِي kitābī, my book.

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

مِنْ بَيْتِي 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 بُيُوتِهِ baitun min buyūtihi, a house from his houses.

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

3. The attached pronouns, هُوَ 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. لِكُرْسِيِّهِ ilaihi, to him, it, عَلَيْهِ عَلَيْهِ alaihi, on him, it; لِكُرْسِيِّهِ
li kursiyihi, to his chair, فِيهِمَا fihimā, in them (dual); قَالَ لِخَادِمِهِ
qāla li khādimihi, he said to his servant.

4. The suffixes كُمْ kum and هُمْ hum become كُوم kumu 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 يَ -ya, instead of يَ -i, after an unvowelled ا, و, ي.

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

6. As already stated, these pronouns form an 'idāfa, 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'allimiya, from my teachers.

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

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

ضَرَبُوا رِجْلِي ḍarabū 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 يِي.

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 ḍarabū, l-ع adūwa, they struck the enemy,
but ضَرَبُوهُ ḍarabūhu, 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: مع *ma'ac*, ل *li*, and عِنْدَ *inda*; e.g. كُتِبَ كَثِيرَةٌ لَزَيْدٍ (لَهُ) *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 كُتِبَ كَثِيرَةٌ *kutubun kathīratun* is in the nominative.

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

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

عِنْدَ الشَّيْخِ عَدَدٌ مِنَ الْخَادِمِينَ *inda sh-shaikhi 'adadun mina l-khādimīna*, 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 (هُنَاكَ) *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 <i>فِي</i>)	دَخَلَ	dakhala
to say	قَالَ	qāla
to ride	رَكَبَ	rakiba
to leave, abandon	تَرَكَ	taraka
enemy	عَدُوٌّ (pl. أَعْدَاءُ)	adūwun, pl. 'a dā'un
world	دُنْيَا (fem.)	dunyā (indeclinable)
pound, guinea	جَنِيْهَاتُ (pl. جَنِيْهَاتُ)	junaihun, pl. junaihātun
by, with, in possession of, at	عِنْدَ	inda
between	بَيْنَ	baina
paper	وَرَقٌ (pl. أَوْرَاقٌ)	waraqun, pl. 'aurāqun
a piece of paper	وَرَقَةٌ	waraqatun
pen	قَلَمٌ (pl. أَقْلَامٌ)	qalamun, pl. 'aqlamūn
ink	حَبْرٌ	ḥibrun
silver	فِضَّةٌ	fiḍḍatun
gold	ذَهَبٌ	ḍahabun
name	إِسْمٌ (pl. أَسْمَاءُ)	ismun, pl. 'asmā'un
donkey	حِمَارٌ (pl. حِمَارٌ)	ḥimārun, pl. ḥamīrun
horse	حِصَانٌ (pl. أَحْصَانَةٌ، حَمِيْنٌ)	ḥiṣānun, pl. 'aḥṣinatun, ḥuṣunūn

slave	عَبْدٌ (pl. عِبِيدٌ)	abdun, pl. abidun
noon, midday	ظَهْرٌ	zuhrun
head	رَأْسٌ (pl. رُؤُوسٌ)	ra'sun, pl. ru'ūsun
chest	صَدْرٌ (pl. صُدُورٌ)	šadrun, pl. šudūrun
shop	دُكَّانٌ (pl. دَكَاكِينٌ)	dukkānun, pl. dakākinu
roof, ceiling	سَقْفٌ (pl. سُقُوفٌ)	saqfun, pl. suqūfun
wall	حَائِطٌ (pl. حِيطَانٌ)	hā'iṭun, pl. ḥiṭānun
motor-car	{ سَيَّارَةٌ عَرَبَةٌ	{ sayyāratun arabaturun
bicycle	{ عَجَلَةٌ دَرَّاجَةٌ	{ ajalaturun darrājatun
minute (of time)	دَقِيقَةٌ (pl. دَقَائِقٌ)	daqiqatun, pl. daqā'iqu
what?	مَا، مَاذَا	mā, mādhā
why?	لِمَاذَا	limādhā
soldier	جُنْدِيٌّ (pl. جُنُودٌ، جُنُودٌ)	jundiyun, pl. jundun, junūdun
sad	حَزِينٌ	hazinun
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

EXERCISE 15

- ١ - أَفْتَحْتِ 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 الدَّرَسَةِ عَجَلَاتِهِنَّ (دَرَجَاتِهِنَّ) مِنْ بِيوتِهِنَّ إِلَى السُّوقِ. ٧ - وَصَلَ الْمَلِكُ مِنَ الْقَصْرِ بِسَيَارَتِهِ (بِعَرَبَتِهِ). ٨ - رَكِبَ الشُّيُوخُ حَيْرَهُمْ وَحَصَنَهُمْ. ٩ - كَتَبَ الْوَلَدُ مَكْتُوبًا طَوِيلًا بِقَلَمِهِ وَحَبَّرَهُ عَلَى وَرَقِ أَخِيهِ. ١٠ - وَجَدَ جُنُودَ الْمَلِكِ ذَهَبًا وَفِضَّةً فِي بَيْتِ الْوَزِيرِ وَقَتَلُوا عَبْدَهُ. ١١ - وَجَدُونِي بَيْنَ عَدُوِّي وَصَدِيقِي. ١٢ - لِي جَنِيهَاتٌ كَثِيرَةٌ فِي الْبَيْتِ. ١٣ - عِنْدِي خَادِمَانِ وَخَادِمَةٌ. ١٤ - ضَرَبْتُ رَأْسَهُ اسْمِي. ١٥ - لِمَاذَا تَرَكْتِ بَيْتَكَ؟ حَيْطَانُهُ وَسِخَةٌ. ١٦ - أَنْتُمْ حَزَنُونَ. مَاذَا فِي صُدُورِكُمْ؟ ١٧ - ضَرَبَ الْأَوْلَادُ الصِّغَارَ سَقْفَ الْبَيْتِ بِالْحَجَرِ. ١٨ - الدُّنْيَا صَعْبَةٌ الْيَوْمَ. ١٩ - كَانَ زَيْدٌ هُنَا أَسِي مَعَ أَبْنَائِهِ. ٢٠ - قَفَلَ أَصْحَابُ الدَّكَائِنِ 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

(الْبَابُ الْقَائِمُ)

Demonstrative Pronouns

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

	Masculine	Feminine
○ This, these.		
○ Singular, all cases.	هَذَا hāḍhā	هَذِهِ hāḍhihi
○ Dual Nominative	هَذَانِ hāḍhāni	هَاتَانِ hātāni
○ Accusative and Genitive	هَذَيْنِ hāḍhaini	هَاتَيْنِ hātaini
○ Plural, all cases, masc. and fem.	هَؤُلَاءِ hā'ulā'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 *dhi (or ذِهِ dhihi)
○ Dual Nom.	ذَانِ dhāni	تَانِ tāni
○ Acc., Gen.	ذَيْنِ dhaini	تَيْنِ taini

○ Plural all cases, masc. and fem. هَؤُلَاءِ 'ulā or أُولَئِ 'ulā'i

* NOTE: In the full form, هَذِي hāḍhi sometimes occurs for هَذِهِ hāḍhihi.

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 هَـ ha. In some examples a لِ li is interpolated.

	Masc.	Fem.
Singular	ذَٰكَ <u>dhāka</u>	تَٰكَ <u>tilka</u>
	or	
	ذَٰلِكَ <u>dhālika</u>	تَٰلِكَ <u>tāka</u>
	(more common)	تَٰيِكَ <u>tika</u> } (very rarely)
Dual Nom.	ذَٰنِكَ <u>dhānika</u>	تَٰنِكَ <u>tānika</u>
Gen. and Acc.	ذَٰئِنِكَ <u>dhainika</u>	تَٰئِنِكَ <u>tainika</u>

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. هَٰذَا الْكِتَابُ hādhā 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. إِبْنُ الْمَلِكِ هَٰذَا ibnu l-maliki hādhā this son of the king; كِتَابُكُمْ هَٰذَا kitābukum hādhā, this book of yours. هَٰذِهِ and تَٰلِكَ have the meaning of "these" and "those" respectively when used with broken plurals of inanimate objects, e.g. هَٰذِهِ الْكُتُبُ hādhīhi l-kutubu, these books; تَٰلِكَ 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. هَٰذَا كِتَابٌ hādhā kitābun, this is a book.

(b) If the predicate is defined by the article the 3rd pers. pron. is used as a copula to prevent the demonstrative from being taken adjectivally (as in 3), e.g. هَذَا هُوَ الْوَلَدُ hādḥā 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 ḥādā kitābukum 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. أَيَّةٌ ayyatun, which?; كَمْ kam, how much? how many?

مَنْ is indeclinable (مَنْ 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 مَ as لِمَ lima, for what? why? (for لِمَا or لِمَاذَا).

أَيُّ, fem. أَيَّةٌ is declinable and is treated as a noun, so takes a following noun in the genitive, e.g. أَيُّ رَجُلٍ ayyu rajulin, which man? أَيَّةُ 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 (إِمْرَأَةٌ أَشْخَاصٌ) شَخْصٌ shakhsun,
pl. 'ashkhāṣun

shade ظِلٌّ zillun

famous مَشْهُورٌ mashhūrun

not (with perfect of verb) مَا mā

to return (<i>intrans.</i>)	رجع	rajaع
until, up to (with genitive)	حتى	hattā
reason, cause	(<i>pl. أسباب</i>) سبب	sababun, <i>pl. 'asbābun</i>
calamity, great misfortune	(<i>pl. مصائب</i>) مُصِيبَةٌ	muṣībatun, <i>pl. maṣā'ibu</i>
neglect, carelessness	غفلة	ghaflatun
woman	أمرأة	imra'atun
to study	درس	darasa
agriculture	زراعة	zirāعatun
mosque	(<i>pl. جوامع</i>) جامع	jāmiعun, <i>pl. jawāmiع</i>
university	(<i>pl. جامعات</i>) جامعة	jāmiعatun <i>pl. jāmiعātun</i>
each, all, everybody,	كُلُّ	
<i>e.g.</i> every man	كُلُّ رَجُلٍ	
the East	أَشْرُق	ash-sharqu
the West	الْغَرْبُ	al-gharbu
inhabitant	(<i>pl. سُكَّانٌ</i>) سَاكِنٌ	sākinun, <i>pl. sukkānun</i>
village	(<i>pl. قُرَى</i>) قَرْيَةٌ	qaryatun, <i>pl. quran</i>
dirty	وَسِخٌ	wasikhun

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

It is written as part of the word it precedes.

EXERCISE 17

- ١- مَا وَصَلَ هَذَا الْكِتَابُ النَّافِعَ حَتَّى السَّاعَةِ. ٢- هَذَا كِتَابٌ صَغْبٌ. ٣- دَخَلَ الْمُعَلِّمُ وَقَالَ لِتَلْمِيذٍ مِنَ التَّلَامِيذَةِ : كَتَبْتُ هَذِهِ وَسِخَةً جِدًّا. ٤- وَجَدْتُ هَتِينَ الْبَيْتَيْنِ فِي تِلْكَ الدَّارِ. ٥- أَحْضَرْتُمُ ذَلِكَ الْمَجْلِسِ أَسِيْرًا؟ ٦- هُوَ لَاهُ الْأَشْخَاصِ قَتَلُوا أَوْلَادَهُ الصِّغَارَ 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 الْمُصِيبَةِ فَقَتَلُوا أَبْوَابَهُمْ. ١١- مُصِيبَتُكُمْ هَذِهِ مِنْ سَبَبِ غَفْلَتِكُمْ. ١٢- هَذِهِ الْأَمْرَاءُ مَنْ هِيَ مِنَ الْغَائِبَاتِ. ١٣- تَرَكَ الْمُعَلِّمُونَ كَمَّ وَلَدًا فِي الْمَدْرَسَةِ بَعْدَ الدَّرُوسِ؟ ١٤- أَيَّةُ أَمْرَاءَ مَوْجُودَةٌ فِي ذَلِكَ الدَّكَانِ؟ ١٥- مَنْ رَكِبَ حِصَانِي وَمَا قَفَلَ الْبَابَ؟ ١٦- دَرَسَ الزَّرَاعَةَ فِي جَامِعَةِ الْقَاهِرَةِ. ١٨- هَذَا الْجَامِعُ مَشْهُورٌ فِي الشَّرْقِ وَالْمَغْرَبِ. ١٩- طَلَبَ سُكَّانُ هَذِهِ الْقَرْيَةِ يُونَا جَدِيدَةً وَمَدْرَسَةً كَبِيرَةً. ٢٠- لَمَّا أَتَمَّ 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

(الْبَابُ الْحَادِي عَشَرَ)

Adjectives

1. Some of the commonest forms of *adjectives* (اسْمٌ صِفَةٌ 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) فَاعِلٌ fā'ilun (properly the active participle) e.g. صَادِقٌ ṣādiqun, upright; عَادِلٌ 'ādilun, just, جَاهِلٌ jāhilun, ignorant.

(b) فَاعِلٌ fā'ilun, e.g. سَعِيدٌ sa'īdun, happy; كَبِيرٌ kabīrun, great; كَثِيرٌ kathīrun, much, many.

(c) فَعُولٌ fa'ūlun denoting intensity, e.g. جَهُولٌ jahūlun, very ignorant; كَسُولٌ kasūlun, very lazy.

(d) فَعْلَانٌ fa'lānu (without nunation), e.g. غَضَبَانٌ ghaḍ-bānu, angry.

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

خَبَّازٌ khabbāzun, baker. خَيَّاطٌ khayyāṭun, tailor.

طَبَّاحٌ ṭabbākhun, cook. جَزَّارٌ jazzārun, butcher.

بَقَّالٌ 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. طَبَّاحُونَ ṭabbākhūna, cooks. They add tā' marbūta to form the feminine, and also take the sound feminine plural, e.g. خَيَّاطَةٌ khayyāṭun, pl. خَيَّاطَاتٌ khayyāṭātun, tailoress, needlewoman.

3. Another common form of adjective expressing the meaning of the active participles of stative verbs is that used for colours or defects. They have the masculine singular in فَعْلٌ fa'alu, and the feminine singular in فَعْلَاءٌ fa'lā'u (both diptotes). The plural, فُعْلٌ fu'ulun, is a triptote, and is used for both genders.

Here are typical examples.

<i>Sing. Masc.</i>	<i>Fem.</i>	<i>Plural</i>
أَسْوَدٌ 'aswadu, black	سَوْدَاءٌ saudā'u	سُودٌ sūdun
أَبْيَضٌ 'abyaḍu, white	بَيْضَاءٌ baiḍā'u	بَيْضٌ biḍun
أَحْمَرٌ 'ahmaru, red	حَمْرَاءٌ ḥamrā'u	حُمْرٌ ḥumrun
أَزْرَقٌ 'azraqu, blue	زَرْقَاءٌ zarqā'u	زُرْقٌ zurqun
أَخْضَرٌ 'akhḍaru, green	خَضْرَاءٌ khadrā'u	خُضْرٌ khudrun
أَصْفَرٌ 'aşfaru, yellow	صَفْرَاءٌ ṣafrā'u	صُفْرٌ ṣufrun
أُطْرَشٌ 'aṭraṣhu, deaf	طَرَشَاءٌ ṭarshā'u	طُرْشٌ ṭurshun
أَخْرَسٌ 'akhrasu, dumb	خَرَسَاءٌ kharsā'u	خُرْسٌ khursun
أَعْمَى 'a'ama, blind	عَمِيَاءٌ amyā'u	عُمَى umyun
أَعْرَجٌ 'a'araju, lame	عَرَجَاءٌ arjā'u	عُرْجٌ urjun

أُحْدَبُ { aḥḍabu, حَدْبَاءُ ḥadbā'u حُدْبٌ ḥudbun
humpbacked

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

4. For the *comparative* and *superlative* of adjectives, (اسْمُ التَّفْضِيلِ ismu t-tafḍīl), sometimes termed the Elative, the same form as that for colours and defects, though only in the masculine singular, is employed: أَفْعَلُ '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 أَفْعَالُ 'afā'ilu, the feminine plural is فُعْلَيَاتُ 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 'aṣbaru, more patient, from صَبُورٌ ṣabūrun.

أَجْهَلُ 'ajḥalu, 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 أَجَدَدُ *'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 *'aṣgharu min*.

e.g. حَسَنٌ أَصْغَرُ مِنْ أُخْتِهِ *Hasanun 'aṣgharu 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-talāmidhātu 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 *'akḥun* here.

المُعَلِّمَاتُ أَجَدُّ 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 fī l-madī-*
nati, he is the greatest man in the city,

instead of

هُوَ الرَّجُلُ الْأَكْبَرُ فِي الْمَدِينَةِ *huwa ar-rajulu l-'akbaru fī*
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.

هِيَ أَصْبَرُ زَوْجَةٍ hiya 'aşbaru zaujatin, she is the most patient wife.

النِّسَاءُ أَصْبَرُ سُكَّانٍ 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. هُوَ خَيْرٌ مِنْكَ huwa *khairun* minka, he is better than you.

VOCABULARY

colour	لَوْنٌ (pl. أَلْوَانٌ)	launun, pl. 'alwānun
hair	شَعْرٌ	<i>sha</i> ʿrun
yesterday	أَلْبَارِحَ	al-bāriḥa
origin	أَصْلٌ (pl. أُصُولٌ)	'aşlun, pl. 'uṣūlun
boundary, limit	حَدٌّ (pl. حُدُودٌ)	haddun, pl. ḥudūdun
a beggar	سَائِلٌ	sā'ilun
North	شَمَالٌ	<i>shamālun</i>
South	جَنُوبٌ	janūbun
army	جَيْشٌ (pl. جُيُوشٌ)	jaishun, pl. juyūshun
pleasant	لَطِيفٌ (pl. لُطَفَاءٌ، لَطَائِفٌ)	laṭifun, pl. luṭafā'u, liṭāfun
to stop, stand up	وَقَفَ	waqafa

history, date	تَارِيحٌ (pl. تَوَارِيحُ)	ta'rikhun, pl. tawarīkhu
better, best	أَحْسَنُ	'aḥsanu
Syria (Damascus)	الشَّامُ، الشَّامُ	ash-sha'mu, ash-shāmu
camel	جَمَلٌ (pl. جَمَالٌ)	jamalun, pl. jimālun
desert	صَحْرَاءُ (pl. صَحَارَى)	ṣaḥrā'u, pl. ṣaḥārā

EXERCISE 19

- ١ — هَذِهِ الْبَيْتُ الْجَمِيلَةُ وَصَلَتْ مِنْ بَغْدَادِ قَبْلَ أَشْهُرٍ قَلِيلَةٍ. هِيَ أَجْمَلُ بَيْتٍ فِي تِلْكَ الْمَدِينَةِ الْمَشْهُورَةِ. ٢ — لَوْنٌ وَجْهِيهَا أَيْضًا. ٣ — كَانَ الْعَبْدُ الْأَسْوَدُ فِي الْحَجْرَةِ الرَّزْقَاءِ. ٤ — قَالَ الْمَعْلَمُ لِتَلَامِذْتِهِ: لِمَاذَا كُنْتُمْ دُرُوسَكُمْ بِالْحَبِيرِ الْأَخْضَرِ؟ ٥ — فِي قُرَى الشَّرْقِ وَجَدْتُ نِسَاءً طُرْشًا وَرِجَالًا خُرْسًا! ٦ — هَذَا السَّائِلُ أَعْمَى وَأَعْرَجٌ وَهُوَ أَصْفَرُ اللَّوْنِ. ٧ — الْمَلِكُ أَعْدَلٌ، فَالسَّكَّانُ أَسْعَدُ مِنْ آبَائِهِمْ. ٨ — هِيَ أَكْبَرُ نُسَيْبَةٍ فِي تَارِيحِ الْعَالَمِ حَتَّى الْيَوْمِ. ٩ — الْأَبُ الصَّبُورُ أَحْسَنُ مِنَ الْأَبِ الْغَضْبَانِ. ١٠ — خَرَجَ التَّلْمِيذُ التَّعْبَانُ مِنَ الدَّرْسِ وَهُوَ أَجْمَلُ وَلَدٍ فِي الْمَدْرَسَةِ. ١١ — تَرَكَ الْمَعْلَمُ الْجَدِيدُ الْوَلَدَ الْكَسُولَ فِي الْمَدْرَسَةِ بَعْدَ الدَّرْسِ. ١٢ — دَخَلَ جَيْشُ الْأَمِيرِ الْمَدِينَةَ مِنَ الشَّمَالِ فَخَرَجَ جُنُودُ الْمَلِكِ مِنَ الْجَنُوبِ، وَتَرَكَوا السَّكَّانَ لِسُيُوفِ الْأَعْدَاءِ. ١٣ — نَظَرَ الرَّجُلُ أَجْمَلُ بَيْتٍ فِي أَطْوَلِ شَارِعٍ فِي الْمَدِينَةِ، فَوَقَفَ حَالًا. ١٤ — شَعْرُ هَذَا الرَّجُلِ الْأَسْوَدُ أَجْمَلُ مِنْ شَعْرِكَ الْأَبْيَضِ. ١٥ — هَذَا الطَّرِيقُ

أَصْعَبُ مِنْ ذَلِكَ، هُوَ أَصْعَبُ طُرُقِ الشَّامِ. ١٦ - التَّيْلَانِ الْأَيْضُ
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
الْحِمَاةِ 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 بِ) the newest plate and the best spoon from the table. 18. This milk is older than that. 19. The two tallest soldiers returned, and mounted the biggest horses. 20. These two ignoramuses have asked for the best books in the bookshop (lit. shop of the books).

CHAPTER TWELVE

(الباب الثاني عشر)

The Verb

(اع فعل)

1. Arabic *verbs* are mostly *trilateral*, 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 trilateral 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 trilateral root give different shades of meaning; these will be dealt with from Chapter Nineteen onwards.

2. In the simple trilateral verb, the first and third root consonants (or radicals) are vowelled with *fatha*; but the second radical may be vowelled 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 trilateral, have the same letter as the second and third radical. In this case, the second radical has shadda, and the verb has the appearance of being biliteral.

e.g. مرّ marra, for مررّ marara, to pass (by, ب, bi),

جرّ jarra, for جررّ jarara, to drag, draw.

حجّ hajja, for حججّ hajaja, to make the pilgrimage.

فكّ fakka, for فككّ fakaka, to loosen.

NOTE: Arab grammarians and lexicographers differed in their attitude to these roots, which Europeans call "doubled". Some considered them biliteral, others trilateral. Their place in dictionaries therefore varies. For example, مرّ marra may be placed before all other roots beginning with م and ر; or, it may occur among them, after مرد but before مرز. 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. قال qāla, to say (he said); رمى ramā, to throw, he threw. But these are in reality trilateral, and will be explained among the irregular verbs in Chapters Twenty-seven to Twenty-nine.

5. There is a comparatively small number of quadrilateral 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 دحرج dahraja 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-māḍī*, denoting actions completed at the time to which reference is being made; and the Imperfect **الْمُضَارِع** *al-muḍāriʿ*, for incompleted actions. There is also an Imperative, **الْأَمْر** *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:

<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
3. masc. <u> </u> a	3. masc. ا <u> </u> a	3. masc. وا <u> </u> ū
3. fem. <u> </u> at	3. fem. ت <u> </u> ata	3. fem. <u> </u> na
2. masc. <u> </u> ta	2. m. & f. <u> </u> tumā	2. masc. <u> </u> tum
2. fem. <u> </u> ti		2. fem. <u> </u> tunna
1. m. & f. <u> </u> tu		1. m. & f. <u> </u> 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 *فَاعِلَ* fa'ila and *فَاعُلَا* fa'ula we have: *شَرِبَ* shariba, he drank, *شَرِبَتْ* sharibat, she drank, etc.: from *كَرُمَ* 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-mu ʿallimu, the teacher wrote.

كَتَبَ الْمَعْلَمَانِ kataba l-mu ʿallimāni, the two teachers wrote.

كَتَبَ الْمُعَلِّمُونَ kataba l-mu ʿallimūna, 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 الْبَنَاتَانِ 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-khalifatu l-wazira
(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 fatahū 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 فِعْلِيَّةٌ jumla fi'liya), 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 ismiya) whether or not the subject is followed by a verb,

e.g. الْوَلَدُ صَغِيرٌ al-waladu ṣaḡhirun, 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 d̤iḥabū, they went, have gone.

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

e.g. لَمَّا وَصَلَتِ الْبَنَاتُ الْأَوْلَادُ خَرَجُوا lamma wasalati 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. وَصَلَّتِ 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

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

شَرِبَ fem., wine	تَوَجَّهَ towards, in the direction of, about
حَوْشٌ courtyard, enclosure	نَصْفٌ a half
نَهَارٌ day, daytime	أَغْنِيَاءُ pl. غَنِيٌ rich
صَيْدٌ hunt, hunting	فَرِحَ to rejoice
قَبِلَ to accept, receive	صَبِيَّانٌ pl. صَبِيٌّ a youth
ضَيْفٌ pl. ضُيُوفٌ guest	طَعَامٌ food
كَسَرَ to break	جَلَسَ to sit
كُيَّابَةٌ pl. كُيَّابَاتٌ 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
بَعَدَ (عَنْ) to be distant (from)	مَوْضُوعَاتٌ، مَوَاضِعٌ pl. مَوْضُوعٌ subject (matter)

EXERCISE 21

- ١ - أَكْتَبْتَ الْمَكْتُوبَ؟ ٢ - لَا مَا كَتَبْتَ الْمَكْتُوبَ. ٣ - هَلْ فَهِمْتُمْ قَوْلَنَا. ٤ - نَعَمْ فَهِمْنَا قَوْلَكُمْ. ٥ - طَلَعَتِ الشَّمْسُ. ٦ - غَرَبَ الْقَمَرُ.
- ٧ - قَصَدَ الشَّامَ السَّائِحُ وَخَادِمُهُ وَدَخَلَ الْمَدِينَةَ. ٨ - خَرَجْنَا مِنْ بَابِ الْمَدِينَةِ. ٩ - طَلَعَ الرِّجَالُ الْجَبَلَ وَنَزَلُوا. ١٠ - هَلْ شَرِبْتُمْ الْمَاءَ؟
- ١١ - لَا مَا شَرِبْنَا الْمَاءَ شَرِبْنَا الْخَمْرَ. ١٢ - أَكْسَرْنَا كُبَّابَةَ الْمَاءِ أَنْتِ وَأَخُوكِ؟ ١٣ - لَا مَا كَسَرْنَا كُبَّابَةَ الْمَاءِ. ١٤ - بَعَثْتُ 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 (كَتَبْنَاهَا) 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 mourned 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

(الْبَابُ الثَّلَاثُ عَشَرَ)

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. *ضربني* darabani, he struck me.

2. In the third person masculine plural verb, such as *وجدوا* wajadū, they found, from *وجد* wajada, the final 'alif is omitted when a pronoun is attached.

e.g. *وجدوه* wajadūhu, they found him (it).

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

وجدتُموني 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. *حسبته جاهلاً* ḥasibtuhu jāhilan.

I considered him ignorant.

5. The verb "to be" *كان* kāna (lit. he was) is a *weak* (*معتل* 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.	كُنَّ	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 الرِّجَالُ 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 *khābar*) 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 قَوْقَ الْحَبْلِ** 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. **كُلٌّ** 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 وَלَدٍ** every, or each boy arrived.

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

e.g. **حَضَرَ كُلُّ الْوُزَرَاءِ** all the ministers attended.

حَضَرَ كُلُّ وُزَرَاءِ الْحُكُومَةِ الْاجْتِمَاعَ all the ministers of the government attended the meeting.

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

e.g. **وَصَلَ كُلُّ الْوُزَرَاءِ وَجَلَسُوا** all the ministers arrived and sat down.

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

e.g. **حَضَرَ جَمِيعُ الْوُزَرَاءِ** all the ministers attended.

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

e.g. **كُلُّهُمْ** all of them.

جَمِيعُكُمْ all of you.

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

e.g. **وَصَلَ الرِّجَالُ كُلُّهُمْ** The men arrived, all of them.

ضَرَبْتُهُمْ جَمِيعَهُمْ I hit them, all of them.

(**جَمِيعٌ** is in the accusative here).

VOCABULARY

حَزِنَ to be or become sad	عَلِيٌّ Ali <i>pr. n. masc.</i>
حُزْنٌ sadness	قَلْعَةٌ <i>pl.</i> قَلَاعٌ fortress, citadel
تَاجِرٌ <i>pl.</i> تُجَّارٌ merchant	سَمِعَ to hear
مُهَمِّمٌ important	أَسَرَ to take prisoner

بِضَاعَةٌ <i>pl.</i> بَضَائِعُ goods, merchandise	رَئِيسُ الْوُزَرَاءِ Prime Minister
نُورٌ <i>pl.</i> أَنْوَارٌ light <i>n.</i>	حُكُومَةٌ <i>pl.</i> — أَتٌ government
سُكَّرٌ sugar	سِيَاسَةٌ <i>pl.</i> — أَتٌ policy, politics
فَوَاكِهُ <i>pl.</i> فَاكِهَةٌ fruit	دَوْلَةٌ <i>pl.</i> دَوْلٌ state, power
ثِيَابٌ <i>pl.</i> ثَوْبٌ garment	مُنْذُ since <i>prep.</i>
لَبَسَ to wear, put on	الآنَ now
جَنَائِنٌ <i>pl.</i> جَنِينَةٌ garden	أَيْضًا also
أَقْمِشَةٌ <i>pl.</i> قُمَاشٌ cloth	كَثِيرًا <i>adv.</i> greatly, much, a lot
خَيْلٌ <i>pl.</i> خَيُْولٌ horses (<i>collective and plural</i>)	تَفَاحٌ apple, apples
خِرْفَانٌ <i>pl.</i> خُرُوفٌ sheep, lamb	تَفَاحَةٌ an apple
أَسْمَاكٌ <i>pl.</i> سَمَكٌ fish	تَمْرٌ (<i>collective</i>), dates
رُؤَسَاءٌ <i>pl.</i> رَئِيسٌ chairman, president, head	عَمِلَ to do
وَزَارَةٌ ministry, cabinet	أَعْمَالٌ <i>pl.</i> عَمَلٌ work, deed, doing
أَخَذَ (أَخَذَ) to take	إِيطَالِيَا Italy

EXERCISE 23

١ — سَمِعَتِ النِّسَاءُ الْخَبَرَ عَنْ مَوْتِ رَئِيسِ الْوُزَرَاءِ فَلَبَسْنَ ثِيَابَهُنَّ
السُّودَاءَ وَحَزَنَ (حَزَنَ) كَثِيرًا. ٢ — وَكَانَ حُزْنُ التَّجَارِ كَثِيرًا
أَيْضًا. ٣ — كَانَ عَلِيٌّ أَخَذَنِي لِلْمَدِينَةِ، وَنَظَرْتُ نُورًا هُنَاكَ فِي قَلْعَةٍ مِنْ

قِلَاعِ الْمَلِكِ. ٤ - قد بلغتنا أخبار سَهْمَةَ عَنْ سِيَاةِ الْحُكُومَةِ الْجَدِيدَةِ.
 ٥ - كَانَتْ إِيطَالِيَا مِنْ (among) الدُّوَلِ الْكُبْرَى. ٦ - كُنَّا حَزِينِينَ لِمَا
 أَسْرَ الْأَعْدَاءُ كَثِيرِينَ مِنْ جُنُودِنَا قَبْلَ سَنَةٍ. ٧ - كَانَتْ عِنْدِي فَوَاكِهِ
 كَثِيرَةٌ فِي جَنِينَتِي، مِنْهَا (among them, including) التَّفَاحُ وَالتَّمْرُ.
 ٨ - ذَكَرَ أَسْتَاذُ الْجَامِعَةِ الْحَيَوَانَاتِ الْمَهْمَةَ، مِنْهَا الْخَيْلُ وَالْخِرْقَانُ،
 وَذَكَرَ الْأَسْمَاكَ أَيْضًا. ٩ - قَالَ لَهُمْ: لِمَاذَا أَخَذْتُمْ أَبِي وَضَرَبْتُمُوهُ؟
 ١٠ - وَجَدَ الْأَوْلَادُ قُمَاشًا فِي الشَّارِعِ وَأَخَذُوهُ. ١١ - وَضَعَتْ أُمِّي
 السُّكَّرَ عَلَى الْمَائِدَةِ. ١٢ - هَذِهِ الْوِزَارَةُ كَانَتْ قَدْ عَمِلَتْ ذَلِكَ مِنْذُ
 سِنِينَ كَثِيرَةٍ. ١٣ - وَزَارْتَكُمْ ضَعِيفَةً جِدًّا الْآنَ. ١٤ - آيَةُ بَضَائِعٍ عِنْدَ
 ذَلِكَ التَّاجِرِ الْغَنِيِّ؟ ١٥ - عِنْدَهُ أَمْشَةٌ مِنْ جَمِيعِ الْأَلْوَانِ. ١٦ -
 السُّكَّرُ أَهْمُ بَضَائِعِ بِلَادِنَا الْيَوْمَ. ١٧ - وَصَلَ الْوِزْرَاءُ كُلُّهُمْ
 وَدَخَلُوا الْقَصْرَ وَجَلَسُوا عَلَى كُرَاسِيهِمْ، ثُمَّ وَصَلَ الرَّئِيسُ. ١٨ - كَانَ
 اجْتِمَاعٌ مِنْهُمْ لِلْوِزَارَةِ الْجَدِيدَةِ قَبْلَ يَوْمَيْنِ. ١٩ - طَلَبَ الْعَرَبُ
 جَالَهُمْ فَرَكِبُوهَا (them). ٢٠ - كَانَ جَمَلُ الشَّيْخِ أَسْرَعَ مِنْ خَيْلِنَا
 كُلِّهَا الْبَارِحَ.

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)*

* See pp. 114, 115 on the orthography of final *hamza*.

CHAPTER FOURTEEN

(أَبَابُ الرَّابِعِ 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. <u>يَهْ</u>	3. masc. <u>يَهْ</u> —ان	3. masc. <u>يَهْ</u> —ون
3. fem. <u>تَهْ</u>	3. fem. <u>تَهْ</u> —ان	3. fem. <u>يَهْ</u> —ن
2. masc. <u>تَهْ</u>	2. m. & f. <u>تَهْ</u> —ان	2. masc. <u>تَهْ</u> —ون
2. fem. <u>تَهْ</u> —ين		2. fem. <u>تَهْ</u> —ن
1. m. & f. <u>أَهْ</u>		1. m. & f. <u>نَهْ</u>

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 faḥa, 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. فَتَحُ to open, Imperfect يَفْتَحُ; مَنَعَ, 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 حَسَبَ to esteem; Imperfect يَحْسِبُ (حَسَبَ to reckon, makes يَحْسِبُ).

(c) Verbs of the form فَعَلَ 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 سَيِّ, e.g. سَوْفَ يَكْتُبُ or سَيِّكْتُبُ 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 أَيْضًا 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 بِبَيْتِي كَانَ يَذْهَبُ لِلسُّوقِ When he passed by my house, he was going to the market.
- (Habitual) كَانَ يَذْهَبُ لِلسُّوقِ كُلِّ 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. تَكُنْنَ takunna, you (f.) will be.
 ,, 1. masc. & fem. نَكُونُ nakūnu, we shall be.

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

e.g. يَكُونُ زَيْدٌ 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.	<i>With pronominal suffix</i>	
Nom.	جَزْءٌ (a part)	جَزْوُهُ (his or its part)
Accus.	جَزْءًا	جَزْءَهُ
Gen.	جَزْءٍ	جَزْءِهِ

بَدْءٌ beginning, and عِبْءٌ burden, may be written in the same way (but the accusative of عِبْءٌ with attached pronoun is عِبْئَهُ, 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 vowing (و for ḍamma, and ي, 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

ضَوْءُهَا its (fem.) light

Acc. ضَوْءًا

ضَوْءَهُ

Gen. ضَوْءِ

ضَوْئِهِ

C.

Nom. وُزَرَآءٌ (diptote)
ministers

وُزَرَآؤُهُمْ their ministers

Acc. وُزَرَآءًا

وُزَرَآءَهُمْ

Gen. وُزَرَآءِ

وُزَرَآئِهِمْ (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. بِنَاءِ

بِنَائِهِ

E.

Nom. نَبِيٌّ a prophet

نَبِيُّهُمْ their prophet

Acc. نَبِيًّا

نَبِيَّيْهِمْ

Gen. نَبِيٌّ نَبِيَّهُمْ

The orthography of the *hamza* in نَبِيٌّ, 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 (ـَ) to hinder (from)	(حَسَبَ) (ـَ) to estimate
* ذَهَبَ (ـَ) to go	* بَلَغَ (ـَ) to reach
جَمَعَ (ـَ) to gather	* حَضَرَ (ـَ) to attend
قَطَعَ (ـَ) to cut	* دَخَلَ (ـَ) to enter
رَفَعَ (ـَ) to raise, lift	* دَرَسَ (ـَ) to study
* سَمِعَ (ـَ) to hear	سَكَنَ (ـَ) to live, dwell, in- habit (with فِي or direct object)
لَعِبَ (ـَ) to play	* طَلَبَ (ـَ) to demand, re- quest
* عَمَلَ (ـَ) to work, do	كُرِمَ (ـَ) to be or become noble
حَمَلَ (ـَ) to carry	كَبِرَ (ـَ) to be or become big, old
* جَلَسَ (ـَ) to sit	أَشْيَاءُ pl. شَيْءٌ thing
غَسَلَ (ـَ) to wash <i>trans.</i>	أَجْزَاءُ pl. جُزْءٌ a part
* كَسَرَ (ـَ) to break	

أَعْبَاءُ <i>pl.</i> عِبَاءٌ a burden	حَمَالٌ a porter
أَضْوَاءُ <i>pl.</i> ضَوْءٌ light, brightness	أَحْمَالٌ <i>pl.</i> 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 . . . أم . . . or (in a double question, the first of which is preceded by أ or هَل)	فِي اللَّيْلِ at night
أَمْ لَا? or not?	أَسَابِعُ <i>pl.</i> أُسْبُوعٌ week
دُخَانٌ smoke, tobacco	أَعْوَامٌ <i>pl.</i> عَامٌ year
شَرِبَ دُخَانًا to smoke	حَبَالٌ <i>pl.</i> حَبْلٌ rope
غَدًا tomorrow	حِينَ , حِينًا when
حُقُوقٌ <i>pl.</i> حَقٌّ a right	لَمَّا (with perfect only), when

EXERCISE 25

- ١- مَاذَا يَمْنَعُكَ عَنِ ذَلِكَ بَعْدَ الظُّهْرِ؟ ٢- هَلْ تَحْمِلُ جُزْءًا مِّنْ ذَلِكَ أَمْ لَا؟
- ٣- قَالَتِ الْأُمُّ لِابْنِهَا الصَّغِيرِ: أَيُّ شَيْءٍ كَسَرْتَ الْآنَ؟
- ٤- فَقَالَ الْوَلَدُ: كُنْتُ أَلْعَبُ فِي الْحِجْرَةِ وَوَقَعَ شَيْءٌ (something) مِّنَ الْمَائِدَةِ.
- ٥- سَوْفَ يَجْلِسُ الْوُزَرَاءُ أُسْبُوعًا (for a week) بِنَاءً عَلَى قَوْلِ الرَّئِيسِ.
- ٦- غَسَلَتِ الْأَمْرَأَةُ ثِيَابَهَا فِي النَّهْرِ صَبَاحًا.
- ٧-
- ٨- كَانَ مُحَمَّدٌ نَبِيًّا حَسِبَتِ الْحَمَالِينُ كَسَالِي (كَسَالُنُ *pl.* كَسَاهُمُ).
- ٩- يَكُونُ ضَوْؤُ الشَّمْسِ شَدِيدًا بَعْدَ الظُّهْرِ. ١٠- كَانَ

التلاميذ يشربون الدخان في البدء وكان ذلك عبئا كبيرا على المعلم. ١١- جمع الجيش وقال للجنود: الله أكبر. ١٢- أتعلم هذا العمل في الليل أم غدا؟ ١٣- سوف نسمع الأخبار من مصر في المساء. ١٤- السكن طيبون ووزراؤهم من أحسن الناس. ١٥- ستدخل النساء بيوتهن ويسكنن (يسكنن for) فيها حتى بدء العام الجديد. ١٦- حين يكبر هذا الولد يكون من أطيب الرجال. ١٧- قطع العمالون حبال أحمالهم ورفعوها من حميرهم. ١٨- بعد هذه الأعمال سوف يكرم اسمك بين إخوانك وأخواتك. ١٩- تكون ابنتي هذه قد حضرت دروس المدرسة منذ بدء السنة ودرست الموضوع كثيرا فلماذا لا تسمعون قولها؟ ٢٠- حين تبلغ منزل الشيخ تطلب منه الشاي.

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 (من) the wall, and went out of the fortress. 8. This thing will be a big burden to (على) us. 9. She will be in Damascus in two weeks' time (after two weeks). 10. She used to smoke a lot, but her father prevented her a year ago. 11. We have many ancient (old) rights, and the government knows them. 12. My

father used to raise great stones from the ground and carry them from our garden to Hassan's (garden). 13. The clean boy washes his face and hands every day in the morning and evening. 14. What are you doing now? Are you studying your lessons? 15. He has broken everything in the room. 16. The Arabs were noble and used to live in the desert. 17. I considered (حسب) him better than me in this work. 18. In accordance with the president's speech, we attended the meeting. 19. The minister has grown old – he is the oldest minister in the Arab world today. 20. The news will reach you tomorrow when you are in the council.

CHAPTER FIFTEEN

(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*, يَكْتُبَ *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) :

<i>Singular</i>	<i>Dual</i>
3. masc. يَكْتُبُ yaktuba	3. masc. يَكْتُبَا yaktubā.
3. fem. تَكْتُبُ taktuba.	3. fem. تَكْتُبَا taktubā.
2. masc. تَكْتُبُ taktuba.	2. m. & f. تَكْتُبَا taktubā.
2. fem. تَكْتُبِي taktubī.	
1. m. & f. اَكْتُبُ aktuba.	

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 كَانَ 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):

أَنْ 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.

لِأَنَّ li'an in order to.

حَتَّى ḥattā, 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.

أَمَرَ أَلَّا (أَنْ لَا) يَحْضُرَ he ordered him not to attend.

(or) 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 الْمَلِكَ 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 *وَ*, *وَأَوْ*, or *وَأَوْ*.

e.g.

فَتَحَّ الْغَفِيرُ الْبَابَ لِيَدْخُلَ الْبَيْتَ وَيَنْظُرَ حَالَ الْأَثَاثِ 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 *لَنْ* and

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

کے are the least frequently used.

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

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. ضربه حتى صرخ He beat him till he cried out.

VOCABULARY

أَمْرٌ <i>pl.</i> أمر	command	رَقَدَ (رَقْدًا) to sleep, lie down
أَمْرٌ <i>pl.</i> أمور	affair, matter	عَاقِلٌ intelligent
أَمْرٌ (رَقْدًا) to command (with <i>acc.</i> of the person and ب of thing)		أَمَامَ before (of place)
أَمْرٌ (رَقْدًا) to allow (with ل for the person and ب for the thing)		وَعَدَ to promise (with <i>acc.</i> of the person and ب of thing)
غُرْفَةٌ <i>pl.</i> غرف	room	أَسْرَارٌ <i>pl.</i> سر
صَرَفَ (رَقْدًا) to spend		مَطْلُوبٌ <i>pl.</i> مطالب
فِرَاشٌ bed, bedding		demand, desire, requirement
غَفِيرٌ <i>pl.</i> غفيران	watchman, caretaker	أَتَتْ <i>pl.</i> واجب
أوربا Europe		to advance <i>intrans.</i> , (رَقْدًا) come forward
قِيودٌ <i>pl.</i> قيد	bond	بَعَثَ (رَقْدًا) to send
		لِجَانٍ <i>pl.</i> لجنة
		committee, commission
		سَأَلَ <i>imperf.</i> يسأل to ask

زِيَارَةٌ <i>pl.</i> أَتٌ a visit	أَجْسَامٌ <i>pl.</i> جِسْمٌ body
بِرِيْطَانِيَا Britain	دِمَاءٌ <i>pl.</i> دَمٌ blood
أَكْذَابٌ <i>pl.</i> كَذِبٌ a lie	يَدَوِيٌّ manual
حَقَائِقٌ <i>pl.</i> حَقِيْقَةٌ truth, reality	أَعْمَالُ الْيَدَوِيَّةِ manual labour
جَرَانِدٌ <i>pl.</i> جَرِيْدَةٌ newspaper	عَمَالٌ <i>pl.</i> عَامِلٌ a labourer, worker
مُدِيْرٌ <i>pl.</i> وَنٌ director, governor	أَحْرَابٌ <i>pl.</i> حِزْبٌ party (political)

EXERCISE 27

- ١ - طَلَبَ الْمُدِيْرُ مِنْكُمْ أَنْ تَحْضُرُوا عِنْدَهُ . ٢ - أَمَرْتَهُمَا أَنْ يَجْلِسَا .
 ٣ - حَضَرَ التَّاجِرُ عِنْدِي لِيَطْلُبَ الْبَضَائِعَ . ٤ - هَلْ فَتَحْتَ لَهُمْ
 الْبَابَ لِيَدْخُلُوا عِنْدَنَا؟ سَأَتَّحِ الْبَابَ لَهُمْ حَالًا . ٥ - خَرَجَ الرَّجَالُ
 لِيَذْهَبُوا إِلَى الصَّيْدِ . ٦ - طَلَبَ الصَّبِيُّ مِنَ الرَّجُلِ أَنْ يَسْمَحَ لَهُ
 بِفُرْقَةٍ نَظِيْفَةٍ لِيَصْرِفَ لَيْلَتَهُ فِيهَا . ٧ - فَتَحْتُ الْبَابَ حَتَّى أَدْخَلَ
 الْغُرْفَةَ . ٨ - كَانَتْ أَوْامِرُ السُّلْطَانِ أَنْ يَرْجِعَ الْحَاكِمُ مِنْ زِيَارَتِهِ
 لِبِرِيْطَانِيَا لِيَعْمَلَ وَاجِبَهُ فِي بِلَادِهِ . ٩ - قَالَ الرَّجُلُ هَذِهِ الْأَكْذَابُ
 لِيَكُونَ مَشْهُورًا فِي جَمِيْعِ أُوْرَبَا . ١٠ - أَمَرَ الْمَلِكُ جُنُودَهُ أَنْ يَقَطَعُوا
 قُبُودَ الْغَنِيْرِ الْكَسْلَانِ لِكَيْ يَرْجِعَ لِعَمَلِهِ الْمَهْمِ . ١١ - الْمَطْلُوبُ مِنَ
 الْعَمَالِ أَلَّا يَتْرُكُوا أَعْمَالَهُمُ الْيَدَوِيَّةَ حَتَّى يَأْمُرَهُمُ الْحِزْبُ بِذَلِكَ .

١٢ - قَالَ الرَّئِيسُ فِي اللَّجْنَةِ : مِنْ وَاجِبَاتِ الْجَرَائِدِ أَنْ تَكْتُبَ
 الْحَقِيقَةَ . ١٣ - لَنْ تَرْقُدَ عَلَى فِرَاشِكَ أَمَامَ عَيْتِي ! ١٤ - وَعَدَّ الْوَالِدُ
 الْعَاقِلُ أَنْ يَعْمَلَ مَا (that which) فِي كِتَابِ اللَّهِ وَقَوْلِ النَّبِيِّ
 ١٥ - لِلنَّاسِ الْبَيْضِ وَالسُّودِ دَمٌ أَحْمَرٌ فِي أَجْسَابِهِمْ . ١٦ - بَعَثَ
 الشَّيْخُ ابْنَهُ الْكَبِيرَ لِيَطْلُبَ الْعِلْمَ هُنَاكَ . ١٧ - قَدِمَ الضَّيْفُ حَتَّى وَصَلَ
 إِلَى بَابِ الْقَصْرِ فَطَلَبَ مِنَ الْجُنْدِيِّ أَنْ يَفْتَحَهُ . ١٨ - مَاذَا تَقْصِدُ مِنْ
 هَذَا الشَّرِّ؟ ١٩ - سَأَلْتَهُ عَنْ هَذِهِ الْأُمُورِ الْبَارِحِ وَهُوَ طَلَبَ وَقَتًا
 لِيَدْرُسَهَا . ٢٠ - قَالَ لَهُ أَنْ يَأْخُذَ أَقْدَمَ كِتَابٍ مِنَ الْمَكْتَبَةِ كَيْ يَنْظُرَهُ
 ذَوُو الْعِلْمِ .

EXERCISE 28

1. I sent a boy with him to see what (مَا) he would do.
2. Muhammad and his servant intended to go to (إِلَى) 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 (عَلَيْكَ أَنْ or لَكَ أَنْ) 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 (أَشْغَالُ) 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

(البَابُ السَّادِسُ عَشْرُ)

The Moods of the Imperfect The Jussive

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

<i>Singular</i>	<i>Dual</i>
3. masc. يَكْتُبُ yaktub.	3. masc. يَكْتُبَا yaktubā.
3. fem. تَكْتُبُ taktub.	3. fem. تَكْتُبَا taktubā.
2. masc. تَكْتُبُ taktub.	2. masc. تَكْتُبَا taktubā.
2. fem. تَكْتُبِي taktubī.	
1. m. & f. أَكْتُبُ aktub.	

Plural

3. masc. يَكْتُبُوا yaktubū.
3. fem. يَكْتُبْنَ yaktubna.
2. masc. تَكْتُبُوا taktubū.
2. fem. تَكْتُبْنَ taktubna.
1. m. & f. نَكْتُبُ naktub.

2. The verb كَانَ 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.	3. masc. 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 nakun.

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. اذْهَبْ لِلسُوقِ 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 ل

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

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

عِنْدَمَا يَحْضُرُ فَلِيَلْبَسَ 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).

عِنْدَمَا يَحْضُرُ 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. أَمَرْتُهُ وَلَمَّا يَدَهُبُ I ordered him, and he has not yet gone.

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

Modus energicus I

Sing. 3. masc. يَكْتُبَنَّ yaktubanna
he shall write

Modus energicus II

يَكْتُبَنَّ yaktuban.

Sing. 3. fem.	تَكْتُبَنَّ taktubanna	تَكْتُبُ taktuban.
„ 2. masc.	تَكْتُبَنَّ taktubanna	تَكْتُبُ taktuban.
„ 2. fem.	يَكْتُبِنَّ taktubinna	تَكْتُبِي taktubin.
„ 1. m. & f.	اَكْتُبَنَّ aktubanna	اَكْتُبْ aktuban.
Dual 3. masc.	يَكْتُبَانِ yaktubānni.	
„ 3. fem.	تَكْتُبَانِ taktubānni.	
„ 2. m. & f.	تَكْتُبَانِ taktubānni.	
Plur. 3. masc.	يَكْتُبُونَ yaktubunna	يَكْتُبُوا yaktubun.
„ 3. fem.	يَكْتُبْنَائِي yaktubnānni.	
„ 2. masc.	تَكْتُبُونَ taktubunna	تَكْتُبُوا taktubun.
„ 2. fem.	تَكْتُبْنَائِي taktubnānni.	
„ 1. m. & f.	نَكْتُبَنَّ naktubanna	نَكْتُبْ 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. لِيَكْتُبَنَّ let him surely write.

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

لَا تَقْتُلَنَّ or لَا تَقْتُلْ 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

يا. 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 حَسَنُ O Hassan!
يَا وَلَدُ 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> أَمَاكِنُ، أَمَاكِنَةٌ، مَكَانَاتٌ place	سَفَرٌ <i>pl.</i> أَسْفَارٌ journey, travel, travelling
قَدْرٌ (—) to be able, can	سَفَارَةٌ <i>pl.</i> أَسْفَارٌ — embassy
غَيْرٌ un-, non-, another, other than (with <i>genitive</i>)	طَرِيقَةٌ <i>pl.</i> طَرَائِقٌ manner, way
غَيْرُهُ another (other than he)	وَطَنٌ <i>pl.</i> أَوْطَانٌ home, home- land, country, fatherland
غَيْرٌ طَيِّبٌ not good	جَيِّدٌ excellent
كَذَبٌ (—) to lie, to tell lies	جَزِيرَةٌ <i>pl.</i> جَزَائِرٌ island
ضَيْقٌ need	فَقِيرٌ <i>pl.</i> فُقَرَاءٌ poor (man)
دُخُولٌ entering <i>n.</i>	كَاتِبٌ <i>pl.</i> كُتَبَةٌ clerk

كُتِّبَ <i>pl.</i> كَاتِبٌ writer	or pronoun, it means "to say to", "to tell"
مَقَالَةٌ <i>pl.</i> أَتٌ — article, essay	لَكِنْ (lākin), but
بَحَثَ عَنْ (ـِ) to search for	بَعْضٌ some, one of (with genitive)
بَحَثَ فِي (ـِ) to study, investigate, discuss	تَحْتِ under
خِدْمَةٌ <i>pl.</i> خِدْمَاتٌ service	بِلَادُ الْعَرَبِ Arabia
نَشَرَتْ (ـِ) to publish, spread	مَالِطًا, مَالِطَةٌ Malta
كَانَ to say, conjugated like قَال	
Followed by ل 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 لشيءٍ. ٥— يَا بِنْتُ لَا تَفْتَحِي الْبَابَ لِلْغُرَبَاءِ.
- ٦— لَا تَحْزَنُوا يَا أَوْلَادُ. ٧— نَحْنُ تَعْبَانُونَ فَلنَجْلِسْ 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 لِيُوطِنَنَا 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 جَدًّا.
- ١٤— الشَّمْسُ شَدِيدَةٌ هُنَا، فَلنَنْزِلُ هُنَا فِي هَذَا الْمَوْضِعِ الْكَثِيرِ الظِّلِّ.

- ١٥— نَشَرَ بَعْضُ الْجُرَائِدِ تِلْكَ الْأَخْبَارَ تَحْتَ اسْمِ رَئِيسِ الْوِزَارَةِ.
 ١٦— لَا تَدْخُلْ دَارَ سِفَاوَةِ مِصْرَ بَعْدَ هَذَا يَا كَذَّابَ. ١٧— لِأَنَّ
 أَنَا صَدِيقَكَ. ١٨— لَا تَنْشُرَنَّ هَذِهِ الْمَقَالَةَ. ١٩— أَمَرَتْهُ الْحُكُومَةُ أَنْ
 يَنْشُرَ الْحَقَائِقَ. ٢٠— تَذْهَبِي 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 السَّاعِ عَشْرُ)

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, أَبْعُدْ 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

haizatu 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 وَاَفْتَحْهُ go to the door, and open it.

اِجْلَسْ وَاَكْتُبْ 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.	اُكْتُبْ uktub
.. 2. fem.	اُكْتُبِي uktubi
Dual 2. masc. & fem.	اُكْتُبَا uktubā
Plur. 2. masc.	اُكْتُبُوا uktubū
.. 2. fem.	اُكْتُبْنَ uktubna.

The Imperative of كَانَ is:

Sing. 2. masc.	كُنْ kun
.. 2. fem.	كُونِي kūni
Dual 2. masc. & fem.	كُونَا kūnā
Plur. 2. masc.	كُونُوا kūnū
.. 2. fem.	كُونْنَ kūnna.

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

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 **عَبْدُ** 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, **أَيُّهَا** fem. **أَيْتَهَا** is used only when the following noun has the definite article.

أَيُّهَا التَّلْمِيزُ Oh scholar! أَيْتَهَا الْبِنْتُ Oh girl!

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

Note that the noun after **أَيُّهَا** 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.

كَتَبٌ clerk, pl. كَتَبَةٌ

كَاتِبٌ writer, pl. كَاتِبٌ

طَالِبٌ 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 الْمَكَاتِبِ 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 حِصَانًا he is riding a horse.

كَانَ رَاكِبًا حِصَانًا 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 مَصْدَرٌ, literally, "source".

Here are a few examples:

قَتَلَ to kill	v.n.	قَتْلٌ the act of killing
فَرِحَ to rejoice	„	فَرَحٌ rejoicing
دَخَلَ to enter	„	دُخُولٌ entering
خَرَجَ to go out	„	خُرُوجٌ going out
نَزَلَ to descend, alight, stay (in a place)	„	نَزُولٌ descending, staying.

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

قَتَلَهُ قَتْلًا, 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. ضَرَبْتُهُ ضَرْبًا شَدِيدًا I struck him hard (lit. a hard or strong striking).

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

VOCABULARY

صَدَقَ (ـ) to tell the truth	الإِسْلَامُ Islam (religion)
سَكَتَ (ـ) to be or remain silent	سَرَقَةٌ pl. سَارِقٌ a thief
سَيِّدٌ pl. سَادَةٌ lord, master (term of respect), Mr. (mod.)	بَيْرٌ (f.) pl. أَبَارٌ a well
سَيِّدَةٌ pl. سَيِّدَاتٌ lady, mistress (term of respect), Mrs. (mod.)	بَخِيلٌ pl. بَخَلَاءٌ a miser, avaricious
فَعَلَ (ـ) to do	بَدَنٌ pl. أَبْدَانٌ body
وَسَطٌ pl. أَوْسَاطٌ middle, centre	بَرْدٌ cold n.
ظَرِيفٌ pl. ظُرَفَاءٌ witty (witty person), amusing, agreeable	بَارِدٌ cold adj.
مَحْكَمَةٌ pl. مَحَاكِمٌ court, law court	بَرٌ land (as opposed to بَحْرٌ sea)
شَاهِدٌ pl. شُهُودٌ witness	بِرًا by land, on land
كَافِرٌ pl. كُفَّارٌ unbeliever, infidel	بَيْرُوتُ Beirut
أُدْيَانٌ pl. دِينٌ religion	تَبَعَ (ـ) to follow
	تُرْكِيَا Turkey
	تُرْكِيٌّ pl. تَرَكَ، تَرَكَ، تَرَكَ Turkish, a Turk
	قَاتَلَ fighting, battle

EXERCISE 31

- ١ - اِفْتَحِ الْبَابَ يَا أُمِّي. ٢ - يَا أَوْلَادُ لَا تَدْخُلُوا. ٣ - اُصْدَقُوا
 يَا تَلَامِيذَهُ وَلَا تَكْذِبُوا. ٤ - اُسْكُتْ يَا أَيُّهَا التَّلْمِيذُ وَاجْلِسْ عَلَى مَكَانِكَ.
 ٥ - يَا عَبْدَ اللَّهِ افْتَحْ بَابَ الدَّارِ. ٦ - يَا أَيُّهَا الرِّجَالُ امْنَعُوهُمْ مِنْ
 الدُّخُولِ عَلَيْنَا. ٧ - انْظُرِي أَيُّهَا السَّيِّدَةُ مَا (what) فَعَلْتَ.

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

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. (السَّيِّدِ) 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.

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 خِطَابًا he wrote a letter.

كُتِبَ خِطَابٌ a letter was written.

ضَرَبَنِي he struck me.

ضُرِيتُ 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.	ضُرِبَ	ḍuriba	he was struck.
„ 3. fem.	ضُرِبَتْ	ḍuribat	she was struck.
„ 2. masc.	ضُرِبْتُمْ	ḍuribta	you (m.) were struck.
„ 2. fem.	ضُرِبْتُنَّ	ḍuribti	you (f.) were struck.
„ 1. m. & f.	ضُرِبْتُ	ḍuribtu	I was struck.

etc.

IMPERFECT

Sing. 3. masc.	يُضْرَبُ	yuḍrabu	he is struck.
„ 3. fem.	تُضْرَبُ	tudrabu	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 حَسَنًا or ضَرَبَ زَيْدٌ حَسَنًا

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

Here, بِ 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. ذُكِرَ "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 مَفَاعِلٌ e.g.

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

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 لِعَاقِلٌ 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
لَصَدِيقُ 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. أَنِّي 'innanī or إِنِّي 'innī
 إِنَّا 'innanā or إِنَّا 'innā

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

e.g. 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.

بَلَّغَنِي 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 بَلَّغَ is *not* impersonal; its subject is the whole clause introduced by أَنَّ.

ذَكَرَ أَنَّ الْمَلِكَ مَرِيضٌ It has been mentioned (it is said) that the king is ill.

أَعْلَمُ أَنَّ زَيْدًا يَحْضُرُ I know that Zaid will be present.

لَكِنَّ and لَعَلَّ similarly introduce nominal sentences.

وَلَكِنَّ 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.

إِنَّ الْخَوْفَ قَدْ غَلَبَهُ (verily) fear had overcome him.

غَضِبْتُ لِأَنَّ خَادِمِي لَمْ يَغْسِلْ ثِيَابِي I was angry because my servant did not wash my clothes.

لَعَلَّ السُّرُورَ قَتَلَهُ perhaps joy killed him.

حَضَرَ الْيَهُودُ 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.

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

خَطَابٌ <i>pl.</i> اتّ — letter (<i>mod.</i>), speech, discourse (<i>class.</i>)	يَهُودِيٌّ <i>pl.</i> يَهُودٌ a Jew, Jewish
نَائِبٌ <i>pl.</i> نَوَائِبُ deputy, representative, M.P.	مُؤَرِّخٌ <i>pl.</i> مَوَرِّخُونَ historian
مَرِيضٌ <i>pl.</i> مَرَضَى sick, ill	تَوَارِيخٌ <i>pl.</i> تَارِيخٌ history, date
غَلَبَ (—) to conquer, defeat, overcome (with direct obj. or with عَلَى)	شَجَاعَةٌ bravery, courage
خَوْفٌ fear <i>n.</i>	مَشْغُولٌ busy, occupied
غَضِبَ (—) to be, become, angry (with عَلَى)	أَخْطَارٌ <i>pl.</i> خَطَرٌ danger
	سَيْرٌ <i>pl.</i> سِيَرَةٌ life, biography, manner of living
	خَسَارَةٌ loss

نَجْمٌ <i>pl.</i> نجم star	أُمَّةٌ <i>pl.</i> أمة nation, people
عَظِيمٌ <i>pl.</i> عظامٌ، عظماءٌ great, powerful	عَبَّرَ (عَبْرٌ) to cross, cross over
سُرُورٌ joy, pleasure	مَدَّةٌ <i>pl.</i> مدة period (of time)
هَدِيَّةٌ <i>pl.</i> هدايا gift, present	مَادَةٌ <i>pl.</i> موادٌ substance, matter
نَفِيسٌ precious, valuable	حَرْبٌ <i>f. pl.</i> حروبٌ war
مَجْرُوحٌ <i>pl.</i> مجروحون، مجارحٌ wounded, wounded man	حَضْرَةٌ a term of respect, his honour, etc. (lit. presence)
مِفْتَاحٌ <i>pl.</i> مفاتيحٌ key	فَقَدَ (فَقْدٌ) to lose, miss
	سَمَاءٌ <i>pl.</i> سمواتٌ sky, heaven

EXERCISE 33

- ١- ذَكَرَ اسْمٌ حَسَنٌ لِسَجَاعَتِهِ، وَلِأَنَّهُ كَانَ مِنَ الْمَجَارِيحِ. ٢- إِنْ زِيدَا الضَّارِبُ وَعَمَّرَ هُوَ الْمَضْرُوبُ. ٣- عَرَفْنَا مِنْ كُتُبِ التَّارِيخِ وَمِنْ سِيرَةِ النَّبِيِّ أَنَّ جَيْشَهُ غَلَبَ فِي هَذَا الْيَوْمِ، لَكِنَّهُ غَلَبَ 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- إِنْ فِي السَّمَاءِ ضَوْءًا عَظِيمًا مِنْ تِلْكَ النُّجُومِ اللَّيْلَةِ. ٧- قَالَ هَذَا الطَّبِيبُ الْمَشْهُورُ إِنْ خَوْفُ الْمَوْتِ أَكْبَرَ 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- إِنْ هَذَا الْمَوْرِخُ مَعْرُوفٌ بَيْنَ الْعُلَمَاءِ. ١١- كَسَرَ سَيْفَ الْجُنْدِيِّ

- فَكَبَّرَ سُورُ الْمَسَاجِينِ . ١٢ — بَلَّغْنَا فِي أَخْبَارِ الْجَرَائِدِ الْيَوْمَ أَنَّ خَسَارَةَ
 هَذَا التَّاجِرِ الْغَنِيِّ كَبِيرَةٌ جِدًّا . ١٣ — إِنَّ الخَشَبَ مَادَّةٌ مُهِمَّةٌ .
 ١٤ — لَمْ تَدْخُلِ الْبَيْتَ الْبَيْتَ لِأَنَّ الْمِفْتَاحَ فَقَدْ . ١٥ — إِنَّ لِهَذِهِ الْمُدَّةِ
 طَوِيلَةً لِعَمَلِكَ الصَّغِيرِ . ١٦ — كُتِبَ فِي التَّارِيخِ أَنَّ الْجَيْشَ عَبَرَ النَّهْرَ
 وَوَصَلَ إِلَى بَغْدَادَ بَعْدَ سَاعَتَيْنِ . ١٧ — يَا أَحْمَدُ ، مَاذَا دَرَسْتَ عَنْ أُمِّ
 الدُّنْيَا الْكَثِيرَةِ ؟ إِنَّكَ جَاهِلٌ . ١٨ — إِرْجِعِي لِمَكَانِكَ ، أَيُّهَا الْبَيْتُ .
 لَعَلَّكَ تَكُونِينَ عَاقِلَةً بَعْدَ هَذَا . ١٩ — قَالَ لِلنِّسَاءِ ارْكَبْنَ فَرَكِبْنَ حَيْرَهُنَّ .
 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 (ب) joy.
2. I did not know that you were (are) busy today.
3. I know that the Arabs are the conquerors and the enemies the conquered.
4. The men mentioned are [some] of (من) my friends.
5. His courage has been mentioned in the history books.
6. He was killed with the sword because the madmen were angry with him.
7. You have been here a long time (period), perhaps you will go now.
8. The sick M.P.s attended this meeting, because the nation demanded that of them.
9. (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 (أَنَّ) 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

(البَابُ التَّاسِعَ عَشَرَ)

Derived Forms of the Triliteral Verb General Introduction

1. Although Arabic is poor in verb tenses, it is rich in *derived* verb forms which extend or modify the meaning of the root form of the verb, giving many exact shades of meaning. This is a common feature of Semitic languages, though it perhaps reaches its greatest extent in Arabic. The simple or root form of the verb is called **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. **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"; **قَتَّلَ** "to massacre". **كَسَرَ** "to break" (trans.); **تَكَسَّرَ** and **انْكَسَرَ** "to be broken", "to break" (intrans.).

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

3. The derived forms are generally numbered by Europeans from II upwards, I being the root form. The exact number of derived forms is open to dispute: fourteen (Nos. II-XV) could be given, but this number would increase if one took into account a number of quasi-quadriliteral

Form No.	Perfect	Imperfect
II	(3rd pers. sing. m.) فَاعَلَ faʿala (e.g. عَلِمَ to know; عَلَّمَ to teach)	(3rd pers. sing. m.) يُفَاعِلُ yufaʿilu
III	فَاعَلَ faʿala (e.g. كَتَبَ to write; كَاتَبَ to write to)	يُفَاعِلُ yufaʿilu
IV	أَفْعَلَ ʿafʿala (e.g. عَلِمَ to know; أَعْلَمَ to inform)	يُفْعِلُ yufʿilu
V	تَفَاعَلَ tafaʿala (e.g. كَسَرَ to break; تَكَسَّرَ to be broken)	يَتَفَاعَلُ yatafaʿalu
VI	تَفَاعَلَ tafaʿala (e.g. كَاتَبَ to write to one another)	يَتَفَاعَلُ yatafaʿalu
VII	اِنْفَعَلَ infaʿala (e.g. اِنكسرَ to break <i>intrans.</i>)	يَنْفَعِلُ yanfaʿilu
VIII	اِنْفَعَلَ iftaʿala (e.g. نَفَعَ to profit, benefit <i>trans.</i> ; اِنْتَفَعَ to profit by)	يَنْفَعِلُ yafnaʿilu (note insertion of ت after first radical)
IX	اِفْعَلَ ifʿalla (e.g. اِحْمَرَّ to become red)	يَفْعِلُ yafʿallu
X	اِسْتَفَعَلَ istafaʿala (e.g. اِحْسَنَ to be good; اِسْتَحْسَنَ to think good, admire)	يَسْتَفَعِلُ yastafaʿilu
XI	اِفْعَالَ ifʿalla	يَفْعَالُ yafʿallu
XII	اِفْعَوْعَلَ ifʿawwala	يَفْعَوُّعِلُ yafʿawwilu
XIII	اِفْعَوَّلَ ifʿawwala	يَفْعَوِّلُ yafʿawwila
XIV	اِفْعَنْلَلَ ifʿanlala	يَفْعَنْلِلُ yafʿanlila
XV	اِفْعَنْلَا ifʿanlā	يَفْعَنْلِي yafʿanlā

Verbal Noun

Meaning Patterns

تَفْعِيلٌ taf'īlun تَفْعِيلَاتُنْ taf'īlātun 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'alātun	Relation of the action to another person. Attempting the act.
إِفْعَالٌ 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.
إِنْفِعَالٌ infi'ālun	Passive sense (perhaps originally reflexive).
إِفْتِعَالٌ ifti'ālun	Reflexive of I, but used for varied twists of meanings from the root idea.
إِفْعَالٌ if'ālun	The possession or acquisition of colours or defects.
إِسْتِفْعَالٌ 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.
إِفْعَالٌ if'ālun	Similar to IX, perhaps intensive.
إِفْعَالٌ if'ālun	} Very rare, with specialised meanings.
إِفْعَالٌ if'ālun	
إِفْعَالٌ if'ālun	
إِفْعَالٌ if'ālun	

forms listed by Lane on page xxviii of Vol. One of his "Arabic Lexicon". However, the beginner will only be concerned with forms II to X: the remaining rare forms, if ever encountered at all, will be easily understood by the more experienced scholar.

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

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

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

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

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

(NOTE: IX may be considered to have had this form, *yafʿalilu*, 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. ^{اُنْتَخَبَ} (نَخَبٌ VIII), to choose, elect.

v.n. ^{اِنْتِخَابٌ} pl. ^{اِنْتِخَابَاتٌ} elections.

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

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	^{فَعَّلَ} faʿʿala	^{مُفَعِّلٌ} mufaʿʿilun	^{مُفَعَّلٌ} mufaʿʿalun
III	^{فَاعَلَ} fāʿala	^{مُفَاعِلٌ} mufāʿilun	^{مُفَاعَلٌ} mufāʿalun
IV	^{أَفْعَلَ} ʾafʿala	^{مُفَعِّلٌ} mufʿʿilun	^{مُفَعَّلٌ} mufʿʿalun
V	^{تَفَعَّلَ} tafaʿʿala	^{مُتَفَعِّلٌ} mutafaʿʿilun	^{مُتَفَعَّلٌ} mutafaʿʿalun
VI	^{تَفَاعَلَ} tafāʿala	^{مُتَفَاعِلٌ} mutafāʿilun	^{مُتَفَاعَلٌ} mutafāʿalun
VII	^{اِنْفَعَلَ} infaʿʿala	^{مُنْفَعِّلٌ} munfaʿʿilun	^{مُنْفَعَّلٌ} munfaʿʿalun
VIII	^{اِفْتَعَلَ} iftaʿʿala	^{مُفْتَعِّلٌ} muftaʿʿilun	^{مُفْتَعَّلٌ} muftaʿʿalun
IX	^{اِفْعَلَّ} ifʿʿalla	^{مُفَعِّلٌ} mufʿʿallun	—
X	^{اِسْتَفْعَلَ} istafʿʿala	^{مُسْتَفَعِّلٌ} mustafʿʿilun	^{مُسْتَفَعَّلٌ} mustafʿʿalun

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	خُصُوصِيٌّ private
أَوْجَاعٌ <i>pl.</i> وجع pain <i>n.</i>	خُصُوصًا especially
جَلْسَةٌ <i>pl.</i> جَلَسَاتٌ session, sitting	دِرْهَمٌ <i>pl.</i> دَرَاهِمٌ dirhem (coin or weight) (in the plural, also money)
جَمَالٌ beauty	دَفَعَ (دَفْعٌ) to push, pay
أَجْنَبِيٌّ <i>pl.</i> أَجَانِبٌ foreign(er)	دَوْلِيٌّ international
مَجْهُولٌ unknown	اِنتِخَابَاتٌ elections (political, etc.)
جَوَابٌ <i>pl.</i> أَجْوِبَةٌ reply, answer	بِلَا بِدُونٍ, بِلا without (with genitive)
جَارٌ <i>pl.</i> جِيرَانٌ neighbour	جِسْمٌ <i>pl.</i> أَجْسَامٌ body (anatomical)
حُرِّيَّةٌ liberty, freedom	فَصْلٌ <i>pl.</i> فُصُولٌ season
حَرَّاسٌ <i>pl.</i> حَرَّاسٌ guard, sentry	لُبْنَانٌ Lebanon
حُسَيْنٌ Hussein (pr. n. masc.)	
فَصْلُ الرَّبِيعِ or الرَّبِيعُ spring	

EXERCISE 35

- ١ - هَذِهِ الْحَجَرَةُ ثَابِتَةٌ فِي الْحَائِطِ وَهِيَ ثَقِيلَةٌ جِدًّا. ٢ - لِي وَجَعٌ شَدِيدٌ فِي جَبِينِي يَا وَلَدُ. ٣ - سَتَكُونُ الْجَلْسَةُ الْجَدِيدَةُ لِلجَنَّةِ الدَّوْلِيَّةِ فِي مِصْرَ. ٤ - وَسَوْفَ يَحْضُرُهَا بَعْضُ الْأَجَانِبِ. ٥ - وَإِنَّ سَبَبَ الْاجْتِمَاعِ وَمَوْضِعَهُ الْحَرِيَّةُ. ٦ - كَتَبْتُ لِحُسَيْنٍ فِي الرَّبِيعِ وَوَصَلَنِي جَوَابُهُ فِي الْخَرِيفِ. ٧ - وَجَدَ جِسْمَهُ فِي بَيْتِ جَارِهِ، وَهُوَ مَيِّتٌ، وَقَاتَلَهُ مَجْهُولٌ. ٨ - تَرَكَوا أَبْوَابَ الْمَدِينَةِ بِدُونِ حَارِسٍ لِأَنَّهُمْ قَدْ ذَهَبُوا كُلُّهُمْ لِلانْتِخَابِ. ٩ - إِنَّ جَالَ لُبْنَانَ فِي الصَّيْفِ مَشْهُورٌ بَيْنَ الْأَجَانِبِ، لَكِنَّهَا أَجْمَلٌ بِكَثِيرٍ فِي الشِّتَاءِ. ١٠ - كَانَ الْمَطَرُ خَفِيفًا وَخُصُوصًا فِي الرَّبِيعِ. ١١ - قَدْ دَفَعْتُ الْجَنَيْهَيْنِ مِنْ دَرَاهِمِي الْخُصُوصِيَّةِ. ١٢ - فَلِذَلِكَ إِنِّي غَضِبْتُ عَلَيْكَ. ١٣ - أَيْنَ كِتَابَا هَذَا الْكَاتِبِ الْكَبِيرِ، فِي الْمَكْتَبَةِ؟ ١٤ - قَفَلْتُ الشَّبَائِكَ (النَّوْفَذَ) قَفُولًا وَجَلَسْتُ بِجَانِبِ النَّارِ الْخَفِيفَةِ. ١٥ - تَرَكَ الْوَلَدَ الصَّغِيرَ بِلَا أَبٍ وَلَا أُمٍّ. ١٦ - كَمْ دِرْهَمًا مَعَكَ؟ ١٧ - لَا تَكُنْ مِنَ الْكَاذِبِينَ. كُنْ صَالِحًا. ١٨ - إِنَّ كِتَابَ سِيرَةِ النَّبِيِّ نَافِعٌ جِدًّا لِلْمُسْلِمِينَ. ١٩ - أَطْلُبُ مِنْ صَدِيقِكَ أَنْ يَعْجَرَ الشَّارِعَ وَيَذْهَبَ لِدُكَّانِ الْحَبَّازِ 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 * *alama*, to vie in learning with;

يُعَالِمُ YU-ع-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	يُكْسِرُ	يُكْسِرُ	يُكْسِرُ
كَسَّرَتْ	تُكْسِرُ	تُكْسِرُ	تُكْسِرُ
كَسَّرَتْ	تُكْسِرُ	تُكْسِرُ	تُكْسِرُ
كَسَّرَتْ	تُكْسِرِينَ	تُكْسِرِي	تُكْسِرِي
كَسَّرَتْ	أُكْسِرُ	أُكْسِرُ	أُكْسِرُ
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.	كَسِرْ
fem. sing.	كَسِرِي
dual	كَسِرَا
masc. pl.	كَسِرُوا
fem. pl.	كَسِرْنَ

4. The participles are as follows: Active, كَسِرٌ

Passive, مَكْسِرٌ

5. The normal form for the Verbal Noun is تَفْعِيلٌ, e.g. تَكْسِيرٌ. An alternative form occasionally met with is تَفْعِلَةٌ, e.g. تَجْرِيَةٌ 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

كَسِرَ

etc.

Imperfect

يَكْسِرُ

etc.

MEANING PATTERNS

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

قَرَّبَ to be near.

قَرَّبَ to make near, bring someone or something near.

كَثَّرَ to be numerous.

كَثَّرَ to make numerous.

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

e.g. عَلَّمَ 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; كَسَرَ to smash, break in pieces.

قَطَعَ to cut; قَطَعَ to cut in pieces.

قَتَلَ to kill; قَتَلَ to massacre.

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

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

كَذَبَ to lie; 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 نَوْعَ type, kind; نَوَّعَ to compose, assort.

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

جُنْدَ soldiers, army; جَنَّدَ to levy troops.

FORM III فاعل

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

Imperf.

Perf.	Indic.	Subj.	Juss.
كَاتَبَ	يُكَاتِبُ	يُكَاتِبْ	يُكَاتِبْ
كَاتَبْتُ	تُكَاتِبُ	تُكَاتِبْ	تُكَاتِبْ
كَاتَبْتِ	تُكَاتِبُ	تُكَاتِبْ	تُكَاتِبْ
كَاتَبْتُمْ	تُكَاتِبُونَ	تُكَاتِبُوا	تُكَاتِبُوا
كَاتَبْتُمْ	أُكَاتِبُ	أُكَاتِبْ	أُكَاتِبْ
etc.	etc.	etc.	etc.

Imperative

كَاتِبْ

Part. Active مُكَاتِبٌ

كَاتِبِي etc.

Part. Passive مُكَاتَبٌ

Verbal noun كِتَابٌ, more usually مَكَاتِبَةٌ

Passive, Perf. كُوتِبَ

Imperf. Indic. يَكْتَابُ

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, مَكَاتِبَةٌ is the usual Verbal Noun, signifying the act of writing to, or corresponding with, anyone. Its plural, مَكَاتِبَاتٌ 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 (سِبَاقٌ, 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 يُجَالِسُ 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 أَقَمَلَ

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

Perf.	Imperf.		
	Indic.	Subj.	Juss.
أَجْلَسَ	يَجْلِسُ	يُجْلِسُ	يُجْلِسْ
أَجْلَسْتَ	تَجْلِسُ	تُجْلِسُ	تُجْلِسْ
أَجْلَسْتِ	تَجْلِسُ	تُجْلِسُ	تُجْلِسْ
أَجْلَسْتِ	تَجْلِسِينَ	تُجْلِسِينَ	تُجْلِسِينَ
أَجْلَسْتُمْ	أَجْلِسُ	أَجْلِسُ	أَجْلِسْ
etc.	etc.	etc.	etc.
Imperative			
	أَجْلِسْ	Part. Active	مُجْلِسٌ
	أَجْلِسِي etc.	Part. Passive	مُجْلَسٌ
	Verbal noun	إِجْلَاسٌ	
	Passive, Perf.	أُجْلِسَ	Imperf. Indic.
			يُجْلَسُ

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.

خَبَّرَ and أَخْبَرَ both mean to inform, give news.

صَحَّحَ 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 الْخَبْرَ I informed Hassan of the news.

(more often بِالْخَبْرِ).

(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)

سَلَامٌ (عَلَى) peace, greeting (to, upon).

لُطْفٌ friendliness, kindness

بَادِيَةٌ، بَدْوٌ desert

بَدْوٌ pl. بَدَوِيٌّ Bedouin

حَوْلَ around prep.

أَفَقٌ pl. أَفَاقٌ horizon

بَعْدٌ distance

عَنْ from, concerning

أَبٌ father } (lit. begetter)
أُمٌّ mother }

أَثْنَاءَ، فِي أَثْنَاءَ during

مَرَّةً pl. مَرَاتٍ time (occasion)

VERBS OF FORM II

سَلَّمَ to deliver	فَتَّشَ عَنْ to search for
سَلَّمَ عَلَى to greet	مُفْتَشِّ inspecting
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
فَتَّشَ 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	جَوَارُ 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 ب of thing)	أَغْرَمَ ب to be fond of
أَعْلَمَ to inform	أَحْسَنَ to treat anyone kindly to do anything well

EXERCISE 37

- ١ - كَتَمَهُ أَنْ يُرْسِلَ مَفْتَشًا لِيُشَاوِرَ الْبَدْوَ. ٢ - قَتَلُوا الْأَعْدَاءَ، يَا جُنُودَ. ٣ - قَالَ الْأَبُ لِابْنَتِهِ الصَّغِيرَةِ: قَبْلِي أُمِّكَ. ٤ - شَاهَدَ مَفْتَشُو الْوِزَارَةِ أَعْمَالَ الْأَوْلَادِ عَنْ بَعْدِ. ٥ - إِنَّ الرِّجَالَ فَتَشُوا ذَلِكَ الْجَوَارَ وَبَعْدَ التَّفْتِيْشِ رَجَعُوا. ٦ - أَمَرَهُمُ الشَّيْخُ أَنْ يَذْهَبُوا حَالًا لِنَبِيْرِ الْأَمِيرِ. ٧ - طَلَبَ زَيْدٌ أَنْ يُخْبِرُوا أَبَاهُ أَنَّهُ وَجَدَ ابْنَهُ وَأَنَّهُ سَيَكُونُ عِنْدَهُ غَدًا. ٨ - عَرَفَ الشَّيْخُ أَنَّ ضَيْفَهُ خَالَطَ الْبَدْوَ. ٩ -
- الْإِنْسَانُ يَدْبِرُ وَاللَّهُ يَقْدِرُ (proverb). ١٠ - نُرْسِلُ لَهُ مَنْ يُخْبِرُهُ بِذَلِكَ. ١١ - أَخْبَرْنَا عَنِ أَسْمِكَ. ١٢ - سَلَّمْتُ عَلَى 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، فَاصْبَحَ أَطْيَبَ رَجُلٍ فِي الْمَكْتَبِ وَمَكَانَهُ هُنَاكَ كَمَكَانِ الْأَبِ فِي الْبَيْتِ أَوْ الْمَلِكِ فِي الْبِلَادِ. ١٥ -
- سَافَرْتُمْ إِلَى أَبْعَدِ آفَاقِ الدُّنْيَا، لِأَنَّكُمْ مُغْرَمُونَ بِالسَّفَرِ. ١٦ - نَظَرْتُ جَيْشَ الْعُدُوِّ حَوْلَ الْمَدِينَةِ، فَدَخَلْتُ قَلْعَةَ الْحَاكِمِ وَأَعْلَمْتُهُ بِذَلِكَ، لَكِنَّهُ قَاطَعَنِي فِي كَلَامِي. ١٧ - ثُمَّ هَاجَمَ الْأَعْدَاءُ الْمَدِينَةَ أَثْنَاءَ اللَّيْلِ، وَفَتَحُوهَا بِدُونِ قِتَالٍ. ١٨ - فِي ذَلِكَ الْيَوْمِ الْمُظْلِمِ، أَحْضَرَ الْحَارِسُ جُنْدِيًّا، وَبَلَغَ هَذَا (the latter) الْمَلِكَ أَنَّ وَالدَتَهُ قَدْ قُتِلَتْ فِي الْمَدِينَةِ الْمَجَاوِرَةِ. ١٩ - قَدَسْنَ الْقَهْوَةَ يَا نِسَاءَ. ٢٠ - طَلَبَ الرَّجُلُ بِنَ صَاحِبِ الدُّكَّانِ أَنْ يَجِدِّدَ 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 بَلَطُنْ).
19. Where is peace in this world of ours?
20. They are the new inspectors of agriculture.

CHAPTER TWENTY-ONE

(البَابُ 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 تَفَعَّلَ to take over, receive:

	Imperf.		
Perf.	Indic.	Subj.	Juss.
تَسَلَّمَ	يَتَسَلَّم	يَتَسَلَّم	يَتَسَلَّم
تَسَلَّمَتْ	تَتَسَلَّم	تَتَسَلَّم	تَتَسَلَّم
تَسَلَّمْتُمْ	تَتَسَلَّم	تَتَسَلَّم	تَتَسَلَّم
تَسَلَّمْتُمْ	تَتَسَلَّمِينَ	تَتَسَلَّمِي	تَتَسَلَّمِي
تَسَلَّمْتُمْ	اتَسَلَّم	اتَسَلَّم	اتَسَلَّم
etc.	etc.	etc.	etc.
	Imperative		
	تَسَلَّم	Part. Active	مَتَسَلِّمٌ
	تَسَلَّمِي etc.	Part. Passive	مَتَسَلَّمٌ
Verbal noun	تَسَلُّمٌ		
Passive, Perf.	تَسَلَّمْتُمْ	Imperf. Indic.	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:

Imperf.

Perf.	Indic.	Subj.	Juss.
تَقَاتَلَ	يَتَقَاتَلُ	يَتَقَاتَلْ	يَتَقَاتَلْ
تَقَاتَلْتَ	تَتَقَاتَلُ	تَتَقَاتَلْ	تَتَقَاتَلْ
تَقَاتَلْتِ	تَتَقَاتَلُ	تَتَقَاتَلْ	تَتَقَاتَلْ
تَقَاتَلْتُمْ	تَتَقَاتَلُونَ	تَتَقَاتَلُوا	تَتَقَاتَلُوا
تَقَاتَلْتُنَّ	أَتَقَاتَلْنَ	أَتَقَاتَلْنَ	أَتَقَاتَلْنَ
etc.	etc.	etc.	etc.

Imperative

تَقَاتِلْ

Part. Active

مُتَقَاتِلٌ

تَقَاتِلِي etc.

Part. Passive

مُتَقَاتِلٌ

Verbal noun تَقَاتُلٌ

Passive, Perf. تَقُوْتِلَ

Imperf. Indic. يَتَقَاتَلُ

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.

وَأْفَقَ 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 الْحَزْبَانِ 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.

جَاهَلَ ignorant; تَجَاهَلَ to affect ignorance.

مَشْغُولٌ busy; تَشَاغَلَ to pretend to be busy.

ظَاهَرٌ clear (from ظَهَرَ to appear); تَفَاطَهَرَ to feign.

VOCABULARY

أَثَرٌ <i>pl.</i> أَثَارٌ trace, footstep (in <i>pl.</i> also means "antiquities")	أَطْفَالٌ <i>pl.</i> طِفْلٌ child, baby
شَجَاعٌ <i>pl.</i> شُجْعَانٌ brave	ضَعِكَ (عَلَى) to laugh (at)
جِهَةٌ <i>pl.</i> أَتٌ — side, point of view	نَصْرَانِيٌّ <i>pl.</i> نَصَارَى Christian
كَذَلِكَ <i>in.</i> the same way likewise, moreover	أَقْوِيَاءُ <i>pl.</i> قَوِيٌّ strong
شِدَّةٌ strength, severity, vio- lence	قَوَى ، قَوَاتٌ <i>pl.</i> قُوَّةٌ power, strength, force
بَشِدَّةٌ violently, strongly	أُذْرُعٌ (<i>f.</i>) ذِرَاعٌ <i>pl.</i> 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 يَتَحَادَّثَانِ فِي (about) تِلْكَ الْأُمُورِ. ٣ - لَمَّا سَمِعَ الرَّجَالُ 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 لِنَهْلِهِ لَمَّا عَبَرَ الشَّارِعَ. ٧ - إِنَّ السَّعَاوَنَ مَعَكُمْ شَيْءٌ مِنْهُمْ وَنَشَرَفَ بِهِ. ٨ - لَا تَتَقَاتَلُوا يَا أَصْدِقَاءَ، بَلْ (but) تَتَظَاهَرُوا التَّوَافِقَ. ٩ - تَفَارَقَ الْعَرَبِيُّ وَالْإِنْكَلِيزِيُّ وَلَمْ يَتَقَابَلَا حَتَّى هَذَا الْوَقْتِ. ١٠ - إِنِّي مُشْكِرٌ لَكَ لِأَنَّكَ عَلَّمْتَنِي كَثِيرًا مِنْ لُغَتِكَ الصَّعْبَةِ. ١١ - الدَّرَاعُ الطَّوِيلَةُ أَهَمُّ (more important) مِنَ السِّلَاحِ الْجَمِيلِ لِلْجُنْدِيِّ الْقَوِيِّ.
- ١٢ - تَتَّبَعُوا آثَارَ أَعْدَائِهِمُ الشُّجْعَانَ، ثُمَّ تَفَرَّقُوا بَعْدَ ذَلِكَ. ١٣ - قَالَ أَبِي: الْأَمْرُ كَذَلِكَ، فَلَا تَتَوَقَّعْ حُضُورِي بَيْنَ مَوَاقِعِكَ. ١٤ - تَرَكْنَاهُمْ يَتَحَادَّثُونَ. ١٥ - هَلْ مِنْ وَاجِبِي أَنْ أَنْصَرَ لَأَنَّكَ زَوْجَتِي وَقَدْ تَنْصَرْتِ أَنْتِ؟ ١٦ - ذَكَرْتُهُ لِكِنَّهُ لَمْ يَتَذَكَّرْ. ١٧ - لَا تُعَاوَنُ ذَلِكَ الرَّجُلَ الْمُتَكَبِّرَ. ١٨ - نَتَوَقَّعُكُمْ ضَيْفًا اللَّيْلَةَ؟ ١٩ - إِنَّهُ مِنْ الْمَتَوَقَّعِ أَنْ يَذْهَبَ الْمَلِكُ لِمَكَّةَ. ٢٠ - نَتَسَلَّمُ الْبُضَائِعَ 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 مَدَّةٌ) 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 (أنهم) 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 (مِنَ الْمَتَوَقَّعِ) 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 faḥas. 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 أَفْعَلُ

2. Conjugation of اِنْكَسَرَ to break (intransitive):

Perf.	Imperf.		
	Indic.	Subj.	Juss.
اِنْكَسَرَ	يُنْكَسِرُ	يُنْكَسِرْ	يُنْكَسِرْ
اِنْكَسَرَتْ	تُنْكَسِرُ	تُنْكَسِرْ	تُنْكَسِرْ
اِنْكَسَرَتِ	تُنْكَسِرُ	تُنْكَسِرْ	تُنْكَسِرْ
اِنْكَسَرَتْ	تُنْكَسِرِينَ	تُنْكَسِرِي	تُنْكَسِرِي
اِنْكَسَرْتُ	أُنْكَسِرُ	أُنْكَسِرْ	أُنْكَسِرْ
etc.	etc.	etc.	etc.

Imperative

اِنْكَسِرْ

Part. Active مَنكَسِرٌ

اِنْكَسِرِي etc.

Part. Passive مَنكَسِرَةٌ

Verbal noun اِنكِسَارٌ

(Passive, Perf. اِنكَسِرَ (rare) Imperf. Indic. يَنكَسِرُ)

MEANING PATTERN

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

كَشَفَ to uncover; اِنكَشَفَ to be uncovered.

كَسَرَ to break (tr.); اِنكَسَرَ to break (intr.).

عَقَدَ to hold (*mod.*, of meetings, conferences); اِنعَقَدَ to be held.

قَلَبَ to overturn; اِنقَلَبَ to be overturned or reversed.

Note, however, اِنصَرَفَ 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 كَسَرَ الشَّبَاكُ 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 اِنكَسَرَ الشَّبَاكُ 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 أَتَمَّلُ

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 أَتَمَّلُ to assemble.

Imperf.

Perf.	Indic.	Subj.	Juss.
أَتَمَّلُ	يَتَمَّلُ	يَتَمَّلُ	يَتَمَّلُ
أَتَمَّلْت	تَتَمَّلُ	تَتَمَّلُ	تَتَمَّلُ
أَتَمَّلْت	تَتَمَّلِينَ	تَتَمَّلِينَ	تَتَمَّلِينَ
أَتَمَّلْت	تَتَمَّلِينَ	تَتَمَّلِينَ	تَتَمَّلِينَ
أَتَمَّلْت	تَتَمَّلِينَ	تَتَمَّلِينَ	تَتَمَّلِينَ
أَتَمَّلْت	أَتَمَّلُ	أَتَمَّلُ	أَتَمَّلُ
etc.	etc.	etc.	etc.

Imperative

أَتَمَّلْ

Part. Active

أَتَمِّلٌ

أَتَمَّلِي etc.

Part. Passive

أَتَمَّلِي

Verbal noun أَتَمَّلَانٌ

Passive, Perf. أَتَمَّلْت

Imperf. Indic. يَتَمَّلُ

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. صَنَعَ "to make" forms اصْطَنَّعَ; ضَرَبَ "to strike" forms اضْطَرَّبَ; طَلَعَ "to rise" forms اَطَّلَعَ; ظَلَمَ "to be dark" forms اِظْلَمَ and اَطْلَمَ.

(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. دَرَكَ forms إِدْرَكَ; زَحَمَ forms إِزْدَحَمَ; ذَخَرَ forms إِذْخَرَ and إِذْخَرَ.

(c) If the first radical is ث, it sometimes assimilates the ت e.g. ثَبَّتَ forms إِثْبَتَ or أَثْبَتَ.

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.

بَسَمَ 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; إِخْتَصَمَ 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 vowelled ت, the two letters are assimilated, and may be written as one, with tashdīd, e.g. لَفَتَ VIII, إِلْتَفَتَ to turn towards, pay attention to.

إِلْتَفَتَ I turned towards.

إِلْتَفَتَ you (masc. sing.) turned towards.

إِلْتَفَتَ you (fem. sing.) turned towards.

إِلْتَفْتُمُ you (masc. pl.) turned towards.

Similar assimilation may take place where the final radical is د and ط, and even ذ, ض, ظ 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.

(مِنْ) إِنْبَسَطَ to be pleased, VII of بَسَطَ to spread out:

إِنْبَسَطْتَ you (masc. sing.) were pleased.

بَعَثَ to send; بَعَثْتُ I sent.

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

قَبِضْتُ I grasped.

VOCABULARY

قَسَمَ (—) to divide	فَرَنْسَا France
قَسَمَ pl. أَقْسَامٌ division, part	فَرَنْسِيّ، فَرَنْسَاوِيّ French
إِذَا، إِذَا behold! see!	بَرِيْطَانِيَا Britain
إِذَا، إِذَنْ therefore, then	أَلْمَانِيَا Germany
قَدَمٌ pl. أَقْدَامٌ foot (part of body, or measurement)	مُمْكِنٌ possible (<i>Act. Part. of</i> (أَمْكِنُ))
شَبَابٌ pl. شُبَّانٌ youth, young man	رُكَّابٌ pl. رَاكِبٌ passenger (rider)
مِثْلٌ pl. أَمْثَالٌ like (this word is a noun and takes a following <i>genitive</i> ; it does not change for the <i>feminine</i>)	أَعْدَادٌ pl. عِدَدٌ number, amount
أَخِيرٌ last, recent	عَدَمٌ lack
أَخِيرًا recently, finally	عَمَالٌ pl. عَابِلٌ labourer, worker
سِيَاسِيٌّ (pl. of نَوَاسِيَّةٌ and سَوَاسِيَّةٌ <i>sound plural</i>); political politician	مُسْتَشْفَى hospital

VERBS OF FORM VII

إِنْبَسَطَ (مِنْ) to be pleased (with)	إِنْهَزَمَ to be defeated
إِنْصَرَفَ to depart, go away	إِنْعَقَدَ to be tied, to be held (meeting)
إِنْكَسَرَ to be broken	إِنْقَلَبَ to be overturned, reversed
إِنْكَشَفَ to be disclosed	

VERBS OF FORM VIII

إِنْتَكَّرَ to think	إِنْتَقَرَبَ to approach (with مِنْ)
Note: فَكَّرَ (فِي) Form II, to think about)	إِنْتَفَتَّ (إِلَى) to turn (to), pay attention (to)

إِضْطَرَبَ to be disturbed,
excited

أَحْرَمَ to respect

إِنْتَظَرَ to await, expect

إِسْتَشْغَلَ to be busy, occupied,
to work

إِعْتَرَفَ (بِ) to recognize, con-
fess

اجْتَمَعَ to gather together,
assemble

إِنْتَصَرَ (عَلَى) to be victorious
(over) (lit. to be helped)

(هِنَاكَ الْمَجْتَمَعُ، society in the
general sense)

EXERCISE 41

- ١ - قَدْ أَنْبَسْنَا مِنْ أَنْكَشَافِ هَذِهِ الدَّرَاهِمِ فِي الْجَنِينَةِ. ٢ - أَتَقَلَّبْتَ
سَيَّارَةً فِي شَارِعِ رَيْسِي وَافْتَكُرَ أَنَّ رَاكِبِينَ مِنَ الرُّكَّابِ حُمَلًا إِلَى
الْمُسْتَشْفَى. ٣ - لِمَاذَا أَنْهَزْتُمُ؟ إِنَّكُمْ كَثِيرُونَ وَالْأَعْدَاءُ قَلِيلُوا الْعَدَدِ.
٤ - قَالَتْ الْحَادِمَةُ: يَا سَيِّدِي، أَنْكَسَرَ الْفِنْجَانُ، وَمَا كَسَرْتَهُ أَنَا.
٥ - إِنْعَقَدَ امْتِصِحٌّ اجْتِمَاعٌ بَيْنَ سَفَرَاءِ بَرِيْطَانِيَا وَفَرَنْسَا وَالْمَانِيَا، وَبَعْدَ
سَاعَةٍ أَنْصَرَفَ السَّفِيرُ الْفَرَنْسِيُّ. ٦ - فَكَّرَ فِي هَذَا الْأَمْرِ مَدَّةً طَوِيلَةً.
٧ - أَفْتَكُرَ أَنَّ الْأَضْطِرَابَ السِّيَاسِيَّ سَبَبُهُ عَدَمُ الْحُرِّيَّةِ. ٨ - أَيْنَ
أَحْرَامُ الْأَبَاءِ وَالْأُمَّهَاتِ فِي الْمَجْتَمَعِ الْيَوْمَ؟ ٩ - ائْتَمْتُ إِلَى يَا وَلَدَّ،
كَيْفَ تَشْتَغَلُ؟ ١٠ - مِثْلُ هَذَا الْعَمَلِ غَيْرِ مُمَكِّنٍ فِي الْمَجْتَمَعِ
الْعَرَبِيِّ. ١١ - لَمَّا أَقْرَبَ مِنَّا كُنَّا فِي أَنْتِظَارِهِ. ١٢ - إِعْتَرَفَتْ
الْحُكُومَةُ أُخِيرًا بِحُقُوقِ الشَّبَّانِ. ١٣ - أَمِصِحَّ التَّفَاحِ قَسَمِينَ.
١٤ - إِنْتَصَرَتْ بَرِيْطَانِيَا عَلَى الْمَانِيَا وَإِيْطَالِيَا فِي الْحَرْبِ الْأَخِيرَةِ.
١٥ - إِنْتَظَرْنَا وَإِذَا بِمِجْنَدِيٍّ مِصْرِيٍّ يُقْبِلُ عَلَيْنَا. ١٦ - لَنَا سَيْوْفٌ

قَاطِعَةً، إِذَا لَا تَقْتَرِبُوا مِنَّا. ١٧ - ذَهَبْتُ عَلَى قَدْسِي وَزَوْجِي
رَكِبْتُ جَمَلِي. ١٨ - أَكْتُبُ هَذَا أَخِطَابَ بِكَلِّ أَحْتَرَامٍ. ١٩ - الْأَوْلَادُ
غَائِبُونَ. إِذَنْ 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 Triliteral Verb: Forms IX, X, and XI

1. Form IX, **أَفْعَلَّ** is characterised by a prefixed 'alif with hamzatu l-waṣl and the doubling of the final radical. In certain parts, however, the doubled letter is written as two separate letters; in which case, the first of these two has kasra in some instances, thus bringing it into line, as regards vowelling, with forms VII, VIII and X. In this connection note especially the Jussive and Imperative in the following table.

Conjugation of **أَحْمَرَّ** to be or become red:

		Perfect		
		Sing.	Dual	Plur.
3. p. m.		أَحْمَرَّ	أَحْمَرَا	أَحْمَرُوا
3. ,, f.		أَحْمَرَتْ	أَحْمَرَتَا	أَحْمَرْنَ
2. ,, m.		أَحْمَرْتُمَا	أَحْمَرْتُمَا	أَحْمَرْتُمْ
2. ,, f.		أَحْمَرْتُمَا		أَحْمَرْتُنَّ
1. ,,		أَحْمَرْتُ		أَحْمَرْنَا
		Imperfect Indic.	Subj.	Juss.
Sing. 3. p. m.		أَحْمَرُ	أَحْمَرَ	أَحْمِرْ
,, 3. ,, f.		أَحْمَرِي	أَحْمَرِي	أَحْمِرِي
,, 2. ,, m.		أَحْمَرْتُمَا	أَحْمَرْتُمَا	أَحْمِرْتُمَا

	Imperfect Indic.	Subj.	Juss.
Sing. 2. ,, f.	تَحْمِرِينَ	تَحْمِرِي	تَحْمِرِي
,, 1. ,,	أَحْمِرُ	أَحْمِرْ	أَحْمِرِ
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. ,,	تَحْمِرْ	تَحْمِرْ	تَحْمِرِ

Imperative

Sing. 2. m.	أَحْمِرْ	Dual. 2.	أَحْمِرَا	Plur. 2. m.	أَحْمِرُوا
,, 2. f.	أَحْمِرِي			,, 2. f.	أَحْمِرْنَ

Part. Active أَحْمِرُ

Part. Passive not used.

Verbal noun أَحْمِرَارٌ

Passive tenses not in use.

2. The rule as to when the final doubled radical is to be written as one letter with *tashdid*, 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.

إِحْمَرَّ إِحْمَرَّا, he became red. BUT

إِحْمَرْنَا إِحْمَرَانَا, we became red.

إِحْمَرِّ إِحْمَرِ, become red! (Imperative masc. sing.)

BUT

إِحْمَرِّي إِحْمَرِّي, 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 أَفْعَلْ (see Chapter Eleven).

e.g. إِسْوَدَ إِسْوَدًا black. إِسْوَدَ إِسْوَدًا 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 إِسْتَفْعَلَ

5. This is an extremely common form.

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

Perfect	Imperfect		
	Indic.	Subj.	Juss.
إِسْتَحْسِنَ	يَسْتَحْسِنُ	يَسْتَحْسِنِ	يَسْتَحْسِنْ
إِسْتَحْسِنْتَ	تَسْتَحْسِنُ	تَسْتَحْسِنِ	تَسْتَحْسِنْ
إِسْتَحْسِنْتُ	تَسْتَحْسِنِينَ	تَسْتَحْسِنِي	تَسْتَحْسِنِي

Perfect	Indic.	Subj.	Juss.
إِسْتَحْسِنْتَ	تَسْتَحْسِنُ	تَسْتَحْسِنِي	تَسْتَحْسِنِ
إِسْتَحْسَنْتَ	أَسْتَحْسِنُ	أَسْتَحْسِنِ	أَسْتَحْسِنِ
etc.	etc.	etc.	etc.

Imperative

إِسْتَحْسِنِ

إِسْتَحْسِنِي etc.

Part. Active مَسْتَحْسِنٌ

Part. Passive مَسْتَحْسِنٌ

Verbal noun إِسْتِحْسَانٌ

Passive, Perf. اسْتَحْسِنَ 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. حَضَرَ to attend; اسْتَحْضَرَ to summon (to ask for the attendance of).

عَلِمَ to know; اسْتَعْلَمَ to ask for information, to inquire about.

أَذِنَ to permit; اسْتَأْذَنَ to ask for permission (to ask leave to depart).

غَفَرَ to forgive; اسْتَغْفَرَ to ask forgiveness.

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

e.g. حَسِنَ to be beautiful; اسْتَحْسِنَ to find beautiful, to consider preferable.

قَبِحَ to be ugly; اسْتَقْبَحَ to loathe, find ugly.

(c) Causative.

خَدَمَ to serve; اسْتَحْدَمَ to employ (cause to serve).

شَهِدَ to witness; اسْتَشْهَدَ 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. عَمَلَ to do; اسْتَعْمَلَ to use.

حَقَّ to be or become true or certain;

اسْتَحَقَّ to deserve, merit.

قَبِلَ to receive, accept; اسْتَقْبَلَ to welcome or receive a person.

VOCABULARY

المستقبل the future	اليابان Japan
رأى <i>pl.</i> آراء opinion	ياباني Japanese
واقعة <i>pl.</i> وقائع event	روسيا Russia
قلم رصاص pencil	روس <i>pl.</i> روسي Russian
وطني national, nationalist	إنجلترا England
<i>mod.</i>	أمريكا، أميركا America
رسم (—) to draw, sketch	أمريكي American
رسم <i>pl.</i> رسوم sketch, drawing	ضد <i>prep.</i> against
رسمي <i>adj.</i> official	أوروبا، أوروبا Europe
عضو <i>pl.</i> أعضاء member	قانون <i>pl.</i> قوانين law (cf. canon)
قنبلة <i>pl.</i> قنابل bomb	
ذري atomic	

شأن <i>pl.</i> شؤون matter, affair	صورة <i>pl.</i> صور picture
رئاسة leadership, chairmanship, presidency	الصحافة the press (newspapers)
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	استعلم to ask anyone for information about something
استحسن to approve, think best, admire	

EXERCISE 43

- ١ - نظر الملك احرار ابنته حينما قابلت الامير الاجنبي . ٢ - ايض
- وجه الفارس لما اقبل الاعداء عليه . ٣ - لا تحمرز يا ولد ، اتي لا
- اكرم اباك عما (عن ما for) فعلت البارح . ٤ - استعمل قلم رصاص
- لرسمك . ٥ - نستحسن ان يحضر كل الاعضاء الجدد لسمعوا كلام
- الروسي والامريكي عن (في) هذه الشؤون المهمة . ٦ - كان الاستعجال
- سبب تلك الواقعة . ٧ - استخدمت الشركة عمالا اجانب كثيرين
- قبل القانون الاخير . ٨ - استعملت امريكا القنبلة الذرية ضد

- الْيَابَانَ فِي الْحَرْبِ. ٩ - سَوْفَ لَا نَسْمَعُ إِلَى آرَائِكُمْ فِي الْمُسْتَقْبَلِ.
١. - اسْتَقْبَلَ رَئِيسَ الْوُزَرَاءِ الْيَابَانِيَّ سَفْرَاءَ دَوْلِ أَوْرَبَا اسْتِقْبَالًا رَسْمِيًّا.
- وَتَكَلَّمُوا عَنِ سِيَاسَةِ رُوسِيَّا. ١١ - جَلَسُوا تَحْتَ رِئَاسَةِ رَئِيسِ وُزَرَاءِ
- إِنْكِلَتْرَا. ١٢ - يَا بَنَاتُ، أَرْسَمَنْ صُورًا لِهَذِهِ الْقِصَّةِ الْعَرَبِيَّةِ الْقَدِيمَةِ
- الْمَشْهُورَةِ. ١٣ - «هَلْ» حَرْفٌ (particle) اسْتَفْهَامٌ فِي اللُّغَةِ الْعَرَبِيَّةِ.
- ١٤ - لَا نَعْرِفُ شَيْئًا عَنِ ذَلِكَ، فَلَنَسْتَفْهِمِ الْأُسْتَاذَ. ١٥ - إِنَّ
- الصَّحَافَةَ الْعَرَبِيَّةَ ضَعِيفَةٌ جِدًّا. أَمَّا الصَّحَافَةُ الْإِنْكِلِيزِيَّةُ فَتَسْتَكْبِرُهَا.
- ١٦ - لَا يَسْتَحْسِنُونَ سِيَاسَةَ الْحِزْبِ الْوَطَنِيِّ. ١٧ - اسْتَعْجَلَ الْفَارِسُ
- قَوْعَ مِنْ حِصَانِهِ. ١٨ - اسْتَعْمَلَتِ الْقَنَابِلُ فِي الْحُرُوبِ مُنْذُ سِنِينَ
- كَثِيرَةٍ جِدًّا. ١٩ - إِخْضَرَ الْبَحْرُ وَكَبُرَ خَوْفُ رُكَّابِ السَّفِينَةِ. ٢٠ -
- يَزْرُقُ النَّيْلُ (Nile) الْأَبْيَضُ، فَمَا هُوَ سَبَبُ اسْمِهِ الْعَرَبِيِّ؟ ٢١ -
- إِنِّي لَمْ أَسْمَعْ تِلْكَ الْقِصَّةَ.

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 اسْتَحْسِنُ) 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 (استصغّر) the great. Remember the story of David (داود). 19. I drew a sketch of this picture, but people thought it ugly. 20. What is your opinion of (في) these Italian pictures? Do you find them good or not?

CHAPTER TWENTY-FOUR

(الْبَابُ الرَّابِعُ 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 ی, but in fact the main trouble is in rules of orthography, rather than in actual changes.

(c) Where the second and third radical are identical, i.e. the doubled verb. We have already encountered nouns and adjectives from these verbs, e.g.

جَدُّ a grandfather; جَدِيدٌ new.

The Arabs divide verbs into two classes:

(a) *Sound* (فَعْلٌ سَالِمٌ).

(b) *Unsound* (فَعْلٌ غَيْرٌ سَالِمٍ).

These latter are further divided into:

(i) فَعْلٌ صَحِيحٌ, comprising

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

(ii) The weak verb فَعْلٌ مُعْتَلٌ in which one of the radicals is wāw or yā’.

Note: مُعْتَلٌ = 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 **قَلَقٌ** 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 **سَلَّلَ**.

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.

يَرُدُّنَ they (fem.) restore.

نُرَدِّدْ we restore (Jussive).

أَرُدِّدْ restore! (Imperative).

NOTE: Thus verbs of the form فَعَلَّ and فَعَّلَ are only distinguished from those of فَعَّل in the uncontracted forms, e.g. مَلَّ to be bored with; مَلَّت 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			
Sing.	3. m.	Dual	دَلَّا	Plur.	دَلُّوا
„	3. f.	دَلَّتْ	دَلَّتَا	„	دَلَّلْنَ
„	2. m	دَلَّلْتَ	دَلَّلْتُمَا	„	دَلَّلْتُمْ
„	2. f.	دَلَّلْتِ		„	دَلَّلْتُنَّ
„	1.	دَلَّلْتُ		„	دَلَّلْنَا
Imperfect Indic.		Subj.		Juss.	
	يَدُلُّ	يَدُلَّ		يَدُلُّ, also يَدُلَّ or يَدُلْ	
	تَدُلُّ	تَدُلَّ		تَدُلُّ or يَدُلْ	

Imperfect Indic.	Subj.	Juss.
تَدُلُّ	تَدَلِّ	تَدُلُّ
تَدُلِّينَ	تَدَلِّي	تَدُلِّي
أَدُلُّ	أَدَلِّ	أَدُلُّ
يَدُلَّانِ	يَدَلَّا	يَدَلَّا
تَدُلَّانِ	تَدَلَّا	تَدَلَّا
تَدُلَّانِ	تَدَلَّا	تَدَلَّا
يَدُلُّونَ	يَدُلُّوا	يَدُلُّوا
يَدُلُّنَ	يَدُلُّنَ	يَدُلُّنَ
تَدُلُّونَ	تَدُلُّوا	تَدُلُّوا
تَدُلُّنَ	تَدُلُّنَ	تَدُلُّنَ
نَدُلُّ	نَدَلِّ	نَدُلُّ

Imperative

أَدُلُّ	or	دَلِّ	دَلِّ	دُلِّ
أَدُلِّي	or	دَلِّي		
أَدُلَّا	or	دَلَّا		
أَدُلُّوا	or	دُلُّوا		
أَدُلُّنَ				

Part. Active دَالٌّ

Part. Passive مَدُلُّوْلٌ

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.	Juss.
دَلَّ	يُدَلُّ	يُدَلِّلْ
دَلَّتْ	تُدَلُّ	تُدَلِّلْ
دَلَّتْ	تُدَلُّ	تُدَلِّلْ
دَلَّتْ	تُدَلِّينَ	تُدَلِّيْ
دَلَّتْ	أَدَلُّ	أَدَلِّلْ
etc.	etc.	etc.

DERIVED FORMS

6.	Perf.	Imperf.	Imper.	Part. Act.	Verbal Noun
II	دَلَّلَ	يُدَلِّلُ	دَلِّلْ	مُدَلِّلٌ	تَدَلِّيْلٌ
III	دَالَ	يَعَالُ	دَالِ	مَدَّالٌ	دِلَالٌ
(Passive	دُوِلَ	(يُدَالُ)			
IV	أَدَّلَ	يُدُّ	أَدِّلْ	مُدُّ	إِدْلَالٌ
V	تَدَلَّلَ	يَتَدَلَّلُ	تَدَلَّلْ	مَتَدَلِّلٌ	تَدَلُّوْلٌ
VI	تَدَالَّ	يَتَدَالُّ	تَدَالِّلْ	مَتَدَالِّلٌ	تَدَالُّوْلٌ
VII	إِتَدَلَّلَ	يَتَدَلَّلُ	إِتَدَلَّلْ	مِتَدَلِّلٌ	إِتَدَلُّوْلٌ
VIII	إِمْتَدَّ	يَمْتَدُّ	إِمْتَدِّ	مِمْتَدُّ	إِمْتَدَادٌ

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

IX Seldom occurs.

X	إِسْتَدَلَّ	يَسْتَدَلُّ	إِسْتَدَلِّلْ	مُسْتَدَلِّلٌ	إِسْتَدَلُّوْلٌ
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VOCABULARY

عَادَةٌ <i>pl.</i> عَادَاتٌ custom, habit	أَهْلٌ <i>pl.</i> أَهَالٌ people
مَسْأَلَةٌ <i>pl.</i> مَسَائِلٌ question, matter	أَمَلٌ <i>pl.</i> آمَالٌ hope
مَوْظِفٌ <i>pl.</i> مَوَظِفٌ official <i>n.</i>	حَرَارَةٌ heat
سُورِيَا Syria	حَارٌ hot
سُورِيّ Syrian	سُورِيّ Syrian
مَشْرُوعٌ <i>pl.</i> مَشَارِيحٌ scheme, project	سُورِيّ Syrian
	سُرْعَةً quickly, with speed
	أَفْضَلُ (مِنْ) better (than), preferable (to)

DOUBLED VERBS

مَدَّ (مَدًّا) to stretch out <i>tr.</i>	قَرَّرَ II to lay down, ordain, decide
أَمَدَّ IV to help	تَقَرَّرَ <i>pl.</i> تَقَرِيرٌ report
أَمَدَّتْ VIII to stretch <i>intr.</i>	قَرَارٌ decision, determination
قَصَّ (قَصًّا) to narrate, recount, tell	عَمُّ uncle (paternal)
ضَمَّ (ضَمًّا) to collect <i>tr.</i>	عَمَّةٌ aunt (paternal)
أَنْضَمَّ مَعَ، إِلَى VII to join, adhere	أَهْتَمَّ بِ VIII to be concerned about, bother about, be interested in
عَدَّ (عَدًّا) to count, consider	ظَنَّ (ظَنًّا) to think, consider
أَعَدَّ IV to prepare <i>tr.</i>	أَحَبَّ IV to love, like
أَسْتَعَدَّ X to prepare oneself, be prepared	ضَرَّ (ضَرًّا) to injure
قَرَّ (قَرًّا) to be settled	أِضْطَرَّ VIII to compel

سَرَّ (سَرَّ) to rejoice *tr.*, make
glad

جَدَّدَ (جَدَّدَ) to be new

تَجَدَّدَ V to be renewed

أَحْسَبَ IV to feel, be aware
of

جَنَّ (جَنَّ) to be or go mad

عَلَى (عَلَى) to pass (by)

تَمَّ (تَمَّ) to be completed

أَتَمَّ IV to complete

اسْتَحَقَّ X to deserve, merit

EXERCISE 45

- ١ - مَدَّتِ الْأَمِيرَةُ يَدَهَا إِلَى الْأَمِيرِ السُّورِيِّ كَمَا دَتَهَا قَبْلَهَا.
- ٢ - كَانَتْ الطَّرِيقُ الطَّوِيلَةَ تَمَّتْ أَمَانًا فَاسْتَعَدَدْنَا لِلسَّفَرِ، وَأَحْسَبْنَا بِسُرُورٍ فِي قُلُوبِنَا.
- ٣ - إِنَّ النِّسَاءَ جُنَّ حِينَمَا نَظَرْنَ هَذَا الْمَشْرُوعَ، لَكِنَّ رِجَالَهُنَّ لَمْ يَهْتَمُوا بِهِ.
- ٤ - كَانَ عَمِّي رَجُلًا ظَانًّا يَحِبُّ الْكُتُبَ وَالذُّرُوسَ.
- ٥ - قَدْ قَرَّرَ هَذَا الْكُتَابُ لِلْمَدَارِسِ الْمِصْرِيَّةِ كُلِّهَا.
- ٦ - مَا هِيَ حِكَايَةُ ذَلِكَ الْمَوْظَفِ؟ أَقْصَصْهَا عَلَيَّ مِنْ فَضْلِكَ (please).
- ٧ - أَعَدَّ الْمَسَافِرُونَ الْخَيْلَ لِسَفَرِهِمْ لِسُورِيَا.
- ٨ - لِلشَّرَكَاتِ الدُّوَلِيَّةِ أَنْ تُتِمَّ الْمَشْرُوعَ.
- ٩ - عَلَى كُلِّ حَالٍ (in any case) هِيَ أَضْطَرَّتْ إِلَى التَّعَاوُنِ مَعَ الْحُكُومَةِ.
- ١٠ - كَتَبَ الرَّئِيسُ فِي (concerning) أَسْأَلَةَ فِي جَرِيدَةٍ مِنَ الْجَرَائِدِ.
- ١١ - سَرِنِي أَنَّ اسْتِحْقَاقَاتِكَ مَذْكُورَةٌ فِي التَّقْرِيرِ.
- ١٢ - انْضَمَّ جَيْشُ سُورِيَا مَعَ جَيْشِ مِصْرَ لِيَمِدَّهُ فِي تِلْكَ الْأَيَّامِ الصَّعْبَةِ.
- ١٣ - تَجَدَّدَ تَجْلِيدُ الْكُتَابِ.
- ١٤ - أَمَرْتُمْ بِأَهْلِ الْقَرْيَةِ بِالْقُرْبِ مِنَ الْبَرِّ؟
- ١٥ - ضَمَّ الْجُنُودَ وَعَدَّهُمْ حَالًا.
- ١٦ - إِنَّ هَذَا الْقَرَارَ صَعْبٌ جَدًّا فِي أَوْقَاتِ الْبُرْدِ الشَّدِيدِ.
- ١٧ - تَقَلُّنَّ عَمِّي الْحَرَّ

أَفْضَلَ مِنَ الْبَرْدِ. ١٨ - الْأَمَلُ يَسُرُّ الْإِنْسَانَ. ١٩ - حَانِطُ الْبَيْتِ
 بَارِدٌ جِدًّا وَكَانَ حَارًّا قَبْلَ سَاعَاتٍ. ٢٠ - تَمَّ سُرُورُنَا لَمَّا أَمَرْنَا الْمَلِكَ
 أَنْ تَنْسَحِبَ.

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 (عليّ) 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; سَتَمَ to be disgusted at; and the final or third radical as in قَرَأَ to read; خَطَأَ to transgress; and بَطَأَ 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); إِذْذَارٌ a warning.

(b) When this initial hamza is followed by an 'alif of prolongation (long vowel ā), the latter is replaced by a madda over the initial 'alif.

e.g. أَخَذَ 'ākhidhun, for أَخَذَ, Active Participle of أَخَذَ.

(c) Otherwise, the hamza tends to be written over the semi-consonant corresponding to the vowel of the preceding letter.

e.g. ^أيأخذُ ya'khudhu, he takes.

^ييؤخذُ yu'khadhu, he or it is taken.

^سسؤالٌ su'ālun, a question.

^أإِستِنافٌ isti'nāfun, Verbal Noun of ^أإِستأفَّ 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. ^سمسؤولٌ mas'ūlun, asked, responsible, passive participle
of ^أسألَ to ask.

^أأسئلةٌ 'as'ilatun, questions, pl. of ^سسؤالٌ

^أيأسُ yay'asu, he despairs, Imperf. of ^أيأسَ

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 ^أبؤسَ; sa'ima min, to be disgusted with, is written ^أسئمَ مِن.

In the Perfect of the Passive Verb, the hamza of the middle radical is always written on kasra, ^أسألَ he asked; ^أسئلَ he was asked.

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

e.g. from ^أأخذَ, ^أأخذَ for ^أأتخذَ 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.

جرايد for جَرَّائِدُ, 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 مَوْلَفٌ with the hamza would be pronounced mu'allifun; without the hamza, it would be muwallifun. يَأْخُذُ with hamza would be ya'khudhu, without hamza, yākhudhu; جَرَّائِدُ 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: أَكَلٌ to take; أَمَرَ to command; أَكَلَ to eat, the initial hamza is dropped in the Imperative, and we have:

Verb	Imperative		
	m. sing.	f. sing.	dual, etc.
أَخَذَ	خُذْ	خُذِي	خُذَا
أَمَرَ	مَر	مَرِي	مَرَا
أَكَلَ	كُلْ	كُلِي	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 **اسْأَلْ** etc.

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

Perf.	Imperf. Indic.	Subj.	Juss.
أَلَفَّ	يَأَلِفُ	يَأَلِفْ	يَأَلِفْ
أَلَفَتْ	تَأَلِفُ	تَأَلِفْ	تَأَلِفْ
أَلَفَتِ	تَأَلِفُ	تَأَلِفْ	تَأَلِفْ
أَلَفَتِ	تَأَلِفِينَ	تَأَلِفِي	تَأَلِفِي
أَلَفَتِ	أَلَفْ	أَلَفْ	أَلَفْ
etc.	etc.	etc.	etc.

Imperative

إِيْلَفْ

Part. Active **أَلِفٌ**

إِيْلَفِي etc.

Part Passive **مَأْلُوفٌ**

Passive Perf. **أَلِفٌ**

Imperf. Indic. **يُولَفُ**

أَمَلْ to hope: Imperf. Indic. **يَأْمَلُ** Imper. **أَمَلْ**

أَثَرَ to quote: Imperf. Indic. **يَأْتِرُ** Imper. **إِيْثِرْ**

DERIVED FORMS

7.	Perf.	Imperf. Indic.	Imper.	Part. Act.	Verbal Noun
II	أَلَفَّ	يُولَفُ	أَلَفْ	مُولَفٌ	تَأْلِيفٌ
III	آَلَفَّ	يُوآَلِفُ	آَلَفْ	مُوآَلِفٌ	إِلَآَفٌ or مُوآَلِفَةٌ

IV	أَفَّ	يُولِفُ	أَفَّ	مُولِفٌ	إِيْلَافٌ
V	تَأَفَّفَ	يَتَأَفَّفُ	تَأَفَّفَ	مَتَأَفَّفُ	تَأَفَّفُ
VI	تَأَفَّفَ	يَتَأَفَّفُ	تَأَفَّفَ	مَتَأَفَّفُ	تَأَفَّفُ

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

VIII	إِيْتَفَّفَ	يَأْتَفَّفُ	إِيْتَفَّفَ	مُوْتَفَّفٌ	إِيْتَفَّفُ
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IX Wanting.

X	إِسْتَأَفَّفَ	يَسْتَأَفَّفُ	إِسْتَأَفَّفَ	مُسْتَأَفَّفٌ	إِسْتَأَفَّفُ
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VOCABULARY

أَظْهَرَ IV to show	قَتَلَ murder, killing
مَلَأَكَ pl. مَلَأَكَ، مَلَأَكَ angel	مَنْعُ forbidden
رَسُولٌ pl. رُسُلٌ apostle	غُرُوشٌ، قُرُوشٌ pl. غِرْشٌ، قِرْشٌ piastre
قِيَامَةٌ Resurrection	مُضِرٌّ (ب) harmful (to)
دِينِي religious	خَنَازِيرٌ pl. خَنَازِيرٌ pig, pork
حَرَكَةٌ pl. حَرَكَاتٌ movement	لَقَبٌ II to name, nickname
دَعْوَةٌ invitation	أَلْقَابٌ pl. لِقَابٌ name, title, nickname
كَلِمَةٌ pl. كَلِمَاتٌ word	حَيَاةٌ life
قَوَامِيسٌ pl. قَامُوسٌ dictionary	

HAMZATED VERBS AND THEIR DERIVATIVES

أَمِنَ (ـ) to be secure	أَخَذَ VIII to take to oneself, adopt
أَمَّنَ IV to believe in (religious)	أَمَلَ (ـ) to hope
أَخَذَ III to blame	تَأَمَّلَ V to observe, look at (في)

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

EXERCISE 47

- ١ - لَقَّبَ الْخَلِيفَةُ بِلَقَبِ « أَمِيرِ الْمُؤْمِنِينَ » لِرِئَاسَتِهِ الدِّينِيَّةِ.
- ٢ - يَوْمَ الْمَسْجِدِ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَكُتُبِهِ وَيَوْمَ الْقِيَامَةِ.
- ٣ - إِنَّ فِي الْقَوَامِيسِ الْعَرَبِيَّةِ كَلِمَاتٍ كَثِيرَةً دِينِيَّةً. ٤ - إِنَّ دِينَنَا لَا يَأْذَنُ بِالْقَتْلِ. ٥ - إِسْتَأْذَنَ الضُّيُوفُ فَانصَرَفُوا فِي عَرَبِيَّةٍ مُسْتَأْجَرَةٍ.
- وَكَانَتْ الْأَجْرَةُ عَرَشِينَ (قَرَشِينَ) مِصْرِيَّينَ. ٦ - كُلُّ الْأَجَانِبِ يَتَّخِذُونَ هَذِهِ الْعَادَةَ الْفَظِيحَةَ، وَأَسْأَلُ أَلَّا تَتَّخِذَهَا أَنْتَ يَا أَبْنِي. ٧ - أَثَرَتْ حَيَاةَ رَسُولِ اللَّهِ فِي الْمُسْلِمِينَ جَمِيعِهِمْ. ٨ - أَنْتَ سَلِمَ فَلَا تَأْكُلْ لَحْمَ الْخَنْزِيرِ: إِنَّ ذَلِكَ مُمْنَعٌ فِي دِينِنَا. ٩ - لَا تَتَأَخَّرْ لِدَعْوَتِي.
- ١٠ - أَنَا سَتَاكِدٌ مِنْ أَنَّ حَرَكَاتِ الْمَدِينِ مُضِرَّةٌ بِالْإِنْسَانِ. ١١ - يَظْهَرُ أَنَّ نَاقِلِي الْكُتُبِ غَيْرِ نَافِعٍ فِي هَذِهِ الْأَيَّامِ. ١٢ - ذَهَبَ مَالُهُ كُلُّهُ، لَدَى يَوْمَانِهِ أَبِيهِ. ١٣ - تَأَمَّلْ تِلْكَ الْبِنْتَ الْمُحَرَّمَةَ. ١٤ - إِنَّ

- التَّكْيِدَ غَيْرَ مُمَكِّنٍ لِمَوْلِي كُتِبَ التَّارِيخُ. ١٥ - أَظْهَرَ أَدَبَكَ
 لِلضُّيُوفِ، يَا وَلَدَ. ١٦ - إِنَّا نَتَأَثَّرُ مِنْ أَعْمَالِ أَجْدَادِنَا (ancestors).
 ١٧ - أَيْ السَّارِعِ سَيَّارَةً لِلْإِيجَارِ؟ ١٨ - كَانَتْ ظُنُونُهُمْ كَظُنُونِ
 الْجَمِيعِ. ١٩ - إِنَّ الْمَعْلَمَ الطَّيِّبَ يُؤَدِّبُ التَّلَامِيذَ وَلَا يُوَالِفُهُمْ.
 ٢٠ - إِنَّ حَرَارَةَ الشَّمْسِ مُضِرَّةٌ فِي الشَّرْقِ.

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

(الْبَابُ السَّادِسُ وَالْعِشْرُونَ)

Hamzated Verbs. Hamza as Middle and Final Radical

1. The Verb with Hamza as Middle Radical:

The Middle Radical may be vowelised with fathā, ḍamma, 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 يَسَلُّ)	يَسْأَلْ (يَسَلِّ)
سَأَلْتِ	تَسْأَلُ	تَسْأَلِ
سَأَلْتِ	تَسْأَلِ	تَسْأَلِ
سَأَلْتُمْ	تَسْأَلُونَ	تَسْأَلُوا
سَأَلْتُمْ	تَسْأَلُوا	تَسْأَلُوا
etc.	etc.	etc.

Jussive

يَسْأَلْ	(يَسَلِّ) or	يَسَلِّ
تَسْأَلْ	,,	تَسَلِّ
تَسْأَلْ	,,	تَسَلِّ
تَسْأَلُوا	,,	تَسَلُّوا
أَسْأَلْ	,,	أَسَلِّ
etc.		etc.

Imperative

سَلِّ (also written إِسَلِّ) or سَلِّ

سَلِّ (,, ,, إِسَلِّ) ,, سَلِّ

etc.

etc.

Part. Act. سَائِلٌ

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

Passive Perf. سئلَ, Imperf. Indic. يُسألُ (also written يُسألُ).

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. يَبُوسُ

Imper. اَبُوسْ

DERIVED FORMS

5.	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	سَأَلَ	يُسئِلُ	سئِلْ	مُسئِلٌ	مُسْأَلٌ
III.	سَاءَلَ	يُسَائِلُ	سَائِلْ	مُسَائِلٌ	مُسْأَلٌ
IV.	أَسَأَلَ	يُسئِلُ	أَسئِلْ	مُسئِلٌ	مُسْأَلٌ
V.	تَسَأَلَ	يَتَسَأَلُ	تَسَأَلْ	مُتَسَائِلٌ	مُتَسَأَلٌ
VI.	تَسَاءَلَ	يَتَسَائِلُ	تَسَائِلْ	مُتَسَائِلٌ	مُتَسَأَلٌ
VII.	إِنْسَأَلَ	يُنْسئِلُ	إِنْسئِلْ	مُنْسئِلٌ	مُنْسْأَلٌ

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

VIII. ^{اَلتَّامَ} ^{يَلْتَمِ} ^{اَلتَّم} ^{مَلْتَم} ^{مَلْتَام}

(from ^{اَلتَّامَ} to bind up a wound, as this form of ^{سَأَلَ} does not occur).

IX. does not occur.

X. ^{اِسْتَلَمَ} ^{يَسْتَلِم} ^{اِسْتَلِم} ^{مُسْتَلِم} ^{مُسْتَلَام}

Verbal Noun

II. ^{تَسْوِيلٌ} IV. ^{اِسْأَلٌ} VI. ^{تَسْأُولٌ} VIII. ^{اَلتَّامُ}
 III. ^{مُسَاءَلَةٌ} V. ^{تَسْؤُلٌ} VII. ^{اِنْسِئَالٌ} X. ^{اِسْتِلَامٌ}

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

^{قَرَأَ} to read.

Perf.	Imperf. Indic.	Subj.	Juss.
^{قَرَأَ}	^{يَقْرَأُ}	^{يَقْرَأْ}	^{يَقْرَأْ}
^{قَرَأَتْ}	^{تَقْرَأُ}	^{تَقْرَأْ}	^{تَقْرَأْ}
^{قَرَأَتِ}	^{تَقْرَأِي}	^{تَقْرَأِي}	^{تَقْرَأِي}
^{قَرَأَتِ}	^{تَقْرَأِينَ}	^{تَقْرَأِي}	^{تَقْرَأِي}
^{قَرَأَتْ}	^{أَقْرَأُ}	^{أَقْرَأْ}	^{أَقْرَأْ}
etc.	etc.	etc.	etc.

Imperative

^{اِقْرَأْ}

^{اِقْرَأِي} etc.

Pass. Perf. ^{قُرِئَ}

^{قُرِئَتْ} etc.

Part. Active ^{قَارِئٌ}

Part. Passive ^{مَقْرُوءٌ}

Imperf. Indic. ^{يَقْرَأُ}

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.	قَرَأُوا, قَرَّوُوا, قَرَّوُوا	they read, have read
„ „ Imperf. Indic.	يَقْرَأُونَ, يَقْرَؤُونَ, يَقْرُؤُونَ	they read
3 Masc. Sing. Imperf. Indic.	يَقْرُؤُهُ	} he reads it
„ „ Subjunctive	يَقْرَأْهُ	
3 Masc. Dual Perf.	قَرَّآ	they (two) read, have read
„ „ Imperf. Indic.	يَقْرَآنِ	they (two) read

7. Conjugation of verbs which take kasra in the Imperf.:
 هَئِنَّا to be healthy, Imperf. Indic. يَهْنِيْ Imperative اِهْنِيْ

8. Conjugation of verbs of the form فَعَلَ خَطِيْ to sin.

Perf.	Imperf. Indic.	Imper.
خَطِيَ	يَخْطَا	اِخْطَا
خَطَّتْ	تَخْطَا	اِخْطِيْ
خَطَّتَتْ	تَخْطَا	etc.
خَطَّتَتْ	تَخْطَيْنِ	
خَطَّتَتْ	اِخْطَا	
etc.	etc.	

9. Conjugation of verbs of the form **فَعَلَّ : بَطُوْ** to be slow.

Perf.	Imperf. Indic.	Imper.
بَطُوْ	يَبْطُوْ	اَبْطُوْ
بَطُوْتِ	تَبْطُوْ	اَبْطُوِيْ
بَطُوْتِ	تَبْطُوْ	etc.
etc.	etc.	

DERIVED FORMS

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

II.	قَرَأَ	يَقْرَأُ	قَرِ	مَقْرِيْ	مَقْرًا
III.	قَارَأَ	يُقَارِئُ	قَارِ	مُقَارِيْ	مُقَارًا
IV.	اَقْرَأَ	يَقْرِئُ	اَقْرِ	مَقْرِيْ	مَقْرًا
V.	تَقْرَأَ	يَتَقَرَّأُ	تَقْرَأُ	مَتَقْرِيْ	مَتَقْرًا
VI.	تَقَارَأَ	يَتَقَارِئُ	تَقَارِ	مَتَقَارِيْ	مَتَقَارًا
VII.	اِنْقَرَأَ	يَنْقَرِئُ	اِنْقَرِ	مَنْقَرِيْ	مَنْقَرًا
VIII.	اِقْتَرَأَ	يَقْتَرِئُ	اِقْتَرِ	مَقْتَرِيْ	مَقْتَرًا
IX.	Does not occur.				
X.	اِسْتَقْرَأَ	يَسْتَقْرِئُ	اِسْتَقْرِ	مَسْتَقْرِيْ	مَسْتَقْرًا

Verbal Noun

II.	تَقْرِيْئَةٌ	IV.	اِقْرَاءٌ	VI.	تَقَارُؤٌ	VIII.	اِقْتِرَاءٌ
III.	مُقَارَاةٌ	V.	تَقْرُوْءٌ	VII.	اِنْقِرَاءٌ	X.	اِسْتِقْرَاءٌ

VOCABULARY

- وَفْدٌ *pl.* وَفُودٌ delegation
 صرَحَ II to declare, permit
mod.
 حَادِثٌ *pl.* حَوَادِثُ event *mod.*
 نَفَذَ II to carry out, execute
 تَنْفِيذٌ execution
 تَنْفِيذِيٌّ executive *adj.*
 سَبِيلٌ *pl.* سَبَلٌ path, road,
 method
 فِي سَبِيلِ (with following *gen.*)
 in the way of, in aid of,
 towards
 عِلَاقَةٌ *pl.* عِلَاقَاتٌ relationship(s),
 relation(s)
 أَنْظَمَ *pl.* أَنْظَمَةٌ arrangement,
 system, discipline
 إِدَارَةٌ administration,
 management
 شَعْبٌ *pl.* شُعُوبٌ people, nation
 إِسْتِقْلَالٌ independence
 أَحْلَامٌ *pl.* حُلُمٌ dream
 رَجُوعٌ return
 أَمَانٌ *pl.* أَمَانٌ price
 جِدَارٌ *pl.* جُدْرَانٌ wall
 فِي ... إِلَى ... , ... إِلَى ...
 need, in ... of ...
 مَرُورٌ passing *n.*
 بَرَامِيلٌ *pl.* بَرَامِيلٌ barrel, cask,
 vat, drum
 نَفْطٌ , نَفْطٌ oil, naphtha, tar
 زَيْتٌ oil
 زَيْتُونٌ olive (زَيْتُونَةٌ an olive)
 صَنَعَ (—) to make, do, manu-
 facture
 صِنَاعَةٌ *pl.* صِنَائِعٌ craft, industry
 مَصْنَعٌ *pl.* مَصَانِعٌ factory, work-
 shop
 أَرْتَفَعَ VIII to rise, to be
 raised
 سَجُونٌ *pl.* سَجُونٌ prison
 نَتَاجٌ *pl.* نَتَاجٌ result
 إِمْتِحَانٌ *pl.* إِمْتِحَانٌ examination
 نَجَاحٌ success
 أَوْزَانٌ *pl.* أَوْزَانٌ , زَمَنٌ time
 فَوْوسٌ *pl.* فَوْوسٌ (f.) axe

VERBS WITH MEDIAL HAMZA

(سَمِمَ) (سَمِمَ) to loathe, be disgusted with	تَقَالَّ V	} ب to draw a good omen from, bode well of
	تَقَالَّل VI	
(سَامَّ) (سَامَّ) (with عَلَى) to draw ill luck upon, bode ill for	إِنْتَالَّ VIII	

VERBS WITH FINAL HAMZA

بَدَأَ (بَدَأَ) to begin <i>trans.</i>	هَنَأَ II to congratulate
إِبْتَدَأَ VIII to begin <i>intrans.</i>	مَلَأَ (مَلَأَ) to fill
قَرَأَ (قَرَأَ) to read	نَشَأَ (نَشَأَ) to grow <i>intrans.</i>
الْقُرْآنَ the Qur'ān (Koran)	أَنْشَأَ IV to establish, set up
نَبَأَ II (with <i>acc.</i>) ب to inform ... of ...	جَرَأَ (جَرَأَ) to dare, be brave
إِنْتَجَأَ إِلَى VIII to take refuge (with)	أَجْرَأَ <i>pl.</i> جَرَىء bold, brave

EXERCISE 49

- ١ - سَمِمَ الْوَفْدَ الْمَصْرِيَّ مِنَ الْخَوَادِثِ الْأَخِيرَةِ . ٢ - نَسَأَلُ اللَّهَ أَنْ
يُعِدَّنَا فِي تَنْفِيذِ الْمَشْرُوعِ . ٣ - لِمَاذَا تَتَفَالَّوْنَ بِرُجُوعِ الْمَلِكِ وَقَدْ صَرَحَ
مُتَكَلِّمٌ بِاسْمِ الْحُكُومَةِ أَنَّ الْمَشْكِلَةَ أَخْلَتْ ؟ ٤ - اِفْتَالَتْ زَوْجَةُ قَيْصَرَ
(Caesar) مِنْ حَلْمِهِ فِي شَهْرِ مَارِسَ (March) .^١ ٥ - اِبْتَدَأَتْ فِي قِرَاءَةِ
الْقُرْآنِ قَبْلَ شَهْرَيْنِ وَأَتَمَّتْهَا أثنَاءَ شَهْرِ كَامِلٍ . ٦ - نَفَذَتْ السُّلْطَنَةُ
التَّنْفِيذِيَّةَ هَذَا الْقَانُونِ فِي سَبِيلِ الْأَصْلَاحِ . ٧ - نَبَأَتْ شَرِكَةُ نَفْطِ

^١ Also أَدَارُ (see Chapter 36)

العراق الحكومة العراقية بأن ثمن الزيت سوف يرتفع إلى جنهين للبرميل في السنة الجديدة. ٨ - أنشأت الحكومة صناعات خفيفة. ٩ - اتبع النظام المعروف وأملأ برميلك بالزيتون. ١٠ - أهني هذه الشركة لأن علاقات الإدارة مع العمال حسنة جداً. ١١ - نحن في حاجة كبيرة إلى الاستقلال، فلندفع ثمنه. ١٢ - هرب القائل من السجن والتجأ في بيت من بيوت القرية. ١٣ - وجد فأساً هناك لكنه لم يجرؤ على أن يستعملها. ١٤ - نشأ في بيت صغير قريب من باب المدينة. ١٥ - إبدأوا تصلح الجدار يا عمال. ١٦ - صنع سيوفاً للرجال الأجراء في مصنع له. ١٧ - بعد مرور الزمان رجع المسافر لوطنه واستقر هناك. ١٨ - لا تقرئ هذا الكتاب يا ابني. ١٩ - سلوا معلمكم عن نتائج امتحاناتكم. ٢٠ - إن واجب الشعب أن يهني رئيس الوزراء على نجاح المشروع.

EXERCISE 50

1. The government congratulated the delegation on their success in the way of improving the relations between the people and the administration. 2. A government spokesman announced the return of the price of oil to what it was before the war. 3. Life is our prison, and we take refuge in dreams. 4. Events have deprived (use 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 مُعْتَلَّةٌ) 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 مَبْتَلٍ), sometimes called in English the Assimilated Verb.

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

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 يَقْوُولُ.

قِيلَ it was said, for قَوْلٌ.

(c) It may disappear entirely,

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

وَقِفْ stop! Imperative of وَقْفٌ.

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 لَقِيَ, Verbal Noun of لَاقَى, to meet. (لَقِيَ III).

(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 يَسِي: يَسِي to be dry.

Perf.	Imperf. Indic.	Subj.	Juss.
يَسَى	يَسِي	يَسِي	يَسِي
يَسَيْت	يَسِي	يَسِي	يَسِي
يَسِي	يَسِي	يَسِي	يَسِي

Perf.	Imperf. Indic.	Subj.	Juss.
يَسْت	تَيْسِن	تَيْسِي	تَيْسِي
يَسْت	اَيْس	اَيْس	اَيْس
etc.	etc.	etc.	etc.
Imperative			
	اَيْس	Part. Act.	يَاَس
	اَيْسِي etc.	Part. Pass.	مِيْبُوس
Verbal Noun	يَس		
Pass. Perf.	يُس	Imperf. Indic.	يُوس

DERIVED FORMS

	Perf.	Imperf. Indic.	Imper.	Part Act.	Part. Pass.
II.	يَس	يَيْس	يَس	مِيْبُوس	مِيْبُوس
III.	يَاَس	يِيَاَس	يَاَس	مِيَاَس	مِيَاَس
IV.	اَيْس	يُوس	اَيْس	مُوس	مُوس
V.	تَيْس	يْتَيْس	تَيْس	مْتَيْس	مْتَيْس
VI.	تِيَاَس	يْتِيَاَس	تِيَاَس	مْتِيَاَس	مْتِيَاَس
VII.	اِنْيَس	يِنْيَس	اِنْيَس	مِنْيَس	مِنْيَس
VIII.	اِتْبَس	يْتْبَس	اِتْبَس	مْتْبَس	مْتْبَس

IX. Does not occur.

X.	اِسْتَيْس	يَسْتَيْس	اِسْتَيْس	مَسْتَيْس	مَسْتَيْس
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Verbal Noun

II.	يَس	IV.	اِيَاَس	VI.	تِيَاَس	VIII.	تِيَاَس
III.	مِيَاَسَة	V.	تَيْس	VII.	اِنْيَاَس	X.	سْتِيَاَس

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

e.g. (ـ) يَيْسَ (مِنْ) to despair (of).

أَيَّسَ IV to drive anyone to despair.

يَبَسَ (ـ) to become dry, wither (given above).

بَسَّ II to dry anything.

يَسِرَ (ـ) to be or become easy.

يَسَّرَ II to facilitate.

يَقِظَ (ـ) to wake up.

يَقِظَ II, أَيْقَظَ IV to awaken (trans.)

تَيْقَظَ 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.
وَصَلَ	يَصِلُ	يَصِلَ	يَصِلْ
وَصَلَتْ	تَصِلُ	تَصِلَ	تَصِلْ
وَصَلَتِ	تَصِلُ	تَصِلَ	تَصِلْ
وَصَلَتِ	تَصِلِينَ	تَصِلِي	تَصِلِي
وَصَلَتْ	أَصِلْ	أَصِلْ	أَصِلْ
etc.	etc.	etc.	etc.

Imperative

صِلْ

Part. Act. وَاصِلْ

صِلِي etc.

Part. Pass. مَوْصُولٌ

Verbal Noun صِلَةٌ or وُصُولٌ or وَصْلٌ

Pass. Perf. وُصِلَ

Imperf. Indic. يُوصَلُ

5. We pointed out in Chapter Fourteen that verbs of the form فَعِلَ, يَقْعِلُ are rare in Arabic. Many of them have initial wāw, e.g.

تَقَّ (ب) to trust; Imperf. يَتَّقُ; Imperative تَقِّ

وَرِثَ to inherit; Imperf. يَرِثُ; Imperative رِثْ

وَرِمَ to swell; Imperf. يَرِمُ; Imperative رِمْ

6. Of those few verbs which retain the wāw in the Imperfect, the least uncommon is وَجَلَ to be afraid.

يُوجَلُ Imperf. اُجَلْ Imperative (for اُوجَلْ)

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 **وُدِّ**.

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 **إِتَضَحَّ** (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. **إِجْبَادٌ**.

وَدَعَ to let, allow; X **إِسْتَوَدَعَ** to let, deposit;
v.n. **إِسْتِيْدَاعٌ**.

Table of Derived Forms

	Perf.	Imperf.	Indic.	Imper.	Part. Act.	Part. Pass.
II.	وَصَّلَ	يُوصِلُ	وَصِّلْ	مُوصِلٌ	مُوصَلٌ	
III.	وَأَصَلَ	يُوَأِصِلُ	وَأِصِلْ	مُوَأِصِلٌ	مُوَأِصَلٌ	
IV.	أَوْصَلَ	يُؤْصِلُ	أَوْصِلْ	مُؤْصِلٌ	مُؤْصَلٌ	
V.	تَوَصَّلَ	يَتَوَصَّلُ	تَوَصَّلْ	مَتَوَصِّلٌ	مَتَوَصَّلٌ	
VI.	تَوَأَصَّلَ	يَتَوَأِصِّلُ	تَوَأِصِّلْ	مَتَوَأِصِّلٌ	مَتَوَأِصَّلٌ	
VIII.	إِتَّصَلَ	يَتَّصِلُ	إِتَّصِلْ	مِتَّصِلٌ	مِتَّصَلٌ	
X.	إِسْتَوْصَلَ	يَسْتَوْصِلُ	إِسْتَوْصِلْ	مِسْتَوْصِلٌ	مِسْتَوْصَلٌ	

Verbal Noun

- II. تَوَصَّلُ IV. إِيْصَالُ VI. تَوَاصُلُ VIII. إِتِّصَالُ
 III. وِصَالٌ or مُوَاصَلَةٌ V. تَوَاصُلٌ X. إِسْتِصَالٌ

Forms VII and IX do not occur.

VOCABULARY

- | | |
|--|--|
| (-) يَيْسُ (مِنْ) to despair (of) | (-) عَسِرَ to be difficult |
| أَيَّاسُ IV to drive to despair | عَسَّرَ II to make difficult |
| (-) يَيْسُ to be, become, dry | سَاعَدَ III to help |
| يَيْسُ II to dry | غَضِبَ anger |
| (-) يَيْسِرُ to be, become, easy | يَاسُ despair |
| يَيْسِرُ II to facilitate | رِسَالَةٌ pl. رِسَائِلٌ essay, letter, message |
| أَيْسَقُ X to wake up, awaken | خَطِرٌ, مَخْطَرٌ dangerous |
| أَيْقِظُ IV to wake anyone up | تَقْوَى piety, fear of God |
| وَاجَهُ III to face, stand up to, encounter | أَحْبَاءُ, أَحْبَابٌ pl. حَبِيبٌ loved one, friend |
| أَتَجَّهُ VIII to turn towards | عَجَائِبٌ pl. عَجِيبَةٌ marvel, wonder |
| (-) وَجِبَ عَلَى to be incumbent on, the duty of | عَجِيبٌ wonderful |
| وَافَقُ III to agree with | حَرَكٌ II to move <i>trans.</i> |
| أَنْتَقُ VIII to agree together; to happen | تَحَرَّكَ V to move <i>intrans.</i> |
| (-) وَرَدَ to arrive; to come to water (of animal) | يَيْسِرٌ easy |
| (-) وَصَفَ to describe | مَوَاقِفٌ pl. مَوْاقِفٌ situation; park for vehicles <i>mod.</i> |
| سَرِيرَةٌ pl. سَرِيرٌ bed | |

وَصُولٌ arrival	صَفَةٌ quality
صِلَةٌ link, connection	عَسِيرٌ difficult
إِتِّفَاقٌ agreement (political, commercial, and otherwise)	فَشِلَ (-) to fail
وَارِدَاتٌ imports	دَقَّةٌ exactitude, accuracy
صَادِرَاتٌ exports	بِدَقَّةٍ exactly
وَعْدٌ pl. وَعَدٌ promise	الَّذِي which (<i>masc. relative</i> pronoun) (see Ch. 34)
أَوْصَافٌ pl. وَصْفٌ description	نَشَفَ 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 بِالْإِتِّفَاقِ الْإِنْكِلِيزِيَّةِ الْمِصْرِيَّةِ الْجَدِيدَةِ.
٤ - أَصْبَحَتِ الْأَرْضُ يَابِسَةً، وَفَشِلَتِ الزَّرَاعَةُ فَكَانَتِ الْوَارِدَاتُ أَكْثَرَ مِنْ
الْصَادِرَاتِ. ٥ - عَلَى الْمَسَاجِينِ أَنْ يَسْتَيْقِظُوا حَالًا وَيَقْفُوا فِي جَرْهِهِمْ
لِتَفْتِيشِ الْمُدِيرِ. ٦ - لَا تَضَعْ يَدَيْكَ عَلَى الْمَائِدَةِ. ٧ - وَاجَهْ
حَسَنَ عَدُوِّهِ فِي قَلْبِهِ غَضَبٌ وَيَأْسٌ. ٨ - وَرَدَتْ رِسَالَةٌ مُهِمَّةٌ مِنْهُ
فِيهَا وَعْدُ الْمُسَاعَدَةِ. ٩ - وَصَفَ الْمَوْلَفُ مَجَائِبَ الدُّنْيَا فِي كِتَابٍ
عَجِيبٍ. ١٠ - إِنَّ التَّقْوَى مِنْ صِفَاتِ الْمُؤْمِنِ. ١١ - يَا طَبَّاحَاتُ،
لَا تُعَسِّرَنَّ الْيَسِيرَ، بَلِ اعْمَلْنَ أَعْمَالَكَنَّ حَتَّى يَسَّرَ الْعَسِيرُ. ١٢ - لَا
تَتَحَرَّكَ يَا أُسِيرٌ وَصِفْ لِي صِلَتَكَ بِهَوْلَاءِ الرِّجَالِ. ١٣ - يَجِبُ عَلَيْكُمْ

أَنْ تَتَوَاقَفُوا فِي هَذِهِ الْأُمُورِ. ١٤ — وَبَيْنَمَا كَانَ رَاقِدًا عَلَى سَرِيرِهِ،
 اتَّفَقَ أَنَّ رَجُلًا غَيْرَ مَعْرُوفٍ أَيْقَظَهُ. ١٥ — نَشَفَتِ النِّسَاءُ مَلَابِسَهُنَّ
 وَلَبَسْنَهَا وَاتَّجَهْنَ إِلَى الْجُنُودِ. ١٦ — مَاذَا وَعَدْتِ؟ أَوْافَقْتَهُمْ؟ إِذَنْ
 أَيَّاسْتِي. ١٧ — حَرِّكُوا أَيْدِيكُمْ. ١٨ — نَحْنُ مُوَافِقُونَ لِدَلِكِ فِي أَوْقَاتِ
 الشَّدَةِ هَذِهِ. ١٩ — ضَعُوا أَقْلَامَكُمْ عَلَى مَوَائِدِكُمْ. ٢٠ — وَرَدَ الْجَمَلِ
 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 (من) the wonders of the world. 9. Speech is easy, but deeds are hard. 10. He has described the qualities of the Arabs exactly. 11. Dry that book which has fallen into the water, so that you can use it again for your lessons. 12. The pupil turned towards his teacher and his tongue became dry from fear. 13. By chance (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

(الْبَابُ 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.

c.g. كَانَ for كَوَّنَ, he was.

قَامَتْ for قَوَّمَتْ she stood up.

بَاعُوا for بَيَّعُوا 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.

خَافَ to fear; أَخَافُ I fear.

قَامَ to stand up; نَقُومُ we stand up.

بَاعَ 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.

كَانَ (ـَ) to be; كُنْتُ I was.

قَامَ (ـَ) to stand up; قَامْنَ they (f. pl.) stood up.

بَاعَ (ـَ) to sell; بَاعُوا let us sell (Jussive). بَاعْتُ I sold.

نَامَ (ن) 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 كَان must be removed, and we have كُنْتُ. Most verbs of the form يَكُونُ، كَان have a *damma* in the Perfect when the middle radical is elided, e.g.

صَامَ (س) to fast; صُمْتُ I fasted

Most having the form يَبِيعُ، بَاع 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.

قَالَ to say; Imperative قُلْ (m. s.)

but قُولِي (f. s.)

بَاعَ to sell; Imperative بِعْنَ (f. pl.)

but بِيْعُوا (m. pl.)

(e) In the root form the weak medial is changed to *hamza* in the Active Participle:

قَالَ قَائِلٌ بَاعَ بَائِعٌ

(f) For verbs with *kasra* in the Imperfect, the Passive Participle is of the pattern مَسْبُوعٌ, sold. Otherwise, it is as مَقُولٌ said; مَخْوْفٌ, 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	„	قَامُوا
„	قَمَّتْ	„	قَمَّتَا	„	قَمَّتُوا
„	قَمَّتْ	„	قَمَّتَا	„	قَمَّتُوا
„	قَمَّتْ	„	قَمَّتَا	„	قَمَّتُوا

Imperfect

	Indic.	Subj.	Juss.
Sing. 3. m.	يَقُومُ	يَقُومَ	يَقُمْ
„ 3. f.	تَقُومُ	تَقُومِ	تَقْمِي
„ 2. m.	تَقُومَانِ	تَقُومَا	تَقْمِيَا
„ 2. f.	تَقُومَيْنِ	تَقُومِي	تَقْمِي
„ 1.	أَقُومُ	أَقُومَ	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.	تَقُومُونَ	تَقُومُوا	تَقْمُوا
„ 2. f.	تَقْمْنَ	تَقْمْنَ	تَقْمْنَ
„ 1.	تَقُومُ	تَقُومُ	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	يُقَامُ	يُقَامَ	يُقَمْ
قِيَمَتْ	تُقَامُ	تُقَامَ	تُقَمْ
قِمْتَ	تُقَامُ	تُقَامَ	تُقَمْ
قِمْتِ	تُقَامِينَ	تُقَامِي	تُقَامِي
قِمْتِ	أُقَامُ	أُقَامَ	أُقَمْ
etc.	etc.	etc.	etc.

3. Conjugation of verb, whose middle radical is **ي**: صَارَ : (for صِيرَ) to become.

Perfect

Sing.	Dual	Plural
3. m. صَارَ	صَارَا	صَارُوا
„ 3. f. صَارَتْ	صَارَتَا	„ صِرْنَ
„ 2. m. صِرْتَ	„ صِرْتَمَا	„ صِرْتُمْ
„ 2. f. صِرْتِ		„ صِرْتُنَّ
„ 1. صِرْتُ		„ 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.	أَصِرْ	أَصِرْ	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 فَعِلَ .

خَافَ (for خَوْفٍ) 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	أَخَافُ	أَخَفْ
etc.	etc.	etc.	

Imperative

خَفْ

Part. Act. خَائِفٌ

خَافِي etc.

Part. Pass. مَخُوفٌ

Passive

Perf.	Imperf. Indic.	Subj.	Juss.
خِيفَ	يُخَافُ	يُخَافَ	يُخَفْ
خِيفَتْ	تُخَافُ	تُخَافَ	تُخَفْ
خِفَتْ etc.	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 قَال with *wāw* and those like بَاع 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.	قَوِمَ	يَقْوِمُ	قَوِمَ	قَوِمْ	مَقْوِمٌ	مَقْوَمٌ
III.	قَاوَمَ	يَقَاوِمُ	قَاوَمَ	قَاوِمْ	مَقَاوِمٌ	مَقَاوَمٌ
IV.	أَقَامَ	يَقِيمُ	أَقَامَ	أَقِمْ	مَقِيمٌ	مَقَامٌ
V.	تَقَوَّمَ	يَتَقَوَّمُ	تَقَوَّمَ	تَقَوِّمْ	مَتَقَوِّمٌ	مَتَقَوِّمٌ
VI.	تَقَاوَمَ	يَتَقَاوِمُ	تَقَاوَمَ	تَقَاوِمْ	مَتَقَاوِمٌ	مَتَقَاوِمٌ
VII.	إِنْقَامَ	يَنْقَامُ	إِنْقَامَ	إِنْقِمْ	مَنْقَامٌ	مَنْقَامٌ
VIII.	إِقْتَامَ	يَقْتَامُ	إِقْتَامَ	إِقْتِمْ	مَقْتَامٌ	مَقْتَامٌ
IX.	أَسْوَدَ	يَسْوَدُ	أَسْوَدَ	أَسْوَدْ	مَسْوَدٌ	wanting.
X.	أَسْتَمَامَ	يَسْتَمِيمُ	أَسْتَمَامَ	أَسْتَمِمْ	مَسْتَمِيمٌ	مَسْتَمَامٌ

Verbal Noun

II.	تَقْوِيمٌ	V.	تَقْوِمٌ	VIII.	إِقْتِيَامٌ
III.	مَقَاوِمَةٌ	VI.	تَقَاوِمٌ	IX.	أَسْوَادٌ
IV.	إِقَامَةٌ	VII.	إِنْقِيَامٌ	X.	أَسْتِمَامَةٌ

7. Derived forms of the Hollow Verb with Medial *yā'*:

	Perf.	Imperf.	Indic.	Imper.	Part. Act.	Part. Pass.
II.	صَبَّرَ	يَصْبِرُ	صَبِرَ	صَبِّرْ	مَصْبِرٌ	مَصْبُورٌ
III.	صَابَرَ	يَصَابِرُ	صَابَرَ	صَابِرْ	مَصَابِرٌ	مَصَابُورٌ
IV.	أَصَابَرَ	يَأْصِرُ	أَصَابَرَ	أَصَابِرْ	مَأْصِرٌ	مَأْصُورٌ
V.	تَصَبَّرَ	يَتَصَبَّرُ	تَصَبَّرَ	تَصَبِّرْ	مَتَصَبِّرٌ	مَتَصَبُّورٌ
VI.	تَصَابَرَ	يَتَصَابِرُ	تَصَابَرَ	تَصَابِرْ	مَتَصَابِرٌ	مَتَصَابُورٌ
VII.	إِنصَارَ	يَنْصَارُ	إِنْصَرَ	إِنْصِرْ	مَنْصَارٌ	مَنْصُورٌ
VIII.	إِصْطَارَ	يِصْطَارُ	إِصْطَرَ	إِصْطِرْ	مِصْطَارٌ	مِصْطُورٌ
IX.	أَبْيَضَ	يَبْيِضُ	أَبْيَضَ	أَبْيِضْ	مَبْيِضٌ	wanting.
X.	اسْتَصَارَ	يَسْتَصِيرُ	اسْتَصَارَ	اسْتَصِرْ	مَسْتَصِيرٌ	مَسْتَصُورٌ

Verbal Noun.

II. تَصْبِيرٌ	V. تَصْبِيرٌ	VIII. إِصْطَارٌ
III. مُصَابِرَةٌ	VI. تَصَابِيرٌ	IX. أَيْبِضٌ
IV. إِصَابَةٌ	VII. أَنْصَارٌ	X. اسْتِصَارَةٌ

VOCABULARY

أَقَامَ IV to set, set up, place;
(with قَى) to settle, stay (in a
place)

خَوَّفَ II; أَخَافَ IV to terrify

اسْتَرَاخَ X to rest

رَاحَةٌ rest, ease

اسْتِرَاحَةٌ rest-house

مَاتَ (مَتَّ) to die

قَالَ (قَالَ) to take a siesta

طَالَ (طَالَ) to be long

طَوَّلَ II to make long; to take
a long time

أَطَالَ IV to lengthen

سَارَ (سَارَ) to go, journey

عَادَ (ع) to return	صِيَانَةٌ protection, conserva- tion
أَعَادَ IV to repeat, bring back	تُرَابٌ soil, earth
أَعْتَادَ VIII to be accustomed to	فَرَّ (ف) to flee, run away
أَصَابَ IV to hit the mark, afflict, attack	جَعَلَ (ج) (a) 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>)	زَوْجٌ <i>pl.</i> أزواجٌ husband, one of a pair
سُلْطَةٌ authority, rule, con- trol	رِصَاصَةٌ bullet
السُّلْطَاتُ the authorities	بَنْدُقٌ <i>pl.</i> بندقيةٌ rifle, gun
سُهُولَةٌ ease, easiness	صَاحَ (ص) to cry out
صِحَّةٌ health, soundness	نَوَّمَ sleep
أَرَادَ IV to wish, want	طَارَ (ط) to fly
زَارَ (ز) to visit	طَائِرَةٌ <i>pl.</i> آتٌ aeroplane
أَزْدَادَ VIII to increase <i>intrans.</i>	طَيَّارٌ aviator, pilot
أَطَاعَ IV to obey	مَطَارٌ <i>pl.</i> آتٌ - airfield, airport
أَسْتَطَاعَ X to be able (with object in <i>accus.</i> , or <i>subjunc-</i> <i>tive</i> preceded by أَنْ)	مَصَالِحٌ <i>pl.</i> مصلحةٌ depart- ment (of government), interest (e.g. in his interests)
بَحَثَ (ب) to investigate	
صَانَ (ص) to protect	

EXERCISE 53

- ١ - أَقَامَ الْعَرَبُ فِي بَعْضِ مَدَنِ سُورِيَا لِكِنَّهِمْ لَمْ يَفْرَحُوا فِيهَا.
- ٢ - طَرْنَا لِمَجَلِّ بَعِيدٍ فِي الصَّحْرَاءِ، وَنَزَلْنَا فِي الْأَسْتِرَاحَةِ الْحُكُومِيَّةِ.
- ٣ - كَانَ الْمَطَارُ هُنَاكَ صَغِيرًا جِدًّا، وَلَكِنَّ الطَّيَّارَ يَعْرِفُهُ مِنْ زَمَانٍ (for some time).
- ٤ - كُنَّا فِي طَائِرَةِ إِنْكَلِيزِيَّةٍ، وَنِمْتُ أَنَا فِيهَا أَثْنَاءَ السَّفَرِ كَعَادَتِي فِي الْبَيْتِ. ٥ - لَكِنَّ صَحْبَنَا سَائِحِينَ فَرَنْسِيَّانِ لَمْ يَزُورَا الْبِلَادَ مِنْ قَبْلُ. فَلَمْ يَسْتَطِيعَا النَّوْمَ. ٦ - أَصْبَحْتُ صِيَانَةَ التَّرَابِ مِنْ أَهَمِّ الْحَاجَاتِ فِي الشَّرْقِ. ٧ - أَصَابَتْ حُسَيْنًا رِصَاصَةً مِنْ بَدَقِيَّةٍ، وَالْفَاعِلُ مَجْهُولٌ، وَالْمُصَابُ (victim) زَوْجُ أُخْتِي. ٨ - لَا تَصِيحُ حِينَمَا تَقْرُ، حَتَّى لَا يَعْرِفَ الْعَدُوُّ شَيْئًا (anything) عَنْ حَرَكَاتِكَ. ٩ - أَرَدْتُ أَنْ أَزُورَ الْبِلَادَ الشَّمَالِيَّةَ، لَكِنِّي أَنْتَظَرْتُ وَصُولَ الرَّبِيعِ لِشِدَّةِ الشِّتَاءِ هُنَاكَ وَأَزْدِيَادِ الْبَرْدِ فِي ذَلِكَ الْفَصْلِ. ١٠ - يَا سَيِّدِي الْمَحْتَرَمَ، أَخْبِرْكَ بِأَنِّي أَسْتَطِيعُ أَنْ أَسِيرَ لِدِشْتِيقٍ وَأَنْ أَعُودَ بِهَا بَعْدَ يَوْمِي رَاحَةً، كَمَا (as) قُلْتُ لِي. خَادِمُكَ الْمُطِيعُ، حَسَنُ.
- ١١ - الدُّنْيَا (here, meaning 'weather') حَارَةٌ الْآنَ، فَلنَسْتَرِحْ هُنَا سَاعَةً حَتَّى نَعِيدَ قُوَّتَنَا وَنُصَوِّنَ صِحَّتَنَا. ١٢ - لِمَاذَا طَوَّلْتِ فِي السُّوقِ، يَا زَوْجَتِي لَعَلَّ التُّجَّارَ قَدْ بَاعُوا جَمِيعَ بَضَائِعِهِمْ لَكَ. ١٣ - أَنْتِ أَصْبَحْتَ ضَعِيفًا مِنْ ذَلِكَ الْعَمَلِ، أَمَا أَنَا فَإِنِّي أَعْتَادُهُ. ١٤ - نَاوِلْنِي فِجْجَانَ شَايَ جَدِيدٍ. ١٥ - أَخُوكَ خَائِفٌ. هَلْ خَوْفَتَهُ؟ ١٦ - لَا، هُوَ يَخَافُ بِسَهُولَةٍ. ١٧ - أَطَالَ (may . . . prolong) اللَّهُ حَيَاتَكَ

طَالَ مَرَضُ النَّسَاءِ لَكِنَّهُنَّ . (Perfect used for pious wish) ١٨ —
 مَتْنٌ أَحْيَرًا (in the end) ١٩ — أَبْعُدْ مِنِّي، (عَنِّي) لَعَلَّكَ تَصَابُ
 بِهَذَا الْمَرَضِ الْخَطِيرِ . ٢٠ — صُنْ سِرِّكَ 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 **فِعْلٌ 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 *l*, the Imperfect *must* have *o*.

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) faعala, yafعilu رَمَى to throw.

(ii) faعila, yafعalu 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 faعula, yafعulu. An example is يَسْرُو سُرُو 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.

لِقَى to meet (لَقَى VIII),
تَدَاعَى to call one another (دَعَى 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 رَسَى رُمِ throw!
دَعَى اُدْعُ call!
لَقَى لِقِ meet! (I).
لِقَى لِقِ meet! (VIII)

(b) In the Verbal Noun of derived forms III (type فَعَالٌ), IV, VII, VIII, IX and X, the weak radical, when occurring after 'alif, is changed to *hamza*:

From	لَاقَى III	v.n.	لِقَاءٌ
„	أَلْقَى IV	„	إِقْلَاءٌ
„	إِنْلَقَى VII	„	إِنْلِقَاءٌ
„	إِلْتَقَى VIII	„	إِلْتِقَاءٌ
„	إِعْمَاى IX	„	إِعْمِيَاءٌ
„	إِسْتَلْقَى X	„	إِسْتِلْقَاءٌ

3. Conjugation of دَعَا to call (of the form فَعَّلَ).

Singular	Perfect		
	Dual	Plural	
3. masc.	دَعَا	3. masc. دَعَوْا	3. masc. دَعَوْا
3. fem.	دَعَتْ	3. fem. دَعَتَا	3. fem. دَعَوْنَ
2. masc.	دَعَوْتِ	2. دَعَوْتُمَا	2. masc. دَعَوْتُمْ
2. fem.	دَعَوْتِ		2. fem. دَعَوْتُنَّ
1.	دَعَوْتُ		1. دَعَوْنَا

Imperfect

	Indic.	Subj.	Juss.
Sing. 3. masc.	يَدْعُو	يَدْعُو	يَدْعُ
„ 3. fem.	تَدْعُو	تَدْعُو	تَدْعُ
„ 2. masc.	تَدْعُو	تَدْعُو	تَدْعُ
„ 2. fem.	تَدْعِينَ	تَدْعِي	تَدْعِي
„ 1.	أَدْعُو	أَدْعُو	أَدْعُ
Dual 3. masc.	يَدْعَوَانِ	يَدْعَوَا	يَدْعُوا
„ 3. fem.	تَدْعَوَانِ	تَدْعَوَا	تَدْعُوا
„ 2.	تَدْعَوَانِ	تَدْعَوَا	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.	أُدْعُ	Dual	أُدْعُوا	Plur. masc.	أُدْعُوا
„ fem.	أُدْعِي	„	„	„ fem.	أُدْعُون

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. ^{مدعو} مدعو

Passive Perfect

Sing. 3. masc.	دُعِيَ	Dual	دُعِيَا	Plur.	دُعُوا
„ 3. fem.	دُعِيَتْ	„	دُعِيَتَا	„	دُعِينَ
„ 2. masc.	دُعِيْتَ	„	دُعِيْتَمَا	„	دُعَيْتُمْ
„ 2. fem.	دُعِيْتِ	„	„	„	دُعَيْتُنَّ
„ 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.	تُدْعَيْنَ	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.	يُدْعَيْنَ	يُدْعَيْنَ	يُدْعَيْنَ
„ 2. masc.	تُدْعَوْنَ	تُدْعَوُا	تُدْعَوُا
„ 2. fem.	تُدْعَيْنَ	تُدْعَيْنَ	تُدْعَيْنَ
„ 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:

دَعَا *da aw*, for دَعَوْا *da awū*.

(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 دُعَاةٌ, قُضَاةٌ 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. 3. masc.	رَضِيَ	Dual	رَضِيَا	Plur.	رَضُوا
„ 3. fem.	رَضِيَتْ	„	رَضِيْتَا	„	رَضِيْنَ
„ 2. masc.	رَضِيْتُمْ	„	رَضِيْتُمَا	„	رَضِيْتُمْ
„ 2. fem.	رَضِيْتُمْ			„	رَضِيْتُنَّ
„ 1.	رَضِيْتُ			„	رَضِيْنَا
Imperf. Indic.				Subj.	Juss.
Sing. 3. masc.	يَرْضَى	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضَ
„ 3. fem.	تَرْضَى	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَ
„ 2. masc.	تَرْضَى	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَ
„ 2. fem.	تَرْضَيْنَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَ
„ 1.	أَرْضَى	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضَ

	Imperf. Indic.	Subj.	Juss.
Dual 3. masc.	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا
„ 3. fem.	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا
„ 2.	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا
Plur. 3. masc.	يَرْضُونَ	يَرْضُوا	يَرْضُوا
„ 3. fem.	يَرْضِينَ	يَرْضِينَ	يَرْضِينَ
„ 2. masc.	تَرْضُونَ	تَرْضُوا	تَرْضُوا
„ 2. fem.	تَرْضِينَ	تَرْضِينَ	تَرْضِينَ
„ 1.	نَرْضِي	نَرْضِي	نَرْضِي

Imperative

Sing. masc.	إِرْضُ	Dual	إِرْضِيَا	Plur. masc.	إِرْضُوا
„ fem.	إِرْضِي			„ fem.	إِرْضِينَ
Part. Act.	رَاضٍ (with article الرَّاضِي)	Part. Pass.	مَرْضِيٌّ		
Pass. Perf.	رُضِيَ (see دُعِيَ)	Imperf. Indic.	يُرْضِي (see يَدْعِي)		

The Passive of this measure is exactly the same as the Active, but for the change of the vowing of the initial radical.

5. Conjugation of رمى to throw (of the form فَعَلَ).

Perfect

Sing. 3. masc.	رَمَى	Dual	رَمَيَا	Plur.	رَمَوْا
„ 3. fem.	رَمَتْ	„	رَمَتَا	„	رَمَيْنَ
„ 2. masc.	رَمَيْتَ	„	رَمَيْتُمَا	„	رَمَيْتُمُ
„ 2. fem.	رَمَيْتِ			„	رَمَيْتُنَّ
„ 1.	رَمَيْتَ			„	رَمَيْتْنَا

	Imperf. Indic.	Subj.	Juss.
Sing. 3. masc.	يُرِي	يُرِي	يُرِي
„ 3. fem.	تُرِي	تُرِي	تُرِي
„ 2. masc.	تُرِي	تُرِي	تُرِي
„ 2. fem.	تُرِينَ	تُرِي	تُرِي
„ 1.	أُرِي	أُرِي	أُرِي
Dual 3. masc.	يُرِيَانِ	يُرِيَا	يُرِيَا
„ 3. fem.	تُرِيَانِ	تُرِيَا	تُرِيَا
„ 2.	تُرِيَانِ	تُرِيَا	تُرِيَا
Plur. 3. masc.	يُرُونَ	يُرُوا	يُرُوا
„ 3. fem.	يُرِينَ	يُرِينَ	يُرِينَ
„ 2. masc.	تُرُونَ	تُرُوا	تُرُوا
„ 2. fem.	تُرِينَ	تُرِينَ	تُرِينَ
„ 1.	نُرِي	نُرِي	نُرِي

Imperative

Sing. masc.	أُرِ	Dual	أُرِيَا	Plur. masc.	أُرُوا
„ fem.	أُرِي			„ fem.	أُرِينَ

Verbal Noun رِي

Part. Act. رَام (with article الرَّامِي)

Part. Pass. مَرِي

Pass. Perf. رِي

Imperf. Indic. يُرِي

رَمِيَتْ etc.

تُرِي etc.

6. Derived Forms are standard, whatever the vowelling 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	يَلْقِي	لَقِيَ	لَقِ	مَلَقٍ	مُلَقًى
III	لَاقَ	يَلَاقِي	لَاقَ	لَاقِ	مَلَاقٍ	مُلَاقًى
IV	أَلْقَى	يُلْقِي	أَلْقَى	أَلْقِ	مَلَقٍ	مُلَقًى
V	تَلَقَى	يَتَلَقَى	تَلَقَى	تَلَقِ	مَتَلَقٍ	مُتَلَقًى
VI	تَلَّاقَ	يَتَلَّاقُ	تَلَّاقَ	تَلَّاقِ	مَتَلَّاقٍ	مُتَلَّاقًى
VII	إِنلَقَى	يِنلَقِي	إِنلَقَى	إِنلَقِ	مِنلَقٍ	مُِنلَقًى
VIII	إِلتَقَى	يِلتَقِي	إِلتَقَى	إِلتَقِ	مِلتَقٍ	مُِلتَقًى
IX	Very rare					
X	إِسْتَلَقَى	يَسْتَلَقِي	إِسْتَلَقَى	إِسْتَلَقِ	مُسْتَلَقٍ	مُسْتَلَقًى

Verbal Noun

II	تَلْقِيَةٌ	V	تَلَقٍ	VIII	إِلتِقَاءٌ
III	مَلَاقَةٌ and لِقَاءٌ	VI	تَلَّاقٍ	IX	Very rare
IV	إِلقَاءٌ	VII	إِنلِقَاءٌ	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. ^{مَرَمٌ} throwing, a thrower (from ^{أَرَمَى}·IV); ^{الْمَرْمِي}, the thrower; ^{مَرْمِيَّ} 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. ^{مُلْتَقَى}, ^{الْمُلْتَقَى}. The feminine is ^{مُلْتَقَاةٌ}, ^{الْمُلْتَقَاةُ}.

(d) Verbal Nouns: Note that in Form II these verbs always have the form ^{تَفْعِلَةٌ}, not ^{تَفْعِيلٌ}. 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.

يَرِيهِ he throws; يَرِيَهُ 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 (أ) قَالَ

„ „ „ „ (ب) قَالَ

„ „ doubled „ قَلَّ

„ „ defective „ قَلَى، قَلَى

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 (أ) to hope for, request
(acc. of person or thing)

رَجَاء hope

تَلَا (أ) to read, recite

دَعَا (أ) to call, pray for,
invite

ادَّعَى VIII to claim

اسْتَدْعَى X to summon

- دَنَا مِنْ (ن) to approach
 (ن) شَكَا (مِنْ ، عَنْ) to complain (about)
 شَكَاوِ pl. شَكْوَى complaint
 نَادَى III to call
 نَجَا (ن) to escape
 (ن) عَفَا (عَنْ) to forgive
 (ن) صَفَا to be pure, clear
 صَافٍ pure, clear
 سَمَّى II to name, call (doubly trans.; or second object with ب)
 بَكَى (ب) to weep
 (ب) جَرَى to run, flow, happen
 (ب) مَشَى to walk, go
 مَشَاةٌ infantry (pl. of Act. Part.)
 مَوَاشِي cattle pl. of مَاشِيَةٌ
 تَغَدَّى V to lunch, have lunch
 تَعَشَّى V to dine, have dinner, supper
 أُعْطِيَ IV to give (doubly trans.)
 (ن) مَضَى to pass, go away
 مَاضٍ (with article الْمَاضِي) past, last
 (ن) قَضَى to decide, judge
 قَضَى VIII to demand, require
 قَاضٍ pl. قُضَاةٌ judge (Cadi)
 (ن) بَنَى to build
 (ن) سَقَى to water
 غُشِيَ عَلَيْهِ Pass. he fainted
 غُشِيَ عَلَيْهَا Pass. she fainted
 تَمَنَّى V to wish, hope, beg
 رَبَّى II to train, bring up, breed
 تَرْبِيَةٌ education, upbringing
 مَعَاهِدٌ pl. مَعَاهِدُ institute
 تَوَفَّى V Pass. to die
 (ن) هَدَى to guide
 صِرَاطٌ road, path (Quranic)
 مُسْتَقِيمٌ straight
 (ن) رَضِيَ عَنْ to be contented with, approve of
 (ن) نَسِيَ to forget

نِسْيَانٌ forgetfulness, forget- ting	جَوِ sky, air, atmosphere
بَقِيَ (بَقِيَ) to remain	جَوِيّ air- <i>adj.</i>
بَقَاءٌ remaining <i>n.</i> , existence	بَرِيدٌ post, mail
دَارُ الْبَقَاءِ the Hereafter, Heaven (lit. the House of Eternity)	خَلَقَ (خَلَقَ) to create
لَقِيَ (لَقِيَ) to meet someone	شَيْطَانٌ <i>pl.</i> شَيْطَانِينَ Satan, devil
لَاقَ III " " "	سَائِرٌ rest, remainder (with following <i>genitive</i>)
أَلْقَى IV to throw	بَدَلَ مِنْ بَدَلًا عَنْ , مِنْ
الْتَقَى VIII to meet one another	عَالٍ <i>with article</i> العَالِي high
مُرٌّ bitter	أَغْلَبِيَّةٌ majority
أَمْرٌ man	بَصٌّ , بَاصٌ <i>pl.</i> بَاصَاتٌ bus
عَاقَبَ (III) to punish	عِيدُ الْمِيلَادِ Christmas

EXERCISE 55

- ١ - أَرْجُوكَ أَنْ لَا (أَلَّا) تَدْعُوَ ذَلِكَ الرَّجُلَ لِأَنَّهُ يَدْعِي أَنَّهُ أَشْجَعُ .
 ٢ - اسْتَدْعَ صَاحِبَ الطَّائِرَةِ جُنْدِي فِي جَيْشِ أَمِيرِ الْمُؤْمِنِينَ .
 ٣ - لِنَادِ التَّاجِرِ الْمَسْجُونِ وَنَقَلَ لَهُ
 ٤ - دَنَا الْجَمَاعَةُ وَتَلَوُا الْقُرْآنَ بِصَوْتِ عَالٍ .
 ٥ - فَلَيْكِنِ الرَّجَاءُ فِي قَوْلِكَ بَدَلًا مِنْ الشَّكْوَى .
 ٦ - بَكَتْ زَوْجَةُ
 ٧ - نَجَا أَعْظَمُ الْمَشَاءِ بِحَيَاتِهِمْ
 ٨ - تَعَدَدْنَا فِي يَتِكَ ،
 ٩ - أُعْطِنِي خُبْرًا وَزَيْدًا حَتَّى لَا أَمُوتَ .

١. - أَمَّنِي أَنْ يَكُونَ الْقَاضِي قَدْ لَاقَى عَمَّهُ فِي أَثْنَاءِ زِيَارَتِهِ لِعَدَنِ.
١١. - مَشَتْ الْبِنْتُ لِتَزُورَ عَمَّتَهَا لَكِنَّمَا رَجَعَتْ بِالْبَاصِ. ١٢. - لَا تَشْكُ لِمَا مَضَى: فَكَّرْ فِي الْمُسْتَقْبَلِ. ١٣. - بَنَى الْقَاضِي بَيْتًا جَدِيدًا فِي حَيِّ الْعَرَبِ، وَسَكَنَهُ فِي الشَّهْرِ الْمَاضِي. ١٤. - إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (Quran, sura I). ١٥. - بَقُوا وَأَقْبَيْنَ مُدَّةً طَوِيلَةً، ثُمَّ غُشِيَ عَلَى رَجُلَيْنِ مِنْهُمُ وَغَلَبَهُمَا النَّسِيَانُ. ١٦. - يَا خَادِمِ، أَلَيْ هَذَا الْخِطَابِ فِي الصُّنْدُوقِ الْخَاصِّ بِالْبَرِيدِ الْجَوِّيِّ لَعَلَّهُ يَصِلُ أَخِي فِي إِنْكَرَاتٍ قَبْلَ عِيدِ الْمِيلَادِ. ١٧. - كَانَتْ الْأَحْوَالُ تَقْتَضِي أَنْ تُرَبِّي أَوْلَادَنَا فِي مَعْهَدِ التَّرْبِيَةِ: ١٨. - خَلَقْنَا 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 لِكِنْ نَسِيَهُ سَائِرَ الرِّجَالِ. ٢١. - سَقِيََا بُسْتَانَيْهِمَا بِالْمَاءِ الصَّافِي. أَمَّا مَوَاشِيَهُمَا فَأَشْرَبَاهَا مَاءً مُرًّا. ٢٢. - لَقِيتُ كُتْبًا فِي شَارِعِ «عُرْدُونَ» (Gordon) فَحَمَلْتُهُ إِلَى بَيْتِي وَسَمِيتُهُ بِفِرْدُونَ بَعْدَ ذَلِكَ. ٢٣. - فَلَنَلْتَقِ فِي الْجَنَّةِ لِأَنَّ الْجَوْ جَمِيلٌ الْيَوْمَ. ٢٤. - حَضَرَ السَّارِقُونَ الْحِكْمَةَ 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 (كما) 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.

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 يَرُوّى to recount, transmit,

(hence رَوَايَةٌ a story or play).

Imperative, ارْوِ

The derived forms present no problems.

3. Doubled verbs with *yā'* as Medial and Final Radicals. Conjugation of حَيَّى also written حَيَّ (for حَيَّو) to live.

Perf.

حَيَّى

حَيَّيْتُ

حَيَّيْتُ etc.

Imperf. Indic.

يَحْيِي (also written يَحْيِيَا)

In the derived forms, the second *yā'* is changed to 'alif, e.g. in Form IV أَحْيَا (to resuscitate, revive)

In X the forms اِسْتَحْيَا, اِسْتَحَى and اِسْتَحَى (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 حيوان 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. يَتَمَى; Juss. يَقِ.

Imper. Masc. Sing. قِ; Fem. Sing. قِي; Plur. قُوا.

Part. Act. وَاقِ (with Article الْوَاقِي).

VIII. form اِتَّقَى to fear (God).

Perf. وَقَى to be complete, fulfil (a promise).

IV. form اَوْقَى to fulfil a vow; Imperf. Indic. يُوْقِي;

Imper. اَوْفِ; Verbal Noun اِيفَاءٌ.

Perf. وَلَى to be near, follow; Imperf. Indic. يَلِي; Juss. يَلِ;

Imper. لِ.

5. Verbs with *wāw* or *yā'* for all three radicals. Only يَبِي is encountered, and that only in II يَبَا, to write, a beautiful *yā'*.

	Perfect	Imperfect	Jussive
3. m.	يَبَا	يَبِي	يَبِ
3. f.	يَبَا	etc.	
2. m.	يَبَا	etc.	
	etc.		

6. Doubled Verbs with Initial *hamza*, e.g.

(أَبَى) to burn (أَمَى) 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 أُخَذَ).

Conjugation	أَجَّ	Perfect	Imperfect Indicative	Jussive
Sing. 3. m.		أَجَّ	يُوجُّ	يُوجُّ or يَأْجِجْ
„ 3. f.		أَجَّتْ	تُوجُّ	etc. etc.
„ 2. m.		أَجَجْتُ	تُوجُّ	
„ 2. f.		أَجَجْتِ	تُوجِّينَ	
„ 1.		أَجَجْتُ	أُوجُّ	

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 يُوَّب)	يُؤَبِّ
أَبَّتْ	تُؤَبِّ	تُؤَبِّ
أَبَّتْ etc.	تُؤَبِّ etc.	تُؤَبِّ etc.

Imper.

أَبِّ

Part. Active أَبِّبْ

أُؤَبِّ

Pass. Perf. إِبِّبْ

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.

(٢) يَسِّرُ, to despair. As is usual with verbs with Initial *yā'* that letter is not elided. With *wāw* we find وَآلٌ, يَتَلُّ, to seek refuge; and the Quranic وَآدٌ, يَتَدُّ, 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 إِتَادَ VIII وَآدٌ to act slowly, Imperfect يَتَدُّ, Imperative اِتَدِّ. It should be noted that the *hamza* is a normal consonant, and may therefore be doubled; e.g. تَوَادَّ V; Imperfect يَتَوَادُّ; 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 سَوَاءٌ to be bad.

جَاءَ for جِيَاءٌ to come.

Conjugation of جَاءَ to come.

Perf.	Imperf. Indic.	Juss.
جَاءَ	يَجِيءُ	يَجِيءْ
جَاءَتْ	تَجِيءُ	تَجِيءِ
جِئْتُ etc.	تَجِيءُ etc.	تَجِيءِ etc.
Imper.		
جِي	Verbal Noun مَجِيءٌ	
جِيئِي etc.	Part. Active جَائٍ (with Article الجَائِي)	
	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. بَجَاءَ to bring. بَذَهَبَ to go; بَذَهَبَ to take (away).

سَاءَ (for سَوَّأَ) to be bad.

Perf.	Imperf. Indic.	Juss.
سَاءَ	يَسُوهُ	يَسُوْ
سَاءَتْ	تَسُوهُ	تَسُوْ
سَوَّتْ	تَسُوهُ	تَسُوْ
etc.	etc.	etc.

Imper.

سُوْ

Verbal Noun سَوُّهُ

سَوِّيْ

Part. Active سَاءِ (with Article السَّائِي)

Pass. Perf. سِيءَ Imperf. Indic. يَسَاءُ

Of the Derived forms is IV سَاءَ to make bad; Imperf. Indic. يُسِيءُ; Imper. اُسِيْ; Verbal Noun اِسَاءَةٌ; Part. Act. مُسِيءٌ.

Conjugation of شَاءَ (for شِيءَ) to wish.

Perf.	Imperf. Indic.	Juss.
شَاءَ	يَشَاءُ	يَشَاْ
شَاءَتْ	تَشَاءُ	تَشَاْ
شَتَتْ etc.	تَشَاءُ etc.	تَشَاْ etc.

Imper. شَاْ

Verbal Noun شِيْ and مَشِيئَةٌ

Pass. Perf. شِيءَ Part. Act. شَاءِ (with Article الشَّائِي).

10. Verbs with Medial *hamza* and Final *yā'*. These include the common verb رأى 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
„ 3. fem.	رَأَتْ	„	رَأَتَا	„	رَأَيْنَ
„ 2. masc.	رَأَيْتَ	„	رَأَيْتُمَا	„	رَأَيْتُمْ
„ 2. fem.	رَأَيْتِ	„		„	رَأَيْتِنَّ
„ 1.	رَأَيْتُ	„		„	رَأَيْنَا

	Imperfect Indic.	Subj.	Juss.
Sing. 3. masc.	يَرَى	يَرَى	يَر
„ 3. fem.	تَرَى	تَرَى	تَر
„ 2. masc.	تَرَى	تَرَى	تَر
„ 2. fem.	تَرِينَ	تَرِي	تَرِي
„ 1.	أَرَى	أَرَى	أَر
Dual 3. masc.	يَرِيَانِ	يَرِيَا	يَرِيَا
„ 3 fem.	تَرِيَانِ	تَرِيَا	تَرِيَا
„ 2.	تَرِيَانِ	تَرِيَا	تَرِيَا
Plur. 3. masc.	يَرُونَ	يَرُوا	يَرُوا
„ 3. fem.	يَرِينَ	يَرِينَ	يَرِينَ
„ 2. masc.	تَرُونَ	تَرُوا	تَرُوا
„ 2 fem.	تَرِينَ	تَرِينَ	تَرِينَ
„ 1.	فَرَى	فَرَى	فَر

Imperative

Sing.	رَا	Dual	رَيَا	Plur.	رَوَا
„	رِي	„	رَيْن	„	رَيْن
	Verbal Noun رَاي				
	Part. Active رَاي (with Article الرَّائِي)				
	Part. Pass. مَرِي				
	Pass. Perf. رِي Imperf. Indic. يَرِي				

When united with a suffix the forms used are رَاهَ he saw him; يَرَاهَا he sees her, etc.

Of the Derived Forms the following occur:

III. رَاعَى, to dissemble; Imperf. Indic. يَرَائِي; Verbal Noun رِئَاءٌ or مِرَاءَةٌ.

IV. أَرَى to show; Imperf. Indic. يَرِي; Juss. يُرِ; Imper. أُرِ; 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) أَتَى, to come; (أَبَى) أَبَى to deny, refuse. (أَبَى) 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. { (إئتِ) also shortened تِ
إيتِ etc.

Part. Active آت (with Article الآتِي)

Pass. Perf. أتِي Imperf. Indic. يُؤْتِي .

Of this verb the IV form is آتِي "to bring"; Imperf. Indic. يُؤْتِي; Juss. يُؤْتِ; Imper. آتِ; Pass. Perf. أوتِي.

12. Verbs with Final *hamza* and Initial *wāw* (or *yā'*). These may occur with different vowelings. For example, there is *يَدًا*, *وَدًا* to level; but the only verb likely to be encountered is *يَطًا*, *وَطِي* 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 *وَأِي*, *يَيِي*, to promise, threaten; and *يَأُوِي* (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 *إِ* "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 (-) to recount, tell

رَاوِ a recounter, transmitter

حَيِيَ (-) to live

أَحْيَا IV to resuscitate, revive

تَأَجَّجَ V to burn, be aflame

أَبَّ (-) to return

سوءٌ <i>n.</i> , evil (badness)	شَاوِيشُ ، جَاوِيشُ (<i>Turk.</i>) ser-geant
سَيِّئٌ <i>evil adj.</i>	
أَتَى (-) to come	سَاقَى (-) to drive
بِ — to bring	سَاقٍ ، سَاقٍ driver
جَاءَ (-) to come	إِحْتَاَجَ إِلَى 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
أَلَى إِلَى (-) to take refuge with	إِسْتَفَادَ مِن X to benefit from
أَوَى IV to harbour, provide refuge, shelter, lodging	نَحْوُ in the direction of, towards <i>prep.</i>
عَمْرٌ life, age	غَابَ (-) to be absent, go absent
عَيْنٌ II to appoint	بَيْضٌ <i>un.</i> بَيْضَةٌ eggs
زَوَّجَ II to marry (someone to somebody)	عَامٌ general <i>adj.</i> , public
تَزَوَّجَ V to marry (someone)	أَمْكَنَ IV to be possible (for)
اخْتَارَ VIII to choose	خَاصٌّ special
أَجَابَ عَلَى IV to reply to	قَضِيَّةٌ <i>pl.</i> قَضَايَا case (legal)
ضَابِطٌ <i>pl.</i> ضَابِطٌ officer	قَادَ (-) to lead
أَنْفَارٌ <i>pl.</i> أَنْفَارٌ private (mil.)	قَائِدٌ leader, general
	أَنْقَذَ IV to save, deliver

EXERCISE 57

- ١ - يَرَوِي رَاوِي مِّنَ الرُّوَاةِ أَنَّ سَكَانَ مَرَوْ (Merv) اجْتَمَعُوا حَوْلَ
وَالِيهِمْ وَمَا حَاكَمْنَا الْكَرِيمُ. ٢ - أَيُمْكِنُنِي أَنْ أَحْضَرَ هَذِهِ
الْقَضِيَّةَ الْخَاصَّةَ؟ ٣ - لَمْ تَسْتَفِدْ مِنْ زِيَارَتِكَ لِلسُّوقِ، لِأَنَّكَ بَعَثَ
الْبَيْضَ ثُمَّ أَضَعْتَ الدَّرَاهِمَ. ٤ - زَوْجٌ تَاجِرٌ غَنِيٌّ بِنْتَهُ الْجَمِيلَةَ بِضَاطٍ
مِّنْ ضُبَاطِ الْجَيْشِ الْعِرَاقِيِّ. ٥ - وَقَبْلَ هَذَا كَانَ سَائِقُ ذَلِكَ الضَّاطِ
— وَهُوَ نَفَرٌ فِي الْجَيْشِ — يُرِيدُ أَنْ يَتَزَوَّجَهَا لَكِنَّ أَبَاهَا أَمَى. ٦ - أُخْتِيرَ
حَسَنٌ مُّسَاعِدًا لِلْمُدِيرِ الْعَامِّ. ٧ - رَأَوْا مَدِينَةً كَبِيرَةً فِي الْبُعْدِ
فَمَشَوْا نَحْوَ بَابِهَا وَدَخَلُوهَا وَأَوَّوْا إِلَى حَاكِمِهَا. ٨ - كَانَ شَاوِيْشٌ
يَسُوقُ سَيَّارَةَ الْقَائِدِ. ٩ - عُمَرُكَ كَمْ سَنَةً؟ ١٠ - عَيْنَ شَابٍّ وَزَيْرًا،
وَعَنْ مَحْتَجِبُونَ إِلَى رَجُلٍ قَوِيٍّ. فَمَا فَائِدَةُ تَعْيِينِهِ؟ ١١ - عِشْتَ 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 حَزِنًا
(حَزِنْنَا for) مِنْ سُوءِ حَالِهِمْ. ١٥ - قُلْ لَنَا مَا تَشَاءُ. ١٦ - وَطِئْتُ
تِلْكَ الْأَرْضَ الْغَرِيبَةَ وَلَمْ أُجِدْ مِنْ (anyone who) يُوَوِّبُنِي. ١٨ - أَبَ
وَلَدِي مِنَ الْمَدْرَسَةِ وَجَاءَ بِرِوَايَةٍ سَيِّئَةٍ. ١٩ - سَوْفَ تَحْيَى بَعْدَ يَوْمَيْنِ
وَتَرَى سَبَبَ كُلِّ شَيْءٍ. ٢٠ - 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

(أَلْبَابُ الْحَادِي وَالْثَلَاثُونَ)

The Quadriliteral Verb

1. As far back as the 9th century, Arabic grammarians and philologists had classified Arabic roots as:

(a) *Biliteral*, ثُنَائِي, including, in their pure form, particles like قَدَّ and عَنَّ; but also, the doubled verb, though the latter was moulded into trilateral form.

(b) *Trilateral*, ثَلَاثِي, by far the largest part of the language.

(c) *Quadriliteral*, رُبَاعِي, comprising many roots, but few derivations and comparatively few common words. Among the nouns are words like عَقْرَبٌ scorpion; بُسْتَانٌ garden; بَرَهَانٌ proof.

(d) *Quinquiliteral*, خَمْسِي, a very small section of the vocabulary, and confined to nouns. No verb can have more than four radicals, when the letters of increase are stripped away. Among common quinquiliteral words are عَنَكَبُوتٌ a spider, and عَنَدَلِيْبٌ nightingale.

2. Here we are concerned with the quadriliteral; more particularly, its verbs. It has a root form and three derived forms.

The Root Form corresponds in form and vowelling to Form II of the trilateral, e.g. دَحْرَجَ to roll (transitive), compared with عَلَّمَ II, عَلَّمَ to teach.

		دَحْرَجَ	عَلِمَ
Perfect	3. m.	دَحْرَجَ	عَلِمَ
	3. f.	دَحْرَجَتْ	عَلِمَتْ
	2. m.	دَحْرَجْتَ	عَلِمْتَ
	2. f.	دَحْرَجْتِ	عَلِمْتِ
		etc.	etc.
Imperfect (Indicative)			
	3. m.	يَدْحَرِجُ	يَعْلَمُ
		etc.	etc.
Imperative			
	m.s.	دَحْرِجْ	عَلِمْ
		etc.	etc.
Participles			
	Active	مَدْحَرِجٌ	مَعْلَمٌ
	Passive	مَدْحَرِجٌ	مَعْلَمٌ

Verbal Noun

دَحْرَجَةٌ or دَحْرَاجٌ no comparison.

Passive

Perf.	3 m.	دُحْرِجَ	عُلِمَ
Imperf.	3 m.	يُدْحَرِجُ	يُعْلَمُ

Note that the doubled ل of عُلِمَ corresponds to the unvowelled ح followed by the ر in دُحْرِجَ.

3. Quadriliteral 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 تَلْمَذٌ to make a disciple; and تَرْجَمٌ to translate; in both of which the *tā'* is a radical; and عَسْكَرٌ to camp, or levy troops.

The Arab philologists noted the frequent presence of the letters ل and ر in quadriliteral and quinqueliteral roots. The term "genuine four-radical" is open to suspicion in many cases, but those wishing to pursue the subject may check Lane's lists of *Quasi-quadriliteral* measures in page xxviii of Vol. I of his Lexicon.

(b) Verbs formed by the doubling of a biliteral root, sometimes with a suggestion of onomatopoeia, e.g. تَمَمٌ to stammer; غَرَّغَرٌ to gargle; سَلَسَلٌ 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 حَمِدَلٌ to say الْحَمْدُ لِلَّهِ; بِسَمَلٌ to say بِسْمِ اللَّهِ.

DERIVED FORMS

4. The root form is expressed in Arabic as فَعَّلٌ, with the derived forms:

II تَفَعَّلٌ; III اِفْعَلَلٌ; IV اِفْعَلَلٌ.

The following are examples:

II. تَدَحَّرَجٌ to roll (intrans.)

Imperf. Indic.	يَتَدَحَّرَجُ	Imperative	تَدَحَّرَجْ
Active Participle	مَتَدَحَّرَجٌ	Verbal Noun	تَدَحَّرَجٌ

Other verbs of this form are: تَزَلُّزَلٌ to be shaken; تَمَذَّهَبٌ to follow a sect.

III. اِخْرَنْطَمٌ to raise the nose, be proud.

Imperf. Indic.	يَخْرَنْطُمُ	Imperative	اِخْرَنْطَمْ
Active Participle	مُخْرَنْطُمٌ	Verbal Noun	اِخْرَنْطَامٌ

IV. **إِطْمَأَنَّ** to be tranquil.

Imperf. Indic.	يَطْمئنُّ	Imperative	إِطْمَأَنَّ
Active Participle	مُطْمئنٌّ	Verbal Noun	إِطْمئِنَانٌ

Other verbs of this form are: **إِضْحَلَّ** to dwindle away; **إِشْعَرَ** 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 **تَمَدَّهَبَ**; from **مَدَّهَبٌ** a noun from **ذَهَبٌ** to go, which has the specialized meaning of a religious way or sect. Other examples are **تَمَسَّلَمَ** to become a Muslim; **تَفَلَّسَ** to philosophize from **فَيْلَسُوفٌ** a philosopher. Many such verbs are to be found in Modern Arabic such as **تَسَوَّدَنَّ** to become (like a) Sudanese; **تَأَمَّرَكَ** to be like (or become) an American.

VOCABULARY

زَخَّرَ to adorn, embellish	تَرْجَمَانٌ interpreter, dragoon, guide
زَخْرَفَةٌ <i>pl.</i> زَخَارِفُ adornment	تَمْتَمَ to stammer
زَلَزَلَ to shake <i>tr.</i> , frighten	تَدَحْرَجَ to roll <i>tr.</i>
تَزَلَزَلَ II to shake <i>intr.</i> , tremble, quake	تَدَحْرَجَ II to roll <i>intr.</i>
غَرَّغَرَ to gargle	تَهَنَّدَسَ to sketch, make a plan
حَلَقَ throat	مُهَنْدَسٌ engineer
عُنُقٌ، عُنُقٌ neck	وَسَّوَسَ to whisper, suggest evil (of Satan)
تَرْجَمَ to translate, interpret	تَفَلَّسَ II to philosophize
مُتَرْجِمٌ translator	

فَلَسْفَةٌ philosophy	يَطْرُ to practise veterinary surgery
فَيْلَسُوفٌ pl. فِلَاسِفَةٌ philosopher	يَطَارُ pl. يَاطِرَةٌ veterinary surgeon
تَقَهَّرَ II to be repulsed, driven back	إِمْتِيَازٌ pl. اِتِّاءٌ privilege, concession (<i>modern commercial</i>)
تَمَذَّهَبَ II to follow a sect (مَذْهَبٌ)	مَرْكَزٌ centre, headquarters
صُوفِيٌّ pl. صُوفِيَّةٌ Sufi	مَرْكَزِيٌّ central
صُوفٌ wool	مَحَلِّيٌّ local
إِخْرَنْطَمٌ III to be proud	أَشَارَ إِلَى IV to point at, refer to
الْخَرْطُومُ Khartoum	أَذَاعَ IV to broadcast
خَرْطُومٌ elephant's trunk; hose	مَبْلَغٌ extent; sum (of money)
فَيْلٌ pl. أَفْيَالٌ elephant	عَوَاصِمٌ pl. عَاصِمَةٌ capital (city)
إِضْمَحَلَّ IV to fade away, dwindle	أَذَانٌ pl. أُذُنٌ ear
إِطْمَأَنَّ IV to be tranquil, calm	أَعْيَادٌ pl. عِيدٌ festival, holiday
إِقْشَعَرَ IV to shudder with horror	

EXERCISE 59

- ١ - تَمَذَّهَبُوا مَذْهَبَ الصُّوفِيَّةِ فَلَبَسُوا مَلَابِسَ مِنَ الصُّوفِ.
- ٢ - سَمِعْنَا مِنْ إِذَاعَةِ الْخَرْطُومِ أَنَّ عَدَدًا كَبِيرًا مِنَ الْأَفْيَالِ نَظَرَتْ فِي جَنُوبِ السُّودَانِ.
- ٣ - لِذَلِكَ سَافَرَ رَئِيسُ يَاطِرَةِ الْحُكُومَةِ الْمَرْكَزِيَّةِ مِنَ الْعَاصِمَةِ لِيَرَى حَالَ الْحَيَوَانَاتِ.
- ٤ - كَانَ ذَلِكَ الرَّجُلُ فَيْلَسُوفًا، وَفِي فَلْسَفَتِهِ أَنَّ زَخَارِفَ الدُّنْيَا مِنْ وَسَاوِسِ شَيْطَانٍ.
- ٥ - لِلْمُهَنْدِسِينَ

- أَسْيَازَاتٍ خَاصَّةً فِي الْبِلَادِ الشَّرْقِيَّةِ. ٦ - شَعِرْتُ بِأَلَمٍ فِي الْعُنُقِ
وَالْحَلْقِ فَفَرَعَرْتُ. ٧ - هَذَا الْمُرْتَجِمُ يُتِمُّ دَائِمًا فِي قَوْلِهِ لَكِنَّ
تَرْجَمَتَهُ جَمِيلَةً جِدًّا. ٨ - إِنَّهُ قَدْ تَرَجَّمَ الْقُرْآنَ إِلَى اللُّغَةِ الْفَارْسِيَّةِ
(Persian). ٩ - يَا مُحْرَنْطِمُ إِنَّ شَأْنَكَ سَوْفَ يَضْمَحَلُّ فِي الْمُسْتَقْبَلِ.
١٠ - دَحْرَجَ وَلَدٌ حَجْرَةً مِنْ سَقْفِ الْبَيْتِ فَوَقَعَتْ عَلَى رَأْسِ عَمِدٍ.
١١ - زَلَزَلَ الْوَلَدُ شَجَرَةَ التُّفَاحِ وَوَقَعَ تَفَاحٌ كَثِيرٌ بِنَهْجِهَا. ١٢ - تَقَهَّرَ
جَيْشُ الْعَدُوِّ، فَسَوْفَ يَطْمَئِنُّ أَمْرُنَا. ١٣ - لَمَّا أَشَارَ الْحَاكِمُ إِلَيْنَا
أَقْشَعَرْنَا وَتَزَلَزَلْنَا. ١٤ - إِنَّ مَرْكَزَ الْإِدَارَةِ هُوَ الْخَرْطُومُ. ١٥ -
دَفَعَتِ الْحُكُومَةُ الْحَلِيَّةُ مَبْلَغًا كَبِيرًا لِإِصْلَاحِ الْإِدَارَةِ. ١٦ - أَرَانِي
التُّرْجَمَانُ مَنَاطِرَ الْقَاهِرَةِ الْمَشْهُورَةِ. ١٧ - زَخِرْفُوا قُلُوبَكُمْ بِالتَّقْوَى،
يَا مُؤْمِنُونَ. ١٨ - هَذَا الرَّجُلُ يَتَفَلَسَفُ، لَكِنَّهُ لَا يَعْرِفُ شَيْئًا عَنِ
الْفَلَسَفَةِ. ١٩ - تَكَلَّمْ كَلِمًا وَاضِحًا وَلَا تُتِمِّمْ. 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.

CHAPTER THIRTY-TWO

(الْبَابُ الثَّانِي وَالثَّلَاثُونَ)

Various Unorthodox Verbs

1. The Verb **لَيْسَ** not to be.

		Perfect			
Sing. 3. masc.	لَيْسَ	Dual	لَيْسَا	Plur.	لَيْسُوا
,, 3. fem.	لَيْسَتْ	,,	لَيْسَتَا	,,	لَيْسْنَ
,, 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 **بِ**: **لَسْتُ بَعْرَبِيًّا**. Note that, unlike other hollow verbs its middle radical does not change to 'alif.

2. The Verbs **نَعِمَ** and **بِئْسَ** 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. **نَعِمَتْ** fem. **نَعِمَ**.

Examples of use:

نَعِمَ زَيْدٌ Zaid is good.

نَعِمَ زَيْدٌ مُعَلِّمًا ,, ,, ,, as a teacher.

نَعِمَتْ فَاطِمَةٌ Fatima is good.

نَعِمَتْ فَاطِمَةٌ زَوْجَةً „ „ „ as a wife.

Or نَعِمَ فَاطِمَةٌ, 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 التَّعْجِبِ)

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

From	كَرِيمٌ	noble	أَكْرَمٌ
	جَدِيدٌ	new	أَجْدُّ
	جَيِّدٌ	excellent	أَجْوَدٌ

Note that in hollow roots the correct radical appears. In the doubled root, the doubled radical is written with *tashdid*. They are used as follows:

- (a) مَا أَحْسَنَ زَيْدًا how good is Zaid!
 مَا أَحْسَنَ فَاطِمَةَ „ „ „ Fatimal!
 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. أَحْسِنُ بَزَيْدٍ how good is Zaid!
 أَحْسِنُ بِفَاطِمَةَ „ „ „ Fatima, etc.

A pronominal object may be used with either form.

- أَحْسِنُهُ 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 أَجَمَّلَ 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 صَلَّعِم).

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 لا ,

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 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 لا , مَا , 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.

ذَاهِبًا { } مَأْزَالٌ Hassan is still going.
 يَذْهَبُ { } لَمْ يَزَلْ (lit. did not cease to go).

يُقَاتِلُونَ } مَأْزَالُوا }
 مُقَاتِلِينَ } لَمْ يَزَالُوا } they still fought.

لا يزال حياً he is still alive.

Sometimes the *Predicate* after زَالٌ may take the form of a *prepositional* phrase:

الْأُمُورُ عَلَىٰ تِلْكَ الْحَالِ { مَأْزَالَتْ } matters were still in that
 { لَمْ يَزَلْ } condition.

THE VERB عَادَ

7. The verb عَادَ, Imperfect يَعودُ, 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*.

مَا عَادَ يَرْجِعُ he did not return again.

لَمْ نَعُدْ نَرْجِعُ we did not return again.

لَا تَعُدْ تَفْعَلْ كَذَلِكَ do not do so again.

لَا أُعَوِّدُ أَفَعَلَهُ I will not do it again.

لَمْ يَعُدِ الْمَسِيرُ مُمَكَّنًا the journey was no longer possible.

ضَرَبَهُ وَعَادَ يَضْرِبُهُ he hit him again, went on hitting him.

ضَرَبَهُ ثُمَّ عَادَ he hit him, then did it again.

THE VERB كَادَ

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 أَنْ plus the Subjunctive:

كَادَ أَنْ يَفْعَلَ ذَلِكَ or كَادَ يَفْعَلُ ذَلِكَ he nearly did that.

كَدْتُ أَمُوتُ I almost died.

When used in the negative it means "scarcely".

مَا كَادَ يَنْظُرُ إِلَيَّ he scarcely looked at me.

لَمْ يَكْدِ الْعَرَبُ يَفْقُونَ فِي تَقَدُّسِهِمْ the Arabs scarcely halted in their advance.

THE VERB دَامَ

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.

مَا دَامَ يَقُومُ	} as long as	مَا دُمْتُ أَقُومُ	} as long as
مَا دَامَ قَائِمًا		he stands.	

THE VERBS قَلَّ AND طَالَ

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 (قَلَّمَا) you have seldom come to us.

The verb طَالَ, Imperf. يَطْوُلُ, to be long, is used in the phrase مَا طَالَ (also generally written طَالَمَا) to express "for a long time".

e.g. طَالَمَا لَمْ تَشْرَفْنَا 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. بَقِيتُ وَقِفًا I remained standing.

أَصْبَحَ الْجُنُودُ تَعَبَانِينَ 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 فِي or بـ,

e.g. أَخَذْنَا بِالْمَسِيرِ we began to travel.

VOCABULARY

شُرْطَةٌ بُولِيسٌ، police	اِقْتِصَادٌ economy, economics
مَسْتَعْمَرَةٌ colony	اِقْتِصَادِيٌّ economic
اَلْاِسْتِعْمَارُ colonisation; imperialism	مَنْطِقَةٌ pl. مَنَاطِقُ region, zone
سَقَطَ (سَ) to fall	حَدَثَ (حَ) to happen; to be new, young
هَبَطَ (هَ) to fall, descend, land	اِحَادِيْثٌ pl. حَدِيْثٌ Hadith, tradition of the Prophet
اُعْلَنَ IV to notify, advertise, announce	مُحَدِّثٌ a recounter of Hadith
اِعْلَانٌ pl. اِاتٌ - advertisement, announcement	لَدَى with, at
عَسَاكِرِيٌّ pl. عَسَاكِرٌ soldier, policeman	حَلَّ مَحَلَّ (حَلَّ) to take the place of, fill the position of
مَعَسَكَرٌ pl. اِاتٌ - camp	اَسْأَسٌ pl. اِاسْأَسٌ basis, foundation
حَفْلَةٌ pl. اِاتٌ - celebration, party	اَسَّسَ II to found, establish
دَوَائِرٌ pl. دَائِرَةٌ circle; office	اِنْرَأَ (اِنْرَأَ) to rebel
عِنْدَمَا when (<i>relative</i>)	دِعَايَةٌ propaganda
عَرَضَ (عَرَضَ) to display, show	اِنْتَهَى VIII to come to an end
مَعْرِضٌ pl. مَعَارِضٌ show, exhibition	اَدَّى II to perform
اِتَّصَلَ VIII to link with, get in touch with	اَدَّى II to lead to
خِلَالَ during	اِاتٌ pl. مَحَطَّةٌ station
	اِاتٌ pl. قِطَارٌ train

تذكرة <i>pl.</i> تذكر ticket	(ت) ضعف to become weak
اشتري VIII to buy	توج II to crown
صوت <i>pl.</i> أصوات voice	تاج <i>pl.</i> تيجان crown

EXERCISE 61

- ١ - حَدَّثَ ذَلِكَ خِلَالَ يَوْمِي الْعِيدِ. ٢ - صَارَ النَّاسُ يَبْكُونَ عِنْدَمَا أُعْلِنَ انْتِهَاءُ الْمَعْرِضِ. ٣ - أَخَذَتِ النِّسَاءُ يَصْحَنَ : فَلْيَسْقُطِ الْإِسْتِعْمَارُ، وَعُدْنَ يَصْحَنَ حَتَّى ضَعَفَتْ أَصْوَاتُهُنَّ. ٤ - هَبَّتِ الطَّائِرَةُ عَلَى الْمَطَارِ وَخَرَجَ الرَّكَّابُ مِنْهَا، وَجَعَلُوا يَجْرُونَ إِلَى مَكْتَبِ الْمَدِيرِ.
- ٥ - رَأَيْتُ صُورَةَ أَخِي الْغَائِبِ فِي جَرِيدَةِ الْبُولِيسِ (الشَّرْطَةِ).
- ٦ - إِنَّ رَأَى الدَّوَائِرِ الرَّسْمِيَّةِ أَنَّ حَالَةَ مِنتَقَتِنَا الْاِقْتِصَادِيَّةِ مَا كَادَتْ تَتَحَسَّنُ مِنْذُ ابْتِدَاءِ السَّنَةِ، وَلَيْسَ ذَلِكَ بِدَعَايَةٍ. ٧ - ذَهَبَ حَسَنٌ إِلَى الْمَحَطَّةِ وَاشْتَرَى تَذْكَرَةً لِلْخُرُطُومِ، ثُمَّ رَكِبَ الْقِطَارَ. ٨ - عَسَى حَسَنٌ أَلَّا يَرْجِعَ إِلَيْنَا. ٩ - نَعَمْ الْبُخَّارِيُّ (Al-Bukhārī) مُحَدِّثًا : إِنَّهُ أَحْسَنُ كَاتِبِ الْأَحَادِيثِ : رَحِمَهُ اللَّهُ. ١٠ - مَا أَفْضَلَ الْمَلِكَةَ وَمَا أَجْمَلَهَا : إِنَّا لَمْ نَزَلْ نُحْتَرِّمَهَا مِنْذُ يَوْمِ تَوَجُّعِهَا. ١١ - بَدَأَ التُّجَّارُ يَعْضُونَ بِضَائِعَهُمْ لِلْبَيْعِ. ١٢ - دَخَلْتُ بَيْتَهُ، وَهُوَ يَبْقَى جَالِسًا لَا يَسْتَطِيعُ أَنْ يَقُومَ لِأَنَّهُ مَا كَانَ أَكَلَ شَيْئًا مُدَّةَ اسْبُوعٍ، وَلَيْسَ لَدَيْهِ دَرَاهِمٌ يَشْتَرِي بِهَا (with it) طَعَامًا. ١٣ - مَنْ يَحِلُّ لِحَمَلِ مُوسَى هَذِهِ الْمَدْرَسَةِ؟ ١٤ - حَضَرْنَا حَفْلَةَ شَأْيٍ فِي الْمَعْسَكِ وَقَابَلْنَا عَسَاكِرَ كَثِيرِينَ هُنَاكَ. ١٥ - اتَّصَلَ الْوَزِيرُ بِأَصْحَابِ الْجِرَائِدِ، فَادَّى

ذلك إلى تحسين العلاقات بين الصحافة والحكومة. ١٦ - قَلَّمَا تَارَ
 الإنكليزُ أثناءَ تَارِيخِهِمِ الطَّوِيلِ. ١٧ - طَالَمَا غَبَّتْ، فَاصْبَحَتْ
 كَفَرِيْبٍ أَوْ أَجْنَبِيٍّ. ١٨ - افْتَتَحَ النَّادِي عَلَى أُسَاسٍ جَدِيدٍ، وَهُوَ
 دَفْعُ جُنَيْهِ لِسَنَةِ. ١٩ - كَانَ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) رَسُولَ
 اللهِ وَأَبُو بَكْرٍ (رَضِيَ اللهُ عَنْهُ) خَلِيفَتَهُ.

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 وَالثَلَاثُونَ)

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; *عَلَامٌ* 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 *mim* 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 *mim*.

3. The second point, however, concerns "irregular" roots, where the beginner may have difficulty in deciding which the root letters are. The following points should be noted, but even so the beginner must be prepared to spend some time looking up a given word under alternative possible roots:

(a) Letters of increase, even those used in pronominal prefixes and suffixes, may also be radicals. For example, the student may think that the verb 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, اِنْتَفَتَ *he glanced* might be اِنْتَفَتَ *she wrapped herself* from اِنْتَفَتَ VIII. An initial 'alif with *hamza* may be a letter of increase, or it may be a radical. اَسَرَ *he imprisoned* might be اَسَرَ (س 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 (أ) *to say*, and قَالَ (ي) *to spend the heat of the day in siesta*. The following phrase ما قال, 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 *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. تجربة pl. تجارب experiment, Verbal Noun of جرب 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 رغب في to love. This must be used with all parts of the verb where the action is carried on, e.g. المرغوب فيها beloved (girl.) Where a verb takes a direct object this is often indicated by the letters ة or ا, 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 (ابن بطوطة) will be explained:

كُنْتُ أَرَدْتُ الدَّخُولَ إِلَى أَرْضِ الظُّلْمَةِ وَالدَّخُولَ إِلَيْهَا مِنْ بُلْغَارِ (Bulgaria). وَبَيْنَهُمَا مَسِيرَةٌ أَرْبَعِينَ يَوْمًا. ثُمَّ أَضْرَبَتْ عَنْ ذَلِكَ لِعَظَمِ الْمَوْزُونَةِ فِيهِ وَقَلَّةِ الْجَدْوَى. وَالسَّفَرُ إِلَيْهَا لَا يَكُونُ إِلَّا فِي مَجَلَاتِ صَفَارٍ تَجْرُهَا كِلَابٌ كِبَارٌ. فَإِنَّ تِلْكَ الْمَفَازَةَ فِيهَا الْجَلِيدُ. فَلَا تَثْبُتُ قَدَمُ الْآدَمِيِّ وَلَا حَافِرُ الدَّابَّةِ فِيهَا. وَالكِلَابُ لَهَا الْأَطْفَارُ فَتَثْبُتُ أَقْدَامُهَا فِي الْجَلِيدِ. وَلَا يَدْخُلُهَا إِلَّا الْأَقْوِيَاءُ مِنَ التَّجَارِ الَّذِينَ يَكُونُ لِأَحَدِهِمْ مِائَةٌ مِجْلَةَ أَوْ نَحْوَهَا مَوْقِرَةٌ بِطَعَامِهِ وَشَرَابِهِ وَحَطْبِهِ. فَإِنَّهَا لَا شَجَرَ فِيهَا وَلَا حِجْرًا وَلَا مَدْرًا. وَالدَّلِيلُ بِتِلْكَ الْأَرْضِ هُوَ الْكَلْبُ الَّذِي قَدْ سَارَ فِيهَا مِرَارًا كَثِيرَةً وَتَنْتَهَى قِيمَتُهُ إِلَى أَلْفِ دِينَارٍ وَنَحْوَهَا. وَتُرْبِطُ الْعَرَبَةُ إِلَى عُنُقِهِ. وَيُقَرَّنُ مَعَهُ ثَلَاثَةٌ مِنَ الْكِلَابِ وَيَكُونُ هُوَ الْمَقْدَمُ. وَتَتَّبِعُهُ سَائِرُ الْكِلَابِ بِالْعَرَبَاتِ إِذَا وَقَفَ وَقَفَتْ.

أَرَدْتُ I formed the desire or wish (رود IV).

مَسِيرَةٌ journey, from سَارَ, يَسِيرُ to go, journey.

مَوْزُونَةٌ trouble, from مَأَنَّ to supply. (مَوْزُونَةٌ also means "provisions")

جَدْوَى gift; advantage, profit, from جَدَا, يَجْدُو to make a gift.

تَجْرُهَا draw them, from جَرَّ to draw, drag.

مَفَازَةٌ desert steppe, from root (مَن) فَازَ, يَفُوزُ escape (from).

دَابَّةٌ beast of burden, Act. Part. (f). of دَبَّ to walk slowly (of an animal).

تَجَارٌ merchants, pl. of تَاجِرٌ

مَدَرٌ villages, towns. 'The root here is مَدَرٌ

VOCABULARY

ظُلْمَةٌ darkness	حَطَبٌ wood, firewood
مَسِيرَةٌ journey (distance)	دَلِيلٌ <i>pl.</i> أَدْلَاءُ guide
أَرْبَعِينَ يَوْمًا forty days	الَّذِينَ <i>pl.</i> الَّذِينَ <i>m.</i> , which, who (<i>relative</i>)
قَلَّةٌ lack, smallness	قِيَمَةٌ <i>pl.</i> قِيَمٍ price, value
عَجَلَةٌ <i>pl.</i> أَثَ — wheel (sledge)	رَبَطَ (رَبَطَ) to tie, connect, link
جَرَّ (جَرَّ) to draw, drag	ثَلَاثَةٌ three
جَلِيدٌ snow, ice	إِذَا if, when
مَفَاژَةٌ desert	قَرَنَ (قَرَنَ) to join, couple
تَبَّتْ (تَبَّتْ) to be firm, to grip	قَرْنٌ <i>pl.</i> قُرُونٌ horn; century
أَدَمِي man (from أَدَمَ Adam)	نُورٌ <i>pl.</i> نُورَانٌ bull
حَافِرٌ <i>pl.</i> حَوَافِرُ hoof	أَضْرَبَ عَنْ to leave, forsake a thing, desist from
دَابَّةٌ <i>pl.</i> دَوَابٌ beast (of burden)	إِلَّا except, if not
أَحَدٌ one (of + <i>gen.</i>)	أَتَتْ، مَرَّارٌ <i>pl.</i> مَرَّةٌ — time, turn
ظَفْرٌ <i>pl.</i> أَظْفَارٌ claw, talon; finger-nail	مُقَدِّمٌ chief
مِائَةٌ، مِائَةٌ a hundred	عَظْمٌ magnitude, greatness
أَلْفٌ a thousand	دِينَارٌ Dinar (a coin)
أَوْقَرَ 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 (لندن) is a distance of 40 miles (ميل) from my house; consequently I go there to buy most of my requirements.
3. A car (the car) has four wheels (أربع عجلات). 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* (الاسم الموصول) 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 *hamzatul-wasl*), 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: **أَيَّةٌ**, which is followed by a Genitive, with the meanings, whichever and whatever. It is compounded as **أَيُّهُ**, whosoever; and **أَيُّهَا** 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 **عَائِدُ** or **رَاجِعُ**, *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 **عَائِدُ** 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 *صِفَةٌ*, or adjective; e.g.

دَمَشْقُ مَدِينَةٍ فِيهَا مَجَابِبُ كَثِيرَةٌ Damascus is a city in which are many marvels.

5. Certain constructions with the Passive Participle may be construed as shortened Relative Sentences.

الشُّهُودُ الْمَذْكُورَةُ أَسْمَاءُ أَدْنَاهُ 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:

الْمَوْمَأُ إِلَيْهِ or الْمَشَارُ إِلَيْهِ the above-mentioned.

الرَّجُلُ الْمَشَارُ إِلَيْهِ } the man above-mentioned.
الرَّجُلُ الْمَوْمَأُ إِلَيْهِ }

الْمَرْأَةُ الْمَشَارُ (الْمَوْمَأُ) إِلَيْهَا the woman above-mentioned.

الرِّجَالُ الْمَشَارُ (الْمَوْمَأُ) إِلَيْهِمُ the men above-mentioned.

VOCABULARY

أَسْتَمِعُ VIII to listen (to) (إِلَى)

كَمَا like, as

كَأَنَّ as, as if

عَزَمَ (عَلَى) to determine (on)

زَيْن II to adorn

لَوْلُو pl. لَوْلَى pearl

غَنَاءُ song

غَنَى II to sing

أَطْلَقَ الرِّصَاصَ (النَّارَ) (عَلَى) IV to shoot (at)

كَمِيَّةٌ quantity

أَوَّلُ أَمْسٍ the day before yesterday

مَعْرَاكُ pl. مَعْرَكَةٌ battle

دَمًا pl. دَمٌ blood

سَالَ (س) to flow	حُكْمٌ rule
عَائِلَةٌ family	ذَاتِي self- (adj.)
زَهْرَةٌ pl. زُهُورٌ flower, flowers	وَزِيرُ الْخَارِجِيَّةِ foreign minister, foreign secretary
وَرْدَةٌ pl. وُرُودٌ rose, roses	إِمْبْرَاطُورٌ pl. إِمْبْرَاطُورَةٌ emperor
تَمَتَّعَ بِ V to enjoy	إِمْبْرَاطُورِيَّةٌ empire
الْبَحْرُ الْأَبْيَضُ الْمَتَوَسِّطُ the Mediterranean Sea	شَكٌّ pl. شُكُوكٌ doubt
الْبَحْرُ الْأَحْمَرُ the Red Sea	(شَكَّ (ش) to doubt
الْخَلِيجُ الْفَارِسِيُّ the Persian Gulf	جَلَالَةٌ majesty (term of respect)
أَعْلَى higher, highest (compar.-superl.)	جَلِيلٌ exalted
إِبْرَاطُورِيَّةٌ declaration, statement, announcement	مَجِيدٌ glorious
أُخْرَى f. أُخْرَى another	مَجْدٌ glory
أَنْقَضَ IV to cancel, annul	مُشْكَلَةٌ pl. مَشَاطِلٌ difficulty, problem
أَسْلَحَ V to arm oneself	إِفْرِيْقِيَا Africa
أَرَادَ (أ) to desire, love	أَثَارٌ IV to arouse, incite
رَغْبَةٌ love, desire	عَوَاطِفٌ pl. عَاطِفَةٌ emotion, feeling
تَدَايِيرٌ measures, steps	فِلَسْطِينُ Palestine
لَازِمٌ necessary	عُثْمَانِيٌّ Ottoman
خُطْبَةٌ pl. خُطَبٌ sermon (in the mosque)	عُصُورٌ pl. عَصْرٌ 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 الْمُغَنِّينَ الَّذِينَ
 غَنَّوْا ذَلِكَ الْغِنَاءَ . ٥ - كَانَتْ الْمَعْرَكَةُ الَّتِي تَحَارَبَ فِيهَا الْعَرَبُ
 وَالنَّصَارَى مِنْ أَهَمِّ مَعَارِكِ الْعَصْرِ الْوَسْطَى . ٦ - نَحْنُ الْمُسَافِرَانِ
 اللَّذَانِ سَافَرَا فِي الْبَحْرِ الْأَبْيَضِ الْمَتَوَسِّطِ وَالْبَحْرِ الْأَحْمَرِ وَالْحَلِيجِ الْفَارِسِيِّ .
 ٧ - هَذَا جَبَلٌ عَالٍ ، أَعْلَى مِنْ الْجَبَلِ الَّذِي وُصِفَ فِي بَيَانِكَ .
 ٨ - إِنَّ شُعُوبَ إِفْرِيْقِيَا تَرْغَبُ فِي الْإِسْتِقْلَالِ وَالْحُكْمِ الذَّاتِيِّ . ٩ -
 خُذِ التَّدَابِيرَ اللَّازِمَةَ . ١٠ - كَانَتْ مَعَ اللَّصِّ الَّذِي أَطْلَقَ الرِّصَاعَةَ
 عَلَيْنَا أَوَّلَ أَمْسٍ كَمِيَّةٌ مِنَ اللَّالِي . ١١ - قَالَ الْخَلِيفَةُ فِي خُطْبَتِهِ :
 لَا تُزَيِّنُوا أَجْسَامَكُمْ بِالْأَشْيَاءِ الَّتِي لَا يَتَمَتَّعُ بِهَا الْفُقَرَاءُ . ١٢ - تَسْلَخُ
 عَائِلَتُنَا فَسَالَ دَمُهُمْ فِي تِلْكَ الْحَرْبِ . ١٣ - فِي بُسْتَانِي زُهُورُ الْوَرْدِ
 تُثِيرُ عَوَاطِفَنَا . ١٤ - رَغَبْتُنَا فِي ذَلِكَ مَعْرُوفٍ عِنْدَ كُلِّكُمْ . ١٥ - لَا
 نَشْكُ فِي أَنَّ خِطَابَ (speech) جَلَالَةِ الْمَلِكِ خِطَابٌ مَجِيدٌ يَسْتَحِقُّ الذِّكْرَ .
 ١٦ - تَرْجِعُ مَسْأَلُ وَزِيرِ الْخَارِجِيَّةِ إِلَى أَيَّامِ الْإِمْبِرَاطُورِيَّةِ الْعُثْمَانِيَّةِ .
 ١٧ - كَانَ لَدَيْنَا شُكٌّ كَبِيرٌ فِي أَمْرِ الْإِمْبِرَاطُورِ ، مَعَ أَنَّ مَجْدَهُ أَثَرٌ فِي
 تَارِيخِ الشَّرْقِ وَالْمَغْرِبِ . ١٨ - هُوَ مَلِكٌ جَلِيلٌ لَا يَنْسَى اسْمَهُ فِي
 الْمُسْتَقْبَلِ . ١٩ - الْبَيْتَانِ اللَّتَانِ وَصَلْنَا مِنْ بَعْدَادَ قَدَدَتَا صُنْدُوقَيْهِمَا 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 (جبل صنين) is higher than the mountains you have visited. It is the highest mountain in Lebanon.
13. Another statement has been broadcast.
14. We have crossed the Mediterranean twice.
15. The soldier whose name we have mentioned crossed the Persian gulf and visited Arabia.
16. The Red Sea is famous in the history of the Jews.
17. It is the sea which they crossed when they departed from Egypt and made for Palestine.
18. It is a high mountain.
19. The Egyptians armed themselves.
20. Our love for independence is what led to our departure from Egypt and our travelling to Palestine, for self government is better than good government.

CHAPTER THIRTY-FIVE

(الْبَابُ الْخَامِسُ وَالثَّلَاثُونَ)

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, وَدِدْتُ 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** 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 **لِ**, 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 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).
عَلَى الطَّائِلَةِ وَقَرَأْتَهُ، لَفَهِمْتَ
أَرَائِي فَهْمًا تَامًا

Nevertheless, with some writers the use of **لِ** 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 يَذْهَبْ زَيْدٌ أَذْهَبْ 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.

<p>لِكُلِّ قَافِلَةٍ قَائِدٌ، إِذَا وَقَفَ</p> <p>وَقَفَ كُلُّ تَبَاعِهِ</p>	}	<p><i>either</i>, each caravan had a leader, and when (if) he stopped, all his followers stopped.</p> <p><i>or</i>, each caravan has a leader, and if (when) he stops, all his followers stop.</p>
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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 رَفُضُوا 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'an, you will
learn the reasons for the spread of
أسباب انتشار الإسلام Islam.

Note that after **سَ** or **سَوْفَ** the *Indicative* is used.

(e) When the Apodosis is introduced by **قَدْ**.

إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ if he steals, one of his
brothers has already stolen
before him (Qur'an 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 **إِنْ**:

إِنْ عَبَدَ الْأَصْنَامَ 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 يَقُلْ ذَلِكَ فَلَيْسَ لَهُ بُرْهَانٌ 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**), **لَوْلَا**, **إِنْ لَمْ**.

9. Conditional sentences may also be introduced by the following:

مَنْ he who, if anyone,	حَيْثُمَا wherever
أَيُّ which, if any	مِمَّا whatever
مَنْ شَاءَ 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.
- مَتَىٰ مَا رَأَيْتَهُ وَجَدْتَهُ
يَلْبَسُ الْبِيَاضَ Whenever you see him, you will find him wearing white clothes.
- حَيْثُمَا ذَهَبْتَ رَافِقْتُكَ Wherever you go, I will accompany you.
- كَيْفَمَا أَجْتَهَدْتَ لَنْ تَنْجَحَ However you strive, you will not succeed.
- كُلُّ مَنْ يَاقُرَ هَذَا يَمُتُ Everyone who reads this will die.
- كَلَّمَا وَصَلُوا إِلَىٰ نَهْرٍ صَنَعُوا
مِرَاكِبَ وَعَبَرُوهُ Whenever they reached a river, they built (made) boats and crossed it.
- أَيُّمَنْ جَاءَ قَاتِلُهُ Whoever comes, fight him.
- أَيُّ وَاعِظٍ تَسْتَمِعُ إِلَيْهِ
تَسْمَعُ نَفْسَ الْكَلِمَاتِ Whichever preacher you listen to, you hear the same words.

With all these particles, the Perfect or Jussive (occasionally Imperative) is normal for both Protasis and Apodosis; the meaning is usually present or future. Note, however, the use of كَلَّمَا 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
بِعَدَمِ الرِّوَةِ riches

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 فَشِلْتُ 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 رَيْسُ الْوُزَرَاءِ شِئْتُمْ أَمْ لَا I am Prime Minister, whether you wish or not.

قَالُوا إِنَّهُمْ نَبَالٌ وَإِنْ كَانُوا كُفَّارًا 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 I will find you wherever you may be
for

أَيْنَمَا تَكُنْ سَوْفَ أَجِدُكَ wherever you may be, I will find you.

If this occurs, the rule about **ف** with the Apodosis is not applied, e.g.

إِنْ مِتَّ فَسَوْفَ أُدْفِنُ if you die, I will bury your body
under a vine.

جِسْمَكَ تَحْتَ كَرْمٍ

سَوْفَ أُدْفِنُ جِسْمَكَ تَحْتَ I will bury your body under a vine,
if you die.

كَرْمٍ إِنْ مِتَّ

VOCABULARY

حَرِيقٌ *pl.* حَرَقٌ fire, conflagra-
tion

أَنْطَفَأَ (—) طَفِئَ, VII to go out,
be extinguished

أَطْفَأَ IV to extinguish, put out

فِرْقَةُ الْمَطَافِقِ fire brigade

صَلَّى II to pray

صَلَاةٌ prayer, praying

جَرِيحٌ *pl.* جَرَحَى wounded (man)

طَاوِلَةٌ *pl.* تَابِتٌ table (*Syr.*
from *Ital.* "tavola"); back-
gammon

قَوَائِلُ *pl.* قَافِلَةٌ caravan

أَرْضَى IV to please (anyone)

خَانَ (—) خِيَانَةٌ *v.n.* to betray

خَوَانٌ, خَانَةٌ, خَوْنَةٌ *pl.* خَائِنٌ
treacherous, traitor

أَصْنَامٌ *pl.* صَنَمٌ idol

عَبَدَ (—) to worship

بَرَاهِينُ *pl.* بُرْهَانٌ proof

رَاقِقٌ III to accompany

رَفِيقٌ *pl.* رَفِيقَةٌ companion

اجْتَهَدَ VIII to strive, be dili-
gent

نَجَحَ (—) to succeed

زَرَعَ (—) to sow (seeds)

حَصَدَ (—) to reap

حَصَلَ (—) to happen

حَصَلَ عَلَى to obtain

مَحَاصِيلُ, مَاتٌ *pl.* مَحْصُولٌ
produce, crops, harvest

مَرَكَبٌ *pl.* مَرَائِبٌ small ship or
boat (*mod.*)

وَعَظَ (يَعِظُ) to preach	فُرُوقٌ <i>pl.</i> party of men, group, section
وَعَظًا <i>pl.</i> preacher	دَوَالِبُ <i>pl.</i> دَوَالِبُ cupboard
دَفَنَ (-) to bury	أَرْدِيَاءُ، أَرْدِيَاءُ <i>pl.</i> رَدِيءٌ bad, evil, wicked
VIII to be contented with بِ (-) قَنِعَ بِ	بَلِيغٌ <i>pl.</i> بُلَغَاءُ eloquent
II, أَقْنَعُ IV to satisfy, convince	بِوَاسِطَةٍ through, by means of
وَنَ <i>pl.</i> قَنِعٌ contented, satisfied	بَاطِلٌ vain, useless
بَعْدَ فِيمَا بَعْدَ later, in future	دَقَقَ II to pour <i>trans.</i>
عَقْدٌ <i>pl.</i> عُقُودٌ knot, tie, contract	VII to pour <i>intr.</i> , to be poured
مَتَعَقِدٌ contractor	أَغْلَاطٌ <i>pl.</i> غَلَطٌ error, fault, mistake
بَالٌ mind, state	

EXERCISE 67

- ١ - لَوْ وَصَلَتْ فِرْقَةُ الْمَطَائِي قَبْلَ سَاعَةٍ لَمَا اَنْتَشَرَ الْحَرِيقُ لِلْمَبَانِي
الْمَجَاوِرَةِ. ٢ - لَوْ اَنْتَكُم قَدْ صَلَّيْتُمْ صَلَاةَ الْعَصْرِ كَانَ يُمَكِّنُنَا اَنْ نَقُومَ
حَالًا. ٣ - لَوْ لَا هَذَا التَّاجِرُ اَنْطَفَأَ الْحَرِيقُ. ٤ - اِنْ مَاتَ الْجَرَحِيُّ
فَأَنْتَ الْمَسْئُولُ يَا طَبِيبُ. ٥ - اِذَا تَضَعِ الزَّوْجَةَ لِحْمًا عَلَى الطَّوَالَةِ
أَتَمَّهُ الْكَلْبُ : لِهَذَا السَّبَبِ اِنْهَا كَانَتْ دَائِمًا تَضَعُهُ فِي الدُّوَالِبِ.
٦ - كَانَ هُوَ الْمُقَدَّمُ، اِذَا وَقَفَ وَقَفَ الْبَاقُونَ كَالْعَادَةِ فِي نِظَامِ
الْقَوَائِلِ. ٧ - اِنْ كَانَ خَانَ مَلِكُهُ كَانَ اُرْدَاً خَائِنًا فِي تَارِيخِ
بِلَادِنَا، وَاِنْ لَمْ يَخْنَهُ، كَذَبَ الْمُورِخُونَ. ٨ - اِنْ يَعْْبُدُ الْاَصْنَامَ

فَهُوَ مِنَ الْكُفَّارِ. ٩ — إِنْ طَلَبَ الْوَزِيرُ بُرْهَانًا فَأَرِهِ (رَأَى IV) هَذَا
 الْمَكْتُوبَ الَّذِي فِيهِ اسْمُ رَفِيقِكَ، وَقُلْ لَهُ : هَا هُوَ (here is, this is)
 اسْمُ بِنِّ رَاقِنِي فِي سَفَرِي الطَّوِيلِ، فَاسْتَشِرَّهُ، إِنْ شِئْتَ. ١٠ — إِنْ
 وَعَظَّهُمْ وَاعِظُ بَلِيغٌ فَمَا اسْتَمَعُوا إِلَى خُطْبَتِهِ. ١١ — إِنْ قُمْتَ بِهَذَا
 الْعَمَلِ بِوَسِطَةِ مُتَعَدِّ فَسَوْفَ تَنْجَحُ فِيمَا بَعْدَ، وَإِلَّا (if not,)
 فَسَتَرَى أَجْتِهَادَكَ بَاطِلًا. ١٢ — إِنْ دَفَنْتُ أَبِي فَقَدْ دَفَنْتُ
 أُمَّيَ مَعَهُ. ١٣ — إِنْ أُعْطِيتَ الشَّمْسَ وَالْقَمَرَ فَلَنْ تَقْتَنَعَ بِهِمَا !
 ١٤ — إِنْ وَجَدَا مَرْكَبًا فَإِنَّهُمَا عَبَرَا النَّهْرَ، هُمَا وَفَرِيقَهُمَا. ١٥ — إِنْ
 لَمْ تَزْرَعْ فَلَيْسَ لَكَ مَحْصُولٌ تَحْصِدُهُ. ١٦ — كَلَّمَا وَجَدَ الْجُنُودُ
 أَعْدَاءَهُمْ قَتَلُوهُمْ. ١٧ — مَهْمَا حَصَلَ مِنْ شَرِّ عِشِّ قِنَعًا. ١٨ — مَنْ
 يَسُّ عُقُودَ الصِّدَاقَةِ لَيْسَ بِصِدِّيقٍ. ١٩ — أَرْضُ أُمَّكَ تُرْضُ أَبَاكَ،
 لِأَنَّهُ يُحِبُّهَا. ٢٠ — سَوْفَ تُظْفِي نَارَ مَحَبَّتِنَا إِنْ 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 أَنَّ) 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 (مَكَّةُ) 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. $\left. \begin{array}{l} \text{وَاحِدٌ} \\ \text{أَحَدٌ} \end{array} \right\}$ } $\left. \begin{array}{l} \text{وَاحِدَةٌ} \\ \text{إِحْدَى} \end{array} \right\}$ } Arabic sign
 } fem. } $\left. \begin{array}{l} \text{إِحْدَى} \\ \text{إِحْدَا} \end{array} \right\}$ with attached
 } } } pronoun.

The first form is participial (Active Participle I), and is usually employed as an adjective after the noun:

$\text{وَصَلَ رَجُلٌ وَاحِدٌ}$ one man (only) arrived.

$\text{قَرَأَ الْكِتَابَ مَرَّةً وَاحِدَةً}$ he read the book once (one time).

It may also be used (and declined) as a noun, e.g. $\text{جَاءَ كَثِيرُونَ لَكِنْ بَقِيَ وَاحِدٌ فَقَطْ}$ 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. $\text{وَصَلَ وَاحِدٌ مِنْهُمْ}$ 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 لِّكِنِّي أَخَذْتُ
أَحَدَهَا فَقَطَّ many books arrived but I took
one of them only.

كَلَّمْنَا إِحْدَى النِّسَاءِ we spoke to one of the women.

طَلَبْنَا جَرِيدَتَيْنِ لَكِنَّ 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.

أَعْطِنِي مِسْمَارًا ، سَأَخُذُ آخَرَ فِيمَا بَعْدَ
الْأَوَّلِ give me one nail; I will take another
later.

3. "Two" masc. اِثْنَانٍ; fem. اِثْنَانٍ (nom.) ٢

اِثْنَيْنِ; fem. اِثْنَتَيْنِ (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 اِثْنَانِ بَيْتَانِ, then some emphasis is implied on the
word "two".

e.g. رَأَيْتُ رَاعِيَيْنِ اِثْنَيْنِ فَقَطَّ I saw two shepherds only (imply-
ing that I expected to see more).

قِيلَ لِي إِنَّ هُنَاكَ رِعَاءَ كَثِيرِينَ لَكِنِّي
لَا قِيسَتَ رَجُلَيْنِ سِنِينِ اِثْنَيْنِ فَقَطَّ 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
I invited all my relatives but
two (of them) stayed away.

4. 3 to 10.

3 masc. ثَلَاثَةٌ (also ثَلَاثَةٌ written ثَلَاثَةٌ) fem. ثَلَاثٌ (also ثَلَاثٌ written ثَلَاثٌ) ٣

4 ,, أَرْبَعَةٌ ,, أَرْبَعٌ ٤

5	masc.	خَمْسَةٌ	fem.	خَمْسٌ	٥
6	„	سِتَّةٌ	„	سِتٌّ	٦
7	„	سَبْعَةٌ	„	سَبْعٌ	٧
8	„	ثَمَانِيَةٌ (also ثَمَانِيَةٌ written)	„	ثَمَانٌ (also ثَمَنٌ 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) ثَمَانٌ 8 is declined like تَأْضِ

(iii) They are all nouns, and, when not standing alone, take the nouns to which they refer as genitive plurals in *'idāfa*.

أَعْلَنْتُ ثَلَاثَ ثَلَاجَاتٍ (بَرَادَاتٍ) three refrigerators were advertised for sale in today's paper.

لِلْبَيْعِ فِي جَرِيدَةِ الْيَوْمِ

عَدَدُ الْغَائِبِينَ ثَمَانِيَةٌ the number of absentees is eight.

لِي ثَمَانِيَةٌ كُتُبٍ جَدِيدَةٍ I have eight new books.

خَذُ عَشْرَةً مِنْ هَذِهِ الْكُرَاسِيِّ وَأَتْرِكْ 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 أَرْبَعَةُ 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 عَشْرٌ	fem.	إِحْدَى عَشْرَةَ	١١
12	"	اِثْنَانِ عَشْرَ	"	اِثْنَانِ عَشْرَةَ	١٢
13	"	ثَلَاثَةَ عَشْرَ	"	ثَلَاثَ عَشْرَةَ	١٣
14	"	أَرْبَعَةَ عَشْرَ	"	أَرْبَعِ عَشْرَةَ	١٤
15	"	خَمْسَةَ عَشْرَ	"	خَمْسَ عَشْرَةَ	١٥
16	"	سِتَّةَ عَشْرَ	"	سِتَّ عَشْرَةَ	١٦
17	"	سَبْعَةَ عَشْرَ	"	سَبْعَ عَشْرَةَ	١٧
18	"	ثَمَانِيَةَ عَشْرَ	"	ثَمَانِيَ عَشْرَةَ	١٨
19	"	تِسْعَةَ عَشْرَ	"	تِسْعَ عَشْرَةَ	١٩

(i) All these are *indeclinable*, except Twelve.(ii) They are followed by a *Singular* noun in the *Accusative*,

e.g. وَصَلَ سِتَّةَ عَشْرٍ تَلْمِيذًا 16 pupils arrived.

مَرَرْتُ بِسَبْعِ عَشْرَةِ امْرَأَةٍ I passed 17 women.

أُرِيدُ تِسْعَةَ عَشْرٍ I want nineteen.

لَكَ اثْنَا عَشْرَ جُنِيهَا you have twelve pounds

(guineas).

قَدْ أَرْسَلَ لِي عَمِّي اثْنَيْ عَشَرَ كِتَابًا my uncle has sent me twelve
فِي أَثْنَاءِ السَّنَةِ الْمَاضِيَةِ letters during the last year.

6. 20 to 99.

20 عِشْرُونَ masc. and fem.

٢٠

21 masc. أَحَدٌ وَعِشْرُونَ fem. إِحْدَى وَعِشْرُونَ

٢١

22 " اِثْنَانِ وَعِشْرُونَ " اِثْنَانِ 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:

فِي هَذَا الشَّهْرِ ثَلَاثُونَ يَوْمًا there are 30 days in this month.

قَضَيْتُ أَرْبَعِينَ يَوْمًا فِي الصَّحْرَاءِ 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
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From 200 upwards.

200	مِائَتَانِ (مِائَتَانِ)	٢٠٠
300	ثَلَاثَ مِئَةٍ (also written ثَلَاثِمِئَةٍ or ثَلَاثَمِئَةٍ)	٣٠٠
400	أَرْبَعِ مِئَةٍ	٤٠٠
500	خَمْسِ مِئَةٍ	٥٠٠
600	سِتِّ مِئَةٍ	٦٠٠
700	سَبْعِ 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	مِئَةُ أَلْفٍ	١٠٠٠٠٠
1000000	أَلْفٌ أَلْفٌ or مِليونٌ Plur. مِلايينٌ	١٠٠٠٠٠٠

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 وَثَلَاثَةٌ 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. ألف وتسع مائة وتسع وثلاثون سنة
 is تسع وثلاثون وتسع مائة وألف سنة which, however, is not
 used in modern Arabic. Note that each element is
 connected by و.

8. "Some" is expressed by بعض. It is also used in Classical
 Arabic to mean "one of", "a certain", e.g. قَالَ بَعْضُ الشُّعْرَاءِ
 one of the poets said (but this may also mean "some of").

"A few" is expressed by بضع or بضعة, followed by the
 Genitive, e.g. بضع أيام a few days (presumed to be between
 three and ten).

An undefined number over ten is expressed by نيف, e.g.
 مائة ونيف ونفس مائة نفس ونيف مائة نفس
 a hundred or more souls, a hundred or so souls.

"Approximately, in the region of" is expressed by نحو,
 literally "towards". It is a noun with the following word in
 the Genitive, e.g.

حمل علينا نحو ألف فارس about 1,000 cavalry attacked us.

رأينا نحو مائة جمل we saw about 100 camels.

This word is also used as preposition in the sense of "direction",
 as: ركبت نحو المدينة I rode towards the city.

9. When a number is required to be definite, e.g. "the
 nine books", it is placed after the noun to which it refers in
 apposition with the definite article, e.g.

رجع لي الكتب العشرة التي استلفتها return me the ten books
 which you borrowed.

أعطني كتب حسن التسعة give me Hassan's nine books.

In the first example, however, the reader may encounter العَشْرَةَ كَتَبَ in modern Arabic; this is the colloquial usage also.

TIME

10. Among the words used for *time* are أَوْقَاتٌ pl. وَقْتٌ used in the general sense (but not in asking and telling the time); زَمَنٌ or زَمَانٌ pl. أَزْمِنَةٌ; عَصْرٌ pl. عَصُورٌ meaning "an age" or "era" (e.g. العَصُورُ الْوَسْطَى the Middle Ages), also "afternoon". أَعْوَامٌ, سِنُونَ سِنَوَاتٌ pl. عَامٌ or سَنَةٌ, "century"; قُرُونٌ pl. قَرْنٌ, "year"; شَهْرٌ pl. شُهُورٌ, "month"; أُسْبُوعٌ pl. أَسَابِيعٌ, "week"; أَيَّامٌ pl. يَوْمٌ, "day"; سَاعَةٌ pl. سَاعَاتٌ, "hour"; دَقَائِقٌ pl. دَقِيقَةٌ, "minute"; لِحَظَاتٌ pl. لِحَظَةٌ, "moment"; ثَوَانٌ pl. ثَوَانِيَّةٌ, "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 الْعَصْرِ in the afternoon.

فِي الْمَسَاءِ or مَسَاءً in the evening.

* Numerals used in this way as abstract numbers are *diptote*.

لَيْلًا or في اللَّيْلِ at night.

نَهَارًا or في النَّهَارِ 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 أُسْرِ last night.

12. The days of the week are:

يَوْمُ (نَهَارُ) الْأَحَدِ Sunday.

يَوْمُ (نَهَارُ) الْأَثْنَيْنِ Monday.

يَوْمُ (نَهَارُ) الْاَلثَلَاثَاءِ (الْاَلثَلَاءِ) Tuesday.

يَوْمُ (نَهَارُ) الْأَرْبَعَاءِ Wednesday.

يَوْمُ (نَهَارُ) الْاَلْخَمِيسِ Thursday.

يَوْمُ (نَهَارُ) الْجُمُعَةِ Friday.

يَوْمُ (نَهَارُ) السَّبْتِ Saturday.

The word يَوْمٌ or نَهَارٌ is often omitted, e.g. الْاَلثَلَاثَاءِ. Tuesday.

“The week” is الْجُمُعَةُ or الْأُسْبُوعُ (usually the latter).

MONTHS OF THE CHRISTIAN YEAR

13. The Christian year is called السَّنَةُ الْمِيلَادِيَّةُ the birth year, or السَّنَةُ الْمَسِيحِيَّةُ the Messiah year, or, occasionally, السَّنَةُ الشَّمْسِيَّةُ, the sun year. Dates B.C. are called قَبْلَ الْمِيلَادِ (abbreviated ق م); and A.D., بَعْدَ الْمِيلَادِ (abbreviated ب م 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	يَنَّاوِرُ	كَانُونُ الثَّانِي
February	فَبْرَاوِرُ	شَبَّاطُ
March	مَارِسُ	آذَارُ
April	أَبْرِيْلُ	نَيْسَانُ
May	مَآيُو	آيَارُ، نَوَّارُ
June	يُونِيُو	حَزِيْرَانُ
July	يُولِيُو	تَمُوْزُ
August	أَغْطَسُّسُ	أَبُ
September	سَبْتَمْبِرُ	أَيْلُولُ
October	أَكْتُوْبِرُ	تَشْرِيْنُ الْأَوَّلُ
November	نُوْفَمْبِرُ	تَشْرِيْنُ الثَّانِي
December	دَسْمْبِرُ	كَانُونُ الْأَوَّلُ

THE MUSLIM YEAR

14. This is called *السَّنةُ 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 *هَجْرِيَّةُ* in brackets after them, or simply *هـ*. As the year has only 354 days, the Muslim year progressively outstrips the Christian year. A.H. (the European form of *هـ*) 1381 began on 4th June, 1961. Comparative calendars of the Muslim and Christian years are available.* In the modern Islamic world

* Wustenfeld: *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. المحرم | 7. رَجَب |
| 2. صَفَر | 8. شَعْبَان |
| 3. ربيع الأول | 9. رَمَضَانَ (the month of fasting). |
| 4. ربيع الثاني | 10. شَوَّال |
| 5. جُمَادَى الْأُولَى | 11. ذُو الْقَعْدَةِ |
| 6. جُمَادَى الْآخِرَةُ | 12. ذُو الْحِجَّةِ (month of the حج). |

Some names of these months are often used with special attributives, e.g.

محرم الحرام	صفر الخير
رجب الفرد	شعبان المعظم
رمضان المكرم	etc.

MUSLIM FEASTS (HOLIDAYS)

15. The general term for a festival is عيد pl. أعياد. The chief ones are:

(a) رأس السنة or أول السنة New Year's day of the Islamic Calendar.

(b) المولد النبوي The Birth of the Prophet.

(c) العيد الصغير "the small festival", at the beginning of the month of شَوَّال after the end of the fast of the month of رَمَضَانَ.

(d) **عِيدُ الْأَضْحَى** "the great festival", also called **عِيدُ الْحَجَّةِ** "the sacrificial festival", on the 10th of the month of **ذُو الْحِجَّةِ** when the pilgrims offer sacrifice in Mecca.

The commonest festival greeting is **عَلَيْكَ بَارَكَ عَلَيْكَ** 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 **شَهْرٌ** before it, and after that the number of the year, with or without the word **سَنَةٌ** in the genitive or accusative.

c.g. $\left. \begin{array}{l} \text{فِي سَابِعِ (شَهْرِ) يَنَايِرِ (سَنَةِ) ١٩٥٦} \\ \text{(الْيَوْمِ) السَّابِعِ مِنْ (شَهْرِ) يَنَايِرِ فِي سَنَةِ ١٩٥٦} \end{array} \right\} \begin{array}{l} \text{(On) the 7th} \\ \text{January 1956} \end{array}$

INDICATION OF AGE

17. How old are you? is expressed by **عَمْرُكَ كَمْ سَنَةً** (lit. your life is how many years?). An older form is **أَيْنُ كَمْ** **سَنَةً أَنْتَ** (lit. the son of how many years are you?) but this is rarely used now.

The answer to the above questions would be:

$\left. \begin{array}{l} \text{عُمْرِي عَشْرُونَ سَنَةً} \\ \text{أَنَا أَيْنُ عَشْرِينَ سَنَةً} \end{array} \right\} \text{I am twenty years old.}$

VOCABULARY

فَقَطَّ ، فَقَطَّ only (at the end of the sentence or that part of the sentence to which it applies)	رَاعٍ pl. رُعَاةٌ shepherd
	رَعِيَّةٌ pl. رَعَايَا flock, subjects (of a ruler)
نَيْلٌ pl. نَسَائِرٌ nail	مُسِنٌ old, aged

بَرَادَةٌ refrigerator (<i>mod.</i>) (Syria, Lebanon)	بِمَنَاسِبَةٍ with reference to, on the occasion of (+ <i>gen.</i>) (<i>mod.</i>)
ثَلَاجَةٌ refrigerator (Egypt, Sudan)	إِسْتَقَالَ X to resign
ضَانٌ (<i>m.s.</i> ضَائِنٌ, <i>f.</i> ضَائِنَةٌ) sheep	زَادَ (—) to increase (<i>intrans.</i>)
عَنَمٌ sheep	زَيْدٌ II to increase (<i>trans.</i>)
مَعَزٌ (<i>sing.</i> مَاعِزٌ) goats	زِيَادَةٌ increase, more, surplus
شَاةٌ <i>pl.</i> شَاءٌ, شِيَاهٌ a single sheep	عَلَّقَ II to hang (<i>trans.</i>), sus- pend
إِبِلٌ, إِبِلٌ camels (<i>collective</i> no <i>singular</i>)	تَعَلَّقَ V to hang from, depend on, be attached to, appertain to
نَاقَةٌ <i>pl.</i> نَوَاقٌ she-camel	مُعَلَّقَاتُ Mu'allaqāt, the name given to 7 pre-Islamic odes said to have been hung from the Ka'ba in Mecca
حَدِيقَةُ الْحَيَوَانَاتِ zoo, zoological gardens	قَصِيدَةٌ <i>pl.</i> قَصَائِدٌ ode, poem
حَمَلَةٌ attack	دَكْتُورٌ <i>pl.</i> دَكَاتِرَةٌ doctor (<i>mod.</i>)
فِلَسْطِينِيّ Palestinian	آت coming, next
لَاجِئٌ refugee	مَوَانِي, مَوَانٍ <i>pl.</i> مِينَاءٌ port, har- bour
صَدَرَ II to export	أَلْمَانِيَا Germany
إِسْتُورِدَ X to import	أَلْمَانِيّ German (الألمانُ) the Germans)
تَصْرِيحٌ declaration (<i>mod. per-</i> <i>mit, permission</i>)	
مُنَاسِبٌ suitable	
مُنَاسِبَةٌ suitability	

جمهور *pl.* جَاهِرٌ public, crowd,
masses

جمهوريّة republic

مُتَكَلِّمٌ بِاسْمِ spokesman for

جمهوريّ republican

أشعار *pl.* شِعْرٌ poetry

سَعَادَةٌ happiness, good fortune

الصَّحْرَاءُ الْكُبْرَى the Sahara
(desert)

EXERCISE 69

- ١ - صرّح أُمِّي مُتَكَلِّمٌ بِاسْمِ الْحُكُومَةِ بِأَنَّ أَحَدَ الْوُزَرَاءِ قَدْ اسْتَقَالَ وَمَا
(من ما) يَزِيدُ فِي صُعُوبَةِ رَئِيسِ الْوِزَارَةِ أَنَّ سَبَبَ الْإِسْتِقَالَةِ مَجْهُولٌ.
- ٢ - دَخَلَتِ الْمُعَلِّمَةُ الْجَدِيدَةُ الْفُضْلَ لِتُعَلِّمَ الْبَنَاتِ التَّارِيخَ لِكُنْهَا
وَجَدَتْ إِحْدَاهُنَّ فَقط وَهِيَ لِأَجْثَةٌ. ٣ - أُعْطِنِي مِسْمَارَيْنِ آتَيْنِ وَضَعِ
الْمَسَامِيرَ الْبَاقِيَةَ فِي ذَلِكَ الصُّنْدُوقِ الْكَبِيرِ. ٤ - خَرَجَ ثَلَاثَةَ رُعَاةٍ
وَمَعَهُمْ تِسْعُ ضُأْنٍ وَخَمْسُ وَعِشْرُونَ نَاقَةً وَجَلَانٍ. ٥ - أُرْزُتُمْ حَدِيقَةَ
الْحَيَوَانَاتِ بِبَيْرُوتَ؟ هُنَاكَ أَرْبَعَةُ أَفْيَالٍ صَغِيرَةٍ وَإِبْلٌ كَثِيرٌ. ٦ -
الْمَعْلَقَاتُ السَّيِّئَةُ مِنْ أَشْهَرِ قِصَائِدِ الشِّعْرِ الْعَرَبِيِّ. ٧ - فِي قَرْيَتِنَا
دُكْتُورٌ وَاحِدٌ الْآنَ : كَانَ اثْنَانِ قَبْلَ الْحَرْبِ. ٨ - قَدِمْتَ ثَمَانِي نِسَاءٍ
مِنْ بَابِ الْمَدِينَةِ بَعْدَ حَمَلَةِ الْأَلْمَانِ وَكُنَّ يَحْمِلْنَ أَطْفَالَهِنَّ. ٩ - حَلِيبُ
الْبَقَرِ أَحْسَنُ مِنْ حَلِيبِ الْمَعِزِّ، خُصُوصًا إِذَا بَقِيَ بَارِدًا فِي الثَّلَاجَةِ :
إِنِّي قُلْتُ لَكَ ذَلِكَ أَلْفَ مَرَّةٍ، فَلِمَاذَا تَشْتَرِي لَبَنَ الْمَعِزِّ وَتَتْرُكُهُ فِي
السَّمْسِ؟ ارْجِعْ لِعَقْلِكَ يَا خَادِمُ ! ١٠ - تَعَلَّمْتُ كَثِيرًا عَنْ أَفْكَارِ رَعَايَا
خُلَفَاءِ بَغْدَادَ مِنْ كِتَابِ « أَلْفِ لَيْلَةٍ وَلَيْلَةٍ »، لَكِنَّ هَذِهِ الْقِصَصَ غَيْرُ
مُنَاسِبَةٍ لِلصَّبِيَّانِ فِي بَعْضِ الْأَمَاكِينِ. ١١ - حِينَمَا كُنْتُ أُعْبِرُ الصَّحْرَاءَ

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 أمرى وخوفهم
 منى. ١٣ - استوردت لبنان ألف برادة ونيقاً 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 Ramadān, 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 وَالثَّلَاثُونَ)

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.

twentieth	العِشْرُونَ	
الْحَادِي وَالْعِشْرُونَ	fem.	الْحَادِيَةَ وَالْعِشْرُونَ the twenty-first.
الثَّانِي وَالْعِشْرُونَ	„	الثَّانِيَةَ وَالْعِشْرُونَ the twenty-second.
الثَّلَاثُ وَالْعِشْرُونَ	„	الثَّلَاثَةَ وَالْعِشْرُونَ the twenty-third.
		etc.

المِئَةُ masc. and fem. the hundredth.

الْأَخْرَ	fem.	الْأَخْرَةَ	} the last.
الْأَخِيرَ	„	الْأَخِيرَةَ	

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;	أَوْسَاطُ the middle part;
الْأَخْرُ the last;	أَوْأَخِرُ the last part.

في أوائل القرن التاسع عشر in the early 19th century.

في أواسط السنة in the middle of the year.

نحو أواخر 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 *اسْمُ 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.

اِفْتَتَحَتِ الْمَدْرَسَةُ الْجَدِيدَةَ the new school was opened officially
اِفْتَتَاحَتَيْنِ رَسْمِيَّتَيْنِ twice.

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 *فُعَلٌ* with the Plural *أَفْعَالٌ*:

$\frac{1}{2}$	نِصْفٌ		Plur.	أَنْصَافٌ	$\frac{1}{2}$
$\frac{1}{3}$	ثُلُثٌ	or		أَثْلَاثٌ	$\frac{1}{3}$
$\frac{1}{4}$	رَبِيعٌ	"		أَرْبَاعٌ	$\frac{1}{4}$
$\frac{1}{5}$	خُمْسٌ	"		أَخْمَاسٌ	$\frac{1}{5}$
$\frac{1}{6}$	سِدْسٌ	"		أَسْدَاسٌ	$\frac{1}{6}$
$\frac{1}{7}$	سَبْعٌ	"		أَسْبَاعٌ	$\frac{1}{7}$
$\frac{1}{8}$	ثَمَنٌ	"		أَثْمَانٌ	$\frac{1}{8}$
$\frac{1}{9}$	تَسْعٌ	"		أَتْسَاعٌ	$\frac{1}{9}$
$\frac{1}{10}$	عَشْرٌ	"		أَعْشَارٌ	$\frac{1}{10}$

e.g. ثَلَاثَةٌ أَرْبَاعٍ, ثَلَاثَانِ ⅔

If a whole and a fraction are united, they must be joined by *و*; e.g.

$4\frac{5}{8}$ = أَرْبَعَةٌ وَخَمْسَةُ أَسْدَاسٍ; $\frac{5}{8}$

% (per cent) = بِأَلْفَاةٍ، فِي الْمِائَةِ %

e.g. 20% = عِشْرُونَ فِي الْمِائَةِ; %٢٠ .

percentage = مِئَوِيَّةٌ

6. The *Multiplicative Adjectives* are of the form مَفْعَلٌ،

e.g. مِثْقَلٌ two-fold,

مِثْلَتٌ three-fold (also means a triangle) pl. مِثْلَاتٌ

مُرْبَعٌ four-fold (also means a square) pl. مِرْبَعَاتٌ

Single, simple, singular, is مُفْرَدٌ.

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 فَعَالٌ or مَفْعَلٌ;

e.g. جَاءُوا مِثْقَلَيْنِ or جَاءُوا مِثْقَلَيْنِ they come two by two.

مَرَرْتُ بِقَوْمٍ مِثْقَلَيْنِ وَثَلَاثَ I passed by people (walking) in twos and threes.

8. The *Numerical Adjectives* expressing the composition of anything are of the measure تَعَالِيٌّ

e.g. ثِنْتَانِيٌّ twofold, biliteral.

ثَلَاثَانِيٌّ threefold, trilateral.

رُبَاعِيٌّ fourfold, quadrilateral or a quatrain in poetry, hence the "Rubā'iyāt" (رُبَاعِيَّاتٌ) of Umar Khayyām.

VOCABULARY

قَوْمِي national, nationalist	فَرْدٌ <i>pl.</i> أَفْرَادٌ individual <i>n.</i>
بَحْثٌ <i>pl.</i> أبحاثٌ research, investigation	لَوَاءٌ <i>pl.</i> أَلْوِيَّةٌ standard, flag; Brigade, major-general
شَرْقِي Eastern, Oriental	مُرَاسِلٌ correspondent
قَابِلٌ III to meet, to correspond to, be equivalent to	أَسَاسِي fundamental(ist)
أَطْلَقُ IV to fire, throw	أَيُّ that is to say, namely
أَطْلَقَ النَّارَ عَلَى to fire at	قَنَّاصِلُ <i>pl.</i> قَنَّاصِلٌ consul
أَطْلَقَ كَلِمَةً عَلَى to use a word with a certain meaning	أَشْرَافٌ <i>pl.</i> شَرِيفٌ noble (<i>n.</i> and <i>adj.</i>)
وَكِيْلٌ <i>pl.</i> وَكَلَاءٌ agent	شَرَّفَ II to honour
وَكَالَةٌ agency	أَشْتَمَلَ عَلَى VIII to comprise, include
تَوَكَّلَ عَلَى V to entrust oneself to, rely on	فُرُوعٌ <i>pl.</i> فَرْعٌ branch
سَابِقٌ former	الْمَغْرِبُ N.W. Africa, the Maghrib (also used for Morocco) (lit. the West)
سَابِقًا formerly	الْجَزَائِرُ Algeria, Algiers
أَمْنٌ security	مَرَاكِشُ Morocco, Marrakesh
أَزْمَةٌ <i>pl.</i> أَزَمٌ dearth, scarcity; crisis (<i>mod.</i>)	أَحْتَوَى عَلَى VIII to contain, comprise
مُنَاقَشَةٌ discussion (<i>mod.</i>)	حَوَى (حَوَى) to comprise, contain
بَرْلَمَانٌ <i>pl.</i> بَرْلَمَانٌ Parliament (<i>Fr.</i>)	مُحْتَوِيَاتٌ contents (of a book, etc.)
بَرَامِجٌ <i>pl.</i> بَرَامِجٌ scheme, programme	

قَارَةٌ <i>pl.</i> قَارَاتٍ continent	أَثَرٌ following on, immediately after
سُنَّةٌ (سُنَنٌ) Sunna, religious law in Islam	عَلَىٰ إِثْرِهِ or أَثَرِهِ (same meaning)
أَهْلُ السُّنَّةِ <i>sing.</i> سُنِّيُّ the Sunnites	وَقَىٰ II to help, give success to (usually used of God)
الشَّيْعَةُ <i>sing.</i> شِيعِيُّ the Shi'ites	تَوْفِيقٌ success (due to God); proper name masc.
أَشَاعَ IV to spread <i>trans.</i> , make known	حَلَّ (حَلٌّ) to resolve, solve
شُيُوعِيٌّ Communist	حَلٌّ solution, resolving <i>v.n.</i>
الشُّيُوعِيَّةُ Communism	مَثَلٌ II to represent
اِشْتِرَاكِيٌّ Socialist	صَلَحَ لِ (لِ) to be suitable for
الْإِشْتِرَاكِيَّةُ Socialism	اِخْتَلَفَ عَنْ VIII to differ from
حِزْبُ الْعَمَالِ the Labour Party	تَقْرِيْبًا almost, approximately
	أَشْكَالٌ <i>pl.</i> شَكْلٌ shape, kind

EXERCISE 71

- ١ - يَقُولُ رَئِيسُ الْحِزْبِ الْقَوْمِيِّ السَّابِقِ إِنَّ أَجْمَاثَ الْعُلَمَاءِ أَكَّدَتْ أَنَّ هَذِهِ السَّنَةَ هِيَ السَّنَةُ السَّابِعَةُ وَالسَّمَانُونَ فِي تَارِيخِ الْحِزْبِ، وَهُوَ أَقْدَمُ حِزْبٍ فِي بِلَادِنَا : هُوَ أَقْدَمُ مِنَ الْحِزْبِ الْإِشْتِرَاكِيِّ - أَيِ حِزْبِ الْعَمَالِ - وَالْحِزْبِ الشُّيُوعِيِّ بِكَثِيرٍ. ٢ - اِسْمُ هَذَا الشَّهْرِ ذُو الْقَعْدَةِ، وَهُوَ الشَّهْرُ الْحَادِي عَشَرَ. ٣ - نَرْجُوكُمْ أَنْ تَشْرِفُونَا بِحُضُورِكُمْ عِنْدَنَا فِي الْيَوْمِ الْأَوَّلِ مِنْ شَهْرِ بِنَائِرٍ. ٤ - تَتَعَدُّ الْحَفْلَةُ فِي بَيْتِي الَّذِي

كَانَ سَابِقًا بَيْتَ وَكَيْلِ الْقَنْصَلِ فِي مَرَاكَشَ . ٥ - إِنْني أَشْتَرَيْتَهُ مِنْهُ
 حِينَمَا اسْتَقَالَ إِثْرَ ابْتِدَاءِ الْأُزْمَةِ وَسَافَرَ إِلَى الْمَغْرِبِ . ٦ - تَتَوَكَّلُ عَلَى
 اللَّهِ الَّذِي وَفَّقَ الْمُسْلِمِينَ الْأَوَّلِينَ فِي أَوَائِلِ الْقَرْنِ السَّابِعِ ، فَإِنَّهُ
 سَوْفَ يُوفِّقُ الْمُؤْمِنِينَ فِي السُّتَقْبَلِ ، لِأَنَّ التَّوْفِيقَ مِنَ اللَّهِ ، وَلَا مِنْ
 غَيْرِهِ . ٧ - تُطْلَقُ كَلِمَةُ « مَجْلِسِ » عَلَى الْبَرْلَمَانِ فِي بَعْضِ الدُّوَلِ
 الشَّرْقِيَّةِ . ٨ - جَرَتْ مَنَاقَشَةٌ طَوِيلَةٌ فِي مَجْلِسِ الْأَمْنِ مِنْ هَيْئَةِ الْأُمَمِ
 التَّجِدَّةِ عَنِ مَسَآكِلِ الْقَارَةِ الْإِفْرِيقِيَّةِ . وَتَقَدَّمَ مُمَثِّلُو آسِيَا بِرِنَانِجِ جَدِيدِ
 حِلِّ تِلْكَ الْمَسَآكِلِ بِأَسْرَعِ مَا أُمِكَنَ (as quickly as possible) . ٩ -
 طَلَبَ مِنَ الْأُمَّةِ أَنْ تُحَارِبَ كَمَا حَارَبَتْ فِي الْمَاضِي . ١٠ - تَعَلَّمْنَا
 هَذَا مِنْ مُرَاسِلِي الْجِرَائِدِ الْكُبْرَى الْغَرْبِيَّةِ . ١١ - إِنْ فِي هَذَا
 الْكِتَابِ مَحْتَوِيَاتٌ ذَاتُ فَائِدَةٍ كَبِيرَةٍ لِأَهْلِ السُّنَّةِ وَالشَّيْعَةِ أَيْضًا .
 ١٢ - قَدْ شَرَفْتُمُونِي بِبِرَارَتِكُمْ وَأَرْجُوكُمْ أَنْ تَجِيئُوا مَرَّةً ثَانِيَةً فِي يَوْمِ
 مِنَ الْأَيَّامِ . ١٣ - يَشْتَمِلُ قَصْرُ الْمَلِكِ عَلَى أَجْزَاءٍ مُخْتَلِفَةٍ فَالْخُمْسُ مِنْهُ
 تَقْرِبًا بَيْتٌ خُصُوصِيٌّ لِلْمَلِكِ وَأَقَارِبِهِ ، وَخُمْسٌ آخَرُ مَسَاكِينُ لِلْخِدْمَةِ ،
 وَالْأَخْمَاسُ الثَّلَاثَةُ الْبَاقِيَةُ تُسْتَعْمَلُ كَمَكَاتِبَ لِلْوُزَرَاءِ وَأَعْضَاءِ
 الْحُكُومَةِ . ١٤ - كَانَ الْأَشْرَافُ ثَلَاثَةً فِي الْمِائَةِ مِنَ الرَّعَايَا ، لَكِنْ
 مَعَ ذَلِكَ كَانُوا يَمْلِكُونَ نِصْفَ الْأَرَاضِي . ١٥ - فِي اللُّغَةِ الْعَرَبِيَّةِ تُوجَدُ
 أَفْعَالٌ ثُنَائِيَّةٌ وَثَلَاثِيَّةٌ وَرُبَاعِيَّةٌ . ١٦ - بُنِيَتْ الْقَلْعَةُ فِي شَكْلِ مَرِيعٍ

كبير. ١٧ - خَرَجَ الْمَسَاجِينُ اثْنَيْنِ اثْنَيْنِ. ١٨ - لِمَاذَا رَسَمْتَ
 مِثْلًا وَقُلْتَ : أَرَسَمَ مُسَدَّسًا؟ ١٩ - كُنْتُ فِي الْجَزَائِرِ السَّنَةَ
 الْمَاضِيَةَ وَقَابَلْتُ ابْنَ عَمِّي (cousin) سِتِّ مَرَّاتٍ. ٢٠ - زُرْتُ
 بَيْرُوتَ لِلْمَرَّةِ الثَّالِثَةِ فِي أَوَاسِطِ شَهْرِ أَيْلُولِ.

EXERCISE 72

1. He founded the first national newspaper to appear (which appeared) in the Eastern world; it corresponds to *The Times* (التَّائِمْسُ) in Britain. 2. He fired at the former agent for (لِ) 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 (هَتَاكَ) 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 الثَّالِثُ وَالثَّلَاثُونَ)

The Structure of Arabic Noun Forms

1. There are *three parts of speech* in Arabic:

(a) Verb *فِعْلٌ*, pl. *أَفْعَالٌ*

(b) Noun *اسْمٌ* pl. *أَسْمَاءٌ*. 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 *مَصْدَرٌ* 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 يَرِئِسُ*, 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), تَوْرٌ 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 مَأْسَدَةٌ (pl. مَأْسَدٌ) 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 اِسْمٌ 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 *مصدر ميمي*, the Verbal Noun beginning with the letter *mim*, existing side by side with some other form of noun.

Such words are often identical with the *Noun of Place and Time* (see Chapter Thirty-nine); e.g. *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. *تَجَارِبٌ* or occasionally *تَجْرِبَاتٌ*, from *جَرَّبَ* to test, try; *تَرْكِبٌ* v.n. of *رَكَّبَ* to set up, compose, may take the plural *تَرَائِبٌ* when it has the meaning "a construction". But all Verbal Nouns may take the sound feminine plural:

تَصْلِيحٌ repair, v.n. of *صَلَحَ*, pl. *تَصْلِيحَاتٌ* repairs.

تَنْقُلٌ v.n. of *نَقَلَ* to be transferred, transported, pl. *تَنْقَلَاتٌ* 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 *maṣḍar* 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, قَتْلٌ 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, قَتْلٌ has a verbal force. Indeed, we could say instead, عَجِبْتُ مِنْ أَنَّ زَيْدًا قَتَلَ. Zaid is, in effect, the object of قَتَلَ, 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 أَيَّآ. Thus عَجِبْتُ مِنْ ضَرْبِ مُحَمَّدٍ إِيَّاهُمْ I was astounded at Muhammad's beating them.

The object may be replaced by a Genitive with ل, e.g.

مَحَبَّتِي بِلَدِّي my love for my country, instead of مَحَبَّتِي لِبَلَدِي.

كَرِهَ لَوْمَ أَبِيهِ لَهُ he hated his father's blaming him.

The Preposition ل 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 ل 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.

ضُرِبَ زَيْدٌ ضَرْبًا شَدِيدًا Zaid was struck violently.

(iii) Qualified otherwise, e.g. by an *'idāfa*:

(or حَارَبَ مَحَارِبَةَ 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: ضَرَبْتَهُ 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
اسْمُ النَّوعِ (the noun of kind).

هَرَبَ هَرْبَةَ الْجَبَانِ 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 اسْمُ الْمَرَّةِ (the noun of times).

ضَرَبْتَهُ 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 ضَرَبْتَهُ شَدِيدًا

This is more common in modern Arabic.

(b) The Verbal Noun of a different verb, but with a similar meaning, may be used:

تَعَدَّوْا جُلُوسًا they sat down.

where تَعَدَّ and جَلَسَ both mean "to sit".

THE ACTIVE PARTICIPLE **إِسْمُ الْفَاعِلِ**

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 Triliteral 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 massacer 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 الذَّابِحُ 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 حَصَانًا 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. **يُرَكِّبُ** (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 IV to quit; to go on strike (<i>mod.</i>)	نَشَاطٌ energy, zeal, activity
إِضْرَابٌ strike (<i>mod.</i>)	بَدَلٌ (بَدَلٌ) to give generously, squander
اشْتَرَكَ VIII to take part in, subscribe to	بَدَلٌ جَهْدُهُ to do one's utmost
شُرُوطٌ <i>pl.</i> شُرُوطٌ condition (laid down)	رَأْسٌ cape, headland
بِشْرَاطٍ + <i>subj.</i> on condition that	إِنْتَقَلَ V إِنْتَقَلَ VIII to be moved transferred, posted
أَتَاهُمْ VIII to accuse anyone of . . .	جِنْسٌ <i>pl.</i> أَجْنَاسٌ species, type, kind, class
تَهْمَةٌ charge, accusation	جَنَسِيَّةٌ nationality (<i>mod.</i>)
أَسْطُولٌ <i>pl.</i> أُسَاطِيلُ fleet	زَادَ عَلَى (زَادَ) to exceed, increase, add to
حَطٌّ handwriting	تَرْكِيْبٌ composition, structure, syntax
حِطَّةٌ policy, line	جَرَائِمٌ <i>pl.</i> جَرِيْمَةٌ crime
عَدَدٌ <i>pl.</i> عِدَدٌ a number, several (+ <i>gen.</i>)	عَجِبَ مِنْ (عَجِبَ) to wonder at, be surprised at

عَجِزٌ عَنْ (ع) to be incapable of	بَحَّارٌ sailor
كَرِهَ (ك) to hate	سَوَائِلُ pl. سَائِلٌ liquid
كَرَاهِيَةٌ hatred	فَاتِرٌ luke-warm
لَامٌ (ل) to blame	صَفَحَاتُ pl. صَفْحَةٌ page (of book)
جَبَّانٌ coward	أَخْلَاقٌ pl. خُلُقٌ moral character
هَرَبَ (ه) to flee, run away	عَنَوْنٌ to address a letter
مَتَى when?	عَنَاوِينُ pl. عُنْوَانٌ address
أَنْوَاعٌ pl. نَوْعٌ sort, type, kind	وَاضِحٌ clear
رَأْسَالِيٌّ capitalist (mod.)	أَمَّا... فَ as for, as to

EXERCISE 73

١ - يَرْجِعُ تَارِيحُ الشَّيْخَةِ إِلَى مَقْتَلِ عَلِيِّ الَّذِي كَانَ الْخَلِيفَةَ الرَّابِعَ ،
فَكَانَ أَصْدِقَاؤُهُ وَمُسَاعِدُوهُ يَكْرَهُونَ النَّاسَ الْمَسْئُولِينَ عَنْ هَذِهِ
الْحَرْبِ الْعَظِيمَةِ . ٢ - أَنْتَ الرَّجُلُ الْوَحِيدُ الَّذِي يَسْتَطِيعُ أَنْ يَقُومَ
بِالتَّصْلِيحَاتِ اللَّازِمَةِ لِعَرَبِيٍّ لَطُولِ تَجَارِيكِ فِي الْأَعْمَالِ مِنْ هَذَا النَّوْعِ .
٣ - زِدْ عَلَى ذَلِكَ أَنَّ سَائِرَ الْعُمَّالِ قَدْ أُضْرَبُوا كَرَاهِيَةً لِلتَّنَقُّلَاتِ
الْأَخِيرَةِ . ٤ - وَلَا يَرْجِعُونَ لِعَمَلِهِمْ إِلَّا بِشَرَطِ أَنْ يَشْتَرِكُوا فِي تَدْيِيرِ
الشَّرِكَةِ . ٥ - كَانَ الْبُؤْسُ يَمَلَأُ قُلُوبَ الْبَحَّارِينَ فِي الْأَسَاطِيلِ الثَّلَاثَةِ
لَمَّا جَاءَهُمُ الْخَبْرُ عَنِ الْخُطَّةِ الْأَخِيرَةِ الَّتِي أَدَّتْ إِلَى اسْتِقَالَةِ وَزِيرِ
الْحَرْبِيَّةِ (war minister) . ٦ - أُعْجِبُ مِنْ قِرَاءَتِكَ هَذَا الْكِتَابِ

* Note that the whole sentence beginning with أَنْ takes the place of an idāfa, and بشرط , therefore loses its nunation.

- الطويل بتلك السرعة. إِنَّكَ بَدَلْتَ جُهْدَكَ. ٧ - أَمَا أَنَا قَائِلٌ عَاجِزٌ
عَنْ أَنْ أَقْرَأَ كَذَلِكَ مَهْمَا كَانَتْ مُقْتَضِيَاتُ الْأَحْوَالِ، فَلَا تَلْمُنِي.
- ٨ - لِمَاذَا تَهْرَبُ يَا جِبَانُ؟ مَتَى تَعْتَرِفُ بِأَنَّ الْأَمَلَ خَيْرٌ مِنْ
الْيَأْسِ؟ ٩ - تَعَجَّبْتَ الْجَرَائِدُ هُنَا مِنْ اتِّخَاذِ رَأْسَمَالِيِّينَ أَجَانِبَ
جُنْسِيَّةِ الْجُمْهُورِيَّةِ الْجَدِيدَةِ. ١٠ - مَتَى عَزَمْتَ عَلَى قِيَادَةِ الْحَيْشِ
لِمَقَاتِلَةِ الْعَدُوِّ؟ ١١ - أَلَمْ تَسْمَعْ أَنَّ مُعْظَمَ (أَغْلِبَ =) الْأُسْطُولِ
خَرَجَ مِنَ الْمِينَاءِ أُسِي وَأَنْكَسَرَ عَلَى رَأْسِ مَخْرِيٍّ قَرِيبٍ مِنَ الْعَاصِمَةِ؟
١٢ - قُلْتَ: سَأَتِدُّمُ لَكَ الشَّايَ تَقْدِيمًا، وَأَرَى أَنَّ كَلِمَةَ « الشَّايِ »
وإنْ دَخَلَتْ فِي تَرْكِيْبِ كَلَامِكَ لَمْ تَدْخُلْ قَطُّ (at all) فِي تَرْكِيْبِ
هَذَا السَّائِلِ الضَّعِيفِ الْفَاتِرِ! ١٣ - إِنَّ خَطَّكَ سَيِّئٌ. أَلَا تَعْرِفُ
أَشْكَالَ الْحُرُوفِ الْعَرَبِيَّةِ الْمُخْتَلَفَةِ؟ مِنْ فَضْلِكَ أَكْتُبْ هَذِهِ الصَّفْحَةَ
كِتَابَةً جَيِّدَةً مِنْ جَدِيدٍ، وَالْأَقْلَنُ تَنْتَقِلُ إِلَى فِصْلِ أَعْلَى! ١٤ - مَاتَ
مَمَاتٌ (مَوْتٌ =) الْفَقْرَ بَعْدَ نَشَاطِهِ الْمُسْتَمِرِّ. ١٥ - قَامَ الْمَتَّهَمُ فَقَالَ
لِلْقَاضِي: يَا حَضْرَتَكَ، إِنَّ نَهْمِي مِنْ نَوْعٍ لَا يُسْمَعُ عَنْهُ حَتَّى الْيَوْمِ.
١٦ - حَصَلَ ثَلَاثَةُ إِضْرَابَاتٍ فِي هَذَا الْعَامِ. ١٧ - زُرْتُهُ وَهُوَ
مَرِيضٌ، يَرْقُدُّ عَلَى سَرِيرِهِ رُقْدَةً الْمَائِتِ. ١٨ - قَالَ الضَّيْفُ: أَنْتَ
مُنَادٍ خَادِمِكَ، أَلَا تَتَذَكَّرُ أَنَّكَ أَرْسَلْتَهُ لِلسُّوقِ قَبْلَ سَاعَةٍ لِيَشْتَرِيَ
أَحْتِيَاجَاتِ الْحَفْلَةِ؟ ١٩ - أَنْظِرْ هَذَيْنِ! الزَّوْجُ رَاكِبٌ جَمَلَهُ، وَزَوْجَتُهُ
مَاشِيَةٌ عَلَى جَنْبِهِ! ٢٠ - إِنَّا مِنَ اللَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

EXERCISE 74

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.

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 *mim* 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.

مَنْزِلٌ 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.

مَأْوَى a lodging, refuge; from أَوَى إِلَى to resort to.

مَوْعِدٌ an appointment; from وَعَدَ to promise.

مَرْعَى pasture; from رَعَى to tend cattle.

مَوْضِعٌ place; from وَضَعَ to place.

مَوْقِفٌ a situation; from وَقَفَ to stop, stand.

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 مِوَعَادٌ) 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. مَصَلًّى place of prayer; from صَلَّى (II) to pray.

مُلْتَقًّى a meeting place; from اَلْتَقَى (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.

(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 مَقُومٌ, مَغُورَةٌ, مَقُولَةٌ.

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 مِفْعَالٌ:

e.g. مِفْتَاحٌ a key; from فَتَحَ to open.

مِيزَانٌ balance, scales; from وَزَنَ to weigh.

The second form is مِفْعَلَةٌ,

e.g. مِكْنَسَةٌ broom; from كَنَسَ to sweep.

مِرْوَحَةٌ fan; from رَاحَ to blow.

Thirdly, we find مِفْعَلٌ,

e.g. مِبرَدٌ a file; from بَرَدَ to file.

مِقْصٌ scissors; from قَصَّ to cut.

مِكْوَى iron; from كَوَى to iron.

Occasionally, we find *damma*, as in مَدْقٌ a hammer; from دَقَّ to pound (also مِدْقٌ and مِدْقَةٌ).

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* (اسْمُ 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 *فَعِيلِلٌ*.

(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 *بابٌ*.

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; *مَدِينَةٌ* from *مَدَّةٌ* a period.

In feminine nouns which have not the feminine ending, this occurs in the diminutive:

شَمْسَةٌ from *شَمْسٌ* (f.) sun.

دَوِيرَةٌ from *دَارٌ* (f.) house.

حَوِيلَةٌ from *حَالٌ* (f.) state, condition.

(b) Four consonants: here the form is فَعِيلٌ.

e.g. عَقْرَبٌ a scorpion عَقْرَبٌ
 مُسْلِمٌ Muslim. مُسْلِمٌ
 مُسْلِمَةٌ ,, (fem.) مُسْلِمَةٌ

Note the following:

عَصْفُورٌ a sparrow, عَصْفِيرٌ
 سُلْطَانٌ a sultan, سَلِيطِينَ
 حَمْرَاءُ red (fem.) حَمْرَاءُ

(c) Five consonants: here one consonant, usually the last, must be removed to form the Diminutive:

e.g. عَنَيْدٌ nightingale, *dim.* عَنَيْدِيلٌ
 سَفْرَجٌ quince, سَفْرَجِيلٌ
 إِمْبْرَاطُورٌ Emperor, إِمْبْرَاطِيرٌ

(note the broken plural: إِمْبْرَاطِرَةٌ)

But where the fifth consonant is the *nūn* of the suffix اِنْ this may be retained, as زَعْفَرَانٌ saffron; the diminutive being زَعْفَرَانِيٌّ.

5. Note the following forms:

أَبٌ father; *dim.* أَبِي
 أَخٌ brother أَخِي
 أُخْتٌ sister أُخِيَّةٌ
 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. ^{حَسِينٌ} Husain, *dim.* of ^{حَسَنٌ} حسن
^{عُبَيْدٌ} Ubaid, *dim.* of ^{عَبْدٌ} عبد
^{عُبَيْدُ اللَّهِ} Ubaidullāh, in ^{اللَّهُ} الله

(b) With a specialised meaning,

e.g. ^{بَحِيرَةٌ} lake, from ^{بَحْرٌ} بحر
^{كُتَيْبٌ} booklet, from ^{كِتَابٌ} كتاب
^{كَلْبٌ} puppy, from ^{كَلْبٌ} كلب

(c) For endearment,

e.g. ^{يَا بَنِي} يا بني, regularly used by a father to his son.

(d) To express contempt,

e.g. if a grown man were termed ^{رَجِيلٌ} رجيل.

7. The Diminutive is sometimes used also with trilateral prepositions,

e.g. ^{قَبْلَ الْفَجْرِ} قبل الفجر before dawn.
^{قَبِيلَ الْفَجْرِ} قبيل الفجر a little before dawn.
^{بَعْدَ الظُّهْرِ} بعد الظهر a little after noon.

An even rarer usage is with the Verb of Wonder:

e.g. ^{مَا أَحْسَنُهُ} ما أحسنه from ^{مَا أَحْسَنُهُ} ما أحسنه how handsome he is!
^{مَا أَسْلَحُهُ} ما أسلحه from ^{مَا أَسْلَحُهُ} ما أسلحه with the same meaning.

VOCABULARY

(excluding words occurring in the body of the chapter)

بَيْتُ لَحْمٍ (diptote) Bethlehem	pl. قِبَابٌ dome
بَيْتُ الْمَقْدِسِ Jerusalem	مَعْقُودٌ arched, vaulted (in this context)
قَدَسَ (ـ) to be holy	pl. كَنَائِسٌ church
قَدَّسَ II to make holy, sanctify	غَايَةٌ limit, extreme
عَيْنُ سُلْوَانَ Ain Sulwan (place-name) (سُلْوَانٌ = solace, comfort)	أَبْصَرَ IV to see
عَيْنٌ ، عَيْونٌ ، عَيْونٌ pl. spring,* stream	وِطَاءٌ depression (of land)
أَبْرَأَ IV to cure	pl. أَعْمَدَةٌ pillar, column
أَضْرَأَ pl. ضَرِيرٌ blind	رَخَامٌ marble
نَقَرَ (ـ) to hollow out, pierce, peck	مَلِيحَةٌ beautiful thing, attractive thing
مَنْقَارٌ pl. مَنَاقِيرٌ beak, bill (of bird)	رُكُونٌ ، أَرْكَانٌ pl. رُكْنٌ corner
حَبَسَ (ـ) to imprison, shut up	pl. هَيْكَلٌ temple, shrine, statue, altar
نَفْسٌ pl. أَنْفُسٌ self, same	دَاخِلٌ inside prep.
نَفْسُهُ ، نَفْسُهَا ، نَفْسُهَا etc.	خَارِجٌ outside prep.
عِبَادَةٌ worship, piety	pl. مَدَاوِدٌ manger
وَلَدَ (يَلِدُ) to bear a child, beget	pl. طُيُورٌ bird
أَمِيلٌ pl. مَيْلٌ mile	مَسَافَةٌ pl. مَسَافَةٌ distance
قَبْرٌ pl. قُبُورٌ tomb, grave	قَطٌّ pl. قُطُوطٌ cat
يَعْقُوبُ (diptote) Jacob	pl. عَشَاشٌ nest (of bird)
	عَضَّ (ـ) to bite

* NOTE: A little later in the following extract عَيْن 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 أُبْرَأَ فِيهَا السَّيِّدُ الْمَسِيحُ
(Christ) الضَّرِيرَ الْأَعْمَى. وَلَمْ تَكُنْ لَهُ قَبْلَ ذَلِكَ عَيْنَانِ. وَبِقُرْبِهَا
يُوتُّ 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 وَسَطِ الطَّرِيقِ قَبْرٌ وَلَدَى يَعْقُوبَ.
وَهُوَ قَبْرٌ عَلَيْهِ اثْنَا عَشَرَ حَجْرًا. وَفَوْقَهُ قَبَّةٌ مَعْقُودَةٌ بِالصَّخْرِ وَبَيْتُ لَحْمٍ
هُنَاكَ. وَفِيهَا كَنِيسَةٌ حَسَنَةُ الْبِنَاءِ مَرْيَمَةَ إِلَى أَعْدِ غَايَةَ 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 ^ه, 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 ^ه is used merely to satisfy grammatical requirements. It is not, of course, translated.

وَلَهَا بَابٌ مِنْ جِهَةِ الْمَغْرِبِ، وَبِهَا مِنْ أَعْمَدَةِ الرُّخَامِ كُلِّ مَلِيحَةٍ وَفِي
رُكْنِ الْهَيْكَلِ فِي جِهَةِ الشَّامِ الْمَغَارَةُ الَّتِي وُلِدَ بِهَا السَّيِّدُ الْمَسِيحُ، وَهِيَ
تَحْتَ الْهَيْكَلِ وَدَاخِلَ الْمَغَارَةِ الْمُدْوَدُ الَّذِي وُجِدَ بِهِ. وَإِذَا خَرَجْتَ مِنْ
بَيْتِ لَحْمٍ نَظَرْتَ فِي الشَّرْقِ كَنِيسَةَ الْمَلَائِكَةِ الَّذِينَ بَشَّرُوا الرُّعَاةَ
بِمَوْلِدِ السَّيِّدِ الْمَسِيحِ.

EXERCISE 76

1. My brother was accused of worshipping idols outside the Mosque of Omar (عمر).
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 (على) 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 قدس II) are three marble pillars.
8. The women saw a vaulted dome in the middle (وسط) 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 (لندن) 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 (منها) quince and apple, and I prefer quince. 17. I opened his desk with the key, and found his new article on Arab independence in it and it was in excellent handwriting. 18. The sparrow is a small bird [well-]known in England. 19. A little scorpion bit him while he was repairing the fan in my brother's room. 20. Weigh everything on the official scales in the market; I have no confidence in the merchants' scales.

CHAPTER FORTY

(الْبَابُ الْأَرْبَعُونَ)

The Relative Noun and Adjective Various Adjectival Forms

1. The *Relative Adjective* (اسْمُ النَّسْبَةِ) 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**.

عَرَبٌ Arabs (collective);	عَرَبِيٌّ Arabic, Arab.
مِصْرٌ Egypt;	مِصْرِيٌّ Egyptian, an Egyptian.
مَكَّةٌ Mecca;	مَكِّيٌّ Meccan.
طَبِيعَةٌ nature;	طَبِيعِيٌّ natural.
عِلْمٌ science;	عِلْمِيٌّ scientific.
ثَقَافَةٌ culture;	ثَقَافِيٌّ cultural.
صِنَاعَةٌ art, craft, industry;	صِنَاعِيٌّ artificial, industrial.
حَدِيدٌ iron;	حَدِيدِيٌّ iron.
يَوْمٌ day;	يَوْمِيٌّ daily.

Non-radical letters in the noun, particularly long vowels

or diphthongs, are sometimes dropped, as in the following examples:

مَدِينَةٌ city;	مَدَنِيٌّ civil, civilian.
قُرَيْشٌ Quraish (a tribe);	قُرَيْشِيٌّ Quraishi, Quraishite.
ثَقِيفٌ Thaqif (a tribe);	ثَقِيفِيٌّ 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.:

فَرَنْسَاوِيٌّ or فَرَنْسَوِيٌّ for فَرَنْسِيٌّ, from فَرَنْسَا France.

دُونْغَلَاوِيٌّ for دُونْغَلِيٌّ, of or from Dongola (a Sudanese province).

Note also the following:

إِنْجَلْتَرَا England;	إِنْجَلِيْزِيٌّ English.
بَرِيْطَانِيَا Britain;	بَرِيْطَانِيٌّ British.
إِيْطَالِيَا Italy;	إِيْطَالِيٌّ Italian.
أَلْيَمَنُ Yemen;	يَمَنِيٌّ (يَمَانُ <i>antiq.</i>) Yemeni, Yemenite.
هَرَاةٌ Herat;	هَرَوِيٌّ of Herat.
مَرَوٌ Merv;	مَرَوِيٌّ of Merv.
الرَّيُّ Rai;	رَايِيٌّ of Rai.

3. The words أَبٌ father, and أَخٌ brother, take back their original *wāw* and form أَبَوِيٌّ fatherly; أَخَوِيٌّ brotherly.

If a noun ends in ا, آ, ي, ي, this is changed to *wāw* before the ending, e.g. مَعْنَوِيٌّ abstract, from مَعْنَى meaning; دُنْيَوِيٌّ worldly, from دُنْيَا world.

Note also نَبَوِيٌّ, from نَبِيٌّ or نَبِيٌّ prophet; ثَانَوِيٌّ secondary, from ثَانٍ (ثَانَوِيَّةٌ secondary school); سَنَوِيٌّ annual, from سَنَةٌ a year.

The same is the case with the *hamza* in the ending اءُ, اءُ, e.g. سَمَاءُ heaven, سَمَاوِيٌّ heavenly. But شِتَاءٌ winter, becomes شَتَوِيٌّ wintry (without the 'alif). Note also that the word قَرْيَةٌ 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; كِتَابٌ 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 **أِيٌّ**. From **أَنِيٌّ** From **رُوحٌ** spirit, we have **رُوحَانِيٌّ** spiritual, and **رُوحَانِيَّةٌ** spirituality. From **جِسْمٌ** body; **جِسْمَانِيٌّ** bodily, corporeal.

Note also **إِسْكَندَرَانِيٌّ** Alexandrian, from **الإِسْكَندَرِيَّةُ** Alexandria (in Egypt); **لَاذِقَانِيٌّ** of or from **الَلَّاذِقِيَّةُ** Latakia (a town in Syria).

ADJECTIVAL FORMS

7. The student has now encountered nearly all the Adjectival forms (**اسْمٌ صِفَةٌ**). Most of them resemble in meaning the Active Participle of the Simple Verb and are termed in Arabic **الْأَسْمَاءُ الْمَشَابِهَةُ لِاسْمِ الْفَاعِلِ**. They include the following:

(i) **فَاعِلٌ**, the Active Participle itself.

- (ii) **فَعِيلٌ**, e.g. **كَبِيرٌ**, from **كَبَرَ**; 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) **فَعْلَانٌ**, e.g. **كَسْلَانٌ** lazy, from **كَسَلَ**.
- (v) **فَعْلَانٌ**, e.g. **فَرَحَانٌ** glad, joyful; from **فَرِحَ**.
- (vi) **أَفْعَلٌ**, for Colours and Defects.
- (vii) **فَعْلٌ**, e.g. **صَعْبٌ** difficult, from **صَعَبَ**.
- (viii) **فَعْلٌ**, e.g. **حَسَنٌ** good, beautiful, from **حَسَّنَ**.
- (ix) **فَعْلٌ**, e.g. **فَرِحٌ** joyful, from **فَرِحَ**.

The following have intensive meanings:

- (x) **فَعَالٌ**, e.g. **كَذَّابٌ** a liar, addicted to lying; from **كَذَبَ**.
عَلَامٌ, 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. **بِسْكِينٌ** 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. عَلَامَةٌ very learned, a very learned man; مَقْدَامَةٌ 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 أُحِبُّ) more beloved, dearer. In the case of Participles of the Derived forms, words with more than three consonants, and words of the form أَفْعَلُ, 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; أَكْثَرُ أَسْوَدَ more diligent (lit. "more as to diligence"). 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 مِمَّا (for مِنْ مِمَّا) with a Verb or the Preposition مِنْ with an attached Pronoun, e.g.

الْهَوَاءُ الْيَوْمَ أَلْفَطُّ (or الطَّقْسُ) أَلْفَطُّ الْيَوْمَ مِنْهُ أَمْسٍ (lit. "than it yesterday").

OR

الْهَوَاءُ الْيَوْمَ أَلْفَطُّ الْيَوْمَ مِمَّا كَانَ 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 كَأَثَرِ الْبَرْقِ lit. "quick like lightning".

(*ك* "like as" is an attached Preposition taking, of course, the Genitive.)

VOCABULARY

(excluding words occurring in the body of the chapter)

عَوْنٌ <i>pl.</i> أَعْوَانٌ helper, attendant	وَدَعَّ II to take leave of, say goodbye to
يُقَالُ لَهُ he is called	أَوْصَى IV to make recom- mendation, recommend
بَيْنَ يَدَيْهِ in front of him	ضَجِيحٌ clamour
لِ belonging to, to	عَلَا (عَلَى) to rise, be or become high
أَزَالَ IV to put an end to, remove	صِيْحٌ shouting
سَمِعًا وَطَاعَةً I hear and obey (lit. hearing and obeying)	سَأَلْتُ X to ask help of
هَكَ (هَكَذَا) to perish	تَعَالَى may He (God) be exalted (lit. He has become exalted)
أَهَكَ IV to ruin, destroy	أَخْطَأُ IV to make a mistake, err
تَعَلَّقَاتٌ property	غَفَرَ لِي (غَفَرَ) to forgive
مَلَكَ (مَلَكَ) to possess	فَحْمٌ charcoal, coal
غَالٌ expensive	خَلٌّ vinegar
رَخِيصٌ cheap	خَلَّصَ II to nationalise (from أُمَّة nation)
حِيلَةٌ <i>pl.</i> حِيَلٌ stratagem, trick	وَاللَّهِ oath on the name of God
خَلَّصَ II to save	عَبْرِيَّةٌ genius
تَخَلَّصَ V to be saved	
بِنِ فَضْلِكَ please! (lit. from your kindness)	

EXERCISE 77

NOTE: The following exercise is not specially connected with the contents of the chapter.

حَكِيَ 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 أَنْكَ تَحْمِلَ ذَلِكَ
الْمَبْلُغَ لَنَا فِي هَذِهِ السَّاعَةِ ، وَقَدْ أَمَرْتُكَ يَا صَالِحُ أَنَّهُ إِنْ لَمْ يَحْضُرْ
لَكَ ذَلِكَ الْمَبْلُغُ مِنْ هَذِهِ السَّاعَةِ إِلَى قَبْلِ الْمَغْرَبِ أَنْ تُزِيلَ رَأْسَهُ
عَنْ جَسَدِهِ وَتَأْتِيَهَا بِهِ . » فَقَالَ صَالِحٌ : سَمْعًا وَطَاعَةً .

ثم سار إلى منصور وأخبره بما ذكر أمير المؤمنين . فقال منصور :
« قد هلكت ، والله إن تعلقاتي وما تملكه يدي إذا بيعت بأعلى
قيمة لا يزيد ثمنها على مائة الف ، فمن أين أقدر يا صالح على
التسعمائة ألف دهرهم الباقية ؟ » فقال له صالح : « دبر لك حيلة
تتخلص بها عاجلاً وإلا هلكت ، فإني لا أقدر أن أتمهل عليك لحظة
بعد المدة التي عينها لي الخليفة فأسرع بحيلة . » فقال المنصور :
« يا صالح ، أسألك أن تحملي ، من فضلك ، إلى بيتي لأودع
أولادي ، وأهلي ، وأوصي لأقاربي . » قال صالح : « فمضيت معه
إلى بيته فجعل يودع أهله ، وارتفع الضجيج في منزله وعلا البكاء
والصياح والاستغاثة بالله تعالى . »

(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

1. Nouns may be classified according to their meanings as

(a) Names of *Classes* or *Species*, (إِسْمُ الْجِنْسِ)

(b) *Proper Names* (إِسْمٌ عَلَمٌ).

2. The first type may be subdivided into:

(a) *Concrete* (إِسْمٌ عَيْنٍ) whether Nouns such as رَجُلٌ man; horse, or Adjectives such as رَاكِبٌ riding; جَالِسٌ sitting.

(b) *Abstract* (إِسْمٌ مَعْنَى), whether nouns such as عِلْمٌ science, learning, جهْلٌ ignorance; or adjectives such as مَفْهُومٌ understood.

3. When *Abstract Nouns* are used in a general sense and without further determination they always take the Article,

e.g. 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. الْوُضْءُ 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 الْكَذَّابُونَ الْجَنَّةَ liars shall not

enter heaven; **حَيَّانٌ حَيَّانٌ كَرِيمٌ** would translate "horses are noble animals" as well as, "the horse is a noble animal".

In a sentence like **هَذَا الْبَيْتُ غَيْرٌ مُلَائِمٌ 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. **الْخَرْطُومُ** is Khartoum; **الْقَاهِرَةُ** is Cairo.

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} ^{حَمَدَ} ^{أَبُو} ^{حَمَدَ} Abu Hamad (a town in the Sudan)

نَزَلَ بِأَبُو حَمَدَ He alighted at Abu Hamad.

for ^{أَبَى} ^{حَمَدَ}

زَارَ أَبُو حَمَدَ He visited Abu Hamad.

for ^{أَبَا} ^{حَمَدَ}

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; ^{سُلَيْمَانٌ} Sulaimān (Solomon) ^{الْخَلِيلُ} al-Khalīl.

(b) The *Kunya* (^{كُنْيَةٌ}), containing a term of relationship such as "father", "mother", "brother", "son", "sister",

e.g. ^{بَطْوَةَ} ^{ابْنِ} ^{بَطْوَةَ} Ibn Baṭṭūṭa.

^{ابْنِ} ^{أَحْمَدَ} Ibn Aḥmad.

^{أُمِّ} ^{كُلثُومٍ} Umm Kulthūm.

^{أَخُو} ^{هَرُونَ} 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 (^{تَأَبَّطَ} ^{شَرًّا} Ta'abbata Ṣharran, 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. ^{أَحْمَدَ} ^{الْفَرَاهِيدِيِّ} al-Khalīl ibn Aḥmad al-Farāhīdī (tribe); ^{أَبُو} ^{عَمْرٍو} ^{الشَّيْبَانِيِّ} Abū 'Amr aṣh-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. **تَابَطُ 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) **الْحَلِيلُ بْنُ أَحْمَدَ** is known as **الْحَلِيلُ**; (b) **أَبُو الْحَسَنِ مُحَمَّدُ بْنُ جَبْرِ** is known as **إِبْنُ 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 **أَلْقَابُ** (pl. of **لَقَبٌ**).

7. The two names **عَumar** (Omar) and **عَAmr** (Amr). **عَمر** 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

ثِقَّةٌ 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

- بَغْلٌ greed, avarice, stinginess
 رَذِيلَةٌ *pl.* رَذَائِلُ vice, a vice
 فَضِيلَةٌ *pl.* فَضَائِلُ virtue, a virtue
 مَعْدِنٌ *pl.* مَعَادِنُ mine, metal
 إِبْطٌ *m. or f., pl.* أَبَاطُ armpit
 غُولٌ *pl.* غِيَالَانٌ ، غِيَالٌ demon
 (ghoul)
 شَيْعٌ *pl.* أَشْبَاحٌ phantom, ghost
 أُسْطُورَةٌ *pl.* أُسَاطِيرُ legend
 حَيْثٌ where, since
 فَاوَضَ III to negotiate with
 مَفَاوِضَاتٌ negotiations
 بَلَاغٌ *pl.* أْتٌ — message, announcement; communiqué
 (*mod.*)
 قَارِئٌ *pl.* قُرَاءٌ reader
 فُنٌّ *pl.* فُنُونٌ art *n.*
 فَنِيٌّ artistic, technical
 فَنَانٌ artist
 بَرَقِيَّةٌ } telegram
 تَلْفَرَاغٌ }
 إِجْرَاءَاتٌ measures, steps
 نَفُودٌ influence
 نَوَافِدٌ *pl.* نَافِذَةٌ window
 فُرْصَةٌ *pl.* فُرُصٌ chance, opportunity
 بَحْتٌ fortune, good luck
 بَخِيْتٌ fortunate, lucky
 كَفَى (—) to suffice, be sufficient for
 كِفَايَةٌ a sufficiency, enough
 (*mod.*)
 وَجْهَةٌ نَظَرٌ point of view (*mod.*)
 زَعَمَ (—) to claim, assert
 زَعِيمٌ *pl.* زُعَمَاءُ leader, spokesman
 تَضَمَّنَ V to include, contain
 أَهْمِيَّةٌ importance
 مَبَادِيٌّ *pl.* مَبَادِئُ principle, element
 تَوَلَّى V to take upon oneself, be entrusted with
 أْتٌ — *pl.* وِلَايَةٌ province
 مَبَاحَثَةٌ discussion
 عُلُوٌّ height
 عَكْسٌ the opposite of anything
 بِالْعَكْسِ on the contrary
 عَلَى السَّوَاءِ equally, alike
 بَشَرٌ man, mankind

EXERCISE 79

A

(From Ibn al-Anbārī, 13th century A.D., *نُزْهُةُ الْأَبَاءِ*, 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.)

وَأَمَّا (as for) «أبو الحسن بن هارون بن نصر» المعروف
 «بالقُرْمِيسِيَّيْ» النَّحْوِيُّ، فَإِنَّهُ أَخَذَ عَنِ «عَلِيِّ بْنِ سَلِيمَانَ الْأَخْفَشِيِّ»
 وَأَخَذَ عَنْهُ عَبْدُ السَّلَامِ بْنُ حُسَيْنِ الْبَصْرِيُّ قَالَ «ابْنُ أَبِي
 الْفَوَارِسِ»: تَوَفَّى عَلِيُّ بْنُ هَارُونَ الْقُرْمِيسِيَّيْ النَّحْوِيُّ فِي جِهَادِي
 الْآخِرَةِ سَنَةَ إِحْدَى وَسَبْعِينَ وَثَلَاثِمِائَةَ فِي خِلَافَةِ «الطَّائِعِ» قَالَ:
 وَكَانَ عِنْدَهُ¹ مِنْ أَبِي حَسَنِ الْأَخْفَشِيِّ أَشْيَاءُ كَثِيرَةٌ وَسَمِعْتُ مِنْهُ يَقُولُ
 كَانَ ثِقَةً جَمِيلَ الْأَمْرِ² وَكَانَ مَوْلَدُهُ سَنَةَ تِسْعِينَ وَمِائَتَيْنِ.

B

١ - ما هو معنى البخل والكرم؟ إِنَّ الْأَوَّلَ عَكْسُ الثَّانِي، فَدَاكِ
 (the former) رَذِيلَةٌ وَهَذَا فَضِيلَةٌ، حَيْثُ أَنَّ دِينِي الْإِسْلَامَ وَالسِّيَّحَةَ
 يَطْلُبَانِ مِنَ الْإِنْسَانِ الْإِعْطَاءَ. وَلِلْبَخِيْتِ الَّذِي لَهُ أَكْثَرُ تَمَّا يَكْفِيهِ
 أَنْ يَهْتَمَّ بِالسَّاكِينِ وَأَنْ يُعْطِيَهُمْ مَا (that which) يَعِيشُونَ بِهِ.
 مَذَا مَبْدَأُ فِي كِلَا الدِّينَيْنِ ذُو أَهْمِيَّةٍ كَبِيرَةٍ وَلِهَذَا الْمَبْدَأُ الْأَسَاسِيُّ نَفُوذُ

¹ عندا is used in the sense "to have".

² جميل الأمر The word أمر adds nothing to the meaning here.

عَظِيمٌ فِي تَارِيخِ الْبَشَرِ. ٢ — فِي اثْنَاءِ تِلْكَ الْمُبَاحِثَةِ زَعَمَ أَحَدُ الْأَعْضَاءِ أَنَّ الْبَرِّيَّةَ تَتَّضَمَّنُ خَبْرًا مَهْمًا عَنِ الْمَفَاوِضِ الْأَخِيرَةِ. ٣ — لَقِبَ هَذَا الشَّاعِرُ بِتَابِطٍ شَرًّا لِأَنَّهُ كَانَ يَحْمِلُ غَوْلًا تَحْتَ إِبْطِهِ فِي يَوْمٍ مِنَ الْأَيَّامِ. أَمَّا أَنَا، فَاعْتَبِرْ هَذِهِ الْقِصَّةَ أُسْطُورَةً كَاذِبَةً لَا تَسْتَحِقُّ اِهْتِمَامَ الْقَارِئِ. ٤ — إِنَّ الشِّعْرَ فَنٌّ وَالشَّاعِرَ قَنَانٌ بِالْكَلِمَاتِ، وَالشَّعْرَ فِي رَأْيِ الْعَرَبِ اكْبَرُ فَنِّ ادْبِيٍّ. ٥ — مَا هِيَ وَجْهَةٌ نَظَرِ الزَّعِيمِ فِي الْإِجْرَاءَاتِ الْإِلْزَامَةِ؟ أَلَمْ يَجِبْ عَلَى التَّلْغُوفِ؟ مَتَى يَصْدُرُ بِلَاغٌ عَنِ الْمَسْأَلَةِ؟ ٦ — كَانَ لِي اكْبَرُ بَحْتٍ حَيْثُ أَتَيْتُ اكْتَشَفْتُ فِضَّةً وَمَعَادِنَ أُخْرَى فِي الْوَالِيَةِ الْجَنْبُوبِيَّةِ. ٧ — تَكُونُ لَكَ فُرْصَةٌ نَظَرِ الْبِنْتِ مِنْ جَدِيدٍ مِنْ تِلْكَ النَّافِذَةِ الْعَالِيَةِ، وَذَلِكَ كِفَايَةٌ لِشَابِّ مِثْلِكَ.

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 البخلاء. It is by al-Jāhiz, 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 لَ), you are among those lucky students who are concerned with Arabic poetry. Now poetry is the oldest art of the Arabs, and its principles have scarcely changed during a period of thirteen hundred years. The ancient Arabs told many stories about their poets. There is a remarkable legend about Ta'abbaṭa Sharran, the famous poet. It is said that one day he went out into the desert, where he met a ghoul – that is, a species of ghost. The poet carried it home under his arm(pit), and scared his relations. After this incident, he was nicknamed Ta'abbaṭa 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.

صَحْرَاءُ desert, pl. صَحْرَاوَاتُ، صَحْرَايُ

بَطْحَاوَاتُ a wide river bed, pl. بَطْحَاوَاتُ

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 being Feminine. Then the noun was omitted. In contrast, the "future world" (or hereafter) is termed الأَخْرَى or الدَّارُ الأَخْرَى. So we may speak of الأَخْرَى or الأَخْرَى omitting دار.

In some words there is a modification of vowelings, 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, ضَوْضَى "clamour, uproar"; used today by schoolmasters of an unruly class! Note that the latter has *nunation* when *maqṣūra*. Both words are, however, Masculine.

5. The addition of tā' *marbūta* to a Collective Noun to form the Noun of Unity has been noted in Chapter Three. Such collectives may be Masculine or Feminine, e.g. 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 أُنَاسٌ also exists).

The last two are of disputed derivation, but may be considered broken plurals. Note إِنْسَانٌ "human being", generally shown in dictionaries under أَنَسٌ 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 كَرِيمَاتٌ or نِسَاءٌ كَرِيمَةٌ 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. Fem. 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.:

قَتِيلٌ slain; synonym مَقْتُولٌ 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. **غَضِبَى**. Note, however, with *nunation*, the *tā' marbūʿa* 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:

بِئْرٌ 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.	فِرْدَوْسٌ paradise, garden.
خَمْرٌ wine (usually fem.).	فَرَسٌ horse.
رُوحٌ spirit.	قَفَاٌ neck.

سِكِّينٌ knife.

سَلَامٌ peace.

كَبِدٌ liver.

لِسَانٌ tongue.

مَوْسَى razor.

VOCABULARY

صَبَّرَ II to put, place (in Ex. 81), lit. to cause to become

عَجَلَةٌ carriage (in Ex. 81)

رَاءَهُ مَوْخِرٌ، مَوْخِرَةٌ the rear of anything

اسْتَلَقَى X to lie down, throw oneself down

ظَهْرٌ pl. ظُهُورٌ the back (anatomical)

حَنًا (حَنَّ) to pour dust (upon)

نَفَذَ (نَفَذَ) to pierce, penetrate, be effective

اِغْتَرَى VIII to be deceived, beguiled

غَرَّ (غَرَّ) to deceive, beguile

صَنْدَلٌ sandalwood

كَافُورٌ camphor

رَمَادٌ ashes

الْهِنْدُ India, or the Indians

مَنْظَرٌ pl. مَنَاطِرٌ sight, view

هُنْدِيٌّ pl. هُنُودٌ Indian

رَبْمَا perhaps, sometimes, it may be

أَحْرَقَ IV to burn *tr.*اِحْتَرَقَ VIII to be burned, to burn *intr.*كِبْرِيَاءٌ *f.* pride

فَوْضَاءٌ، فَوْضَى anarchy

ضَوْضَاءٌ، ضَوْضَى noise, clamour

عَمَّ (عَمَّ) to be, or become, general or widespread

كَسَبَ (كَسَبَ) to win, gain

عِلْمُ الطَّبِّ، الطَّبُّ medicine (the study, science or profession)

أَدْوَاءٌ pl. دَوَاءٌ sickness, disease

أَدْوِيَةٌ pl. دَوَاءٌ medicine

الدَّوْلِيَّةُ internationalism

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 تحنو التراب على رأسه وتنادى: أيها
الناس، هذا ملككم بالأمس قد ملككم وكان أمره نافذاً فيكم.
وقد صار إلى ما ترون من ترك الدنيا. وأخذ روحه ملاك الموت.
فلا تغتروا بالحياة بعده. وكلام نحو هذا ثلاثة أيام. ثم يهيا له
الصندل والكافور والزعفران فيحرق به ثم يرمى برماده في الريح.
والهند كلهم يحرقون موتاهم 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 مَوْتُ of موتى becomes ا with pron. suffix.

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 (مُفْرَدٌ), Dual (مُثَنَّى) and Plural (مُجَمَّعٌ), 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. زَيْدٌ Zaid; pl. زَيْدُونَ; مُحَمَّدٌ Muhammad; pl. مُحَمَّدُونَ
قَرَأْتُ سَبْعَةَ مُحَمَّدِينَ فِي كَشْفِ الطَّلِبَةِ I read seven Muhammads among the list of students.

(b) *Diminutives of Proper Names* and of *Class Names* which indicate rational beings, e.g.

عُمَيْرٌ dim. of عُمَرُ 'Umar; pl. عُمَيْرُونَ.

رَجِيلٌ little man, pl. رَجِيلُونَ.

(c) *Participles*, when they refer to male human beings, e.g. مُؤْمِنٌ 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.

كَاتِبٌ 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: نَجَّارٌ carpenter; pl. نَجَّارُونَ.

(e) Relative adjectives: مِصْرِيّ Egyptian; pl. مِصْرِيّون.

Note, however, such exceptions as:

عَرَبِيّ Arab, pl. عَرَبٌ; أجنبيّ foreign, pl. أَجَانِبٌ.

يهوديّ Jew, Jewish, pl. يهودٌ.

(f) Adjectives of the form أَفْعَلٌ denoting Elatives, e.g. الأَكْبَرُ; pl. الأَكْبَرُونَ. (Note also the Broken Plural, e.g. الأَعْظَمُ, "the greatest" pl. الأَعْظَمُ; الأَكْبَرُ; pl. الأَعْظَمُ).

(g) The following sound masculine plurals should be noted:

ابْنٌ son (for بَنُو);	Plur. بَنُونَ (also أَبْنَاءُ)
عَالَمٌ world;	„ عَالَمُونَ
أَرْضٌ earth;	„ أَرْضُونَ* (also أَرَاضٍ)
أَهْلٌ family;	„ أَهْلُونَ (also أَهَالٌ)
إِوزٌ goose;	„ إِوزُونَ
ذُو master;	„ ذُؤُونَ

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. هِنْدٌ Hind; pl. هِنْدَاتٌ.

(b) Masculine proper names ending in ة; طَرَفَةٌ; pl. طَرَفَاتٌ.

(c) Many class names ending in ة, e.g. حَارَةٌ city quarter; pl. حَارَاتٌ.

(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 ي — 'alif maqṣūra or اء — 'alif mamdūda:

e.g. كُبْرَى greatest (f.); pl. كُبْرِيَّاتُ (rare).

حَمْرَاءُ red (f.); pl. حَمْرَوَاتُ.

(f) Such words sometimes take the sound feminine plural when they are used as nouns,

e.g. خَضْرَوَاتُ vegetables (lit. "greens"), فَحْرَوَاتُ 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 سَنَوَاتِ I have spent the Muharrams of
the last three years in Cairo.
الْمَاضِيَةِ فِي الْقَاهِرَةِ.

(h) Verbal nouns of the derived forms:

e.g. تَصَرَّفْتُ disposal; pl. تَصَرَّفَاتُ

إِسْتِعْمَالُ use; pl. إِسْتِعْمَالَاتُ

Note, however, that Verbal Nouns of II and IV sometimes also have broken plurals:

II تَصْوِيرٌ picture; pl. تَصَاوِيرُ or تَصْوِيرَاتُ

تَجْرِبَةٌ experiment; pl. تَجَارِبُ or تَجْرِبَاتُ

IV إِرْجَافٌ false news; pl. أَرَاجِيفُ or إِرْجَافَاتُ

(i) Diminutives of words denoting things and irrational beings:

كَلْبٌ little dog, pup; pl. كَلْبَاتٌ

شَمْسَةٌ little sun; pl. شَمْسَاتٌ

كِتَابٌ booklet; pl. كِتَابَاتٌ

Note also وَلِدَاتٌ meaning "children" irrespective of sex.

(j) Foreign words, unless properly Arabicized,

e.g. بَارَاشُوطٌ parachute; pl. بَارَاشُوطَاتٌ

This applies to some words which denote male human beings, especially titles.

e.g. بَاشَا (Turkish) Pasha; pl. بَاشَوَاتٌ

أَغَا (Turkish) Aga; pl. أَغَوَاتٌ

خَوَاجَا (Persian) Sir, Mr; pl. خَوَاجَاتٌ

بَيْك (Turkish) Bey, Beg; pl. بَيْكَاتٌ

* 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. الْأَشْعَةُ النَّافِذَةُ (lit. the piercing rays) for إِكْسْرَائِي

pl. إِكْسْرَائِيَاتٌ 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. سِيكَّارَةٌ (سِيكَّارَةٌ), cigarette; pl. سَكَايِرُ, سَكَايِرُ

(Sudan) donkey engine, and, by extension, deep

bore well with pumping engine; pl. دَوَانِكُ.

The sound Feminine plural دَوَانِكَاتٌ 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. قَطَعَ ;

سَيْرَةٌ life, biography; pl. سَيْرٌ .

(b) فَعْلٌ often pl. of فَعْلَةٌ

e.g. قَبَّةٌ dome; pl. قَبَبٌ ;

صُورَةٌ form, picture; pl. صُورٌ

This is also an alternative plural to the Feminine Elative,

e.g. الْكُبْرَى the greatest, fem; pl. الْكُبْر

(c) فَعِيلٌ e.g. عَبْدٌ slave; pl. عَبِيدٌ ; حِمَارٌ donkey, ass; pl. حَمِيرٌ

(d) فَعْلٌ an alternative to فَعَالٌ , 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. حَضْرٌ 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

وَالٍ (" " " وَالِيٌ) governor; pl. وَلَاةٌ

(f) فَعِيلٌ This is fairly often met as the plural of فَعْلَى with a Passive sense:

e.g. قَتْلَى (from قَتِيلٌ), slain, victim;
مَوْتَى (from مَوِيَّتٌ for مَوِيَّتٌ) dead.

(g) فُعْلَانٌ

بَلَدٌ district, country; pl. بُلْدَانٌ
فَارِسٌ rider; pl. فُرَسَانٌ
شَابٌ (for شَابِبٌ) youth; pl. شُبَّانٌ
شَجَاعٌ brave; pl. شَجَعَانٌ

(h) فُعَائِلٌ

جَزِيرَةٌ island; pl. جَزَائِرٌ (also جُزُرٌ)
جَرِيدَةٌ newspaper; pl. جَرَائِدٌ
رِسَالَةٌ letter; pl. رِسَائِلٌ
عَجَبِيَّةٌ wonder; pl. عَجَابَاتٌ
عَجُوزٌ old woman; pl. عَجَائِزٌ
ضَمَائِرٌ pronoun, conscience; pl. ضَمَائِرٌ

(i) فَعَالٍ, فَعَالِي (when definite).

عَدْرَاءٌ virgin; pl. عَدَارٌ
فَتَاوٍ Mufti's legal decision; pl. فَتَاوٍ

Note also

لَيْلٍ night; pl. لَيَالٍ
أَهْلٍ people, family; pl. أَهَالٍ
أَرْضٍ land, earth; pl. أَرَاضٍ

(j) فَعَالَى as an alternative to (i), e.g. عَذَارَى virgins; from فَعْلَى when *not* Superlative (fem.), e.g. حَبْلَى pregnant; pl. حَبَالَى.

From فَعْلَانٌ, e.g. كَسْلَانٌ lazy; pl. كَسَالَى.

From فَعِيلَةٌ with Weak final radical:

e.g. هَدِيَّةٌ present, gift; pl. هَدَايَا.

رَعِيَّةٌ flock; pl. رَعَايَا. رَعِيَّةٌ fate, death; pl. مَنَايَا.

5. Where a Noun has more than four radicals their number must be reduced to four to form a Broken Plural:

e.g. عَنَكَبُوتٌ spider; pl. عَنَاكِبُ

إِمْبْرَاطُورٌ emperor; pl. أِبْرَاطِرَةٌ.

عَنْدَلِيبٌ nightingale; pl. عَنَادِلُ

This rule may be ignored in colloquial speech:

e.g. عَنَقَرِيْبٌ wooden bed (Egypt); pl. عَنَّاقِرِبٌ

تَرْجَمَانٌ dragoman, guide, interpreter; pl. تَرْجَمَانٌ

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. عَيْنُونٌ etc.

عَيْنٌ notable; pl. أَعْيَانٌ

عَبْدٌ slave; pl. عِبِيدٌ

عَبْدٌ 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.

فَتْحٌ conquest; pl. فُتُوحٌ pl.pl. فُتُوحَاتٌ

طَرِيقٌ road, way; pl. طُرُقٌ pl.pl. طُرُقَاتٌ

يَدٌ hand; pl. أَيَادٍ pl.pl. أَيَادٍ

إِنَاءٌ vessel; pl. إِنَائِيَّةٌ pl.pl. إِنَائِيَّاتٌ

8. The Feminine ending ة may be used as a kind of Collective Plural for the following two categories of nouns:

(a) فَعَالٌ

c.g. قَوَّاسٌ bowman; pl. قَوَّاسَةٌ

(b) The relative adjective:

c.g. سُودَانِيٌّ Sudanese; pl. سُودَانِيَّةٌ (or سُودَانِيُونَ)

صُوفِيٌّ Sufi (mystic); pl. صُوفِيَّةٌ (or صُوفِيُونَ)

9. The following irregular plurals should be noted:

أُمٌّ mother; Plur. أُمَّهَاتٌ and أُمَّاتٌ

فَمٌّ mouth; Plur. أَفْوَاهٌ

مَاءٌ water (for مَاهٌ for مَوّه); Plur. أَمْوَاهٌ and مِيَاهٌ (for مَوَاهٌ)

شَفَةٌ lip (for شَفْهَةٌ); Plur. شَفَاءٌ (also شَفَوَاتٌ and شَفَهَاتٌ)

شَاةٌ sheep (for شَوَهَةٌ); Plur. شَاهٌ and شِيَاهٌ

أَمَةٌ maid-servant; Plur. إِمَاءٌ and أَمَوَاتٌ

إِمْرَأَةٌ woman; Plur. نِسَاءٌ and نِسْوَةٌ and نِسْوَانٌ

إِنْسَانٌ man; Plur. أَنَاسٌ usually نَاسٌ

قَوْسٌ bow; Plur. قَيْسِيٌّ and قَيْسِيَّةٌ

VOCABULARY

اَقْرَفَ VIII to commit (a sin or crime)	شَفَاهُ، شَفَوَاتٌ، شَفَهَاتٌ pl. شَفَةٌ lip
نَدَمَ عَلَى (-) to repent, regret	اِنَاءٌ pl. اِنِيَةٌ vessel, pot
قَصَرَ II to fall short, be remiss	مَسَكَ (-) to seize, hold
تَلَفَفَ V to regret something missed	قَبَضَ (-) to seize, grasp
اَلْمَصِيرُ the future, result, issue	قَبَضَ عَلَى to seize, arrest
تَقْرِيرُ اَلْمَصِيرِ self-determination (<i>mod.</i>)	اَسْنَانٌ pl. سِنٌ tooth, age
بَصَرَ II to open anyone's eyes, enlighten	نَوَى (-) to intend
هَجَرَ (-) to forsake, abandon	اِتَّ - اِتَّةٌ pl. نِيَّةٌ intention
اِنَّمَا a strong affirmative particle; indeed, in truth, only	رِحَالٌ pl. رِحْلَةٌ journey
بَادَرَ III to hasten	سَعَى (-) to exert oneself, make an effort
نَهَبَ (-) to plunder, carry off	مَسَاعٍ pl. مَسْعَى effort
اِغْتَمَ VIII to seize (plunder, or opportunity)	مُسْتَوِيَاتٌ pl. مُسْتَوَى standard
اَتَتْ (-) to elapse (of time); to pass (<i>intr.</i>)	اَتَتْ - اَتَةٌ pl. دَرَجَةٌ degree, step
اَتَتْ to escape, miss (<i>tr.</i>)	اَتَتْ - اَتَةٌ pl. اَلَّةٌ tool, instrument
اَتَتْ v.n. of فَاتٌ	فَضْلًا عَنْ apart from, not to mention, in addition to
هُدًى guidance	وُضُوحٌ clarity
	قَصْدًا intentionally, deliberately, on purpose

EXERCISE 83

A

(Extract from a sermon by Ibn al-Jauzi, 12th cent. A.D.)

إِخْوَانِي، أَعْلَمُوا أَنَّ مِنْ عَمَلٍ فِي الْأَيَّامِ خَيْرًا حَمْدُ أَمْرِهِ. وَمَنْ
 أَقْرَبَ فِيهَا شَرًّا أَضَاعَ عُمْرَهُ. سَيَنْدُمُ غَدًا مَنْ قَصَرَ، عَلَى تَقْصِيرِهِ.
 وَيَتَلَهَّفُ مَنْ تَرَكَ الْعَمَلَ لِمَصِيرِهِ. وَيَبْكِي هَاجِرُ الْهَدَى بَعْدَ تَبْصِيرِهِ.
 إِنَّمَا هِيَ أَوْقَاتٌ مَبَادِرَةٌ تَذْهَبُ، وَاعْتِنَامٌ أَيَّامٌ تَنْهَبُ، قَبَادِرٌ بَعْمَرِكَ
 قَبْلَ الْقَوْتِ. وَاعْتَمِ حَيَاتَكَ قَبْلَ الْمَوْتِ.

B

أَوْلَانِكَ النَّاسُ لَا تَكْفِيهِمْ حُكُومَةٌ عَادِلَةٌ، إِنَّمَا يُبَادِرُونَ إِلَى تَقْدِيرِ
 الْمَصِيرِ وَالْحُكْمِ الذَّاتِي كَمَا فَعَلَ سَائِرُ أَسْمِ هَذِهِ الْقَارَةِ وَنَيْتَهُمُ الْآ
 تَقْوَتَهُمُ الْفُرْصَةَ. نَعَمْ، إِنَّهُمْ يَفْتَنُونَ الْفُرْصَةَ وَيَسْعُونَ لِيَسْتَحِقُّوا
 الْإِسْتِقْلَالَ.

C

١ - اِفْتَحْ شَفْتَيْكَ كَمَا أَرَى أَسْنَانَكَ. ٢ - كَيْفَ أَنْكَسَرَ الْإِنَاءُ وَكَانَ
 فِي يَدَيْكَ قَبْلَ دَقِيقَةٍ؟ أَمْسِكْ هَذِهِ الْآنِيَةَ مَسْكَ قَوِيًّا لَعَلَّهَا لَا تَقَعُ مِنْ يَدِكَ.
 ٣ - رِحْلَةُ أَبِي بَطُّوطةَ مِنَ الْهِنْدِ لِلصِّينِ مَشْهُورَةٌ. فَفِي أَوَائِلِهَا
 قَبَضَهُ الْكُفَّارُ وَلَكِنَّهُ نَجَّى مِنْهُمْ. وَآخِرًا وَصَلَ إِلَى الصِّينِ بَعْدَ مَسَاعٍ
 شَدِيدَةٍ. ٤ - رَفَعَ مُسْتَوَى الْحَيَاةِ (الْعَيْشَةِ) فِي أَوْربَا لِدَرَجَةٍ غَيْرِ

١ يا is here omitted.

٢ "they", i.e. the days of one's life.

متوقعة. ٥ - الحمد لله رب العالمين (Qur'ān, I). ٦ - لى صعوبة
كبيرة مع أسماء المسلمين، فأجد نصفهم محمدين! ٧ - لا تقوا
أربع نساء يضاوات ذوات حسن وجمال. ٨ - لهذه الآلة استعمال
كثيرة مختلفة. ٩ - أخذت المنية إلى الولاية الشمالية، وترك
ثلاثة أولاد وأربع بنات. ١٠ - رأيت عنكب كثيرة في حجرات
الباشوات والبكوات، فأكسى 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 thieve and fight. The whole town is afraid of him, and his father can do nothing with him. The police have arrested him seven times during the last seven months. I hope that in the future we will find good uses for his exertions and that he will become a useful member of (the) society.

B

These girls scarcely open their mouths when they speak. Has it escaped them that clarity is the most important thing in speech? They are all Hinds, and they all want to be writers; they are exerting themselves a great deal to reach a high level in their studies. Apart from their speech, they have been very successful in their work.

C

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.

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 **مُعْرَبٌ** (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 **مُسَبِّحٌ** *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 **مُسَبِّحٌ**, such as **حَذَارٍ** "caution"; and **قَطَامٍ**, a woman's name.

2. Words ending in the *'alif maqṣūra* are not **مُسَبِّحٌ**, but declined by **تَقْدِيرٌ**, that is, notionally, e.g.

- (i) **كُبْرَى** fem. Elative of **كَبِيرٌ**
- (ii) **دُنْيَا** world.
- (iii) **ذِكْرَى** remembrance.
- (iv) **هُدَى** guidance.
- (v) **مُصْطَفَى** Mustáfa (proper name),
- (vi) **عَصَا** a stick.

Of the above, nos. (i) to (iii) have no Nunation. They are therefore Diptotes, or **غَيْرُ مُنْصَرَفٍ** (see Chapter Four). They

are the same for all cases. However, (i) and (iii) would change to 'alif if a Pronoun were attached:

e.g. لِي ذِكْرِي حَزْنَةٌ 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 حَزِينٌ 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).

- 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 مِنْ 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	وَزَرَاءٌ	ministers; pl. of	وَزِيرٌ
	فَعَلَى	مَرَضَى	sick people; pl. of	مَرِيضٌ
	فَعَائِلٌ	مَدَائِنٌ	cities; pl. of	مَدِينَةٌ
	فَعَالَى	يَتَامَى	orphans; pl. of	يَتِيمٌ
	فَعَالِلٌ	دَرَاهِمٌ	dirhems (silver coins); money; pl. of	دِرْهَمٌ
	فَعَالِيلٌ	خَنَازِيرٌ	pigs; pl. of	خَنَزِيرٌ

Also the following plurals:

- أَوَّلٌ (from أَوَّلٌ first)
- آخِرٌ (from آخِرٌ other)
- أَشْيَاءٌ (from شَيْءٌ thing)

(b) The following feminine forms:

- e.g. سَوْدَاءُ black
 غَضَبِي angry
 ذِكْرِي remembrance
 كُبْرِي greatest

(c) The Masculine Singular Elative and Colour-Defect Nouns of the form أَفْعَلٌ

- e.g. أَطْوَلٌ longer, longest.
 أَشْهَبُ grey.

Among the rare exceptions is أَرْمَلٌ widower, whose fem. is أَرْمَلَةٌ.

(d) Adjectives of the form فَعْلَانٌ whose fem. is فَعْلَانَةٌ.

(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)
 فَارِسٌ Persia (Fars province)
 أَحْمَدٌ Aḥmad (as an Elative this is bound to be diptote)
- | | | |
|---------|-------|---|
| يَحْيَى | Yahyā | } Names beginning with a <i>yā'</i> of increase, resembling the 3rd Person Sing. of the Imperfect must be Diptotes. |
| يَزِيدُ | Yazīd | |

It may be mentioned that names of foreign origin are almost invariably Diptotes, e.g. لُنْدُنٌ London; بَارِيسُ Paris.

On the other hand, there are many Triptote Personal Names. The chief guide here is the dictionary, e.g. زيد ^{زَيْدٌ} Zaid. عمرو ^{عَمْرُو} Amr. هند ^{هِنْدٌ} Hind (a woman's name, sometimes a Diptote). جعفر ^{جَعْفَرٌ} Ja'far. They include many names either of participial form, e.g. محمد ^{مُحَمَّدٌ} Muḥammad; محمود ^{مُحَمَّدٌ} Maḥmūd, or from the class of Adjectives resembling the Active Participle in meaning, e.g. حسن ^{حَسَنٌ} Ḥasan (lit. "beautiful"), سعيد ^{سَعِيدٌ} Sa'īd (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. مَدَائِنٌ cities; الْمَدَائِنُ the cities.
 Acc. مَدَائِنٌ cities; مَدَائِنَهُمْ their cities.
 Gen. مَدَائِنٌ cities; مِنْ مَدَائِنِ 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. ناد ^{نَادٌ} قاض (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. جَارِيَةٌ slave-girl; مُتَوَى mufti's ruling.

Nom. and Gen. جَوَارٍ; قَتَاوٍ

Accus. جَوَارِيٍّ; قَتَاوِيٍّ

With Article, Nom. and Gen. الْجَوَارِيُّ; الْقَتَاوِيُّ

With Article, Accus. الْجَوَارِيَّ; الْقَتَاوِيَّ

The *yā'* is similarly written when such words are made definite by *idāfa*.

VOCABULARY

أَيْتَامٌ <i>pl.</i> يَتَامَى orphan	VIII اقْتَرَحَ (ب) to recommend, suggest
خَنَازِيرٌ <i>pl.</i> خَنْزِيرٌ pig	حَايَةٌ protection
جَوَارٌ <i>pl.</i> جَارِيَةٌ slave-girl, servant-girl	III غَادَرَ to desert, leave
أَرْمَلٌ widower	(ت) تَلَّ to follow
مِيزَانِيَّةٌ budget	وَسَائِلٌ <i>pl.</i> وَسِيلَةٌ mean
الْبُرْتُغَالُ ، الْبُرْتُغَالُ Portugal	VIII اِعْتَقَلَ to intern, arrest
بُرْتُقَالٌ oranges	IV اَعْدَمَ to execute (put to death)
جِبْهَاتٌ <i>pl.</i> جَبْهَةٌ forehead, front	رَمْلٌ sand
اِسْتَعْمَرَ X to colonize	عَرَقٌ perspiration, sweat
رُوسِيَا Russia	فَجَاءَ suddenly
اِذْنٌ permission	V تَوَقَّفَ to hesitate, stop
	اَسِيَا Asia

EXERCISE 85

A

كان العرق يسيل على جبهة الرجل حينما رأى الخنزير الوحشي.
 فما كان له أية حاية. وفي تلك اللحظة فكّر في ولده الصغير الذي
 بصير يتيماً إن مات هو، وفي زوجته التي تُصبح أرملةً باكيةً.
 وفجأةً توقّف الخنزير، فأخذ الرجل يجري عبر الرمل، فعاد المكان
 بأسرع ما أمكن حتى وصل إلى بيتٍ ودخله.

B

- ١ - اِسْتَعْمَرَتْ رُوسِيَا مُعْظَمَ اَسِيَا الشَّمَالِيَّةِ اَثْنَاءَ الْقَرْنِ التَّاسِعِ عَشْرِ.
 ٢ - وَجَدْتُ جَارِيَّتِي قَدْ اَكَلَتْ جَمِيعَ الْبُرْتُقَالِ وَلَمْ اُرْ وَسِيْلَةً اِلَى شِرَاءِ
 قَوَاكِهِ اُخْرَى. ٣ - قَرَأَ الْوَزِيْرُ مِيْزَانِيَّةَ السَّنَةِ التَّالِيَةِ وَلَمْ يَرْضَ
 عَنْهَا. ٤ - اُعْتَقَلَ الْمَجْرُمُ وَاقْتَرَحَ النَّاسُ كَثْرَتَهُمْ بِاِعْدَامِهِ.

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

(الْبَابُ 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 if he speak; إِنْ يَتَكَلَّمَ الْحَقَّ 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 مَبْتَدَأٌ "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 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 كَاذِبًا 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 عَلَيَّ to surpass, beat (someone); مَرَّ بِ 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 جَاءَنِي he came to me.

* See Appendix C, §6 for further notes on Doubly Transitive Verbs with special reference to VERBS OF THE HEART (أَنْعَالَ 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 **مَتَعَدٍّ** and the *Intransitive* (**لَا زَمٌّ** or **عَيْرٌ مَّتَعَدٍّ**).

(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**; **الْمَفْعُولُ فِيهِ**), e.g.

لَبِثْتُ عِنْدَهُمْ سَنَةً كَامِلَةً I stayed with them a whole year.

تَنَبَّهْتُ صَبَاحًا I awoke in the morning.

إِنْتَفَتَّ يَمِينًا وَيسَارًا he looked right and left.

سَافَرَ بِرًا وَبِحَرًا 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.

إِنْتَفَتَّ إِلَى اليمينِ وَاليسَارِ he looked to the right and left.

قَامَ عِنْدَ العَجْرِ 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 أَحْتِرَامًا لَهُ I kept silent out of respect for him.

The Arabic terminology indicates that this Accusative could be replaced by a *Subjunctive Verb* or a *Verbal Noun* introduced by ل. Thus the above two examples might be rendered as قُمْتُ لِأُكْرِمَهُ and صَمْتُ لِأَحْتَرِمَهُ.

(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 مَنفِيًّا he left the country, exiled.

Occasionally, a Verbal Noun may replace the Active Participle:

اسْتَقْبَلُوهُ جُلُوسًا they received him seated.

for جَالِسِينَ

The verbal *Hāl* occasionally refers not to any specific part of the previous sentence (i.e. Subject, Object, etc.), but to the whole statement.

سَتَمَهُمُ وَالْقَاضِيَّ يَبْقَى صَامِتًا he insulted them, while the judge remained (*lit.* remains) silent.

Even a nominal sentence could be used here وَالْقَاضِيَّ صَامِتًا. 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 حَسَنِ 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 الْمَطْبَخِ 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
فِي الْعَصْرِ الْوَسْطَى the Middle Ages.

(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". هَنَّاكَ "there" is sometimes interposed.

(i) In the construction of لَا لِنَفْيِ الْجُنْسِ, 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 مَفْرَمٍ مِنْ ذَلِكَ there is no escape from that.

لَا شَكَّ مِنْ (أَنْ ، أَنْ) there is no doubt.

لَا بَدَّ مِنْ (أَنْ ، أَنْ) 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، أَقَدَّ الْمُحَاصِرِينَ The arrival of the Arabs with-
out doubt saved the besieged.

لَا بَدَّ مِنْ أَنْ نَقَاوِمَهُمْ (— مِنْ مَقَاوِمَتِهِمْ) We must definitely resist them.

إِنْتِشَارُ التَّعْلِيمِ، وَلَا بَدَّ، 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 أَبَا بَكْرٍ O Abu Bakr!; يَا أَمِيرَ الْمُؤْمِنِينَ 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 مَنظَرَ جَمِيلاً I saw a beautiful scene.

رَأَيْتُ أُسْداً وَفَيْلاً I saw a lion and elephant.

(n) In certain *Exclamations*, the usual explanation being that there is a suppressed verb (فِعْلٌ مَحذُوفٌ), e.g.

مَرْحَبًا بِكَ welcome to you (أُرْحَبُ بِكَ understood).

سَهْلًا slowly! (أَسْهَلُ understood).

وَالنَّجَاةَ النَّجَاةَ escape! escape!

The و here, sometimes written with 'alif وا introduces several such expressions. Sometimes اه is added to the noun: وَيَبَّكَ، وَيَحْكُ، وَيَلَّكَ، وَيَبَّكَ، وَيَحْكُ، وَيَلَّكَ woe! alas! (lit. sigh). Note also وَيَبَّكَ، وَيَحْكُ، وَيَلَّكَ 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; صَلَاةُ الْمَغْرِبِ or الصَّلَاةُ عِنْدَ الْمَغْرِبِ the prayer of sunset; الْقَصْرُ 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 **كُلُّ**, each, every, all. **كُلُّ يَوْمٍ** every day; **كُلُّ وَاحِدٍ** every one; **كُلُّ الْمَدِينَةِ** the whole city; **كُلُّ النَّاسِ** (or **كُلُّهُمْ**) all the people.
- (ii) **جَمِيعٌ** and **كُلُّهُ** which may replace **كُلٌّ**; e.g. **جَمِيعُ الْمُسْلِمِينَ** or **كُلُّهُ** 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 الْبَاقِي** 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 جَنْبِهَا وَأَعْطَيْتُ مِثْلَهُ** he gave a pound and I gave the same.

مِثْلٌ forms the Plural **أَمْثَالٌ**, but it has no Feminine, e.g.

لَا تَسْتَمِعْ إِلَى أَمْثَالِهِمْ do not listen to men like them (lit. "their likenesses").

لَا تَزُرْ نِسَاءً أَمْثَالَهُنَّ do not visit women like them.

بِنْتُ مِثْلِهَا لَا تَسْتَحِقُّ أَحْتِرَامَنَا a girl like her does not merit our respect.

- (v) **سِوَى** properly "another", means also "except". It is a noun, e.g.

مَرَرْتُ بِرَجُلٍ سِوَاكَ I passed by a man other than you.

كُنْتُ أَتَنْتَرُكَ لَكِنْ جَاءَ سِوَاكَ I expected you but someone else came.

كُنْتُ بَارِعًا فِي كُلِّ مَوْضُوعٍ سِوَى الْعِلْمِ 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 مُمَكِّنٌ** "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 غَيْرَهَا 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) **كِلَانِ** "both", normally used without *nunation* with a following Genitive, e.g. **جَاءَ كِلَا الرَّجُلَيْنِ** both men came; **رَأَيْتُ كِلَا الرَّجُلَيْنِ** I saw both the men; **مَرَرْتُ بِكِلَا الرَّجُلَيْنِ** I passed by both the men. Its Feminine is **كِلَاتَانِ**, 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 **كُلِي** masc. and **كُلْتِي** fem. are

used in the Accusative and Genitive, e.g. **جَاءَ كِلَاهِمَا** both of them came; **رَأَيْتُ كِلَيْهِمَا** I saw both of them; **مَرَرْتُ بِكِلَيْهِمَا** I passed both of them.

(viii) **رَبَّ** "many a" is followed by an Indefinite Noun, e.g.

رَبَّ رَجُلٍ كَرِيمٍ قَابَلْتُ many a noble man have I met.

رَبَّ جُنْدِيٍّ مَاتَ فِي تِلْكَ الْمَعْرِكَةِ 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 (ت) to wander, go round	أَدْرَى IV to inform
خَرَجٌ poll-tax	التَّوْرَةُ the Pentateuch, Torah (loosely, the Old Testament)
نَقَّاشٌ engraver, painter, sculptor	قَتِيَ (ق) to perish, come to an end
حَدَّادٌ blacksmith, ironworker	أَجَلٌ the (fixed) term of one's life
رَحَى <i>f., pl. أَرْحَاءٌ</i> mill	نَصَبٌ <i>pl. نَصَابٌ</i> handle
طَحَنَ (ن) to grind, mill	رَسْمَةٌ <i>سَرَةٌ</i> the navel
أَنْفًا previously (in a document = "above", "aforesaid")	طَرَجٌ (= مَطْرُوحٌ) prostrate, thrown on the ground, lying on the ground
كُتِبَ الْأَحْبَارِ <i>Ka'b al-'Aḥbār</i> , name of a Jewish divine (Ex. 87)	تَوَعَّدَ V to threaten, warn
أَحْبَارٌ <i>pl. أَحْبَارٌ</i> a Jewish divine	خَنَجَرٌ <i>pl. خَنَجِرٌ</i> dagger
دَرَى (ر) to know	أَيْشٌ what (Ex. 87)

EXERCISE 87

The Death of the Second Caliph, 'Umar ibn al-Khaṭṭāb.
(From the Annals of aṭ-Ṭabari, 838-923 A.D.)

خَرَجَ عُمَرُ بْنُ الْخَطَّابِ يَوْمًا يَطُوفُ فِي السُّوقِ فَلَقِيَهُ أَبُو لَوْلُؤَةَ، وَكَانَ
نُصْرَانِيًّا، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ عَلِيَّ خَرَجًا كَثِيرًا. قَالَ: وَكَمْ
خَرَجًا؟ قَالَ: دَرَاهِمَانِ فِي كُلِّ يَوْمٍ، وَقَالَ: أَيُّ شَيْءٍ (أَيُّ شَيْءٍ)
صَنَعْتَهُ؟ قَالَ: نَجَّارٌ وَتَقَاشٌ وَحَدَّادٌ. قَالَ (عُمَرُ): فَمَا أَرَى
خَرَجَكَ بِكَثِيرٍ عَلَيَّ (according to) مَا تَصْنَعُ مِنَ الْأَعْمَالِ. قَدْ بَلَغَنِي
أَنَّكَ تَقُولُ: لَوْ أَرَدْتُ أَنْ أَعْمَلَ رَحِيَّ تَطْحَنُ بِالرَّيْحِ فَعَلْتُ. قَالَ:
نَعَمْ. قَالَ: فَاْعْمَلْ لِي رَحِيًّا. قَالَ: لَئِنْ سَلِمْتَ لِأَعْمَلَنَّ لَكَ رَحِيًّا
يَتَحَدَّثُ بِهَا (عَنْهَا =) مَنْ بِالْمَشْرِقِ وَالْمَغْرِبِ. ثُمَّ أَنْصَرَفَ عَنْهُ. فَقَالَ
عُمَرُ: لَقَدْ تَوَعَّدَنِي الْعَبْدُ أَنْفَاءً. ثُمَّ أَنْصَرَفَ عُمَرُ إِلَى مَنْزِلِهِ، فَلَمَّا كَانَ
مِنَ الْعَدِ (لَمَّا كَانَ الْعَدُ) 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 صَفَتَكَ وَأَنَّكَ قَدْ فَنِيَ أَجْلُكَ.
وعُمَرُ لَا يُحْسِبُ وَجَعًا وَلَا أَلْمًا. فَلَمَّا كَانَ الْعَدُ جَاءَهُ كَعْبٌ فَقَالَ: يَا أَمِيرَ
الْمُؤْمِنِينَ، ذَهَبَ يَوْمٌ وَبَقِيَ يَوْمَانِ. ثُمَّ جَاءَهُ مِنَ الْعَدِ، فَقَالَ:
ذَهَبَ يَوْمَانِ وَبَقِيَ يَوْمٌ وَلَيْلَةٌ فَلَمَّا كَانَ الصُّبْحُ خَرَجَ عُمَرُ إِلَى الصَّلَاةِ
وَدَخَلَ أَبُو لَوْلُؤَةَ فِي النَّاسِ، فِي يَدِهِ خَنْجَرٌ لَهُ رَأْسَانِ، نِصَابُهُ فِي

وَسَطِهِ ، فَضْرَبَ عَمْرٍ سِتَّ ضَرْبَاتٍ ، إِحْدَاهُنَّ تَحْتَ سُرْتِهِ وَهِيَ الَّتِي
 قَتَلْتَهُ وَقَتَلَ مَعَهُ كُتَيْبُ بْنُ أَبِي الْبَكْرِ اللَّيْثِيُّ وَكَانَ خَلْفَهُ ، فَلَمَّا وَجَدَ
 عَمْرٌ حَرَّ السَّلَاحِ سَقَطَ وَقَالَ : أَيْ النَّاسِ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ ؟
 قَالُوا : نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ ، هُوَذَا (there he is, that is he) . قَالَ :
 تَقَدَّمَ فَصَلَّى بِالنَّاسِ . فَصَلَّى عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ، وَعَمْرٌ طَرِجٌ 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 **مَقْدَمٌ** "brought forward". **خِراجك** is the subject of this nominal sentence.

Verbs of thought and estimation are doubly transitive. The first object of **أرى** here is **خِراجك**. The second, which should have been **كثيراً**, is replaced by a genitive after a preposition (ب).

The **لَ** 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 **مَائِتٌ** "dying", in meaning, is used with a future sense.

وإنَّه قد قَتَى أَجَلَكَ The pronoun **وَ** 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 **ضَمِيرُ الشَّانِ** (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 **أبو لؤلؤة**.

إحداهنّ The Feminine **إحدى** refers to **ضربة** "a blow". **هنّ** is Feminine Plural, according to antique usage, referring to **إحداها**. Modern Arabic would normally have **إحداها**.

أُدخِلَ داره The Verb **أُدخِلَ** is doubly transitive, e.g. **أُدخِلَ عمر داره** "he took 'Umar into his house". When the Verb is Passive the first Object takes the place of the Subject, but the second Object **دار** still remains in the Accusative. In either case we could write **في داره** as an alternative.

CHAPTER FORTY-SIX

(الْبَابُ السَّادِسُ وَالْأَرْبَعُونَ)

The Permutative

(الْبَدَلُ the substitution)

1. The Permutative must follow immediately the word for which it is substituted (الْمَبْدَلُ 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.

جَاءَ زَيْدٌ أَخُوكَ Zaid, thy brother came.

جَاءَنِي قَوْمُ الْمَدِينَةِ كِبَرًا وَهُمْ صَغِيرًا وَهُمْ the people of the city, the great and the small, came to me.

(b) The part is substituted for the whole (بَدَلُ الْبَعْضِ مِنَ الْكُلِّ) e.g.

أَكَلَ الرَّغِيفَ قَبْلَهُ الْيَدَ kiss him the hand, i.e. kiss his hand; أَكَلَ الرَّغِيفَ نِصْفَهُ he ate the loaf, half of it, i.e. he ate the half of the loaf.

(c) A possession or quality is substituted for the name (بَدَلُ الْأَشْتِمَالِ) i.e. Permutative of inclusion), e.g. أَعْجَبَنِي زَيْدٌ ثَوْبَهُ Zaid, his garment pleased me, i.e. Zaid's garment pleased me; مَدَحْتُ زَيْدًا حُسْنَهُ 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 فَفَرَسٍ 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 ضَرَبْتُ *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.

كَلَّمْتَهُمْ أَنْفُسَهُمْ I spoke to them themselves.

Occasionally, this word is placed in the *Genitive* after بِ, 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

I met the same man (for الرَّجُلُ نَفْسَهُ or الرَّجُلُ بِنَفْسِهِ).

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.		إِيَّاهُم	them.	
3. Fem.	إِيَّاهَا	her.	إِيَّاهُمَا	them both	إِيَّاهُنَّ	„
2. Masc.	إِيَّاكَ	you.		إِيَّاكُمْ	you.	
2. Fem.	إِيَّاكِ	„	إِيَّاكُمَا	you both	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.

(إِيَّاهَا) **أَعْطَانِي إِيَّاهُ** 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 **إِيَّاهُ**, e.g. **أَعْطَى حَسَنًا إِيَّاهُ** he gave it to Hassan. Again, if both Objects are Pronouns, the second must have **إِيَّاهُ** 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 أُعْطَاكَ إِيَّايَ he gave you me.

أَعْطَاهُ إِيَّاكَ he gave him you.

أَعْطَاهُ إِياهُ he gave him it.

(c) It is also used independently as a warning, e.g.

إِيَّاكَ take care!; وَإِنَّا وَآلِنَّا وَآلِنَّا 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. وَهُوَ for هُوَ; فَهِيَ for هِيَ.

5. The first Person Singular attached Pronoun ي is often omitted and replaced by a *kasra* in cries and commands, chiefly in the Quran, e.g. رَبِّ for رَبِّي my Lord!

اتَّقِنِي for اتَّقِنِي fear me!

6. The attached Pronoun هُ is often used after اِنَّ 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 الشَّانِ*, e.g.

ظَهَرَ لِلْقَائِدِ اَنَّهٗ لَا مَفْرَّ
مِنَ الْمَحَارَبَةِ
it appeared to the general that
there was no escape from fighting.

Here the sentence after اَنَّ is introduced by the لا of *Denial of the Species*, which does not therefore provide a Noun to serve as Accusative after اَنَّ. An alternative way of writing this, though less idiomatic, would be . . . اَنَّ لَا مَفْرَّ . . .

7. The *Reciprocal Pronoun* "one another" is expressed by the use of بَعْضُ "one, some", e.g. قَدْ سَاعَدَنَا بَعْضُنَا بَعْضًا we have helped one another (or بَعْضُنَا الْبَعْضَ)

With Prepositions the *بعض* is often not repeated, e.g.

دَنَا الْعَسَاكِرُ مِنْ بَعْضِهِمْ the soldiers approached one another.

VOCABULARY

رَغَمَ (رَغَمَ) to dislike	إِسْتَلَفَ VIII to borrow
رَغَمَ, أَرْغَمَ IV to compel	أَنْتَبَهَ VIII to pay attention
عَلَى الرَّغْمِ مِنْ (أَنْ) ;	طَقْسٌ climate, weather
بِالرَّغْمِ مِنْ (أَنْ) despite, in spite of (the fact that)	رَفَضَ (رَفَضَ) to refuse, reject
حِرْفَةٌ pl. حِرَفٌ profession, trade	دَهَشَ II to surprise
شَبَابٌ youth (<i>abstract</i>)	أَدَهَشَ IV " "
يَلْهُو (يَلْهُو) لَهَا to play	دَهَشَ (دَهَشَ) مِنْ (pass.) مِنْ to be surprised by
سَكَرَانٌ pl. سَكَارَى 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 حسنٌ حِرْفَةَ الكِتَابَةِ منذ شبابه حينما خرج من المدرسة المتوسطة (Intermediate) لكنه لا مؤلفات له بالمعنى الصحيح، وهو بلغ الستين من عمره الآن وسبب ذلك كسله لانه بذل وقته شارباً وأكلأً ولاهياً. فقد أَلَفَ عدداً من الكُتَيْبَاتِ ومقالات الجرائد اليومية، وقال لى بنفسه، وهو سكران، إنه لم يُحَقِّقْ آمالَ أبويه

ومعليه، وانه حَزِنَ كثيراً مِنْ فِشْلِهِ أَوَّلَ الأمرِ، ثُمَّ اعتاد اليه. وجميعنا قد رَأَيْنَا رجالاً امثالَه فِشَلُوا في أعمالهم على الرغم من مَوْهَلَاتِهِمِ البالغة، بل رُبَّمَا أُعْطِينَاهُمْ نصيحة صالحة مُفيدة ولم يَسْتَمِعُوا إليها.

B

١ - اذْهَبْ لحجرتي وَاَتَيْتِ بالكتاب الذي استلفته من المكتبة أَوَّلَ أمس. ٢ - قَبِ خَلْفَهُ وَأَنْتَبِهْ اكراماً للواعظ! ٣ - إِنَّ الطَّقسَ في البَحْرَيْنِ (Bahrain) أَشدُّ حَرًّا منه في سوريا، وذلك، ولا شك، يزيدُ صعوبة الحياة في تلك الجزيرة. ٤ - إِنَّ حَيَاتِنَا قصيرة ولا بُدَّ من الموت في النهاية، فَلنَقْمُ بأعمال يرضى عنها الله لنستحقَّ البقاء في الحياة الآخرة. ٥ - نَظَرْتُ كِلَيْهِمَا قَادِمِينَ وقد ناديتُ خَادِمِينَ غَيْرَهُمَا.

C

١ - كان زيدٌ أخوك نفسه الذي انصرف عند وصول الأمير. ٢ - طَلَبُوا أَكْلاً فَأَعْطَيْتُهُمْ إِيَّاهُ، ثم رَجَعُوا في اليوم التالي بعين الطلبِ فَرَفَضْتُ. ٣ - رَأَيْتُ ولداً عابراً الشارع وفيه حَرَكَاتُ (traffic) كثيرة، فَصَحْتُ: إِيَّاكَ والعربات! فهو جعلَ يجري حتى وصل إلى الجانب الآخر. ٤ - دُهِشْتُ مِنْ أَنَّهُ لا بُدَّ مِنَ الألتِجاءِ إلى عرب الصحراء. ٥ - تَكَاتَبْنَا بَعْضُنَا البَعْضَ مَدَّةَ خمسين سنة. ٦ - مررت بميواناتٍ جِالٍ 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 (*use* مثل). We were both in the same class in school, and the teacher expected great things of both of us. But he used to play while I worked, and he rarely paid attention to what the teacher said in lessons. You may (*قد*) say: "Many a man has succeeded in life without great qualifications". But how many have succeeded without work? 8. How much money did you lend him? I saw him drunk five minutes ago, yet he is bankrupt. 9. They spoke to one another, and after a short time had elapsed they were fighting each other. 10. I passed you walking with my sister last night. Does my father know, and is it your intention to propose to her? I fear very much that there is no hope for you. My father will certainly refuse to marry her to you, because a poor man like you cannot give her the things she is used to. My advice to you is to work hard to become rich, perhaps you will then gain my father's consent (*موافقة*) to the marriage.

CHAPTER FORTY-SEVEN

(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 آمَنَ بِ, e.g. آمَنْتُ بِاللَّهِ I believe in God.

"To swear by" is أَقْسَمَ بِ, e.g. أَقْسَمْتُ بِرَأْسِي I swear by my head. Sometimes the verb is omitted.

After إِذَا "See! Behold!" ب 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).

In negative sentences if the predicate is a noun, ب is often, prefixed to it, e.g.

لَيْسَ هُوَ بِفَارِسٍ he is not a rider (or فَارِسًا)

مَا هُمْ بِعَالِمِينَ they are not aware (or عَالِمُونَ)

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 التَّفْدِيَةِ**, the *bd'* 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 (**بَلَدُنْ** "in London") and فِي of an area or country (**فِي فَرَنْسَا** "in France"); we also find **فِي لَنْدُنْ** and **بِفَرَنْسَا**.

(2) and (3) **تَ** and **وَ** "by" in an oath, e.g. **وَاللَّهِ تَالَهُ** and **وَاللَّهِ وَتَ** "by God". (**تَ** 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) **لِ** "for, to, because of".

لِ 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 لِّزَيْدٍ** a book of (belonging to) Zaid;

صَاحِبٌ لِّي a friend of me, i.e. one of my friends.

It is used especially for the editor of a book, e.g.

قَصَصُ الْأَنْبِيَاءِ لِلشَّعْلَبِيِّ The Stories of the Prophets of (i.e. written by) Thaع labī.

لِ also denotes "for the benefit of" (opposite of عَلَى) and so denotes a creditor (عَلَى the debtor), e.g.

لِي عَلَيْكَ أَلْفٌ 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.

لِهَذَا } for this reason, therefore
لِذَلِكَ }

NOTE 1: قَالَ لِ "to say to" often means, especially in the Passive, "to call, name", e.g. قِيلَ لِيُقَالَ لَهُ he was (is) called.

NOTE 2: لِ is changed to لَ before Pronominal suffixes (except with the 1st Person), e.g. لَهَا, لَهُ etc. It is also changed to لَ 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 لِ 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.

إِلَى الْإِنْتِهَاءِ مِنَ الْإِبْتِدَاءِ from beginning to end.

Notice specially إِلَى آخِرِهِ (abbreviated اَلْخ) "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 وَقَفَّ عَلَى شَيْءٍ	to examine into a thing.
-------------	--	--------------------------

غَشِيَ (أَغْمَى) 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.

“To incite to” حَثَّ عَلَيَّ ; “to induce to” حَمَلَ عَلَيَّ, 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 إِنْسَانٍ 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).

فَضَّلَ 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.

(or مِنْ) مَنَعَ عَنْ to prevent from . . .

(or مِنْ) اجْتَنَبَ عَنْ 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.

حُكِيَ عَنْ سُلَيْمَانَ it is told concerning Solomon.

To indicate the source of information, e.g.

حُكِيَ عَنِ الشَّافِعِيِّ it is told on the authority of ash-Shāfi'ī.

It is sometimes used of time, e.g. عَنْ قَرِيبٍ "shortly, soon".

Notice specially:

رَضِيَ اللَّهُ عَنْهُ May God be pleased with him.

فَصَلًا عَنْ apart from.

The following usages should also be noted:

(a) In signing a letter, عَنْ means "for", "on behalf of"
e.g. عَنْ مَدِيرِ 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 الْجَبِّ he fell into the cistern.

It also denotes "among", e.g. مَنْ بَيْنَنَا who among us.

It is used with verbs of speaking and thinking:

تَكَلَّمَ فِي to speak about . . .

إِفْتَكَرَ فِي to think over . . .

تَأَمَّلَ فِي شَيْءٍ to consider something.

Also after the verbs of desiring: رَغِبَ فِي to wish for something; طَمَعَ فِي to yearn after.

"To multiply by" is ضَرَبَ فِي e.g.

إِضْرَبْ ثَلَاثَةَ فِي سَبْعَةٍ multiply three by seven.

(6) لَدَى "with" (Latin "apud").

With suffixes لَدَيْهِ with him, لَدَيَّْ with me etc.; لَدَيْهِ with him, لَدَيَّْ with me. Rarer than عِنْدَ.

(7) مَعَ (rarely مَعًا) "with".

With suffixes مَعَهُ with him, مَعِيَ with me, etc.

It denotes association in place or connection in time, e.g.

سَارَ مَعِيَ he travelled with me.

جِئْتُكَ مَعَ طُلُوعِ الشَّمْسِ I came to you at sunrise.

It often means "to have something with one", e.g.

مَعِيَ 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.

(or أَنَّ) مَعَ 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 مِنْذُ) 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.

ذَنُوتُ مِنَ الْعَدُوِّ I approached the enemy.

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.

تَاجِرٌ مِنَ التَّجَارِ a certain merchant.

It is also used partitively (**لِلتَّعْيِيزِ**) 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 (**لِلتَّيْسِينِ**) 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 عَمِلْتُمُوهُ 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 دُوْ مُدِّ "since" (for دُوْ مُدِّ).

Is not used with suffixes.

It is sometimes followed by the Nominative, e.g.

مَا رَأَيْتَكَ مُنْذُ (مُدِّ) يَوْمِ الْأَحَدِ } I have not seen you since
 مَا رَأَيْتَكَ مُنْذُ (مُدِّ) يَوْمِ الْأَحَدِ } Sunday.

NOUNS USED AS PREPOSITIONS

4. Of the Prepositions which are really nouns in the Accusative (ظَرْفٍ) 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 الْإِلْيَادِ 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 وَعَمْرٍ between Zaid and 'Amr.

بَيْنَكَ وَبَيْنَ أَخِيكَ between thee and thy brother.

بَيْنِي وَبَيْنَكَ between me and thee.

بَيْنَ and مَا بَيْنَ are often used with the same meaning

بَيْنَ and مَا بَيْنَ sometimes mean "both - and" or "partly - partly":

جَاءَنَا مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ both poor and rich came to us.

(4) تَجَاهُ , تَجَاهُ } "opposite" (= حِذَاءَ).
 (5) تَلْقَاءُ }

(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 خَدَّ عَدُوِّكَ may the cheek of the enemy be under thy feet.

With the meaning "without" بِدُونِ or مِنْ دُونِ may be used instead of دُونَ:

دُونَ (or مِنْ دُونِ 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) I have wealth.

NOTE. كَذَا عِنْدِي means "according to my opinion it is so".

(12) عِوَضًا (or عَنْ) "instead of, in place of":

أَخَذْتُ هَذَا عِوَضَ 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 الْيَلَادِ before the birth (of Christ).

(15) قُدَّامَ "before" of place (more often أَمَامَ):

قُدَّامَ 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 دُونٍ or بِدُونٍ without

مِنْ قَبْلٍ before.

مِنْ بَعْدٍ after.

VOCABULARY

أَطْبَاقٌ *pl.* طَبَقٌ large meat tray حَيْرَةٌ perplexity
or dish; plate

أَرْزَاقٌ *pl.* رِزْقٌ lane, side street رِبْحٌ *pl.* رِبَاحٌ gain, profit

بِالْكُلِّيَّةِ altogether

إِخْتَفَى 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 حِمَارًا وَمَضَى أَحَدُهُمَا لِبَيْعِهِ . فَقَابَلَهُ رَجُلٌ مَعَهُ
طَبَقٌ فِيهِ سَمَكٌ فَقَالَ لَهُ : أَتَبِيعُ هَذَا الْحِمَارَ؟ قَالَ : نَعَمْ ، قَالَ :
اسْكُ هَذَا الطَّبَقَ حَتَّى أُرْكِبَهُ وَاجْرِبْهُ ، فَإِنَّ الْعَجِينِي اشْتَرَيْتَهُ بِشَمْنِ

يعجبك. فأمسك اللص الطبق وركب الرجل الحمار وأخذ يُجْرِيه
 ذهاباً وأياباً حتى ابتعد عن اللص كثيراً. فدخل بعض الأرزقة
 واختفى عنه بِالْكَلِيَّةِ. وأخذت اللص الحيرة من ذلك وعرف أخيراً
 أنّها حيلة عليه. فرجع بالطبق فالتقاه رفيقه. فقال : ما فعلت
 بالحمار؟ هل بعته؟ قال : نعم. قال : بكم؟ قال : برأس ماله.
 وهذا الطبق ربح !

EXERCISE 92

Rewrite the above passage with full vowelling and other orthographical signs.

The following notes may help:

قال In old Arabic, where two people are conversing, frequently the words of both speakers are introduced by "he said", where we might write: "the first said . . . the second said", or "the former said . . . then the latter replied". The sense of the passage shows who is speaking.

حتى This introduces the Subjunctive of purpose. Note later in this passage we have a different use of this particle introducing a statement of fact in the Perfect.

اعجبني Literally, "it aroused my admiration": here it means simply "if I like it". This is a Conditional.

إياباً Verbal Noun of أَبَّ، يُوْبُّ to return.

برأس ماله، وهذا الطبق ربح "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.

جَاءَ بِسُرْعَةٍ he came *quickly* (with speed).

(b) By the use of certain *Verbs*, e.g.

مَا كِدْتُ أَرَاهُ : كَادَ I *scarcely* saw him.

أَحْسَنَ to do *well*: أَحْسَنَ كِتَابَتَهُ 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";

فَجْأَةً "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 **أَيْنَ** “where” and **ثُمَّ** “then”, which are *un-nunated* though no Genitive follows.

(e) An extension of the above is found in such expressions as **مَا قَلِيلًا** “little”; **مَا كَثِيرًا** “often”; **مَا سَرَعَانَ** “quickly”.

(f) The *Absolute Object* also comes under this heading, especially when qualified, e.g. **ضَرَبْتُهُ ضَرْبًا شَدِيدًا** 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. **فَقَطُ** “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) **أَ** a particle used to indicate a question (= **هَلْ** see Chapter Three, 4) (called the **حَرْفُ الِاسْتِفْهَامِ**); but only when no Interrogative pronoun occurs in the sentence, e.g.

هَذَا (or هَلْ فَعَلْتَ) أَفَعَلْتَ have you done this?

but **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."

سَافْعَلُهُ (سَوْفَ أَفْعَلُهُ) 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:

لَعَمْرُكَ 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.:

لَوْ رُوِحُ إِذَا let us go then.

(b) **أَلَا** (for **أَ** and **لَا**) "not" in an Interrogative sentence:

أَلَا أَفْعَلُهُ shall I not do it?

So **أَلَمْ** for **أَ** and **لَمْ**.

(c) **أَمْ** "or" in a double question:

أَلَمْ أَفْعَلُهُ أَمْ لَا shall I do it or not?

(d) **أَمَّا** (for **أ** 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 لِعَاقِلٌ }

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** "i.e., that is" (= **يَعْنِي**).

(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) **فَقَطَّ** "only", always placed after the word it modifies.

(n) **قَطَّ** "never", follows a verb in the Perfect with a negative, e.g.:

مَا رَأَيْتُهُ قَطَّ 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 تَفْعَلُهُ do it not.

(3) As particle of Complete Denial (**لَا لِلنَّفْيِ الْجِنْسِيِّ**) (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 أَفْعَلُهُ I shall not do it.

(t) مَا “not” is followed by either Perfect or Imperfect, usually the former.

NOTE: For اِنْ as particle of Denial see Chapter Forty-Nine 3 (c) Note.

(u) مَتَى “when”, also used as a Conjunction.

(v) نَعَم (rarely نَعِم) “yes”, derived from نَعِمَ “(what you say) is agreeable”.

(w) هَل Particle of Interrogation.

هَلْ فَعَلْتَهُ have you done it?

In an indirect question it denotes “whether”, e.g.:

هَلْ أَتَنْظَرْتَنِي tell me whether you have expected me.

هَلَّا (for هَلْ and لَا) “not” in an Interrogative sentence.

(x) هُنَا “here”, or in a strengthened form هَاهُنَا (sometimes written هَهُنَا).

(y) هُنَاكَ and هُنَاكَ “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 *fathā*, e.g.:

مِنْ بَعْدٍ or بَعْدُ “afterwards”.

حَيْثُ “where”.

مَا — بَعْدُ “not yet”.

مِنْ حَيْثُ “whence”.

مِنْ قَبْلُ or قَبْلُ “before”.

إِلَى حَيْثُ “whither”.

مِنْ قَوْوُقُ ,, قَوْوُقُ “above”.

حَيْثُمَا “wherever”.

مِنْ تَحْتُ ,, تَحْتُ “below”.

لَا غَيْرَ in the expression لَا غَيْرَ
“nothing else, only this”.

5. Most nouns used as Adverbs are employed in the Accusative:

قَلِيلاً "little".	دَاخِلًا "inside".
قَلِيلاً مَا "seldom", followed by verb.	خَارِجًا "outside".
كَثِيرًا "much, very".	مَعًا "together".
كَثِيرًا مَا "often", followed by verb.	جَمِيعًا "altogether".
جَدًّا "very".	أَبَدًا "for ever" (with neg. "never").
يَوْمًا } يَوْمًا مَا } "one day, once".	نَهَارًا "by day".
ذَاتَ يَوْمٍ }	يَمِينًا "on the right hand".
أَلْيَوْمِ "today".	شِمَالًا "on the left hand".
غَدًا "tomorrow".	سَوْفَ (sign of Future tense).
دَائِمًا "always".	كَيْفَ "how".
لَيْلًا "by night".	رَبَّمَا "often". (later "perhaps").

لَا سِيَّمَا (for لَا سِيَّ مَا "there is nothing like") "especially".

حِينَ (from the noun حِينٌ "time") in حِينَئِذٍ "then, at that time", so also وَقْتَهُذِ "at that time".

الْبَتَّةَ "altogether", "decidedly".

تَارَةً — وَتَارَةً } تَارَةً — وَطَوْرًا } تَارَةً — وَأَحْيَانًا }	at one time — at another time.
--	--------------------------------

وَحْدَهُ "alone" is used with suffixes, e.g. وَحْدِي I alone, وَحْدَهُ he alone, etc.

لَعَلَّ and لَعَلَّ "perhaps" are often used with suffixes, e.g. لَعَلَّهُ perhaps he, لَعَلِّي (rarely لَعَلِّي) perhaps I.

لَيْتَ "would that" with suffixes لَيْتَهُ would that he, لَيْتِي (rarely لَيْتِي) would that I.

VOCABULARY

شَهِيءٌ appetising	كَتَفٌ <i>pl.</i> أَكْتَفٌ shoulder
مَبْلِغٌ <i>pl.</i> مَبْلَاحٌ pretty, tasty; good	أَنْتَحَرَ VIII to commit suicide
غِنَى sufficiency, wealth	عَبَسَ (ـ) to frown
سَاحِلٌ <i>pl.</i> سَوَاحِلُ sea shore, coast	فَنَادَى <i>pl.</i> فَنَادَى inn, hotel
شَاطِئٌ <i>pl.</i> شَوَاطِئُ river bank	أَتَتْ (Syr. Eg.) لُوكَنْدَةٌ <i>pl.</i> لُوكَنْدَةٌ inn, hotel
بَطْءٌ slowness	أَذْهَبْ فِي حَالِكَ mind your own business!
بِطْءٌ slowly	غَرِقَ (ـ) to drown <i>intr.</i>
بَطِيءٌ slow	نَطَّ (ـ) to jump
خُطْوَةٌ <i>pl.</i> خُطُوتٌ step, pace	نَطَّ jumping (<i>v.n.</i> 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:

فَاتَّخَذَ لَهُمْ طَعَامًا خَفِيئًا شَهِيئًا مَبْلِغًا، لَا يَأْمَنَنَّ لَهُ، فَلَمَّا أَكَلُوا وَغَسَلُوا
أَيْدِيَهُمْ أَقْبَلَ عَلَيْهِمْ فَقَالَ: أَسْأَلُكُمْ بِاللَّهِ الَّذِي لَا شَيْءَ أَعْظَمَ مِنْهُ، أَنَا

الساعة أيسر وأغنى أو قبل أن تأكلوا طعامي؟ قالوا : ما نشك انك حين كان الطعام في ملكك أغنى وايسر. قال : فآنا الساعة أقرب الى الفقر أم تلك الساعة؟ قالوا : بل انت الساعة أقرب الى الفقر. قال : فمن يلومنى على ترك دعوة قوم قَرَّبُونِي مِنَ الْفَقْرِ، وبَاعَدُونِي مِنَ الْغِنَى؟ وكلما دعوتهم اكثر كنت من الفقر اقرب ومن الغنى ابعد.

NOTES:

الساعة "now" (Adverbial Acc.)

أو قبل أن تأكلوا "or (was I) before you ate?"

كنت اقرب من الفقر = كنت من الفقر اقرب

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?

CHAPTER FORTY-NINE

(الْبَابُ الْتَّاسِعُ 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 **وَ** 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 **وَ**. It is by far the commonest conjunction; **فَ**, 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 **وَ** or **فَ**, however, it may properly be mentioned here.

There are, of course, many other Particles which may be described more or less as Conjunctions. Some of them have already been discussed, but they are mentioned again here for completeness.

Conjunctions may be either *Inseparable* (that is, joined to the first word of the sentence they introduce) or *Separate*.

2. The *Inseparables* are:

(a) **وَ**. This may join Sentences or Nouns, e.g.

(i) دَخَلَ زَيْدٌ وَجَلَسَ عَلَى 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

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 وَ 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 بَاقِي } remained (while 'Amr remained).

The وَ is usually dropped, when a Verbal *Hāl* sentence follows:

جَاءَ زَيْدٌ يَضْحَكُ Zaid came, while he laughed (laughing).

The *wāw* of *Hāl* (وَ أَوْ الْحَالِ) 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) *و* 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 وَقَرَّوْا } the enemy advanced to-
 wards them; so they turned
 مُسْرِعِينَ } and fled hurriedly.

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 **و**. **فَ** is rarely used to join single words, but it may be so used when a closely connected sequence is intended, e.g.

أَدْخَلَ حَسَنًا فَمَحَمَّدًا فَزَيْدًا bring in Hassan, then Muham-
mad, then Zaid.

(here **ثُمَّ** could be used, or **وَبَعْدَ ذَلِكَ** or **وَبَعْدَهُ**)

كَانَتْ حَيَاتُهُ دَائِرَةً مُسْتَمِرَّةً his life was a constant round:
الذَّهَابُ لِلخَانِ فَشَرِبُ فَسَكْرٌ going to the inn, drinking, get-
ting drunk, sleeping, then going
فَنَوْمٌ فَالذَّهَابُ لِلخَانِ to the inn.

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 أَمْوَالًا 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 ب:

$$\left. \begin{array}{l} \text{إِذَا أَتَى رَجُلٌ} \\ \text{إِذَا رَجُلٌ (بِرَجُلٍ) قَدْ أَتَى} \end{array} \right\} \text{ behold, a man came!}$$

إِذَا مَا means "whenever".

(c) إِنْ "if, whether" introduces Conditional sentences or indirect Questions.

وَإِنْ means "and if, even if, although". لَيْتَ = "verily if".

NOTE: There is also a particle of Denial إِنْ e.g.:

إِنْ رَأَيْتُ مِنْهَا أَمْرًا أَعْمَصُهُ 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 أَنْ I liked him, save that he always spoke in a loud voice.

(ii) قُمْ وَإِلَّا ضَرَبْتُكَ; وَإِلَّا (Quasi-condition, or after-thought condition).

(e) **أَمَّا** "as for" with a following Nominative, the Predicate being always strengthened with a **ف**, e.g.:

أَمَّا جَبَلُ الشَّيْخِ فَهُوَ جَبَلٌ شَامِخٌ as for Mt. Hermon, it is a lofty mountain.

أَمَّا الْكَلْبُ فَلَقِيتُهُ فِي الطَّرِيقِ as for the dog, I met him on the road.

(According to Arabian grammarians **الْكَلْبُ** 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"; **لَتَلَّا** "so that not".

(g) **أَنَّ** "that" with a Nominal sentence.

In compounds:

كَأَنَّ }
كَأَنَّمَا } "just as if", "it is as if".

لِأَنَّ "because".

إِلَّا أَنْ, **غَيْرَ 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 **إِنَّ**.

(k) حَتَّى "until" (= إِلَى أَنْ); with a Nominal sentence often حَتَّى أَنْ.

(l) لِكَيْ or لِكَيْ "in order that" with following Subjunctive.

With Negative كَيْلَا and لَيْلَا "in order that not".

(m) لَكِنْ and لَكِنْ "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".

فِي مَا and بَيْنَمَا "while".

قَبْلَ مَا "before" (always with the Imperf.).

It is often used also to generalize, e.g.:

إِذَا } "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 "when", مَتَى مَا "whenever".

(r) مُذْ or مُذُّ "since".

VOCABULARY

وَلَّى II to turn round, back <i>intr.</i>	مُتَقَدِّمٌ ancient, an ancient (of historical personages)
إِسْتَلَّ سَيْفًا VIII to draw a sword	حَكِيمٌ <i>pl.</i> حُكَمَاءُ wise, wise man; doctor (popular)
خَانَ <i>pl.</i> اتَّ - inn, khan	حِكْمَةٌ <i>pl.</i> حِكْمٌ wisdom, aphor- ism
إِسْتَدَارَ X to be round	الْيُونَانُ Greece, the Greeks
لَجَّ (-) to persevere, continue	يُونَانِيٌّ Greek, a Greek
الشَّرِيعَةُ the Shari'a, Muslim law	إِسْتَدَلَّ عَلَى . . . بِ by . . .
سَحَابٌ cloud (<i>collective</i>)	ذَبِلَ (-) to wither, fade
شَرَعِيٌّ a legalist, lawyer, expert on the Shari'a; legal <i>adj.</i>	بُرُوجٌ <i>pl.</i> بُرْجٌ tower
شَايخٌ <i>pl.</i> شَوَايخُ lofty	مِعْمَارٌ architect

EXERCISE 95

The geographer, al-Mas'ūdī, writes about the roundness of the earth.

قد تُنَوِّعَ فِي شَكْلِ الْبِحَارِ. فَذَهَبَ الْأَكْثَرُ مِنَ الْفَلَّاسَةِ الْمُتَقَدِّمِينَ مِنَ
الْمَهْنَدِ وَحُكَمَاءِ الْيُونَانِيِّينَ، أَلَّا مَنْ خَالَفَهُمْ وَذَهَبَ إِلَى قَوْلِ الشَّرْعِيِّينَ،
أَنَّ الْبَحْرَ مُسْتَدِيرٌ عَلَى مَوَاضِعَ مِنَ الْأَرْضِ وَاسْتَدَلُّوا عَلَى صِحَّةِ ذَلِكَ
بِدَلَائِلَ كَثِيرَةٍ، مِنْهَا (among them, including) إِذَا لَجَّتْ فِيهِ
غَابَتْ عَنْكَ الْأَرْضُ وَالْجِبَالُ شَيْئًا بَعْدَ شَيْءٍ حَتَّى يَغِيبَ (i.e. the sea)

ذلك كله ، ولا ترى شيئاً من شوامخ الجبال ، وإذا اقبلت أيضاً نحو
 الساحل ، ظهرت تلك الجبال شيئاً بعد شيء ، وظهرت الأشجار
 والارضُ .

NOTE: تَنَزَعٌ (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.

يَا أَيُّهَا and أَيُّهَا are followed by the noun in the Nominative with the Article:

يَا أَيُّهَا التَّلْمِيزُ O scholar!

يَا 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.

يَا وَلَدُ O boy!

يَا مُحَمَّدُ O Mohammed!

يَا 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.:

يَا غَافِلًا O careless! (not addressed to any one particular person).

هَا See there!

هُوَ ذَا See there he is!

يَا طَالِعًا الْجَبَلِ O thou, who climbest the mountain!

يَا عَبْدَ اللَّهِ O Abdullah!

NOTE 1: يَا is sometimes written without 'alif when the following word begins with an 'alif, e.g.:

يَاخِي O my brother!

يَاهَلَّا welcome!

Notice specially:

يَا أَبَتَّ O my father!

يَا أُمَّهُ O mother!

يَا رَبَّ O my Lord!

NOTE 2: The noun that follows يَا often takes the Vocative ending أَهْ (see below on وَآ).

2. Some of the commonest Interjections are:

أَاهُ, أَاهُ, أَاهُ, أَاهُ, أَاهُ, أَاهُ, أَاهُ Ah!

وَآ Oh! The following noun often has the ending أَهْ or أَهْ in pause, e.g.

وَآ أَسْفَاهُ or وَآ أَسْفَاهُ O sorrow!

وَآ حَسْرَتَا O grief!

وَآ Alas! also with suffixes: وَآ وَيْلَكَ Alas for thee!

Also وَآ وَيْلَكَ, وَآ وَيْلَكَ. The most common is وَآ وَيْلَكَ.

هَيَّا Come! with the Preposition بِ: هَيَّا بِنَا Come, let us go!

هَيَّاهُ Far from it!

أُف, أُف Fie!

بَخَّ and بَخَّ Bravo!

طُوبَى (Fem. of the Elative أُطَيِّبُ "best") Hail!

طُوبَاكَ or طُوبَى لَكَ Hail to thee!

هَلُمَّ, in the Plural هَلُمَّوا "Hither!"

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!

عَجِبًا 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:
c.g.

يَا اللَّهُ or اللَّهُ or very commonly اللَّهُ O God!

وَاللَّهِ بِاللَّهِ تَاللَّهِ By God!

الْحَمْدُ لِلَّهِ Thanks to God!

إِنْ شَاءَ اللَّهُ If God will!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ In the name of God the Compassionate, the Merciful!

مَعَاذَ اللَّهِ or أَعُوذُ بِاللَّهِ God forbid it! (lit. "I take refuge in God").

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!

سُبْحَانَه Praised be He!

There are no vocabulary or exercises for this chapter.

CHAPTER FIFTY-ONE

(الْبَابُ الْخَامِسُونَ وَالْحَادِي)

Exception

1. The commonest way of expressing *Exception* (إِسْتِثْنَاءٌ) is by the Particle إِلَّا (a modification of لَإِنْ "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. بَقِيَ حَسَنٌ Hassan remained.

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 التَّلَامِذَةَ 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 التَّلَامِذَةَ إِلَّا حَسَنًا the pupils did not attend, except Hassan.
(or حَسَنٌ)

لَمْ يَمُرَّ بِالْجُنُودِ إِلَّا قَائِدَهُمْ he did not pass the soldiers, except their leader.
(or بِقَائِدِهِمْ)

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 I passed no one but Hassan.
(or حَسَنًا)

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**:

<i>Position of the Generality</i>	<i>Positive Sentence</i>	<i>Negative Sentence</i>
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) **إِلَّا** 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.

مَا بَقِيَ **إِلَّا** حَسَنٌ only Hassan remained.

مَا ضَرَبْتُ **إِلَّا** حَسَنٌ I struck no one except Hassan.

غَيْرٌ 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 غَيْرٌ.

(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) حَسَنٍ

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 كِبَارَهُمْ they were infidels, especially their old men.

رَأَيْتَهُمْ كُلَّهُمْ لَا سِيَّمَا حَسَنَ الَّذِي كَانَ فِي مَقَدِّمَتِهِم I saw them all, especially Hassan, who was in their fore-front.

غَضِبْتُ مِنْهُمْ لَا سِيَّمَا قَائِدَهُمْ I was angry with them, especially their leader.

NOTE: For إِلَّا أَنَّ and إِلَّا see Chapter Forty-Nine, 3 (d).

VOCABULARY

عِيَادَةٌ (from عَادَ) doctor's surgery (<i>mod.</i>); out-patients' department (<i>mod.</i>)	time (with or without الزَّمَانِ)
نُسْخَةٌ <i>pl.</i> نُسُخٌ copy (of book, etc.)	— اتَّ pl. فِئَةٌ company, group, faction
مَاهِرٌ <i>pl.</i> مَاهِرَةٌ clever, skilful, skilled	(-) نَتَجَ عَنْ to result from
بَارِعٌ clever, accomplished	تَقْلِيدٌ <i>pl.</i> تَقَالِيدٌ tradition (lit. imitation)
دُو خَبْرَةٌ experienced	الصِّينُ China, the Chinese
وَافِرٌ plentiful, abundant	صِينِيٌّ Chinese
اِحْتَضَرَ VIII to be on the point of death	ثَوَّارٌ <i>pl.</i> ثَوَّارٌ a revolutionary, rebel
بَرَةٌ <i>pl.</i> بَرَءٌ — اتَّ pl. بَرَهَةٌ a space of	الْعَامَّةُ، عَامَّةُ النَّاسِ the common people, the masses

EXERCISE 97

A

لَكِنَّ هُنَاكَ فِي الشَّرْقِ الْأَوْسَطِ فِئَةٌ يَكْرَهُونَ تَأْثِيرَ الْغَرْبِ، فَيَقُولُونَ: مَا أَعْطَانَا هَذَا التَّأْثِيرَ إِلَّا عَدَمَ الْإِيمَانِ، وَمَا نَتَجَّ عَنْهُ إِلَّا انْتِكَارُ تَقَالِيدِنَا وَعَادَاتِنَا وَتَأْرِيخِنَا. وَهَذَا مَا يَعْتَقِدُهُ الْكَثِيرُ مِنْ سَكَانِ تِلْكَ الْبِلَادِ. لَكِنَّهُمْ يَنْسَوْنَ حَدِيثَ النَّبِيِّ (صَلَعَم): «أَطْلُبِ 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 خَطَرًا كَبِيرًا فِي مَطَالِبِ الثَّوَّارِ؛ فَهِيَ، وَلَا شَكَّ، تَضَرُّرٌ بِاِقْتِصَادِ الدَّوْلَةِ إِلَّا أَنَّهُ تَثِيرٌ عَوَاطِفِ الْعَامَّةِ.

C

إلا الأولاد والبنات، خرج جميع ناس القرية للمزارع، فهذا فصل
الخريف ومحصولات هذه السنة وافرة جداً، والسبب كثرة الأمطار
التي سقطت في جميع الشهور تقريبا إلا شهر آذار (مارس).

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, إلا, by far the commonest exceptive particle, should be used wherever admissible. ما عدا and ما خلا 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 (شعر; نظم)

(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-Khalil 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 **كَا** *kā*, in **كَاتَبَ** *kā-ta-ba*.
- (ii) A consonant with *sukūn*, as **مَ** *mak* in **مَكْتَبٌ** *mak-ta-bun*.
 Note that it is the ACTUAL SOUND which counts. Thus the third syllable **مَكْتَبٌ** is long (*bun*), because, although written as a single letter with nunation, it sounds as if the word were spelled **مَكْتَبِينُ**. Similarly, **مَكْتَبًا**, which is really **مَكْتَبَيْنِ**. Consequently an 'alif with *hamzatu l-waṣl* does not count. Thus the words **كَانَ اسْمُهُ حَسَنًا** would be scanned as follows: *Kā nas mu hu ḥa sa nan*.

NOTE: The Pronominal suffix *ه* and the second syllable in **أَنَا** may be either long or short.

Two short syllables are considered equal to one long one, which often replaces them.

3. Arabic verse has both Rhyme (**قَائِيَةٌ** pl. **قَوَائِفُ**) and Metre (**وَزْنٌ** or **بَجْرٌ**).

Every Verse or Line (**بَيْتٌ** pl. **أَبْيَاتٌ**) consists of two Half-Verses (**شَطْرٌ** or **مِصْرَاعٌ**).

At the end of the Verse i.e. in Pause (**وَقْفٌ**) 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

- (e) فَاعِلَاتُنْ ــــــــــــــــ becomes $\left\{ \begin{array}{l} \text{فَاعِلَاتٌ} \text{ ــــــــــــــــ} \\ \text{فَعِلَاتُنْ} \text{ ــــــــــــــــ} \\ \text{فَعِلَاتٌ} \text{ ــــــــــــــــ} \end{array} \right.$
- (f) مَفْعُولَاتٌ ــــــــــــــــ " $\left\{ \begin{array}{l} \text{مَفْعُولَاتٌ} \text{ ــــــــــــــــ} \\ \text{فَعُولَاتٌ} \text{ ــــــــــــــــ} \end{array} \right.$
- (g) مَفَاعِلَتُنْ ــــــــــــــــ " $\left\{ \begin{array}{l} \text{مَفَاعِلَاتٌ} \text{ ــــــــــــــــ} \\ \text{مَفَاعِلَتْ} \text{ ــــــــــــــــ (rare)} \end{array} \right.$
- (h) مَتَفَاعِلُنْ ــــــــــــــــ " مَتَفَاعِلُنْ ــــــــــــــــ

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 ــــــــــــــــ is changed to ــــــــ; ــــــــــــــــ to ــــــــ etc.

5. The principal metres are as follows:

(a) Ṭawil الطَّوِيلُ:

فَعُولُنْ مَفَاعِلُنْ فَعُولُنْ مَفَاعِلُنْ

فَعُولُنْ مَفَاعِلُنْ فَعُولُنْ مَفَاعِلُنْ

فَعُولُنْ is frequently changed to مَفَاعِلُنْ, especially in the rhyme foot.

(b) Kāmil الْكَامِلُ

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 مُتَفَاعِلٌ (or مُسْتَفْعِلٌ). The rhyme is frequently shortened to مُتَفَاعِلٌ $\underline{\text{و}}$ $\underline{\text{و}}$ — — or مُتَفَا $\underline{\text{و}}$ $\underline{\text{و}}$ — —.

(c) Wāfir الْوَافِرُ

$\text{مُفَاعَلَتْنُ مَفَاعَلَتْنُ فَعُولُنْ}$

$\text{مُفَاعَلَتْنُ مَفَاعَلَتْنُ فَعُولُنْ}$

مُفَاعَلَتْنُ often changes to مُفَاعَلَتْنُ or مُفَاعِلُنْ .

(d) Rajaz الرَّجَزُ (especially in didactic poems; such a poem being called أَرْجُوزَةٌ):

$\text{مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ}$

$\text{مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ}$

e.g.

$\text{قَالَ مُحَمَّدٌ هُوَ ابْنُ مَالِكٍ}$

$\text{أَحْمَدُ رَبِّيَ اللَّهُ خَيْرُ مَالِكٍ}$

“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 $\underline{\text{و}}$ $\underline{\text{و}}$ — — to $\underline{\text{و}}$ — —) is very common.

(e) Hazaj الْحَزَجُ common in Persian and Urdu also in Rubā'īyāt رَبَاعِيَّاتٌ (e.g. the Rubā'īyāt of Umar-i-Khayyām).

$\text{مُفَاعِلُنْ مَفَاعِلُنْ}$

$\text{مُفَاعِلُنْ مَفَاعِلُنْ}$

(f) Basīṭ البسيط

مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ may change to مُتَفَعِّلُنْ and فَاعِلُنْ to فَعْلُنْ and even فَعْلُنْ (— — — or — — —) especially in the rhyme foot.

(g) Khafīf الخفيف

فَاعِلَاتُنْ مُسْتَفْعِلَاتُنْ فَاعِلَاتُنْ

فَاعِلَاتُنْ مُسْتَفْعِلَاتُنْ فَاعِلَاتُنْ

فَاعِلَاتُنْ may change to فَعْلَاتُنْ or فَعْلَاتُنْ (— — — — or — — — —) especially in the rhyme foot.

(h) Sarīع السريع

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ may change to مُتَفَعِّلُنْ (— — —) and فَاعِلُنْ to فَعْلُنْ or فَعْلُنْ (— — — 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-ع 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. كَلَّمُوا 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. سَلَامٌ and كَلَامٌ; جَدِيرٌ and كَبِيرٌ; صَبُورٌ and شُهُورٌ; 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.

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 —

Sūra 114

سُورَةُ النَّاسِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ. إِلَهِ النَّاسِ. مِنْ شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ. مِنَ الْغِيَةِ
وَالنَّاسِ -

Fables

From مجانى الأدب by لويس شيخو (A.D. 1859 - A.D. 1927)

الْتُمُوسُ وَالْدَّجَاجُ

بَلَغَ التَّمُوسَ أَنَّ الدَّجَاجَ قَدْ مَرَضُوا فَلَبَسُوا جُلُودَ طَوَائِيسَ وَأَتَوْا
لِيَزُورُوهُمْ فَقَالُوا لَهُمُ السَّلَامُ عَلَيْكُمْ أَيُّهَا الدَّجَاجُ كَيْفَ أَنْتُمْ وَكَيْفَ
أَحْوَالِكُمْ فَقَالُوا إِنَّا بِخَيْرٍ يَوْمَ لَا نَرَى وُجُوهَكُمْ (مَغْرَاهُ) أَنَّ كَثِيرًا
يُظْهِرُونَ الْمَحَبَّةَ وَيُبْطِنُونَ الْبَغْضَاءَ

قَطَّانٍ وَقِرْدٌ

قَطَّانٍ أَخْتَطَفَتَا جُبْنَةً وَذَهَبًا 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 فَعَمَلُ
بِهَذَا مَا فَعَلَهُ بِذَلِكَ ثُمَّ فَعَلَ بِذَلِكَ مَا فَعَلَهُ بِهِذَا وَهَكَذَا حَتَّى كَادَ
يَذْهَبُ بِالْحَبِيبَةِ فَقَالَتْ لَدِ الْقَطَّانِ نَحْنُ رَضِينَا بِهَذِهِ الْقِسْمَةِ فَأَعْطَانَا

الْحَبْنَةَ فَقَالَ إِذَا كُنْتُمْ أَنْتُمْ رَضِيْتُمْ فَإِنَّ الْعَدْلَ لَا يَرْضَى وَمَا زَالَ
 يَقْضِمُ الْقِسْمَ الرَّاجِحَ مِنْهَا كَذَلِكَ حَتَّى أَتَى عَلَيْهِمَا جَمِيعًا فَرَجَعَتْ
 الْقَطَّانِ بَجَزْنٍ وَخَبِيَّةٍ وَهِيَ يَقُولَانِ
 وَمَا مِنْ يَدٍ إِلَّا يَدُ اللَّهِ فَوْقَهَا وَلَا ظَالِمٌ إِلَّا سَيِّئٌ بِأَظْلَمِ

صَائِدٌ وَعُصْفُورٌ

كَانَ صَائِدٌ يَصِيدُ الْعَصَافِيرَ فِي يَوْمٍ بَارِدٍ فَكَانَ يَدْبَحُهَا وَالذُّسُوعُ
 تَسِيلُ فَقَالَ عُصْفُورٌ لِصَاحِبِهِ لَا بَلْسَ عَلَيْكَ مِنَ الرَّجُلِ أَمَا تَرَاهُ يَبْكِي
 فَقَالَ لَهُ الْآخِرُ لَا تَنْظُرْ ذُّسُوعَهُ وَانظُرْ مَا تَصْنَعُ يَدَاهُ—

أَسَدٌ

أَسَدٌ فِي فَصْلِ الشِّتَاءِ أَقْبَلَ يَأْخُذُ الثَّلْجَ وَيَفْرُكُ بِهِ بَدَنَهُ فَعِيلٌ
 لَهُ لِذَا ذَلِكَ فَقَالَ لَعَلِّي أَيْبُضُ فَقَالَ لَهُ حَكِيمٌ يَا هَذَا لَا تَتَّعِبُ
 نَفْسَكَ فَرُبَّمَا أَسَدٌ الثَّلْجُ مِنْ جِسْمِكَ وَهُوَ بَاقٍ عَلَى حَالِهِ (سَفَرَاهُ) أَنَّ
 الشَّرِيرَ يَقْدِرُ أَنْ يُفْسِدَ الْخَيْرَ وَقَلِيلًا مَا يُصْلِحُهُ الْخَيْرُ

أَسَدٌ وَثَعْلَبٌ وَذَنْبٌ

وَهُوَ مَثَلٌ مَنِ اتَّعَظَ بِغَيْرِهِ وَأَعْتَبَرَ بِهِ
 أَسَدٌ وَثَعْلَبٌ وَذَنْبٌ أَصْطَحِبُوا فَحَرَجُوا يَتَّصِدُونَ فَصَادُوا حِمَارًا
 وَأَرْبَابًا وَطَبِيًّا فَقَالَ الْأَسَدُ لِلذَّنْبِ أَقْسِمُ بَيْنَنَا قَالَ الْأَمْرُ بَيْنَ الْحِمَارِ
 لِلْأَسَدِ وَالْأَرْبَابِ لِلثَعْلَبِ وَالطَّبِيِّ لِي فَحَبَطَهُ الْأَسَدُ فَأَطَارَ رَأْسَهُ ثُمَّ
 أَقْبَلَ عَلَى الثَعْلَبِ وَقَالَ مَا كَانَ أَجْهَلَ صَاحِبِكَ بِالْفَنِيمَةِ هَاتِ أَنْتَ

قال يا أبا الحارث الأمر واضح الحمار لغدائك والظبي لعشائك
تخلل بالأرنب فيما بين ذلك فقال له الأسد ما أفضلك من علمك
هذا الفقه فقال رأس الذئب الطائر من جثته —

ثَعْلَبٌ وَضِعٌّ

حكي أن الثعلب أطلع في بئر وهو عاطش وعليها رشاء في طرفه
دلوان فعد في الدلو العليا فأنحدرت فشرب فجاءت الضع فاطلمت في
البئر فأبصرت القمر في الماء متصفاً والثعلب قاعد في قعر البئر
فقال له ما تصنع هنا فقال لها إني أكلت نصف هذه الحبة وبقي
نصفها لك فأنزلي فكلها فقالت وكيف أنزل قال تقعدين في الدلو
فعدت فيها فأنحدرت وأرتفع الثعلب في الدلو الأخرى فلما ألتقى في
وسط البئر قالت له ما هذا قال كذا التجار تختلف فضربت بهما
العرب مثل في المختلفين —

حكاية الحمار والثور مع صاحب الزرع

From "The Thousand and One Nights".

Authors Unknown)

قال انه كان لبعض التجار أموال ومواش وكان له زوجة وأولاد
وكان الله تعالى أعطاه معرفة السن الحيوانات والطيور وكان مسكن
ذلك التاجر الأرياف وكان عنده في داره حمار وثور فأق يوماً الثور
الى مكان الحمار فوجده مكتوساً مرشوشاً وفي معلقه شعير مغربل
وتبن مغربل وهو راقد مستريح وفي بعض الأوقات يركبه صاحبه

لحاجة تعرض له ويرجع على حاله فلما كان في بعض الأيام سمع التاجر الثور وهو يقول للحمار هنيئاً لك ذلك أنا تعبان وأنت مستريح تأكل الشعير مُغربلاً ويخدسونك وفي بعض الأوقات يركبك صاحبك ويرجع وأنا دائماً للحرث والطحن فقال له الحمار إذا خرجت إلى الغيط ووضعوا على رقبتك الناف فارقد ولا تقم ولو ضربوك فإن قمت فارقد 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 في ذلك اليوم فلم يرد عليه الحمار جواباً وندم أشد الندامة فلما كان ثاني يوم جاء الزرّاع وأخذ الحمار وأحرثه إلى آخر النهار فلم يرجع الحمار إلا مسلوخ الرقبة شديد الضعف فتأمله الثور وشكره وبجده فقال له الحمار كنت مقيماً مستريحاً فما ضرّني إلا فضولى ثم قال اعلم أنّي لك ناصح وقد سمعت صاحبنا يقول إن لم يقم الثور من موضعه فأعطوه للجزّار 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 المذود بلسانه كل ذلك

وصاحبهما يسمع كلامهما فلما طلع النهار خرج التاجر وزوجته إلى دار البقر وجلسا فجاء السواق وأخذ الثور وخرج فلما رأى الثور صاحبه حرك ذنبه وضرط وبرطع فضحك التاجر حتى استلقى على قفاه فقالت له زوجته من أي شيء تضحك فقال لها شيء رأيته وسمعته ولا أقدر أن أبوح 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 علىّ ثم إنّها لم تزل تلجّ عليه وتلجّ في الكلام إلى أن غلبت عليه وتخيّر فأحضر أولاده وأرسل أحضر القاضى والشهود وأراد أن يوصى ثم يبوح لها بالسّر ويموت لأنّه كان يحبّها محبة عظيمة لأنّها بنت عمّه وأمّ أولاده وكان قد عمر من العمر مائة وعشرين سنة ثم إنّها أرسل أحضر جميع أهلها وأهل حارته وقال لهم حكايته وأنّه متى قال لأحد على سرّه مات فقال لها جميع الناس سمّن حضرها بالله عليك اتركى هذا الأمر لثلاث 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 ليتوضّأ ثم يرجع يقول لهم ويموت وكان عنده ديك تحته خمسون دجاجة وكان عنده كلب فسمع التاجر الكلب وهو ينادى الديك ويسمّيه ويقول له أنت فرحان وصاحبنا رائح 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

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 الحجره بعد أن قطع لها عيدان التوت وخبأها داخل الحجره وقال لها تعالى داخل الحجره حتى أقول لك ولا ينظرن أحد ثم أموت فدخلت معه ثم إنه قفل باب الحجره عليهما ونزل عليها بالضرب إلى أن أغمى عليها فقالت له تبت ثم إنها قبلت يديه ورجليه وتابت وخرجت هي واياه وفرح الجماعة وأهلها وتعدوا في أسر الأحوال إلى المات.

From the Prolegomena (الْقَدِّمَة) of ابن خَلْدُون (A.D. 1332 – A.D. 1406)

في وجوه المعاش وأصنافه ومذاهبه

أَعْلَمُ أَنَّ المعاش هو عبارة عن ابتغاء الرزق والسعي في تحصيله وهو مفعول من العيش كأنه لما كان العيش الذي هو الحياة لا يحصل إلا بهذه جعلت موضوعاً له على طريق البالغة ثم ان تحصيل الرزق وكسبه إما أن يكون بأخذه من يد الغير وانتزاعه بالاعتدار عليه على قانون متعارف ويسمى مغرماً وجباية وإما ان يكون من الحيوان الوحشى باقتراسه وأخذه برمييه من البر أو البحر ويسمى اصطياً وإما أن يكون من الحيوان الداجن باستخراج فضوله المنصرفه بين الناس في منافعهم كاللبن من الانعام والحزير من دوده والعسل من نخله أو يكون من النبات في الزرع والشجر بالقيام عليه واعداه

¹ Come!

لاستخراج ثمرته ويسمى هذا كله فلحاً واما ان يكون الكسب من الاعمال الانسانية إما في مواد معينة وتسمى الصنائع من كتابة وتجارة وخطاطة وحياسة وفروسية وامثال ذلك أو في مواد غير معينة وهي جميع الامتهانات والتصرفات واما ان يكون الكسب من البضائع واعدادها للاعواض اما بالتقلب بها في البلاد واحتكارها وارتقاب حوالة الاسواق فيها ويسمى هذا تجارة فهذه وجوه المعاش وأصنافه وهي معنى ما ذكره المحققون من اهل الأدب والحكمة كالحريرى وغيره فانهم قالوا المعاش امارة وتجارة وفلاحة وصناعة فأما الامارة فليست بمذهب طبيعى للمعاش فلا حاجة بنا الى ذكرها وقد تقدم شيء من احوال الجبايات السلطانية في الفصل الثانى وأما الفلاحة و الصناعة والتجارة فهى وجوه طبيعية للمعاش أما الفلاحة فهى متقدمة عليها كلها بالذات إذ هى بسيطة وطبيعية فطرية لا تحتاج الى نظر ولا علم ولهذا تنسب في الخليفة الى آدم ابى البشر وانه معلّمها والقائم عليها اشارةً الى أنها أقدم وجوه المعاش وأنسبها الى الطبيعة وأما الصنائع فهى ثانيتها وتآخرة عنها لأنها مركبة وعلمية تصرف فيها الأفكار والأنظار ولهذا لا يوجد غالباً الا في أهل الحضرة الذى هو متأخر عن البدو وثان عنه ومن هذا المعنى نسبت الى إدريس الأب الثانى للخليفة فانه مستنبطها لمن بعده من البشر بالوحي من الله تعالى واما التجارة وإن كانت طبيعية في الكسب فالأكثر من طرقها ومذاهبها انما هى تحيّلات 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 القزوينى (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، ملحة 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 التمسث 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 تمره منبوذة دون المسناة لما استبنتها من كثرة الذبّان وذكروا ان ذلك لطلسم. وثالثها ان الغربان القواطع في الخريف تسود جميع نخل البصرة واثجارها حتى لا يرى غصن الا 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 صراسمها فاذا تم الصرام رأيتها تخلّت اصول الكرب فلا تدع حشفة الا استخرجتها، فسبحان من قدر ذلك لطفاً بعباده.

From (Dictionary of إرشاد الأريب الى معرفة الأديب **)**
Learned Men) of ياتوت (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 واما 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 بقى فهو إمام هذه الصناعة على أنه اكره الناس للغناء والتسبي به ويقول: وددت اني أضرب كلما أراد مني من يندبني ان اغني وكما قال قائل اسحاق الموصلي المغني عشر مقارع (لا أطيق اكثر من هذا) وأغني من الغناء والشسبة 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، لوئينه القضاء بحضرتي، فانه أولى به واحق واعف واصلق تديناً وامانةً من هؤلاء القضاة. قال: بقيت زماناً من دهري اغلس الى هُشيم¹ فاسمع منه الحديث، ثم اصير الى الكسائي² فأقرأ عليه جزءاً من القرآن، وآتى الفراء³ فأقرأ عليه جزءاً، ثم آتى منصور زلزل⁴ فيضاربنى طريقين أو ثلاثة، ثم عاتكة⁵ بنت شهدة، فأخذ منها صوتاً أو صوتين، ثم آتى الأصمعي فأناشده، وآتى أبا عبيدة⁶ فأذاكره، ثم الى أبي فاعلمه ما صنعت ومن لقيت وما اخذت، واتعدى معه، واذا كان العشاء رُحْتُ الى الرشيد. وقال الأصمعي: خرجت مع الرشيد فليقت اسحاق الموصلى بها فقلت له: هل حملت شيئاً من كتابك؟ فقال: حملت ما خف. فقلت: كم مقداره؟ فقال: ثمانية عشر صندوقاً. فعبجت، وقلت: اذا كان ما خف فكم يكون ما ثقل؟ فقال: اضعاف ذلك.

From الجاحظ of كتاب البخلاء (d. circa A.D. 872)

كذب بكذب

ومثل هذا الحديث ما حدثني به محمد بن يسير عن والي كان بفارس، إما ان يكون خالد³ أخا مَهْرُوَيْه³، أو غيره. قال: بينا هو يوماً 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.

اذِ نَجْمِ شَاعِرٍ مِنْ بَيْنِ يَدَيْهِ ، فَأَنْشَدَهُ شِعْرًا مَدَحَهُ فِيهِ وَقَرَّظَهُ وَبَجَّهَهُ .
 فَلَمَّا فَرَّغَ قَالَ : قَدْ أَحْسَنْتَ . ثُمَّ أَقْبَلَ عَلَى كَاتِبِهِ ، فَقَالَ : أَعْطِهِ
 عَشْرَةَ آلَافِ دِرْهَمٍ . فَفَرِحَ الشَّاعِرُ فَرِحًا قَدْ يَسْتَطَارُ لَهُ .¹ فَلَمَّا رَأَى
 حَالَهُ قَالَ : وَإِنِّي لَأَرَى هَذَا الْقَوْلَ قَدْ وَقَعَ مِنْكَ هَذَا الْمَوْقِعَ !² أَجْعَلُهَا
 عَشْرِينَ أَلْفَ دِرْهَمٍ . وَكَادَ الشَّاعِرُ يَخْرُجُ مِنْ جِلْدِهِ . فَلَمَّا رَأَى فَرِحَهُ
 قَدْ تَضَاعَفَ ، قَالَ : وَإِنَّ فَرِحَكَ لِيَتَضَاعَفَ عَلَى قَدْرِ تَضَاعُفِ الْقَوْلِ !
 أَعْطِهِ يَا فُلَانُ أَرْبَعِينَ أَلْفًا . فَكَادَ الْفَرِحُ يَقْتُلُهُ . فَلَمَّا رَجَعَتْ إِلَيْهِ
 نَفْسُهُ ، قَالَ لَهُ : أَنْتَ ، جُعِلَتْ فِدَاكَ ، رَجُلٌ كَرِيمٌ : وَأَنَا أَعْلَمُ أَنَّكَ
 كَلِمًا رَأَيْتَنِي قَدْ أَزْدَدْتُ فَرِحًا ، زِدْتَنِي فِي الْجَائِزَةِ . وَقَبُولَ هَذَا مِنْكَ لَا
 يَكُونُ إِلَّا مِنْ قَلَّةِ الشُّكْرِ لَهُ . ثُمَّ دَعَا لَهُ وَخَرَجَ .

قَالَ :³ فَأَقْبَلَ عَلَيْهِ كَاتِبُهُ ، فَقَالَ : سُبْحَانَ اللَّهِ ! هَذَا كَانَ يَرْضَى
 مِنْكَ بَارِعِينَ دَرَاهِمًا ، تَأْسَرُ لَهُ بَارِعِينَ أَلْفَ دِرْهَمٍ ! قَالَ : وَبِئْسَ
 وَتَرِيدُ أَنْ تَعْطِيَهُ شَيْئًا؟ قَالَ : وَمِنْ أَنْفَازِ أَمْرِكَ بَدٌّ؟ قَالَ : يَا أَحْمَقُ ،
 إِنَّمَا هَذَا رَجُلٌ سَرَّنَا بِكَلَامٍ ، وَسَرَّرَنَا بِكَلَامٍ ! هُوَ حِينَ زَعَمَ أَنِّي
 أَحْسَنُ مِنَ الْقَمَرِ وَأَشَدُّ مِنَ الْأَسَدِ ، وَأَنَّ لِسَانِي أَقْطَعُ مِنَ السِّيفِ ، وَأَنَّ
 أَمْرِي أَنْفَعُ مِنَ السِّنَانِ ، جَعَلَ فِي يَدِي مِنْ هَذَا شَيْئًا أَرْجِعُ بِهِ إِلَى
 شَيْءٍ؟ أَلَسْنَا نَعْلَمُ أَنَّهُ قَدْ كَذَبَ؟ وَلَكِنَّهُ قَدْ سَرَّنَا حِينَ كَذَبَ لَنَا .⁴
 فَنَحْنُ أَيْضًا نَسْرُهُ بِالْقَوْلِ ، وَنَأْمُرُ لَهُ بِالْجَوَائِزِ ، وَإِنْ كَانَ كَذِبًا : فَيَكُونُ
 كَذِبٌ بِكَذِبٍ ، وَقَوْلٌ بِقَوْلٍ . فَأَمَّا أَنْ يَكُونَ كَذِبٌ بِصَدَقٍ ، وَقَوْلٌ
 بِفِعْلٍ ، فَهَذَا هُوَ الْخُسْرَانُ الَّذِي مَا سَمِعْتُ بِهِ !

¹ قَدْ يَسْتَطَارُ لَهُ 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 *تَحفة النُّظَّارِ في غرائب الامصار وعجائب الاسفار* (Book of
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 معيتهم 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 على فاعطيتها 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 فتمت تحته. فلما أصبحت سلكت الطريق فوصلت ضحى الى جبل من الصخر عالٍ، فيه شجر أم غيلان والسدر. فكنت اجني النبق فأكله حتى أثر الشوك في ذراعي آثاراً هي باقية به حتى الآن.

II

فاذا تلك الطريق تفضى الى قرى الكفار. فأتبعت طريقاً أخرى فأفضت بي الى قرية خربة، ورأيت بها أسودين عريانين فحفتهمما،

¹ A blue cloak.

² اراني اياها =

واقمت تحت اشجار هنالك . فلما كان الليل دخلت القرية ووجدت داراً ،
 في بيت من بيوتها شبه خاوية كبيرة يصنعونها لاختزان الزرع ، وفي
 اسفلها تقب يسع الرجل . فدخلتها ووجدت داخلها مفروشاً بالطين ،
 وفيه حجر جعلت رأسى عليه ونمت . وكان فوقها طائر يرفرف بجناحيه
 اكثر الليل ، واظنه كان يخاف ، فاجتمعنا خائفين . واقمت على تلك
 الحال سبعة أيام ، من يوم أُسرت وهو يوم السبت .

From الأندلس **by** جرجى زيدان (A.D. 1861 – A.D. 1914)

الأندلس والقوط¹ وطليطلة²

الأندلس إحدى مقاطعات اسبانيا واسمها في الأصل وندلوسيا
 نسبةً 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 أعلى 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 بيضعة
 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 (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 ناقلين 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 أكبات 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 شاطئ تبين فيها من ضروب الأبنية مزيجاً من الطرز الرومانية والطرز القوطية وحول

¹ River Tagus.

² Roderic.

³ Dukedoms.

⁴ To a great extent.

المدينة من الشمال ووراء النهر من الجهات الأخرى مغارس الفاكهة والأثمار وسائر أصناف الأشجار إذا أطل الواقف من إحدى نوافذ منازلها أشرف عليها كلها.

(- 1891 A.D.) طه حسين (Autobiography) الأيام From

I

لقد رأيتك (يا بنتي) ذات يوم جالسة على حجر ابيك وهو يقص عليك قصة اديب ملكا وقد خرج من قصره بعد أن فقأ عينيه لا يدري كيف سير. 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، وانكبتت على ابيك لثماً وتقبيلاً. واقبلت أمك فانتزعتك من بين ذراعيه، وما زالت بك حتى هدأ 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 لا اديب.

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، وعددت 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 شيء، بينما كان تعديد أمه يهزه هزاً عنيفاً وكثيراً ما كان يبكيه. وعلى هذا النحو حفظ صاحبنا كثيراً من الأغاني وكثيراً من التعديد وكثيراً من جد القصص وهزلها.

(- 1898 A.D.) توفيق الحكيم by يوميات نائب فى الأرياف From

أبصرتُ سائقَ السيارةِ مخْتَفِياً خلفَ جِدْعِ السَّنْطِ شاحبِ الوجهِ ، بارزِ العينينِ ، يشاهدُ هذا المنظرَ ولا يملكُ نفسه :
 — لا حَوْلَ ولا قوَّةَ إلا بالله ! إنا لله وأنا إليه راجعون ! ولمحه الطبيبُ فانتهره وأمره بالابتعاد . وصحَّتُ أنا كذلك فى السائقِ صيحةُ انصرف بعدها الى سيارةٍ وقعَ فيها . ما الذى رَوَّعه ؟ أهو منظرُ العظامِ فى ذاتها ، أم فكرةُ الموتِ الممثلةِ فيها ، أم المصيرِ الآدمى وقد رآه أمامه رأى العينِ ؟ ولماذا لم يَعدُ منظرُ الجثثِ أو العظامِ يؤثِّرُ فى مثلى وفى مثلِ الطبيبِ ، وحتى فى مثلِ اللِّحَادِ والحِرَّاسِ هذا التأثيرِ ؟ يَخَيَّلُ إلى أن هذه الجثثِ والعظامِ قد فقدتْ لدينا ما فيها من رموز . فهى لا تعدو فى نظرنا قطعَ الأخشابِ وعيدانِ الحطبِ وقوالبِ الطينِ والآجرِ . إنها أشياء تتداولها أيدينا فى عملنا اليومى . لقد انفصل عنها ذلك « الرمز » الذى هو كل قوتنا . نعم ، وما يبقى من كل تلك الأشياءِ العظيمةِ المقدَّسةِ التى لها فى حياتنا البشرية كل الخطر لو نزعنا عنها ذلك « الرمز » أيبقى منها أمام أبصارنا اللاهية ، غير المكتثرة ، غير جسم مادى : حجر أو عَظْم ، لا يساوى شيئاً ولا يعنى

شيئا. ما مصير البشرية وما قيمتها لو ذهب عنها « الرمز »؟ هو في ذاته كائن لا وجود له. هو لا شيء، وهو مع ذلك كل شيء في حياتنا الآدمية. هذا « اللاشيء » الذي نشيد عليه حياتنا هو كل ما نملك من سمو نخال به وتمتاز على غيرنا من المخلوقات. هنا كل الفرق بين الحيوانات العليا والحيوانات الدنيا.

قطع الطيب سلسلة تفكيرى بمقّص طبى في يده ذات القُقّاز الجلدى الشفاف يفحص به العظام . . .

عباس محمود العقّاد by سارة¹
(A.D. 1889 – A.D. 1964)

اللقاء

ألفى همّام نفسه، وهو عائد الى منزله، على مقربة من مسكن صاحبه الأستاذ زاهر، وهو رجل ظريف طيب النخيرة. وكان يومئذ يسكن في بيت من بيوت الحجرات المفروشة تُديره خائطة فرنسية كان اسمها ماريانا. . . قدلف هام 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 في فناء الدار تُطعم الديكة الرومية التى لها صفحة من المكرونة البائتة، وعندها فتاة مليحة يصعب تقدير سنّها، لأنها تصلح² للعشرين كما تصلح للخامسة والعشرين، وتُسمى³ آنسة كما تسمى سيدة، وهى مشغولة بكساء تقلّبه وتُتمعن النظر فيه.

¹ Sarah.

² might be; *lit.* suitable for. ³ might well be called.

قال همام : أسعد الله الصباح ، اين زاهر يا مدام¹؟ فردت التحية بمثلها ، وقالت : أولاً نراك إلا زائراً لزاھر؟ إنه خرج منذ هنيهة على أن يعود بعد قليل .

والتفت همام الى صفحة المكرونة قائلاً : أرى ان الديكة اليوم ايطالية وليست رومية ! فلم تجب ماريانا بغير ابتسامة عريضة ، وانما اجابت الفتاة قائلة : إن كان الجنس بالطعام فالديكة هنا عالية لا تدين² بجنس من الاجناس : مصرية إن اكلت الفول المدّس³ ، وانجليزية ان اكلت البطاطس ، وهندية إن صبرت على الصيام الطويل .

فنظرت اليها ماريانا نظرة العتب المصطنع ، واستظرف هام جوابها واستغرب مشاركتها في الحديث في وقت واحد⁴ ، ورحب مع ذلك بهذه المشاركة التي احسّ 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 آنسة قبل الآن .

ماذا يقول؟ أيقول لا أذكر انى رأيتك؟ أكان من الجائز إذن ان يراها وبهملها وينسى انه رآها؟

أحس همام أيضاً ان الكلمة لم توافق هواها ، وسمعها تجيب بشيء من الامتعاض المكتوم كأنها تخاطب نفسها : ولماذا تدعوني يا آنسة ! أنتصغرنى؟ انى ربة بيت ، وأم !

¹ Madame.

² belong to. دان ب² ³ boiled (Egypt).

⁴ at the same time.

⁵ at once (تَوَّ).

⁶ a v.n. of سَاقَ.

حسن حُسنَى عبد الوَهَّاب الصُّمَّادِ حَى by خلاصة تاريخ تونس From
(A.D. 1883 -)

افتك النصارى غرناطة¹ سنة ٨٩٧ هجرية من ملوكها بنى الأحرمة
على يد فردند الكاثوليكي² صاحب قشتالة³. فهاجر عندئذ خلق
عظيم من سلمى الأندلس الى المغرب والمشرق. وبقي كثير من
ضعفاءهم بمواطنهم سُهَّانين في اعتقادهم مضطهدين في حقوقهم الى
اوائل القرن الحادى عشر للهجرة إذ تكالب عليهم الأسيان بتوحش
وأخرجوهم من ديارهم جميعاً بعد ان ساموهم سوء العذاب وشردوهم كلَّ
مُشَرَّدٍ. 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 برقابهم ودينهم الى هذه الديار
سنة ١٠١٦ وما بعدها وكان اول ورودهم على عهد عثمان داي⁴.
فاستبشر بقدم هؤلاء المنكوبين وأنس غربتهم⁵ وحث أهل الحاضرة
على إكرامهم حتى أنسام فقد وطنهم.

ثم إن هذا الداي أقطع سهاجرى الأندلس ما اختاروا من الاراضى
ووزع على محتاجيهم الاموال والتفقات فانتشروا في اكناف البلاد
يشيدون القرى وينشئون المزارع والبساتين حتى استأنف القطر عمرانه
المفقود وثروته الغابرة. فمن التى أسسوها : سليمان⁶ وقرْبالية⁷
والجديدة وزغوان وطبربة ومجاز الباب وتستور وقلعة الاندلس وغيرها.

¹ Granada. last Muslim dynasty which ruled Granada
A.D. 1239 to A.D. 1492.

² Ferdinand the Catholic. ⁴ Castile.

³ عثمان (Othman) Dey, Governor of Tunis, A.D. 1595 to A.D. 1610.

⁵ Softened their exile.

⁷ et seq. names of towns.

وعلاوةً على ذلك فقد استوطن منهم جانبٌ وافراً حاضرةً تونس واتخذوا بها حاراتٍ عُرِفَتْ بهم واسواقاً للصناعات التي جلبوها معهم كصناعة الشاشية² ونسج الحرير ونقش الرخام والجبس والزليج. وقد نقل اهل البلاد عنهم اصول تلك الحِرَف حتى اتقنوها. وبالجملة فقد حصل للقطر من هجرة الأندلسيين اليه ثروة واسعة وعمران دافق.

(- 1894 A.D.) ميخائيل نُعيمة by الغربال From

الرواية التمثيلية ومسألة اللغات

أكبر عقبة صادقتها في تأليف « الآباء والبنين »³ هي اللغة العامية والمقام الذي يجب ان تُعطاه في مثل هذه الروايات. في عُرْفِي - واظن الكثيرين يوافقونني على ذلك - ان اشخاص الرواية يجب ان يخاطبونا باللغة التي تعودوا ان يعبروا بها عن عواطفهم وافكارهم، وإن الكاتب الذي يحاول ان 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 جانب وافراً a sufficient number.

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 وتسلّحوا بكتب الصرف والنحو كلها قائلين إن «كل الصيد في جوف الفرا» وأن لا بلاغة أو فصاحة أو طلاوة في اللغة العامية لا تستطيع أن تأتي بمثلها بلغة فصحي. فلهؤلاء ننصح أن يدرسوا حياة الشعب ولغته باسعاد 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، وذلك يعنى انقراض لغتنا الفصحى. ونحن بعيدون عن أن نبتغى هذه الملمة القومية فأين المخرج؟

عشاً بحثت عن حل لهذا المشكل فهو اكبر من ان يحله عقل واحد. وجُل ما توصلت اليه بعد التفكير هو أن أجعل المعلمين من اشخاص روايتي يتكلمون لغة معربة، والاميين اللغة العامية. لكنى اعترف بأخلاص أن هذا الأسلوب لا يحل العقدة الأساسية. فالسألة لا تزال بحاجة الى اعتناء اكبر رجال اللغة وكتّابها.

جبران خليل جبران by دمة وابسامة From

صوت الشاعر (A.D. 1883 – A.D. 1931)

احنُّ 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 فتياهه كرهت اذ ذاك بلادي
وسكان بلادي.

انشبُ بذكر مسقط رأسي واشتاق الى بيت ربيت فيه ، ولكن اذا
مرّ غابر طريق وطلب مأوى في ذلك البيت وقوتاً من سكانه ومنع
مطروداً استبدلت تشيبي بالرتاء وشوقي بالسلو وقلت بذاتي : ان
البيت الذي يرض بالخبز على محتاجه ، وبالفراش على طالبه هو احق
البيوت بالمدم 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 الواقة بين الخرائب ، الساترة قامتها العارية بالاطار
البالية ، الذارفة الدموع السخية على وجنتها الذابلتين ، المنادية
ابناءها بصوت يملأ الاثير أنَّهُ 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
الامم المتكلمة بالحجة المشيرة الى سبل الحياة والناس يضحكون مستهزئين
باقوالها وتعاليمها . تلك التي سمعها بالاسم الناصري¹ فصلبوه ،
وسقراط² فسموه ، والتي سمعها اليوم القائلون بالناصرى و سقراط

¹ The Nazarene.

² Socrates.

وجاهروا باسمها امام الناس والناس لا يقدرّون على قتلهم ، لكنهم
يسخرون بهم قائلين : السخرية اقسى من القتل وامرّ.
ولم تقوَ اورشليم¹ على قتل الناصري ، فهو حيّ الى الابد. ولا
آئينا² على اعدام سقراط ، فهو حيّ الى الابد. ولن تقوى السخرية على
سامعي الانسانية وتابعي اقدام الالهية ، فسيحيون الى الابد - الى
الابد.

الجداول Specimen of modern Arabic verse from
of إيليا أبو ماضي (A.D. 1889 – A.D. 1957)

لست أدري

جئتُ لا أعلم من أين ولكنّي أتيتُ
ولقد أبصرتُ قدامي طريقاً فمشيتُ
وسأبقي سائراً إن شئتُ هذا أم أبيتُ
كيف جئتُ؟ كيف أبصرتُ طريقتي؟ ...
لست أدري

أجدد أم قديم أنا في هذا الوجود
هل أنا حرّ طليق أم أسير في قيود
هل أنا قائد نفسي في حياتي أم مَقود
أتمنّى أنّي أدري ولكن
لست أدري

¹ Jerusalem.

² Athens.

Proverbs and Aphorisms

(حِكْمٌ وَأَمْثَالٌ)

الْأَمْثَالُ مَصَابِيحُ الْأَقْوَالِ
 الْعَجَلَةُ مِنَ الشَّيْطَانِ وَالْتَأَنِي مِنَ الرَّحْمَنِ
 فِي الْإِعَادَةِ إِفَادَةٌ
 قَدْ يَسُوءُ الصَّالِحُ
 إِنَّ الْكُذُوبَ قَدْ يَصْدُقُ
 رِسَالَةُ السَّكَرَانِ تَقْرَأُ فِي الْخَمَارَةِ
 أَرْبَعُ نِسَاءٍ وَالْقُرْبَةُ يَابِسَةٌ !
 الشَّبَابُ مَطِيَّةُ الْجُهْلِ
 قَوْلُ الْحَقِّ لَمْ يَدْعُ لِي صَدِيقًا
 كُلُّ فَتَاةٍ بِأَيْسَاهَا مُعْجِبَةٌ
 كَلِمَةُ النَّاسِ عَلَى قَدْرِ عُقُولِهِمْ
 كُلُّ غَرِيبٍ لِلْغَرِيبِ نَسِيبٌ
 الْوَعْدُ سَحَابٌ وَالْفِعْلُ مَطَرٌ
 الْعَذْرُ أَقْبَحُ مِنَ الذَّنْبِ
 الْأَدَبُ يَزِينُ الْغَنَى وَيَسْتُرُ قَفْرَ الْفَقِيرِ
 الْقَبِيحُ حَارِسُ الْمَرْأَةِ
 الرِّجَالُ قَوَالِبُ الْأَحْوَالِ
 كُلُّ شَيْءٍ بِعَادَةٍ حَتَّى الْعِبَادَةِ

الشَّرُّ قَدِيمٌ

غَابَ عَنَّا فَفَرَحْنَا ، جَاءَنَا أَثْقَلُ مِنْهُ

لَا تَأْمِنِ الْأَمِيرَ إِذَا غَشَّكَ الْوَزِيرُ

عِشْ تَرَّ

كَمْ قَبَّةٌ تُزَارُ وَصَاحِبُهَا فِي النَّارِ

إِنَّ الْبَطَالََةَ وَالْكَسَلَ أَحْلَى مَذَاقًا مِنَ الْعَسَلِ

إِحْفَظْ لِسَانَكَ ، إِنَّ صُنْتَهُ صَانَكَ ، إِنَّ خُنْتَهُ خَانَكَ

لَوْ لَا مَرِيئِي مَا عَرَفْتُ رَبِّي .

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

** * * تقر 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 وقعه 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 سيقى 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 المجمعرة وادارة البلديات وادارة المديرىات التى ضمت لوزارة الادارة المحلية من الوزارات الاخرى.

From, أخبار اليوم, Cairo

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 لبداً التخطيط ومتعارضاً معه. وقد يكون معرقلاً لسير الخطة التى تقوم على تفضيل الأهم على المهم وعلى توفير الامكانيات اللازمة

للتنفيذ على التوقيت الزمني المتسلسل وذلك كله وفقا لمقتضيات التناسق بين المشروعات والاعمال وبين جوانب السياسة العامة للدولة، وبين مختلف القطاعات.

ان هذه السياسة الجديدة التي يتبعها القيسوني¹ في اعداد ميزانية الدولة تمنع الانحراف الذي حدث في الماضي عندما كان مجلس النواب يزيد في اعتمادات الميزانية دون طلب الحكومة. ولكنها - السياسة الجديدة - لن تمنع مجلس الامة من مناقشة الحكومة فيما يرى ادخاله من تعديل. فاذا وافقت عليه - في نطاق الخطة الشاملة طعما - امكن اجراؤه في حدود الدستور. ومن شأن هذا كله أن يجعل المناقشة في مجلس الامة ايجابية ومجدية.²

From الحياة, daily newspaper, Beirut

لجنة الادارة تجتمع ظهر السبت للشروع في درس مشروع الاجارات

لمندوب « الحياة » الخاص :

كان من المنتظر ان تجتمع لجنة الادارة والعدل ظهر هذا النهار الخميس للشروع في درس مشروع قانون الاجارات الجديد، غير ان هذا الاجتماع ارجىء الى ظهر يوم السبت المقبل. وبرر الشيخ بهيج تقي الدين¹ رئيس اللجنة هذا التأجيل بقوله : ان الرغبة في دعوة جميع ممثلي 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.

وفي الواقع، فان قلم المجلس تولى اس توجيه الدعوة الى هؤلاء الممثلين مذكرا اياهم بوجود اعداد ملاحظاتهم بشأن المطالب التي ينادون بها.

وقد اشرنا في عدد امس الى ان النقابات العمالية اجتمعت وقررت بالاجماع رفض المشروع من اساسه.

¹ Name of person.

² (جدو IV) to be useful.

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 الذى ادعى انهم اشهرروا 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 وقتشوا منازلهم فلم يعثر على شيء ممنوع، والتحريات ناشطة لتوقيف دعاس.

From *العالم*, daily newspaper, Rabat (Morocco)سفير المغرب في بغداد يشكر
الشعب العراق والحكومة العراقية

أصدر سعادة سفير المغرب في بغداد يوم امس البيان التالى : يتقدم سفير المملكة المغربية في العراق الى الشعب العراق النبيل والى صاحب السيادة رئيس مجلس السيادة العراق والى السادة الوزراء واعضاء الهيئات الدبلوماسية المتتدية بالعراق واصحاب الفضيلة العلماء ورجال الدين وممثلى الهيئات والاحزاب السياسية وممثلى النقابات والمنظمات الاجتماعية ورجال الصحافة والمنظمات النسوية وكافة العوزين بوفاة المغفور له الملك الراحل محمد الخامس سواء من تفضل منهم بزيارة دار السفارة ايام قراءة الفاتحة أو من عبروا عن مشاعرهم بالبرقيات والرسائل يتقدم اليهم جميعا بعميق شكره وبالنغ تأثره لما عبروا عنه من العواطف ومشاعر الحزن على فقيد المغرب الراحل والتى كانت له ولاعضاء السفارة المغربية أكبر مواساة لهذا الخطب الجلل الذى حل بالشعب المغربى داعيا الى الله تعالى أن يحفظهم وان لايريهم بأسا ولا مكروها.

¹ Baalbek.² Locality.³ *Et seq.*, names of persons.

From البرق, Arabic weekly, Paris

الإصلاح الزراعي في الجزائر

دخل الإصلاح الزراعي في دوره الإنشائي وذلك بعد أحداث صندوق يساعد على امتلاك الأراضي الفلاحية. وتم تحويل ما يزيد عن الف هكتار كانت تابعة إما لأمالك 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 الأراضي التي تزيد مساحتها عن ٥٠ هكتاراً أو في حالة وجود اطفال لا تتجاوز ١٥٠ هكتاراً. أما العشرون الف هكتار المتحصل عليها فتوزع على قطع ذات خمسة هكتارات. وينخرط المحرزون على تلك القطع في تعاقدية وشركة فلاحية احتياطية. وليس من الضروري ان يكونوا مسلمين

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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 الذى 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، وهى تنتج أنواعاً كثيرة من أحدث أجهزة الراديو، ومجموعة كبيرة من المعدات الكهربائية المنزلية. ويسر شركة «فيدور» أن تمد عملاءها فيما وراء البحار بتفاصيل منتجاتها والشروط التجارية

مكتبة محمد على

لطبوع 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 إعلامنا 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 الوطنى

المكتب المغربى للمراقبة والتصدير

اعلان عن عرض ائمان

يتسلم المكتب المغربى للمراقبة والتصدير ٧٢ نهج محمد سميحة بالدار البيضاء حتى نهاية ١٨ مارس ١٩٦١ عروضاً بشأن امداده ببدلات صالحة لشواش المكتب. ويمكن الحصول على دفتر التكاليف وعلى المزيد من الارشادات لدى مصلحة الادوات التابعة للمكتب بالعنوان المذكور اعلاه.

¹Specialists.

وينبغي ان ترسل العروض الى ادارة المكتب م. م. ت في ظرف مزدوج محتوم بالك مع البريد الموصى عليه وان يكتب على الظرف الخارجى الاسم التجارى لصاحب العرض مع عبارة « اعلان عن عرض ائمان بشأن اللباس ».

اعلان

مطلوب لوزارة الداخلية - مصلحة تسجيل السيارات والآليات -
سيارتان جيب¹ من صنع ١٩٦٠ او ١٩٦١.
تعينت الساعة العاشرة من يوم السبت في ٢٥ اذار سنة ١٩٦١
موعدا للتزيم بطريقة المناقصة.
تقدم العروض الى مكتب ادارة المناقصات - بناية منصور سلامه
- شارع شاتويريان - قبل الساعة ١٢ من يوم الجمعة ٢٤ اذار
سنة ١٩٦١.
يمكن الاطلاع على دفتر الشروط في محاسبة الداخلية.

اعلان

مطروح مجددا للبيع بالمزاد العلنى كامل عقار الدولة رقم ٥٣٩ من
منطقة برج الشمالى - صور،² المحتوى على ارض³ بعل سليخ تزرع
حيوب مساحته ٣٢٨٥ مترا مربعا.
تجرى المزايمة في صور لدى الحاكم المنفرد من الساعة التاسعة حتى
الحادية عشرة من يوم الخميس الواقع في ٣ اذار سنة ١٩٦١.
يمكن الاطلاع على دفتر الشروط في مديرية الشؤون العقارية في
بيروت دائرة املاك الدولة - بناية البرلمان - وفي امانة السجل
العقارى في صيدا⁴ وفي المكتب العقارى المعاون في صور خلال الدوام
الرسمى.
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 ٢٧/٣/١٩٦١ لعملية انشاء الوحدة الزراعية بناحية رشيد² - وتطلب المستندات من المراقبة بدمنهور³ على ورقة دمغة فئة الخمسين ملياً² نظير دفع مبلغ ٥٠٠ م. ج. م³ يضاف اليها 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

٠٥٢٦١ -

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، وبني اليكم الف سلام.

المخلص لكم
فلان

حضرة الأخ الفاضل السيد فلان دام بقاءه

بعد التحية والسلام والأمل ان تكونوا بغاية الصحة والسلامة لقد تشرفنا بورود تحريككم 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 تمنا وفي استطاعتنا عرضها على أسواق سوزيا واستيرادها،

¹ In Egypt.² Egyptian coin.³ جنيه مصرى

خاصةً الاشياء التي تمّ اختراعها في الآونة الأخيرة. وهنا نرجوكم ان كان في استطاعتكم ان ترسلوا لنا عن طريق البريد هذه الطلبية الصغيرة، المبينة أدناه، فنجوكم ان تعرفونا عن السعر حتى نقدم لكم قيمتها على أحد مصارف طرفكم.

أخي سيحرر لكم اليوم وهو بصحة جيدة وجميعنا هنا نذكر حضرتكم بالثناء ونهديكم عاطر التحية. وختاماً تفضلوا بقبول اذكى 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 وسرنا حضوره غاية السرور إذ لم نره من مدة طويلة ويعزّ
علينا. رافقناه جميعاً الى المطار خارج المدينة.
هذا والرجاء ان تبقوا جميعاً على احسن حال واقبلوا منا اذكى
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 مَسْؤُولٌ "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 مَثَلًا 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 جَرَدَلٌ "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 ط is sometimes pronounced as a ض in addition to its own sound as ط. In both these areas, however, the word ضابط "officer" is pronounced *ṣābiṭ*. In Syria and Lebanon مضبوط "correct" is heard as both *maṣbūṭ* and *maḍbūṭ*.

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 *mnawwar* and *mbāarak* (or even *embāarak*). The *faṭḥa* in words of the فعيل form is often not sounded and we have *kbīr* for كبير. Diphthongs may become long vowels, and vice versa. In the Syrian dialect شئ "thing" is heard as *shī* and كيف "how" as *kīf*.

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 *hālan* "at once", *ahyānan* "sometimes", and *taqriban* "approximately".

بَيْت "house" is *bait* in all cases. كَتَبَ "he wrote" is pronounced as *katab*; يَكْتُبُ 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 yaʿrifā l-walad, "he does not know the boy". *Iqlibi l-waraqa*, "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 أُرِيدُ أَنْ أَكْتُبَ لِأَخِي "I wish to write to my brother" would be rendered in colloquial speech as 'arīd 'aktub li-'akhī. The "doubled" Particles إِنَّ، أَنَّ، فَإِنَّ etc. are scarcely ever heard. فِ is even rarer.

In the Dual and the sound Masculine Plural, only the oblique forms are used. Thus رَجُلَانِ, oblique رَجُلَيْنِ, "two men" is *rajulain* in all cases (with the final *kasra* unpronounced). مُعَلِّمُونَ, oblique مُعَلِّمَيْنِ, "teachers", is *muʿallimīn* in all cases (with the *fatha* over the *nūn* unpronounced).

The verbal suffixes undergo some simplification. For example يَكْتُبُونَ "they write" becomes يَكْتُبُوا 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"; *ba ʿarif* "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 كتابي, "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 ما. 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 ʿarabsh*. "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 *ʔ* 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 قَرَأْتُ الْكِتَابَ الَّذِي قَرَأْتُهُ 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. شِعْر "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 *عَـرَـابِـيَا* (Egypt) or *sayyāra*; the two latter are Arabic. A truck may be *lūri* (i.e. "lorry") or *sayyārat naql*. Similarly, use of the word "telephone" (written in Arabic تَلْفُون) 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 *bāshmuḥattīsh* "chief inspector", *bāshkātīb* "chief clerk", *bāshmuhandīs* "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 *lūri* "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" (مِثْلٌ or كَ), from the classical زَيٌّ
"a manner" or "fashion".

baṭṭāl "bad" from بَطَّلَ "to be useless or corrupted".

badal safariya "travelling allowance", from *بدل* "to change" and *سفر* "travelling".

it'ashsha "to dine", for *تعشى*.

Such corruptions may affect either the actual form of the word or its meaning.

(c) *Selection from Classical synonyms.*

The Medieval Arabs boasted of the richness of their language and of the large number of *مترادفات* or synonyms. The student of this grammar will have encountered four words for "garden": *بستان*, *حديقة*, *جنينة*, *جنة*. 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 *باعير* *ba'ir* used in some localities almost exclusively for "camel" instead of the commoner *جمل*. He may also find *هدوم* instead of *ملابس* for "clothes". He will rarely hear the classical *ذهب* "to go"; instead it will be *راح* *rāh* or *masha* (مشى 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: <i>Egyptian Colloquial Arabic</i> , Cairo, 1944. |
| | T. F. Mitchell: <i>An Introduction to Egyptian Colloquial Arabic</i> , Oxford, 1956. |
| Iraq: | Van Ess: <i>The Spoken Arabic of Iraq</i> , 2nd edition, Oxford, 1938. |
| | Haim Blanc: <i>Communal Dialects in Baghdad</i> , 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. Barthélémy: *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 **Jörg 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 Maʿluf** (New Edition, Beirut, 1956). There are also some specialised vocabularies such as *Dictionary of Sentences, English-Arabic* by **Ismail Mazhar** (Cairo, 1957), *Word-count of modern Arabic prose* by **J. M. Landau** (New York, 1959) with word frequencies but no translations, and *Manual of Diplomatic and Political Arabic* by **Bernard Lewis** (Luzac, London, 1947).

3. *Advanced Grammars*

The best advanced reference grammar is that by **William Wright**, first published in 1862 and recently reprinted (2 vols.). It uses the Latin grammatical terminology which may make difficulties for a large number of students who have no knowledge of Latin. Another excellent grammar is one by **Howell** published in Allahabad, India, 1883-1911, in seven volumes and based on the works of Arab grammarians. It is extremely full and prolix, and probably of less practical use for that reason. Good grammars have also been compiled in France and Germany, notably the *Grammaire de l'arabe*

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 vowelings, 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, Taufiq al-Ḥakīm, al-'Aqqād.

On the classical side mention must be made of **Thornton and Nicholson's** *Elementary Arabic*, Vols. II, III, and IV (1st, 2nd and 3rd Reading Books), published in Cambridge, 1907-11, which have full vocabularies. Of works published in the Near East, **Cheikho's** *Majānī l-'Adab* in six volumes, published in Beirut during the last century, may still be found. **Fu'ād Afrām al-Bustāni'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, أَهْلُ النَّظْمِ

* 2nd Revised Edition.

and الكَوْنِي 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) الأَيام of **Tāhā Ḥusain** (طه حسين). Another is the satirical and amusing novel **يَوْمِيَّاتُ نَائِبٍ فِي الْأَرْيَافِ** by **Taufiq al-Ḥakīm** (توفيق الحكيم) 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-Ḥakīm has also many one-act plays which make interesting reading. For the short story **Maḥmūd Taimūr** (محمود تيمور) can be recommended both for his excellent style of writing and his art of story-telling.

Arabic poetry, whether modern or classical, is not an easy subject for study. For the student interested in modern Arabic poetry **Arberry's Modern Arabic Poetry** (Cambridge, 1950) can be recommended as an anthology, containing among other things some fine examples of verse by the modern Lebanese-American (or Syrian-American, as it is usually called) school, of whom an outstanding figure is Eliya Abū 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, Yahyā 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* **Baidāwī'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-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 فِرَاس) 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 described, 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-Ḥariri** (الحريري) and **al-Hamadḥānī** (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 Baṭṭūta* (ابن بطوطة). **Sir Hamilton Gibb** has already translated a selection of Ibn Baṭṭūta for the *Broadway Travellers* series (Routledge, London, 1929), and the first volume of his full translation appeared in 1958. Another travel author is **Ibn Jubair** (ابن جبير), whose works have been published in the Gibb Memorial series (ed. William Wright, 1907). The *Annals of Tabarī* (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 خلكان). 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* (عميون الأخبار) of **Ibn Qutaiba** (ابن قتيبة) deserves mention. His section on "sermons" contains examples of early preaching in Islam and will repay study.

The Medieval Arabs had a fine sense of humour. **Al-Jāhiz's** (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 (سجع) and other artificial devices collectively known as بلاغة (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 **Badī az-zamān al-Hamadhāni** (d. 1008 A.D.) and **al-Hariri** (d. 1122 A.D.). These works will be beyond the grasp of the student for some time to come. They are, however, available in various translations.

APPENDIX C

Supplementary Grammatical Notes

§ 1

The Phonology of Arabic

(see pages 6 ff.)

1. At first sight, the lack of a scientific account of the phonology of Arabic in the body of this grammar might seem surprising. This omission has, however, been deliberate, and is based on the following considerations:

(a) We are concerned here only with the written language, not the spoken language.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 d; ط t; ظ z. 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 ر 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 رَغ).

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 h or like ح 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*, *ḍamma*, and *kasra*. They do, however, refer to a feature called *'imāla* (v.n. of the 4th form verb, *أَمَّأَ* to cause to incline) whereby the *ā* (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 *سَاكِن* *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 لِی الْحَقِیْقَةَ وَ مَا كَذَّبَ* would be read:

(a) qāla lī l-ḥaḥqīqata wa mā kadhab.

(b) qāl lī l-ḥaḥqīqa 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 **و** 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 **أَنْتَ . . .**. 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. **كَثِيرُ 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 الْوَالِدِ** 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 تَقْدَمَا** with the meaning “under-developed” (*lit.* less advanced), e.g.

الدُّوَلُ الْأَقْلُ تَقْدَمَا 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) **أَنْ** follows verbs expressing desire, dislike, command, prohibition, duty, fear, necessity, and kindred notions, e.g.

أُرِيدُ أَنْ أُتَظَرَ I want to wait.

مِنْ وَاجِبِي أَنْ أُتَظَرَ it is my duty to wait.

خَافَ مِنْ أَنْ يَتَظَرَ he was afraid to wait.

(b) **لِي**, **لِأَنَّ**, **لِي**, **لِكَيْ** indicate purpose, intention, object, and the like, e.g. **إِنْتَظَرُوا لِيَرَوْهُ** they waited to see him. Their negatives are **لَيْلَا**, **لَيْكَيْلَا**, **لَيْلَا**.

(c) Some beginners tend to circumvent the subjunctive by using **إِنَّ** or **أَنَّ** instead of a subjunctive particle, e.g. **قَالَ لَهُمْ أَنْ يَتَظَرُوا** in error for **قَالَ لَهُمْ إِنَّهُمْ يَتَظَرُونَ** he told them to wait. **خَشِيَ أَنْ يَمُوتُوا** in error for **خَشِيَ أَنَّهُمْ 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.

قَمْتُ لِإِكْرَامِ الْوَزِيرِ for قَمْتُ 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 اللهُ بَرَكَةً God has deprived him of a blessing.
أَسْأَلُ اللهَ العَفْوَ 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.

§ 7

Composite Words

Composite words in Arabic fall into three categories.

1. A word compounded of two foreign words, e.g. **سِرْدَاب** pl. **سِرَادِيْب**, underground vault, cellar. From two Persian words *sard* cold and *āb* water (because kept cool by means of cold water).

2. A word made up of one Arabic and one foreign word, e.g. **بَاشْمَهِنْدِس** pl. **بَاشْمَهِنْدِ سُون** chief engineer. From Arabic **مِهْنَدِس** engineer, and Turkish **بَاش** head. **كُتُبْخَانَات** pl. **كُتُبْخَانَة** bookshop or library. From Arabic **كُتُب** books, and Persian **كِهَانَه** house.

3. A compound of two Arabic words, e.g. from **رَأْسُ الْمَالِ** capital (finan.), we have, **الرَّأْسَمَالِيَّة** capitalism, **الرَّأْسَمَالِيُون** capitalists. **بَرْمَائِي** amphibious; from **بَر** land, and **مَاء** water.

Some of the Arabic-Turkish compounds are tending to disappear gradually, being replaced by wholly Arabic words. While on the other hand new compound words are being introduced to meet the needs of science and technology, like **تُرْبُو نَفَاث** turbo-jet; **تُرْبُو مَرُو حِي** turbo-prop engine.



VOCABULARY

(1) The unvowelled words shown in brackets indicate the root letters. Some non-Arabic words (place names, etc.) are given under a root form whenever the construction of the word allows of this; otherwise they are placed in alphabetical order according to the initial letter of the word.

(2) A few words may be written with alternative vowelling. These are shown thus: ³لِصْ which means that this particular word may be spelled ³لِصْ, ³لِصْ, or ³لِصْ. Where this happens in the case of the vowelling of the second radical of the Imperfect it is indicated as follows: (ـُ), e.g. ³يَنْفِرُ or ³يَنْفِرُ.

<p style="text-align: center;">ا</p> <p>ا ^ا <i>interrogation particle</i> (attached)</p> <p>(ابد)</p> <p>أَبَدًا ever (with <i>negative</i> = never)</p> <p>إِلَى الْأَبَدِ for ever</p> <p>(ابط)</p> <p>تَحْتَ طَائِفٍ V to carry under the arm</p> <p>إِبْطٍ <i>pl.</i> أَبَاطٍ armpit</p> <p>(ابل)</p> <p>إِبِلٌ <i>pl.</i> إِبِلٌ camels (<i>coll.</i>)</p> <p>(ابو)</p> <p>أَبٌ <i>pl.</i> آبَاءٌ father (<i>pl.</i> also, ancestors)</p>	<p>...أَبٌ father of, possessor, owner of</p> <p>أَبَوَانِ (<i>dual</i>) parents</p> <p>(ابي)</p> <p>أَبَى (ـِ) to refuse, reject</p> <p>(اتي)</p> <p>أَتَى (ـِ) to come</p> <p>ب — to bring</p> <p>آتٍ coming, following</p> <p>(اثث)</p> <p>أَثَاتٌ <i>pl.</i> اثٌّ — furniture</p> <p>(اثر)</p> <p>أَثَرٌ II (<i>with</i> عَلَى or فِي) to influence, impress</p>
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تَأَثَّرَ V to be affected,
influenced

أَثَرٌ *pl.* أَثَارٌ trace, footstep (in
pl. also antiquities)

أَثَرَ following
on, immediately after

أَثِيرٌ ethereal atmosphere

تَأَثَّرَ influence, impression

(اجع)

تَأَجَّجَ V to burn, be aflame

(اجر)

أَجَرَ IV to rent, hire (to
someone)

إِسْتَأْجَرَ X to rent, hire

أَجْرٌ *pl.* أَجْرٌ rent, reward, fee

أَجْرٌ baked bricks

(اجل)

أَجَّلَ II to postpone, delay
(something)

أَجَلٌ *pl.* أَجَالٌ the (fixed) term
of one's life

لِأَجْلِ for the sake of, for

(اخذ)

أَخَذَ (أَخَذَ) *v.n.* أَخَذَ to take; (+
imperf. to begin); to learn
from, study under (*antiq.*)

أَخَذَ III *v.n.* مَوَاحِدَةً to blame

أَخَذَ VIII to take for oneself,
adopt

(اخر)

أَخَّرَ II to delay (someone,
anything)

تَأَخَّرَ V to be late, delayed,
behind

أَخِيرٌ last, recent

أَخِيرًا last, finally, recently

أَخْرُونَ, أَخْرٌ *pl.* أُخْرَى *f.* أَخْرٌ an-
other, other

أَوَّخِرٌ *pl.* أَوَّخِرٌ last, end (*pl.* =
latter part)

أَلْحِيَاةُ الْآخِرَةِ; (الْدَارُ الْآخِرَى)
the world to come, the
Hereafter

مُوَّخَّرًا lately, recently

(اخو)

أَخٌ, أَخُو (with following
gen.), *pl.* إِخْوَانٌ, إِخْوَةٌ brother

أَخْتٌ *pl.* أَخَوَاتٌ sister

(ادب)

أَدَّبَ II to discipline

أَدَبٌ *pl.* آدَابٌ literature, arts,
politeness

أَدَبَاءٌ *pl.* أَدِيبٌ cultured, edu-
cated man, literary figure

(ادم)	أَرخ II to date; write history
بَنُو آدَمَ; آدَمَ Adam; mankind	تَوَارِيخُ pl. تَارِيخٌ, تَارِيخٌ date;
أَدَمِي man	history
(ادو)	مُؤَرِّخٌ historian
أَدَاةٌ pl. أَدَوَاتٌ tool, imple-	(ارض)
ment, instrument	أَرْضٌ (f.) pl. أَرَاضٍ earth,
(ادى)	land
أَدَى II to perform; to lead to	(ارنب)
(إلى with)	أَرَانِبٌ pl. أَرَانِبٌ rabbit, hare
(اذ)	(ازل)
إِذٌ since	أَزَلِيَّةٌ, أَزَلٌ eternity
إِذَا if, when; behold (with ب)	(ازم)
إِذًا therefore, so, then	إِزْمٌ pl. أَرْسَةٌ dearth, scarcity;
(اذن)	crisis (mod.)
(أذن) to permit	(اسس)
إِسْتَأْذَنَ X to ask permission	أَسَّسَ II to found, establish,
إِذْنٌ permission	build
أَذَانٌ pl. أُذُنٌ ear	أَسَاسٌ pl. أَسَاسٌ foundation
أَذَانٌ Moslem call to prayer	أَسَاسِيٌّ fundamental(ist)
مُؤَدِّنٌ Muezzin (caller to	إِسْبَانِيٌّ, إِسْبَانِيٌّ, إِسْبَانِيَّا Spain;
prayer)	Spanish, the Spaniards
مِذْبَنَةٌ pl. مَآذِنٌ minaret	(استذ)
(ارب)	أَسَاتِدَةٌ, أَسَاتِيدُ pl. أَسَاتِدٌ profes-
أَرِيْبٌ clever, able	sor, teacher
(ارخ)	(اسد)
	أَسَدٌ, أَسَدٌ, أَسَدٌ lion

(اسر)

أَسْرَ (ـ) to take prisoner,
captive

أَسِيرٌ *pl.* أسراء captive, prisoner
of war

أَسْطُولٌ *pl.* أساطيل fleet, flotilla

(اسو)

مُؤَاَسَاةٌ consolation; help

(أصل)

أَصْلٌ *pl.* أصول origin, root,
principle

إِفْرِيْقِيَا, إِفْرِيْقِيَا Africa

(افق)

أَفَقٌ *pl.* آفاق horizon

(اكد)

أَكَّدَ II to assure, confirm

تَأَكَّدَ V to be assured (of)

أَكِيْدٌ firm, certain

(اكل)

أَكَلَ (ـ) *v.n.* أَكَلٌ to eat

أَكْلٌ food

(اكم)

أَكَمٌ, أَمَاتٌ *pl.* أكمة summit,
hillock, rising ground

(ال)

أَل, أَلٌ definite article

(الف)

أَلَّفَ II to compose, write,
compile (a book, etc.)

أَلَّفَ III to be intimate with

أَلْفٌ, أُلُوفٌ *pl.* ألف thousand
(1,000)

مَأْلُوفٌ customary, usual

مَوْلِفٌ composer, author

مُؤَلَّفَاتٌ (*pl.*) compositions,
compilations

(الم)

أَلَمَ III to pain

تَأَلَّمَ VIII to suffer
(from), be pained (by)

أَلَمٌ *pl.* آلام pain, grief

مَوْلِمٌ painful

أَلْمَانِيَا Germany

أَلْمَانِيٌّ, أَلْمَانِيَّةٌ German, a
German; the Germans

(اله)

إِلَهٌ *pl.* إلهة a god, divinity

إِلَهُدٌ God

الْوَهِيَّةُ ^{وَهِيَّةٌ} divineness	إِمَارَةٌ ^{إِمَارَةٌ} rule, power; principedom
(إلى)	أَمِيرٌ ^{أَمِيرٌ} pl. أمراء prince, ruler,
إِلَى to	Emir
أَنْ — (with verb) until	مَأْمُورٌ ^{مَأْمُورٌ} pl. مأمور official,
(اسم)	functionary; district officer
أَسَمَ II to nationalise (mod.)	(in some Arab countries)
أُمٌّ ^{أُمٌّ} pl. أمهات mother	مَوْتَمِرٌ ^{مَوْتَمِرٌ} pl. مات — conference
أَمَامَ in front of, before	أَمِيرِكَا ^{أَمِيرِكَا} , إِمْرِيكَا America
إِمَامٌ ^{إِمَامٌ} pl. إئمة Imam,	إِمْرِيكِي ^{إِمْرِيكِي} American
religious leader, leader of	(امل)
prayer, leader	أَمَلٌ ^{أَمَلٌ} (أَمَلٌ) to hope, hope for
أُمَّةٌ ^{أُمَّةٌ} pl. أمم nation	تَأَمَّلَ ^{تَأَمَّلَ} V (also with فِ) to look
أَسَى ^{أَسَى} illiterate	at, observe, study
أَمْ or	أَمَلٌ ^{أَمَلٌ} pl. آمال hope
أَمْ . . . أَمْ . . . as for . . .	(امن)
أَمْ . . . أَمْ . . . either	أَمِنَ ^{أَمِنَ} (أَمِنَ) to be secure
. . . or	أَمِنَ II to insure (mod.),
أَبَاطُرٌ ^{أَبَاطُرٌ} pl. أباطرة Emperor	assure
إِمْبِرَاطُورِيَّةٌ ^{إِمْبِرَاطُورِيَّةٌ} empire	أَمِنَ IV to believe (in)
(امر)	أَمَانَةٌ ^{أَمَانَةٌ} faithfulness; security; a
أَمَرَ ^{أَمَرَ} (أَمَرَ) to command, order	trust, secretariat.
أَمَرَ ^{أَمَرَ} pl. أوامر command, order	أَمَانٌ ^{أَمَانٌ} , أَمْنٌ safety, protection,
أَمْرٌ ^{أَمْرٌ} pl. أمور thing, affair	security
	مَجْلِسُ الأَمْنِ ^{مَجْلِسُ الأَمْنِ} Security Council
	إِيمَانٌ ^{إِيمَانٌ} belief, faith

أَمِينٌ *pl.* أَمْنَاءُ faithful, trust-
worthy; pr. n. masc.

مُؤْمِنٌ believer, faithful (in
religious sense), Moslem

(ان)

إِنْ if

إِنْ لَّا (إِنْ لَّا) if not; except

أَنَّ (+ verb) that conj.

أَنَّ (with *n.* or *pron.*) that
conj.

إِنَّ verily, truly; that (after
قَالَ)

إِنَّمَا indeed, in truth, only
(strong affirmative particle)

(انن)

أَنَّ moaning, lamenting *n.*

(انا)

أَنَا I

(انت)

أَنْتَ *m.* أَنْتِ *f.* أَنْتُمَا *dual* you

أَنْتُمْ *m.pl.* أَنْتُنَّ *f.pl.* you

الأَنْدَلُسُ Andalusia, Spain

(انس)

أَنْسَ II to render agreeable,
to make friendly

إِنْسَانٌ man (human being)

إِنْسَانِيٌّ human *adj.*

أَنْسَ people, men (*pl.* of
إِنْسَانٌ?)

نِسَاءٌ women

أَنْسَةٌ young lady, miss (*mod.*)

(انف)

إِسْتَأْنَفَ X to appeal; begin
anew

أَنْفٌ *pl.* أَنْفٌ, أَنْفٌ nose, fore-
part, point

أَنْفًا formerly, before, above,
aforesaid

إِنْجِلْتَرَا, إِنْجِلْتَرَا England

إِنْكَلِيزِيٌّ *pl.* إِنْكَلِيزِيٌّ English(man)

(انى)

تَأَنَّى II to procrastinate, delay

(اهل)

أَهْلُونَ, أَهَالٌ *pl.* أَهْلٌ (*rare*)
people, family

أَهْلًا وَسَهْلًا welcome!

مُوهَلَاتٌ qualifications (*mod.*)

(او)

أَوْ or

(اوب)	اَيْتَهَا <i>f.</i> اَيْهَا <i>vocative particle,</i>
أَب (يُوبُ) to return	O, Oh
أوربَا Europe	(ايا)
أوربِي European	أَيَّاهُ أَيَّاهَا him, her
(اول)	(ايض)
آلة <i>pl.</i> آت instrument, tool, machine	أَيْضًا also
آلي mechanic(al)	(اين)
آليات machines, mechanical things	أَيْنَ where?
أَوَّل <i>fem.</i> أُولَى <i>pl.</i> أوَّلون first	أَيْنَ مِنْ أَيْنَ whence?
أَوَّلًا first <i>adv.</i>	ب
(اون)	ب (attached) in, by, with
آن <i>pl.</i> أَوَانُ, آنَّ season	(بَار)
آنَّ now	أَبَارٌ <i>pl. (f.)</i> بئر well <i>n.</i>
(اوى)	(بأس)
أَوَى (يَأْوِي) to take refuge (with)	بَشَّ (ـ) to be afflicted
أَوَى (يُورِي) IV to harbour, shelter	بَشَّ to be bad
أَوَى shelter, refuge	بَوَسَّ (ـ) to be brave
(اى)	بَأْسٌ misfortune
أَيُّ that is to say, i.e.	بَشَّ لَا— (مِنْ) never mind (about), no matter!
أَيُّهٗ فَرَّ أَيُّهٗ which? whichever, any	(بَحْث)
	بَحَّثَ (عَنْ) to investigate, examine, search for
	بَحَّثَ III to discuss with, hold a discussion with
	أَبْحَثُ <i>pl.</i> أَبْحَثُ examination, enquiry, research

مَبَاحِثَةٌ discussion

(بحر)

بَحْرٌ, مَجَارٌ, مَجَارٌ pl. مَجَارٌ sea;

course (of a week, etc.)

بَحِيرَةٌ pl. اَتْ lake

بَحَّارٌ sailor

(بخت)

بَحْتُ luck, good fortune

بَحِيْتُ — وَنَ pl. بَحِيْتُ lucky, fortunate

(بحر)

بَاخِرَةٌ pl. بَاخِرٌ steam-ship

(mod.)

(بخل)

بَخْلٌ greed, avarice

بَخِيلٌ pl. بَخَلَاءٌ greedy, avaricious

(بدد)

بَدَّ escape

بَدَّ — مِنْ (+ أَنْ before verb) no doubt; it is inevitable

(بدأ)

بَدَأَ (بَدَأَ) v.n. بَدَأَ to begin

بَدَأَ VIII to begin

بَدَأَ مِنْ beginning from

بَدَائِيٌّ elementary, primary

مَبَادِيٌّ pl. مَبَادِيٌّ principle, basis

(بدر)

بَادَرُ III to hasten

(بدل)

بَدَّلَ (بَدَّلَ) to change, exchange
trans.

اِسْتَبَدَّلَ X to take in exchange

بَدَّلَ, بَدِيلٌ substitute

بَدَلًا instead of

بَدَلَةٌ suit of clothes (mod.)

(بدن)

أَبْدَانٌ pl. بَدَنٌ body

(بدو)

بَدَا (بَدَا) to appear

بَوَادِيٌّ pl. بَوَادِيٌّ desert

بَدُوٌّ Bedouin, Bedu (coll.)

بَدَوِيٌّ (a) Bedouin, nomad

(بذل)

بَدَّلَ (بَدَّلَ) to give generously,
squander

بَدَّلَ جِهَتَهُ to do one's best,
utmost

بَدَلَاتٌ pl. بَدَلَاتٌ everyday clothes

(برر)

بَرٌّ (opp. بحر) land

بَرًّا by land and sea	(برطع)
بَرْبَر Berbers	بَرَطَعٌ <i>quad.</i> to move about, be restless
(برأ)	(برع)
أَبْرَأُ IV to cure, make whole	بَارِعٌ excellent, distinguished, clever
بَرِيءٌ <i>pl.</i> أَبْرِيَاءُ innocent, not guilty	(برق)
أَلْبَرْتَالُ, أَلْبَرْتَقَالُ; بَرْتَقَالُ orange; Portugal	بُرُقٌ <i>pl.</i> بَرُوقٌ lightning
(برج)	بَرْقِيَّةٌ telegram, telegraph (<i>mod.</i>)
بَرْجٌ <i>pl.</i> بُرُوجٌ tower, castle	أَبَارِيقٌ <i>pl.</i> إِبْرِيقٌ pot, ewer
(برك)	(برك)
أَلْبَارِحُ yesterday	(فِي) بَارَكٌ III to bless
(برد)	بَرَكَتٌ <i>pl.</i> بَرَكَاتٌ blessing
بَرْدٌ cold <i>n.</i>	بَرِكٌ <i>pl.</i> بَرِكَةٌ pool, pond, tank
بَرَادَةٌ refrigerator (<i>mod.</i>)	مُبَارَكٌ blessed; <i>pr. n. masc.</i>
بَرِيدٌ <i>pl.</i> بَرِيدٌ post, courier	بَرْلَمَانٌ <i>pl.</i> بَرْلَمَانٌ Parliament (<i>mod.</i>)
بَارِدٌ cold <i>adj.</i>	(برمج)
بَرْدَانٌ cold <i>adj.</i> (used of human beings)	بَرَامِجٌ <i>pl.</i> بَرَامِجٌ scheme, programme
مِبْرَدٌ <i>pl.</i> مِبْرَادٌ file (instrument)	(برمل)
(برز)	بَرَامِيلٌ <i>pl.</i> بَرَامِيلٌ barrel, vat, cask
بَارِزٌ prominent, outstanding	

(بصل)	بَطَالَةٌ idleness, uselessness
بَصَلٌ onion, bulb	بَاطِلٌ vain, useless
(بضع)	بَطْلٌ <i>pl.</i> أَبْطَالٌ hero
بِضْعٌ some (number between 3 and 10)	(بطن)
بِضَاعَةٌ <i>pl.</i> بَضَائِعُ goods, wares	بَطْنٌ <i>pl.</i> بَطُونٌ belly, abdomen
(بطط)	بَاطِنٌ <i>pl.</i> بَوَائِنٌ interior, hidden
بَطْ دUCK	(بعث)
بَطَا potatoes	(-) بَعَثَ to send
(بَطَأَ)	بِأَعْتٌ <i>pl.</i> بَوَاعِثُ cause, motive, reason
بَطُوءٌ IV to be slow, go slowly	مَبْعُوثٌ envoy, delegate
بَطْءٌ slowness	(بعد)
بَطِيءٌ slow, tardy	(-) بَعَدَ (عَنْ) to be far (from)
(بطح)	بَعَدَ II to make distant
بَطْحَاءٌ <i>pl.</i> بَطْحَةٌ, بَطْحَاءُ a wide valley; dry bed of torrent	بَاعَدَ III to keep anybody away
(بطر)	أَبْعَدَ IV to remove <i>trans.</i>
بِطْرٌ to practice veterinary surgery	أَبْتَعَدَ VIII to go far (from); part; quit
بِيطَارٌ <i>pl.</i> بِيَاطِرَةٌ veterinary sur- geon	بَعْدٌ distance
بَطَّارِيَةٌ (<i>Eur.</i>) battery	بَعْدٌ after <i>prep.</i>
(بطل)	بَعْدٌ afterwards
	بَعْدٌ yet (with <i>neg.</i> = not yet)
	بَعِيدٌ far, distant, remote

- (بعض) one of, some
- بَغْدَادُ Baghdad
- (بغض) hatred, detestation
- (بغل) mule
- (بغى) VIII to desire, wish for
- (بقر) *pl.* أَبْقَارُ oxen, ox
- (بقع) depression; plain in hilly country; valley
- (بقل) vegetable, green
- بَقَّالٌ greengrocer
- (بقى) (بقي) to remain, stay
- بَقَاءٌ remaining, existence *v.n.*
- دَارُ الْبَقَاءِ Heaven
- بَاقٍ remainder, rest
- (بكر) early, in the morning, tomorrow
- (بكم) *pl.* أَبْكَمٌ dumb, mute
- (بكى) (بكى) to weep
- أَبْكَى IV to cause to weep
- بُكَاءٌ weeping, *v.n.*
- (بل) but, nay rather
- (بلل) wet, moistened
- (بلح) dates (*coll.*)
- (بلد) country
- بِلَادٌ *pl.* بِلْدَانٌ country
- بِلَادٌ *pl.* بِلْدَانٌ town, district (also country)
- بَلَدِيَّةٌ municipality
- (بلس) *pl.* أَبَالِسَةٌ devil, Satan, Iblis
- بُولِيْسٌ police

(بَلَع)	بِنَاءُ <i>pl.</i> أَبْنِيَةٌ building, n.
بَلَع (بِ) to swallow	بِنَاءٌ عَلَى in accordance with
(بَلَغ)	بِنَايَةٌ <i>pl.</i> أَيْمَانٌ — edifice, building
بَلَغ (بِ) to reach	بَنُونَ, أَبْنَاءُ <i>pl.</i> ابْنٌ son
بَلَغ II to convey, inform	بَنَاتٌ <i>pl.</i> ابْنَةٌ, بِنْتُ girl, daughter
بَلَغ III to exaggerate, over-reach	بَنَّاوُونَ <i>pl.</i> بِنَاءٌ mason, builder
بَلَاغٌ <i>pl.</i> أَيْمَانٌ — message, announcement, communiqué	مَبَانٍ <i>pl.</i> مَبْنِيٌّ building, edifice
بَلَاغَةٌ rhetoric	(بَوَّح)
بَلَّغٌ <i>pl.</i> بَلَّغَاءٌ eloquent	أَيْسَهَجٌ VIII to rejoice
بَلَّغٌ <i>pl.</i> مَبَالِغٌ sum (of money), amount	(بَوَّب)
(بَلَو)	أَبْوَابٌ <i>pl.</i> بَابٌ door, gate; chapter; class
بَلَا (بِ) to test, try, afflict	بَوَّابٌ doorkeeper
(بَلَى)	(بَوَّح)
بَالٌ decayed, rotten, tattered	بَاحٌ (بِ) to reveal
(بَنَى)	أَبَّاحٌ IV to permit
بَنٌ coffee, coffee berries	(بَوَّن)
بَنِي coffee-coloured, brown	بَوْنٌ interval; difference
(بَنَدَق)	(بَيْت)
بَنْدُقِيَّةٌ rifle, gun	بَاتٌ (بِ) to pass the night, sojourn
(بَنَى)	بَيْوتٌ <i>pl.</i> بَيْتٌ house, tent
بَنَى (بِ) to build	أَبْيَاتٌ <i>pl.</i> بَيْتٌ verse
	بَائِتٌ stale, dry (bread, food)

بَيْرُوتُ Beirut

(بيض)

إِبْيَضُ IX to be, or become white

بَيْضُ egg, eggs

بَيْضُ white *f. أبيض*

الدَّارُ الْبَيْضَاءُ Casablanca (in Morocco)

(بيع)

بَاعَ (-) to sell

بَائِعٌ *pl. باعة* seller

بَيْعٌ sale

(بين)

بَيْنَ II to make clear, explain

إِسْتَبَانَ X to be clear; recognize as evident

بَيْنَ between, among

بَيْنَمَا while, during

إِذْ بَيَّانٌ *pl. بيان* — declaration, announcement, statement, explanation

ت

(تين)

تَبْنٌ straw

(تبع)

تَبَعَ (-) to follow, belong to

تَتَبَعَ V, اتَّبَعَ VIII to follow

(تبغ)

تَبَغٌ tobacco

(تاجر)

تَاجِرٌ *pl. تجار* merchant

تِجَارَةٌ commerce, trade

(تحت)

تَحْتَ under, below

(تحف)

تَحْفَةٌ *pl. تحف* precious article, gift, masterpiece

مَتَّحَفٌ *pl. متحف* museum

(ترب)

أُتْرِبَةٌ *pl. تراب* earth, dust

تُرْبَةٌ *pl. ترب* soil, cemetery, tomb

(ترجم)

تَرَجَّمَ to translate, interpret

تَرَاجِمٌ *pl. ترجمة* translation

مُتَرَجِّمٌ translator, interpreter

مُتَرَجَّمٌ translated

تَرَاجِمَةٌ *pl. ترجمان* guide, dragoman

(ترع)	(تلل)
تُرْعَةٌ <i>pl.</i> تُرْعٌ channel, canal	تَلَّلَ <i>pl.</i> تَلَالٌ small hill, hillock
(ترك)	تَلْفَرَأْتُ telegram, telegraph
تَرَكَ (ـ) to leave, abandon	(تلمذ)
تُرْكِيَا Turkey	تَلْمِذٌ تَلْمِذَةٌ <i>pl.</i> تَلْمِذَةٌ pupil,
أَتْرَاكٌ <i>pl.</i> تُرْكٌ <i>pl.</i> <i>pl.</i> تُرْكِيٌ	disciple
Turk, Turkish	(تلو)
(تسع)	تَلَا (ـ) to read, recite; follow
تِسْعَةٌ <i>f.</i> تِسْعٌ nine	(تمم)
تِسْعُونَ ninety	تَمَّ (ـ) to be complete, com-
تَاسِعٌ ninth	pleted, finished
أَتْسَاعٌ <i>pl.</i> تَسْعٌ a ninth	آتَمَ IV to complete <i>trans.</i>
(fraction)	تَمَامٌ completion, end, perfec-
(تعب)	tion
أَتَعَبَ IV to make tired, tire	تَمَامًا completely, exactly
تَعَبٌ tiredness	تَمَّ تامٌ perfect, complete
تَعَبَانٌ tired	تَمَّمَ to stammer
(تعس)	(تمر)
تَعَسَةٌ misfortune	تَمَّرٌ dried dates
(تفح)	(توا)
تَفَاحٌ apples (<i>coll.</i>)	تَوَّ single, sole (<i>antiq.</i>); تَوَّا
تَفَاحَةٌ single apple	now, immediately
(تقن)	(توب)
مُتَقَنٌ solid, strong, well-made	تَابَ (ـ) to repent

(توت)	توت	توت	توت
	mulberry	ثعلب <i>pl.</i>	fox
(توج)	توج	(تغر)	
	II to crown	تغور <i>pl.</i>	frontier, mouth, boundary
	تاج <i>pl.</i>	(تقف)	
	تاجان crown	ثقافة	education, culture
(تور)	التوراة	مثقف	educated, cultured
	The Torah, Penta- teuch (loosely, the Old Testament)	(ثقل)	
	تونس	ثقل (ث) to be heavy	
	Tunisia	ثقل	heavy
(تين)	تين	(ثلث)	
	figs	ثلاث, ثلاث, ثلاثة	three
		ثلاثون, ثلاثون	thirty
		ثالث	third (ordinal)
		ثلث	a third (fraction)
		ثلاث <i>pl.</i>	triangle
		يوم الثلاثاء	Tuesday
		(ثلج)	
		ثلج <i>pl.</i>	snow, ice
		ثلاجة	refrigerator (<i>mod.</i>)
		(ثم)	
		ثم	then, moreover, thereupon
		ثم	there, yonder

ث

(نار)	نار
	vengeance (bloodfeud)
(ثبت)	ثبت (ث) to be firm, sure
	ثابت firm, sure, established
(ثخن)	ثخين
	thick, fat
(ثرو)	ثراء, ثروة
	wealth, riches
	ثمر
	wealthy, rich man
	(ثعلب)

- (ثمر)
 ثَمَرٌ *pl.* ثَمَرَاتٌ fruit, fruits
 مُثْمِرٌ fruitful, productive
- (ثمن)
 ثَمَنٌ *pl.* أَمْثَانٌ price
 ثَمِينٌ expensive, valuable
 ثَمَانٌ *f.* ثَمَانِيَةٌ eight
 ثَمَانُونَ eighty
 ثَامِنٌ eighth (ordinal)
 ثَمْنٌ *pl.* أَمْثَانٌ an eighth (fraction)
- (ثني)
 تَسْتَيْ X to except, set aside, exclude
 تَنَاءٌ praise
 فِي أَثْنَاءٍ during
 اِثْنَانٌ *f.* اِثْنَانٌ two
 يَوْمَ الْاِثْنَيْنِ Monday
 ثَانِيَةٌ *f.* ثَانِيَةٌ second (ordinal)
 ثَانِيًا secondly
 ثَوَانٌ *pl.* ثَوَانٌ second (unit of time)
- (ثوب)
 ثِيَابٌ *pl.* ثَوْبٌ garment
- (ثور)
 تَارٌ (ت) to rise up, break out; revolt, rebel
 أَتَارٌ IV to arouse, incite
 ثَوَارٌ *pl.* ثَوَارٌ rebel, rebellious
 ثَوْرَةٌ revolt, insurrection
 أَثْوَارٌ, ثِيرَانٌ *pl.* ثَوْرٌ bull
- (ثوم)
 ثُومٌ garlic
- ج
- (جيب)
 جَبَّةٌ *pl.* جَبَبٌ top-coat, long cloak
- (جير)
 جَبَرٌ IV (عَلَى) جَبَرٌ (ت) to compel, oblige, force
 إِجْبَارِيٌّ compulsory
 جَبَارَةٌ *pl.* جَبَارَةٌ mighty, powerful, giant
- (جيس)
 جِيسٌ lime, gypsum, plaster
- (جبل)
 جِبَالٌ *pl.* جِبَالٌ mountain
- (جين)
 جَبِينٌ *pl.* جَبِينٌ forehead, brow

- جَانٌ *pl.* جِنَاءٌ coward
 جَبْنٌ, جَبْنَةٌ cheese
 (جبه)
 جَبْهَاتٌ *pl.* جَبْهَةٌ brow, forehead, front
 (جبي)
 جَبَايَةٌ tax, tribute
 جَابٌ tax-collector
 (جث)
 جَشْتٌ *pl.* جَشْتَةٌ corpse, body
 (جدد)
 جَدُّ (جَدُّ) to be new; to be serious
 جَدَّدُ II to renew
 جَدَّدُ V to be renewed
 جَدُّ seriousness
 جَدًّا very
 جَدُّ أَدَادٌ *pl.* جَدُّ grandfather, ancestor
 جَدَّةٌ grandmother
 جَدَّةٌ Jidda (town in Arabia)
 جَدِيدٌ *pl.* جَدِيدٌ new
 (جدر)
 جَدِيرٌ (جَدِيرٌ) worthy (of)
- جُدْرَانٌ, جُدْرٌ *pl.* جُدْرٌ wall
 (جدل)
 جَدَاوِلٌ *pl.* جَدَاوِلٌ brook; list, table
 (جذب)
 جَذَبَ (جَذَبَ) to attract, draw
 (جذع)
 جُدُوعٌ *pl.* جُدُوعٌ trunk (of tree, body); beam
 (جرر)
 جَرَّ (جَرَّ) to drag, draw
 جَرَارٌ *pl.* جَرَارَةٌ jar
 (جرأ)
 جَرَوٌ (جَرَوٌ) to be brave, dare
 جَرِيٌّ *pl.* جَرِيٌّ brave
 (جرب)
 جَرَّبَ II to try, put to test, tempt
 جَرَبٌ *pl.* جَرَبٌ trial, temptation, experiment
 جَرَبَةٌ, جَرَبَةٌ, جَرَبَةٌ *pl.* جَرَبَةٌ sock, stocking
 (جرح)
 جَرَحَ (جَرَحَ) to wound, hurt, injure

جرح *pl.* جروح wound, cut,
injury

جراحة surgery (art of)

جراح surgeon

جريح *m. and f., pl.* جرحى
wounded man, or woman

مجروح *pl.* مجارح wounded
(man)

(جرد)

جريدة *pl.* جرائد newspaper,
journal (*mod.*)

(جرم)

جرم IV to commit a crime

جرام *pl.* جرائم crime, sin

جريمة *pl.* جرائم crime

مجرم criminal

(جری)

جری (جری) to run, flow, happen

أجرى IV to carry out, execute

جار running, current

جارية *pl.* جوار slave-girl,
servant-girl

إجراءات steps, measures
(*mod.*)

لازمة — necessary steps

(جزأ)

جزء *pl.* أجزاء part, portion

أجرائى chemist, druggist,
apothecary

(جزر)

جزر (جزر) to ebb (sea)

جزر ebb

جزار butcher, slaughterer

جزيرة *pl.* جزائر island

شبه جزيرة peninsula

الجزائر Algeria, Algiers

(جزل)

جزيل abundant, much

(جزى)

جأزى III to reward, requite,
punish

جأزاء, مجأزاة requittal, reward

جأزاة poll tax

(جسس)

جواسيس *pl.* جاسوس spy

(جسد)

أجساد *pl.* جسد body

(جسر)

جَسْرٌ *pl.* جَسُورٌ bridge

جَسَارَةٌ courage, audacity

جَسُورٌ bold, courageous

(جسم)

جِسْمٌ *pl.* أَجْسَامٌ body

(جعل)

جَعَلَ (ـ) to place, put, make
(+ *imperf.*, to begin to)

(جفف)

جَافٌ dry, withered

(جفن)

جَفْنٌ *pl.* أَجْفَانٌ eye-lid

(جلل)

جَلٌّ main part of a thing;
gist

جَلَالَةٌ majesty

جَلَلٌ serious, momentous

جَلِيلٌ *pl.* أَجْلَاءٌ exalted, great;*pr. n. masc.*

الْجَلِيلُ Galilee

مَجَلَّةٌ magazine, book, review
(*mod.*)

(جلب)

جَلَبَ (ـ) to gather, bring,
import

(جلد)

جَلَدٌ II to bind (book); skin

جِلْدٌ *pl.* جُلُودٌ skin, hide,
leatherمَجْلَدٌ *pl.* أَتٌ — volume, tome

جَلِيدٌ snow, ice

(جلس)

جَلَسَ (ـ) to sit

جَالِسٌ III to sit with

أَجْلَسَ IV to seat, make one sit

جَلْسَةٌ *pl.* جَلْسَاتٌ session,
sittingمَجْلِسٌ *pl.* مَجَالِسٌ council,
assembly, parliament

(جمع)

جَمَعَ (ـ) to gather, add

اجْتَمَعَ VIII to gather to-
gether, assemble

ب — to meet (anyone)

يَوْمَ الْجُمُعَةِ Friday

جَمَاعَةٌ party, community,
groupجَمْعِيَّةٌ society, league, asso-
ciation, (trade-) unionاجْتِمَاعٌ *pl.* أَتٌ — meeting,
gathering, social life

اجتماعي social	جميل beautiful, handsome;
جامع comprehensive	good deed, kindness; pr. n. masc.
جامع pl. جوامع mosque	(جمهر)
جامعة university; league	جمهور pl. جماهير public, crowd; the masses
جميع all	جمهورية pl. ات — republic
جميعاً all together, adv.	جمهوري republican
أجمع pl. ون — whole, all	(جنن)
إجماع unanimity, agreement on a matter	جن (جَنَ) to go mad
مجموع pl. مجاميع total; united	جنون madness
مجموعة collection	جن جن jinn, genii, demon
مجمع pl. مجامع assembly, learned body	جنة garden, Paradise
المجتمع society (as a whole)	جنان (small) garden
(جمل)	جنون pl. مجانين madman, mad
جمال pl. جمال camel	(جنب)
جمال beauty	جوانب pl. جانب side
جملة pl. جملة sum, total; sentence, phrase	جانب beside
بالجملة in the aggregate; wholesale (commerce)	جنوب the south
إجمالاً generally speaking, in general	جناب polite form of address
	أجنبي pl. أجانب foreign, foreigner, strange, stranger
	(جنح)
	أجنحة pl. جناح wing

- (جند)
جند II to levy troops,
conscript
جند pl. جنود; جندى troop,
army; soldier
- (جنس)
جنس pl. أجناس kind, class, sex,
species, genus
جنسية nationality (*mod.*)
- (جنى)
جنى (-) to gather (fruit, etc.)
- جنيه pl. ات - pound, guinea
- (جهد)
اجتهد VIII to strive, work
hard, be diligent
جهد pl. جهود striving, zeal,
effort
جهاد Jihad, holy war
جهود pl. ات - effort
- (جهر)
جاهر III to declare openly
- (جهز)
جهز II to equip, get ready,
fit out, furnish
جهاز pl. أجهزة apparatus, set,
machine, outfit
- جاهز ready-made, fitted
- (جهش)
أجهش IV to burst into tears
- (جهل)
جهل (-) to be ignorant, not
to know
تجاهل VI to feign ignorance
الجاهلية the Days of Ignorance
(period before Islam)
- جاهل pl. جهال ignorant
جهول (very) ignorant
مجهول unknown
- (جهنم)
جهنم hell
- (جو)
جو sky, atmosphere, air
جوى air, *adj.*
- (جوب)
أجاب IV to answer,
reply to
أجوبة pl. جواب answer, reply
- (جوخ)
جواخين pl. جوخان hearth,
place for drying dates

(جود)	جَوَائِزُ <i>pl.</i> جَائِزَةٌ prize
جَادَ (ج) to excel in, be good at	(جول)
جَوْدَةٌ 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> جَوْفٌ hollow <i>n.</i> , belly
جَاوَرَ III to adjoin, be neighbour to	(جوهر)
جَوَارٌ; جَوَارِ; جَوَارٌ neighbourhood; in the neighbourhood of, near, by	جَوَاهِرُ <i>pl.</i> جوهر jewel, essence, nature
جَارٌ <i>pl.</i> جِيرَانٌ neighbour	(جيا)
جَاوِرٌ neighbouring, next-door	جَاءَ (ج) to come
(جوز)	جَاءَ — to bring
جَازَ (ج) to pass, be allowable, be permitted	(جيب)
تَجَاوَزَ VI to exceed, go beyond	جُيُوبٌ <i>pl.</i> جيب pocket
جُوزٌ nut	(جيش)
جَوَازَاتُ — <i>pl.</i> جَوَازُ سفر passport	جِيُوشٌ <i>pl.</i> جيش army
إِجَازَةٌ permission, licence, leave	(جيل)
جَائِزٌ passing, lawful, permitted	أَجْيَالٌ <i>pl.</i> جيل generation, age
	ح
	(حب)
	أَحَبَّ IV to love, like
	حُبٌّ love

حَبِيبٌ friend, beloved
pl. أَحِبَاءُ friend,
 beloved

مُحِبُّوبٌ beloved

حَبٌّ *pl.* حَبُوبٌ grain, seed, pill,
 berry

(حبر)

حَبِيرٌ *pl.* أَحْبَارٌ learned man,
 doctor, rabbi (*antiq.*)

حَبْرٌ ink

(حبس)

حَبَسَ (حَسَبَ) to imprison, shut up

(حبل)

حَبْلٌ *pl.* حَبَالٌ rope

حَبْلِيٌّ *pl.* حَبَالِيٌّ pregnant

(حتى)

حَتَّى until, even, so that

(حشو)

حَثَا (حَثَا) to pour (dust)

(حجج)

حَجَّ (حَجَّ) to perform the
 pilgrimage (to Mecca)

حَجٌّ pilgrimage (to Mecca)

حَاجٌّ *pl.* حُجَّاجٌ pilgrim, Haji

(حجب)

حَجَبَ (حَجَبَ) to conceal, hide
 veil

اِحْتَجَبَ VIII to conceal one-
 self

حَاجِبٌ *pl.* حَوَاجِبٌ eyebrow

— *pl.* حِجَابٌ door-keeper,
 chamberlain

مُحَجَّبٌ concealed, veiled

(حجر)

حَجْرٌ *pl.* أَحْجَارٌ stone

حَجْرَةٌ *pl.* حَجَرَاتٌ room,
 chamber, quarter

حِجْرٌ lap, knees (*Eg.*)

(حدد)

حَدَّ (حَدَّ) to limit

حَدَّدَ II to limit, confine;
 define; sharpen

حُدُودٌ *pl.* حُدُودٌ boundary, limit,
 frontier

حَدِيدٌ *n.* iron

حَدَّادٌ blacksmith

(حذب)

أَحْذَبٌ hunch-backed, hump-
 backed

(حدث)

حَدَّثَ (حَدَّثَ) to happen, occur

حَدَّثَ II to narrate to	حَرَائِرُ <i>pl.</i> حرير silk
أَحَدَثَ IV to cause to happen, bring into being	أَحْرَارُ <i>pl.</i> حر free, freeman
تَحَدَّثَ V to relate a thing, speak, converse	حَارٌّ hot
تَحَادَّثَ VI to converse (with one another)	تَحَارِيرُ <i>pl.</i> تحرير writing, editing letter; freedom, liberty
حَادِثٌ <i>pl.</i> حَادِثَةٌ, حَادِثَاتٌ event, accident; news	مُحَرِّرٌ editor
حَدِيثٌ <i>pl.</i> حَدَائِثٌ new, recent	(حَرْب)
أَحَادِيثٌ <i>pl.</i> حَدِيثٌ 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
(حَدَر)	حُرُوبٌ <i>pl.</i> (f.) حَرْبٌ war
إِخْتَدَرَ VII to come or go down, descend	مَحَارِبٌ <i>pl.</i> حَارِبٌ niche in mosque, direction of Mecca
(حَدَق)	(حَرِث)
حَدَائِقُ <i>pl.</i> حَدَائِقُ park, large garden	حَرِثَ (حَرَ) <i>v.n.</i> حَرِثٌ to till the soil, plough
(حَدَو)	أَحْرَثَ IV to cause to plough
حَدَوَةٌ horseshoe	حَارِثٌ ploughman
(حَرَز)	أَبُو الْحَارِثِ name for a lion
حَرَرٌ II to write, edit; liberate	مَحَارِثٌ <i>pl.</i> حَارِثٌ plough
حَرَارَةٌ, حَرٌّ heat	(حَرَز)
حُرِّيَّةٌ freedom, liberty	أَحْرَزَ IV to guard, look after, preserve; obtain
	(حَرَس)
	حَرَسَ (حَسَّ) to guard, watch

حَارِسٌ *pl.* حَرَّاسٌ watchful,
guard, sentry

(حرف)

أَنحَرَفَ VII to swerve,
deviate (from)

حُرُوفٌ, أَحْرَفٌ *pl.* حَرْفٌ
letter (of alphabet); particle
(gram.)

حِرْفَةٌ *pl.* حِرْفٌ trade, craft

(حرق)

أَحْرَقَ IV to burn
trans.

أَحْتَرَقَ VIII to be burned

حَرِيقٌ fire, conflagration

(حرك)

حَرَكَ II to move *trans.*

تَحَرَّكَ V to move *intrans.*

حَرَكَةٌ movement; vowel point;
traffic (*mod.*)

مَحْرَكٌ *pl.* مَاتٌ — engine (*mod.*)

(حرم)

حَرَمَ (—) to refuse, forbid

حَرَمَ II to forbid (in religion)

أَحْتَرَمَ VIII to venerate,
honour, respect

حَرْمٌ *pl.* حَرَمَةٌ woman, wife
(Moslem)

حَرَامٌ unlawful (in religion);
sacred

حَرَامِيَّةٌ *pl.* حَرَامِيٌّ thief

(حرى)

تَحَرَّى V to inquire into,
investigate

تَحْرِيٌّ *pl.* تَحْرِيَّاتٌ inquiry, investi-
gation

(حزب)

أَحْزَابٌ *pl.* حِزْبٌ party (political,
etc.)

(حزن)

حَزِنَ (—) to be sad

أَحْزَانٌ *pl.* حَزْنٌ sadness

حَزِينٌ, حَزِينٌ, حَزِينٌ sad

(حسب)

أَحْسَبَ IV to feel; be con-
cerned, aware of

(حسب)

حَسَبَ (—); حَسَبَ (—) to
count, reckon, calculate;
think, esteem

عَلَى حَسَبٍ, حَسَبٌ in accordance
with

حِسَابٌ *pl.* مَاتٌ — account,

reckoning; regard, esteem

(حسد)

حَسَدٌ (حَسَدٌ) to envy, grudge

(حسن)

أَحْسَنُ IV to be good to, charitable towards; know a subject well, excel in, make well

إِسْتَحْسِنُ X to approve, admire, esteem good, think best, recommend

حَسِينٌ beauty

حَسِينٌ good, handsome; pr. n. m.

حُسَيْنٌ Hussein

أَحْسَنُ better, best

(حشف)

حَشْفٌ (coll.) bad dates

(حصص)

حِصَّةٌ pl. حَصَصٌ part, share, portion

(حصد)

حَصَدٌ (حَصَدٌ) to mow, reap

حَصَادٌ harvest, harvest-time

(حصل)

حَصَلَ (حَصَلَ) v.n. حَصُولٌ to happen; to acquire, obtain

(على)

حَصَلَ II to attain, acquire, realise

تَحَصَّلَ V to result, be obtained, realised

حَاصِلٌ pl. حَوَاصِلٌ - result, product

مَحَاصِلٌ pl. مَحْصُولٌ - produce

(حصن)

حِصْنٌ pl. حُصُونٌ fortress

أَحْصِنَةٌ, حُصْنٌ pl. حِصَانٌ horse

(حصو)

أَحْصَى IV to number, count, take census

(حضر)

حَضَرَ (حَضَرَ) to be present, attend

أَحْضَرَ IV to bring (a person, thing); to cause to attend

إِحْتَضَرَ VIII to be on the point of death

إِسْتَحْضَرَ X to summon; to get ready, prepare

حَضْرَةٌ pl. حَضْرَاتٌ presence, polite form of address

حُضُورٌ presence

حَاضِرٌ ready, present

حَاضِرَةٌ capital city

تَحْضِيرِي preparatory

(حطط)

حَطَّ (حَطَّ) to put, put down

حَطَّة station (railway, etc.)

(حطب)

حَطَب wood, firewood

(حفظ)

حُظٌّ pl. حُظُوظٌ happiness, luck

مَحْظُوظٌ happy, lucky

(حفد)

حَفِيدٌ pl. أَحْفَادٌ grandchild

(حفر)

حَفَرَ (حَفَرَ) to dig

حَوَافِرٌ pl. حَوَافِرٌ hoof

(حفظ)

حَفِظَ (حَفِظَ) v.n. حَفِظَ to keep, preserve, guard, retain; commit to memory, learn by heart

حَافِظٌ one who has learnt the Qur'an by heart

مُحَافِظٌ guardian, keeper;

governor (in some Arab countries)

مَحَافِظَةٌ governorate, district

(حفل)

حَفَلَ (حَفَلَ) to gather, assemble, *intrans.*

بِ — to celebrate (feast, etc.)

لِ احْتَفَلَ VIII to receive with honour

حَفْلَةٌ crowd of people, celebration

اِحْتِفَالٌ pl. اَتْ — celebration, festivity, pomp

(ب) حَافِلٌ full (of, with)

مَحْفَلٌ pl. مَحَافِلٌ celebration, party, gathering

(حقق)

حَقَّ (حَقَّ) to be true, right

حَقَّقَ II to verify, confirm

اِسْتَحَقَّ X to deserve, merit; to fall due (payment)

حَقٌّ pl. حُقُوقٌ right, truth, worth, law

حَقٌّ right, true, *adj.*; worthy of (*with* ب)

حَقًّا in reality, truly

حَقِيقَةٌ pl. حَقَائِقٌ truth, reality

فِي الْحَقِيقَةِ truly, really

(حقر)	(حلل)
حَقِيرٌ humble, despised	حَلَّ (حَلٌّ) to solve (a problem); dissolve (a solid), loosen
(حقل)	— (حَلَّ) to alight, abide, settle
حَقْلٌ <i>pl.</i> حَقُولٌ field	... مَحَلٌّ — to fill the place of
(حكر)	حَلَّ (حَلٌّ) to be lawful (in religion)
حَكَّرَ VIII to buy up (espe- cially grain); to withhold stocks against high price; to corner the market	حَلَّلَ II to analyse
(حكّم)	حَلَّلَ VII to be loosened, solved, cease
حَكَّمَ (حَكْمٌ) to rule; govern, judge	حَاكَمَ VIII to occupy (of a country)
حُكْمٌ <i>pl.</i> أَحْكَامٌ rule, order, authority, law; sentence (judgement)	حَلَّ solving, dissolving, solution
حِكْمَةٌ <i>pl.</i> حِكَمٌ wisdom, aphor- ism, witticism	حُلُولٌ coming (of time); alighting
حُكُومَةٌ government	حَلَّالٌ (<i>opp.</i> حَرَامٌ) lawful, right, allowed (relig.)
حَاكِمٌ <i>pl.</i> حَاكِمَاتٌ ruler, governor	مَحَلٌّ <i>pl.</i> مَحَالٌّ —, مَحَالٌّ place
حَكِيمٌ <i>pl.</i> حَكَمَاءٌ wise (man), doctor	مَحَلَّةٌ quarter of a town
مَحْكَمَةٌ <i>pl.</i> مَحْكَمَاتٌ tribunal, court of law	مَحَلِّيٌّ local
(حكى)	(حلب)
حَكَى (حَكَى) to relate, speak	حَلِيبٌ milk
حِكَايَةٌ story	حَلَبٌ Aleppo (in Syria)
	(حلف)
	حَلَفَ (حَلْفٌ) <i>v.n.</i> حَلَفٌ to swear (an oath)

- اسْتَحْلَفَ X to make swear, give an oath
 حَلْفٌ *pl.* أَحْلَافٌ pact, alliance, (حرف)
 حَلِيفٌ *pl.* حَلَفَاءُ ally, confederate (حرف)
 حَلَقَ (حلق) *v.n.* حَلَّاقَةٌ to shave
 حَلَقٌ *pl.* أَحْلَاقٌ throat (حوض)
 حَلَقَةٌ *pl.* حَلَقَاتٌ link, ring, circle
 حَلَّاقٌ barber (حوض)
 حَالِكٌ (حلك) dark, black
 حَلْمٌ (حلم) stupidity
 حَلَمَ (حلم) to dream
 حَلْمٌ *pl.* أَحْلَامٌ dream
 حَلِيمٌ *pl.* حَلَمَاءُ gentle, forbearing, mild; *pr. n. m.* (حلم)
 حَلَاوَةٌ sweetness, sweetmeat
 حَلَاوِيٌّ حَلَاوِيٌّ حَلَاوِيٌّ sweetmeat, halva
 حَلْوٌ sweet, agreeable (حلم)
 حَمَامٌ *pl.* حَمَامٌ bath (حمام)
 حَمْدٌ (حمد) *v.n.* حَمْدٌ to praise
 مُحَمَّدٌ مُحَمَّدٌ مُحَمَّدٌ Muhammad, Ahmad, Mahmud
 حَمْرٌ *pl.* حَمَرَاءُ *f.* أَحْمَرٌ red (حمر)
 حَمَارٌ *pl.* حَمِيرٌ ass, donkey (حوض)
 حَامِضٌ sour, acid, *adj.* (حوض)
 حَمَّصٌ Homs (in Syria) (حمص)
 حَمَقٌ stupidity
 حَمَقٌ *pl.* أَحْمَقٌ stupid, a fool (حمق)
 حَمَلٌ (حمل) to carry, bear; to attack, charge (*with* عَلَى); to induce to (*with* عَلَى)
 أَحْتَمِلُ VIII to bear, suffer, endure; be probable or possible
 حَمَالٌ *pl.* أَحْمَالٌ load, burden
 حَمَلَةٌ attack, charge in battle
 حَمَّالٌ porter, carrier
 حَائِلٌ (*f.*) pregnant

مَحْتَمَلٌ probable, possible,
bearable

(حمو)

حَمٌّ *pl.* أَحْمَاءُ father-in-law
(with following *gen.* حَمُو)

حَمَاتٌ *pl.* حَمَوَاتٌ mother-in-law;
Hama (in Syria)

(حمي)

حَمَى (حَمَى) to defend, protect
حِمَايَةٌ protection, protégé

حَامٍ *pl.* حَمَامَةٌ protector

حَابِيَةٌ guard, garrison

حَامِمٌ *pl.* حَامِمُونَ lawyer, solicitor

(حزن)

حَنَّ إِلَى (حَنَّ) to yearn towards,
have a longing for

(حنبل)

حَنْبَلِيٌّ Hanbalite, follower of
the rite of Hanbal

(حنت)

حَانُوتٌ *pl.* حَانَوَاتٌ shop, wine-
shop

(حنط)

حَنْطَةٌ wheat

(حنف)

حَنْفِيٌّ Hanafite, follower of
the rite of Abū Hanīfa

حَنْفِيَّةٌ water-tap (*mod.*)

(حوج)

إِحْتَاَجَ إِلَى VIII to need

حَوَائِجُ need, necessity; object, thing
حَاجَةٌ *pl.* حَوَائِجُ

حَاجَةٌ إِلَى in need of

حَاجَةٌ إِلَى بِحَاجَةٍ إِلَى in need of

(حور)

حَوَارَةٌ conversation, debate

(حوز)

حَازَ (حَازَ) to get, acquire, pos-
sess, win

حِيَازَةٌ possession

(حوش)

أَحْوَشٌ *pl.* حَوْشٌ courtyard,
enclosure

(حوض)

أَحْوَاضٌ, حِيَاضٌ *pl.* حَوْضٌ tank,
pool

(حوط)

أَحَاطَ IV to surround

حَائِطٌ *pl.* حَيْطَانٌ wall

- اِحْتِيَاظ investment, security,
 reserve (commercial and
 financial)
- (حوك)
- حَاكَ (حَاكَةٌ) v.n. حَاكَةٌ to weave
- حَاكَةٌ pl. حَاكَةٌ weaver
- (حول)
- حَوَّلَ II to change, alter, trans-
 fer
- حَاوَلَ III to attempt, try
- اَحَالَ IV to transmit, transfer
- حَوَّلَ V to exercise cunning
- حَالَةٌ, اَحْوَالٌ pl. (m. or f.) حَالٌ
 pl. اَتٌ — condition, state,
 case
- حَالًا at once, immediately
- حَالِي actual, present (time)
- حَوْلٌ power, might
- حَوْلًا about, approxi-
 mately, around
- حَوَالَةٌ draft, transfer docu-
 ment, bill (comm.)
- اَلْاَسْوَاقُ — fluctuation of
 markets
- حِيلَةٌ pl. حَيْلٌ trick, stratagem
- تَحْوِيلٌ transfer, exchange
 (comm.)
- اِحْمَالٌ impossible, absurd
- اِحْتِمَالٌ cunning, sly, artful
- (حوى)
- حَوَى (حَوَى) to contain
- اِحْتَوَى VIII to comprise,
 contain
- مَحْتَوِيَاتٌ (pl.) contents
- (حى)
- اِحْيَا (يَحْيَى) to live
- حَيًّا II to greet, salute
- اَحْيَا IV to bring to life, make
 to live
- حَيَاةٌ life
- اَحْيَاءٌ pl. حَيٌّ alive; quarter of a
 town; settlement; section of
 tribe
- حَيْدٌ snake, viper
- اَحْيَانٌ pl. اَتٌ — animal
- تَحِيَّةٌ greeting, salutation
- (حيث)
- حَيْثٌ where, since
- حَيْثُمَا wherever
- مِنْ حَيْثُ in respect of, whence,

بِحَيْثُ so that	أَخْبَارٌ <i>pl.</i> news
(حِير)	خَبْرَاءُ <i>pl.</i> expert, well-informed
حِير II to confuse	مُخْتَبِرٌ experienced, expert
تَحِير V to be confused	(خَبِرَ)
حَيْرَةٌ perplexity	خَبِزٌ bread
حَارَةٌ quarter of a city	خَبَّازٌ baker
(حِين)	(خَبَطَ)
أَحْيَانٌ <i>pl.</i> time	خَبَطَ (ـ) to strike, trample on
أَحْيَانًا at times, sometimes, from time to time	(خَبِيَ)
حِينَئِذٍ then, at that time	خَوَابٌ <i>pl.</i> خَايِبَةٌ large jar, vat
حِينَئِذٍ when, whenever	(خَتَمَ)
	خَتَمَ (ـ) to seal, close, conclude, stamp
خ	أَخْتَامٌ, خَتْمٌ <i>pl.</i> خَتَمٌ seal
(خَبَأَ)	خَاتَمٌ <i>pl.</i> خَوَاتِمٌ seal-ring, signet
خَبَأَ (ـ) to conceal, hide	خَتْمٌ <i>pl.</i> خَتَامٌ; خَوَاتِمٌ <i>pl.</i> خَاتِمَةٌ end, conclusion
خَابِئَةٌ <i>pl.</i> خَوَابِيٌ large jar, vat	خَاتِمًا finally, in conclusion
(خَبِرَ)	(خَدَدَ)
خَبَّرَ II, أَخْبَرَ IV to inform	خَدُودٌ <i>pl.</i> خَدٌ cheek
خَابَرَ III to negotiate with, get news from	مُخَدَّدَةٌ cushion, pillow
اسْتَخْبَرَ X to seek information, get to know	(خَدَعَ)
خَبْرَةٌ experience, knowledge, expertness	خَدَعَ (ـ) to deceive

- (خدم) وزير الخارجية Minister of Foreign Affairs
- خدم (ـ) to serve
- استخدم X to employ
- مستخدم employer
- مستخدم employee, employed person
- خدمات pl. خدمة service
- خدم, خدام, —ون pl. خادم servant
- (خرب)
- خرب (ـ) to ruin, demolish
- خرب (ـ) to be ruined
- خرب II to lay waste, destroy, raze
- خربة pl. خرب a ruin, waste
- خراب ruin, destruction
- خرب wasted, ruined
- (خرج)
- خرج (ـ) v.n. خروج to go out
- أخرج IV to expel, take out
- أستخرج X to extract, take or draw out
- خارج exterior, outside n.
- خارج outside prep.
- خراج poll tax levied on non-Muslims
- مخرج outlet, issue, exit
- (خردل)
- خردل mustard
- (خرس)
- خرس pl. خرساء f. آخرس dumb
- (خرط)
- أخترط VII to join, associate with
- (خرطم)
- أخترنطم (quad.) III to be proud
- خرطوم pl. خراطيم elephant trunk
- الخرطوم Khartum (in the Sudan)
- (خرع)
- أخترع VIII to invent
- أختراع pl. آت invention
- (خرف)
- خروف pl. خرفان lamb
- خريف autumn
- (خزن)
- أخترن VIII to store, lay up

مَخْزَنٌ <i>pl.</i> مَخَازِنُ; store, shop	(خَصَب)
اَلْمَخْزِنُ the Government (in Morocco)	خَصْبٌ fertility
(خَسِب)	خَصِيبٌ, خَصِيبٌ fertile
خَسٌ lettuce	(خَصِر)
(خَسِر)	اِخْتَصَرَ VIII to shorten, abridge
خَسِرَ (ـ) <i>v.n.</i> خَسِرَ to lose, suffer loss or damage	مُخْتَصِرٌ shortened, abridged; summary, compendium (with <i>fem. pl.</i>)
خَسَارَةٌ, خَسْرَانٌ loss, damage	(خَصِم)
(خَشِب)	خَصْمٌ <i>pl.</i> خُصُومٌ adversary, antagonist
خَشَبٌ wood	خَصْمٌ discount, rebate (comm.)
(خَشِن)	(خَضَب)
خَشَانٌ <i>pl.</i> خَشَنٌ rough, coarse, gross	خَضَبٌ II to dye
(خَشَى)	(خَضِر)
خَشِيَ (ـ) to fear, dread	اِخْضَرَ IX to be, become, green
(خَصَص)	خَضْرَاءُ <i>pl.</i> خَضْرَاءُ <i>f.</i> أَخْضَرٌ green
خَصَّ (ـ) to concern	خَضَارٌ vegetation, vegetables, greens
اِخْتَصَرَ VIII (with ب) to be one's property; be special, peculiar, proper to	(خَضِع)
خَصَّوَصِيٌّ, خَصَّوَصِيٌّ special, private	خَضَعَ (ـ) to submit (to), obey
فِي خُصُوصٍ, بِخُصُوصٍ with reference to, concerning	(خَطَط)
خَاصَّةً, خُصُوصًا especially, particularly	خَطَّ II to plan
	خَطٌّ <i>pl.</i> خُطُوطٌ line, handwriting

خَطَّةٌ *pl.* خَطَطٌ policy, line

(خطأ)

خَطِيٌّ (ـ) to err, sin

أَخْطَأُ IV to err, make a mistake; miss (the way, etc.)

خَطَاءٌ *pl.* أَخْطَاءٌ error, sin, mistake

مُخْطِئٌ wrong, mistaken

(خطب)

خَطَبٌ (ـ) to make a speech; to betroth, ask in marriage

خَاطَبٌ III to address anyone, converse with

خَطْبٌ *pl.* خُطُوبٌ affair, matter, cause of an affair

خَطَابٌ *pl.* آتٌ — letter, speech, address

خُطْبَةٌ *pl.* خُطَبٌ sermon

(خطر)

أَخْطَارٌ *pl.* خَطَرٌ danger, risk

مُخْطَرٌ, خَطِرٌ dangerous

خَطِيرٌ great, important, momentous

خَوَاطِرٌ *pl.* خَاوِرٌ thought, idea; heart (*fig.*), sake, mind

(خطف)

إِخْتَطَفَ VIII to snatch, grab for oneself

(خطو)

خَطَا (ـ) to step, walk

خُطْوَةٌ *pl.* خَطَوَاتٌ *pl.* خُطْوَةٌ

خُطْوَاتٌ step, pace

(خفف)

خَفَّ (ـ) *v.n.* خَفَّةٌ to be light (in weight)

خَفِيفٌ *pl.* خَفَافٌ light

(خفى)

خَفِيَ (ـ) (على) to be hidden (from)

إِخْتَفَى VIII to disappear, hide

مُخْفِيٌّ hidden, concealed

(خلل)

تَخَلَّلَ V to mix in; penetrate, be pierced; use a toothpick

خَلٌّ vinegar

خِلَالٌ during

خِلِيلٌ *pl.* أَخْلَاءٌ, خُلَانٌ friend, companion; *pr. n. m.*

(خلج)

خَلِيجٌ *pl.* خُلُجٌ gulf, canal

(خلس)

إِخْتَلَسَ VIII to steal, cheat, swindle, seize by trickery, usurp

(خلص)	إِخْتِلَافٌ difference
خَصَّ II to save	رَوَّعٌ 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	مُخْلِصٌ pl. أَخْلَاقٌ moral character
(خلط)	أَخْلَقَ pl. خَلَقَ 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 f. wine
خَلَفَ (ع) to succeed, replace	خَمَّارَةٌ tavern, inn
خَالَفَ III to oppose, disagree with, contravene	(خمس)
إِخْتَلَفَ VIII to differ (from)	خَمْسَةٌ f. خَمْسٌ five
خَلْفٌ behind, at the back of	خَمْسٌ pl. خَمَاسٌ a fifth (fraction)
خِلَافٌ disagreement, contra- vention; other than	خَمْسُونَ fifty
خِلَافَةٌ succession, caliphate	خَامِسٌ fifth (ordinal)
مُخْلِفَةٌ pl. خُلَفَاءُ successor, caliph	يَوْمُ الْخَمِيسِ Thursday
	(خنجر)
	خَنَاجِرٌ pl. خَنْجَرٌ dagger
	(خنزير)
	خَنَازِيرٌ pl. خَنْزِيرٌ pig, pork

(خَسْب)

الْحَنَاسُ Satan (*lit.* he who holds back or hides)

(خَوْف)

خَافَ (ـ) to fear

خَوَّفَ II to terrify, cause to fear

أَخَافُ IV to frighten, terrify

خَوْفٌ *pl.* أَخَوَافٌ fear, fright

مَخَافَةٌ fear

(خَوْل)

خَالَ *pl.* أَخَوَالٌ maternal uncleخَالَتْ *pl.* أُمَّاتٌ maternal aunt

(خَوْن)

خَانَ (ـ) to betray, act treacherously

خِيَانَةٌ treachery, betrayal

خَوْنَةٌ, خَانَةٌ, خَوَّانٌ *pl.* خَائِنٌ

traitor, treacherous

خَانَ *pl.* أُمَّاتٌ inn, shop, caravanserai

(خَيْب)

خَيْبَةٌ disappointment

(خَيْر)

اخْتَارَ VIII to choose, select

خَيْرٌ good, *n.* and *adj.*; prosperity

خَيْرٌ مِن better than

مُخْتَارٌ selection (with *fem. pl.*); mukhtar (village headman); pr. n. m.

إِخْتِيَارِي voluntary

(خَيْط)

خَاطَ (ـ) to sew

خَيْطَانٌ, خَيْوُطٌ *pl.* خَيْطٌ thread, string

خِيَاطَةٌ tailoring, sewing

خَيَّاطٌ tailor

خَائِطَةٌ needlewoman, seamstress

(خَيْل)

خِيلَ II *pass.* (with لِ or إِلَى) to seem to anyone, imagine a thing

تَخَيَّلَ V to imagine, fancy

إِخْتَالَ VIII to be haughty, conceited

خَيْلٌ *pl.* خَيْوُولٌ (*coll.*) horses

(خَيْم)

خَيْمَةٌ *pl.* خِيَامٌ tent

(دبب)

دَبَّ *pl.* أَدْبَابُ bearدَابَّةٌ *pl.* دَوَابُّ animal, beast,
beast of burden

(دبر)

دَبَّرَ II to arrange, plan,
manageتَدْبِيرٌ *pl.* تَدَابِيرٌ arrangement,
measure, step

(دجاج)

دَجَّاجٌ *pl.* دَجَاجَةٌ hen

(دجل)

دِجْلَةٌ Tigris (river)

(دجن)

دَجِنٌ *pl.* دَوَاجِنٌ tame (animal)

(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.*وَزَارَةُ الدَّاخِلِيَّةِ Ministry of
Interiorدَخِيلٌ *pl.* دُخَلَاءٌ guest, intruder

(دخن)

شَرِبَ دُخَانَ; دُخَانَ smoke; to
smoke (tobacco)

(درب)

دَرَّبَ II to train, exercise,
drillدَرَبٌ *pl.* دُرُوبٌ path, way, road

(درج)

دَرَجَةٌ *pl.* دَرَجَاتٌ — degree, stepدَارِجٌ common, current, in
general useلُغَةٌ دَارِجَةٌ common language,
vulgar tongue

دَرَاجَةٌ bicycle

(درس)

دَرَسَ (دَرْسٌ) to study

دَرَسَ II to teach, lecture

دَرْسٌ *pl.* دُرُوسٌ lesson, studyمَدْرَسَةٌ *pl.* مَدَارِسٌ school

مُدْرَسٌ teacher, lecturer

إِدْرِيْسٌ Idris, Enoch

(درک)

أَدْرَكَ IV to overtake, know, understand, grasp

دَرَكٌ police (Syr., Leb.)

(درهم)

دِرْهَمٌ *pl.* دِرَاهِمٌ dirham (coin or weight), drachma; (in *pl.*, money)

(دری)

دَرَى (ـ) to know

أَدْرَى IV to inform, teach

(دستر)

دَسْتَوْرٌ *pl.* دَسَائِرٌ rule, regulation; political constitution (*mod.*)

(دعو)

دَعَا (ـ) to call, name, pray; pray for (*with* ل)

أَدَّعَى VIII to claim

أَسْتَدْعَى X to summon

دُعَاءٌ *pl.* أَدْعِيَةٌ call, prayer

دَعْوَةٌ invitation

دَعَاؤٌ *pl.* دَعَاوٌ claim, lawsuit

دِعَايَةٌ propaganda

دَاعٌ *pl.* دُعَاةٌ calling, one who praysدَوَاعٍ *pl.* دَاعِيَةٌ cause, motive, reason

(دفتر)

دَفَاتِرٌ *pl.* دَفْتَرٌ register, account book, note-book

(دفع)

دَفَعَ (ـ) to pay, push

دَفَعَ عَنْ III to defend

دِفَاعٌ defence

(دقق)

دَقَّقَ II to pour *trans.*; bestow profusely

أِنْدَفَقَ VII to be poured

دَفِيقٌ profuse

(دفن)

دَفَنَ (ـ) to bury

(دق)

دَقَّ (ـ) to knock; crush

دَقَّقَ II to examine minutely, in detail

تَدْقِيقٌ, دَقَّةٌ exactness, preciseness, minuteness

بِدَقَّةٍ in detail, exactly

دَقَاقٌ, أَدَقَّةٌ *pl.* دَقِيقٌ fine, thin, minute, exact; fine flour

دَقِيقَةٌ <i>pl.</i> دَقَائِقُ minute (of time)	(دَمِر) دَمَر II to destroy, lay waste
مِدْقُ مِدَقٍ <i>pl.</i> مِدَقَاتُ hammer, mallet, pestle	(دَمَشَق) دَمِشْقُ Damascus
(دَكَّر)	(دَمَع)
دَكْتُورٌ <i>pl.</i> دَكَاتِرَةٌ doctor (<i>mod.</i>)	دَمْعٌ <i>pl.</i> دُمُوعٌ tear
(دَكَّن)	(دَمَغ)
دُكَّانٌ <i>pl.</i> دُكَّانِيْنُ shop	دَمَغَةٌ stamp, seal
(دَلَّل)	أَدْمِغَةٌ <i>pl.</i> دِمَاغٌ brain
(دَلَّ) to guide, show, prove, lead (to)	(دَمَى)
إِسْتَدَلَّ عَلَى . . . بِ . . . by . . .	دَمٌ <i>pl.</i> دِمَاءٌ blood
دَلَّالٌ broker, auctioneer	(دَنَر)
دَلَالَةٌ <i>pl.</i> دَلَائِلُ guidance, guiding, indication, proof	دِنَارٌ <i>pl.</i> دِنَانِيْرٌ dinar (gold coin); currency unit used in some modern Arab coun- tries
أَدِلَّةٌ <i>pl.</i> دَلِيْلٌ guide	(دَنُو)
(دَلَب)	(دَنَا) to approach, be near
دَوَالِبٌ <i>pl.</i> دَوَالِيْبُ cupboard; wheel	أَدْنِيَاءٌ <i>pl.</i> دَنِيٌ bad, base, low; near
(دَلَف)	دُنْيَا <i>f.</i> world; lowest; nearest (<i>elat. f.</i>)
(دَلَف) to saunter along, move slowly	(دَهَر)
(دَلُو)	دَهْرٌ <i>pl.</i> دُهُورٌ time, fate, destiny
دَلْوَةٌ <i>pl.</i> دَلَوَاتٌ bucket	

- (دهش) ^{دِهَش} round, circular
- (دول) ^{دَوْل} (—) to amaze, surprise
- (دول) ^{دَوْل} VI to do by turns, negotiate with one another
- (دهش من) ^{دِهَش مِنْ} to be surprised by (pass.)
- (دول) ^{دَوْل} VI to do by turns, negotiate with one another
- (دول) ^{دَوْل} *pl.* دولت state, power, country
- (دول) ^{دَوْل} international (mod.)
- (دود) ^{دَوْد} sickness, disease *pl.* داء
- (دود) ^{دَوْد} worm *pl.* دود
- (دور) ^{دَوْر} (—) to last, endure, continue
- (دور) ^{دَوْر} so long as, as long as ما دام
- (دار) ^{دَار} (—) to revolve, turn, go round, circulate
- (دار) ^{دَار} continually على الدوام
- (دار) ^{دَار} IV to direct, administer, manage
- (دار) ^{دَار} continuing, lasting, permanent
- (دار) ^{دَار} X to be round
- (دار) ^{دَار} always دائماً
- (دار) ^{دَار} (f.) *pl.* دوار, دور house, home, homeland, seat
- (دار) ^{دَار} (دون) without
- (دار) ^{دَار} (دون) before; without, short of, beyond
- (دار) ^{دَار} country (*pl.* of دار)
- (دار) ^{دَار} without بدون
- (دار) ^{دَار} turn, age, period *pl.* ادوار
- (دار) ^{دَار} diwan, collection of poetry; council of state *pl.* دواوين
- (دار) ^{دَار} circle; office دائرة
- (دار) ^{دَار} monastery *pl.* اديرة
- (دار) ^{دَار} administration, management ادارة
- (دار) ^{دَار} director, manager, governor مدير
- (دار) ^{دَار} medicine *pl.* ادوية
- (دار) ^{دَار} inkstand *pl.* ادوية

(ديك)	تَذَبُّبٌ fickleness, wavering
دَيْكُ cock	(ذبح)
رُومِيٌّ — turkey	(ذبح) (—) to slay, slaughter
(دين)	(ذبل)
دَانَ ل (—) to submit, yield to	ذَبَل (ذبل) to wither, dry up, fade
تَدِينُ بِ V to profess or follow a religion	(ذرع)
دَيْنٌ <i>pl.</i> دِيُونٌ debt, loan	ذَرِيٌّ atomic
— اتٌ <i>pl.</i> دِيَانَةٌ; اَدْيَانٌ <i>pl.</i> دِينٌ religion	(ذرع)
يَوْمُ الدِّينِ Day of Judgement	أذْرَعٌ <i>pl.</i> ذِرَاعٌ arm
دِينِيٌّ religious, pertaining to religion	(ذرف)
(ذا)	ذَرَفَ (ذرف) to flow, shed tears
هَذَا (هَذِي) هَذِهِ f. (ذَا) هَذَا this	(ذقن)
تِلْكَ f. ذَلِكَ, ذَاكَ that	ذُقُونُ <i>pl.</i> ذَقْنٌ beard, chin
كَذَلِكَ, كَعَدَا, كَعَكْدَا likewise, thus	(ذكر)
لِهَذَا therefore	ذَكَرَ (ذكر) v.n. ذَكَرٌ to mention, record, remember
(ذاب)	ذَكَرَ II, أَذَكَرَ IV to remind
ذئبٌ <i>pl.</i> ذُئْبٌ wolf	ذَاكَرَ III to confer with
(ذيب)	تَذَكَّرَ V to remember, recollect
ذِبَابٌ <i>pl.</i> ذِبَابٌ flies	ذِكْرِيَّاتٌ <i>pl.</i> ذِكْرِيٌّ, ذِكْرٌ remembrance, recollection
	ذَكَرٌ <i>pl.</i> ذُكُورٌ male, masculine
	ذَاكِرَةٌ memory (faculty)

تَذَكُّرَةٌ <i>pl.</i> تَذَاكِرٌ ticket, note	(ذهب)
مَذَكَّرٌ masculine	ذَهَبَ (ـ) <i>v.n.</i> ذَهَابٌ to go
مَذَكَّرَةٌ note, memorandum, memoir	ب — to take away
(ذكى)	ذَهَبٌ gold <i>n.</i>
ذَكَاءٌ intelligence, perception	مَذَاهِبٌ <i>pl.</i> مَذَاهِبٌ sect, rite, tenet, school, way
ذَكِيٌّ <i>pl.</i> أَذْكَيَاءُ perceptive, intelligent, quick of under- standing	تَمَذَّهَبَ <i>quad.</i> II to follow a sect, rite; hold a belief
(ذلل)	(ذهن)
ذَلِيلٌ <i>pl.</i> أَذْلَاءٌ low, abject, wretched	ذَهْنٌ <i>pl.</i> أَذْهَانٌ mind, intellect
(ذمم)	(ذو)
ذَمٌّ (ـ) to blame, rebuke, censure	ذُو ذَاتٍ <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 com- munity, tributaries; Jews and Christians in Islam	ذَاتِيٌّ <i>adj.</i> self-
(ذنب)	(ذوب)
ذَنْبٌ <i>pl.</i> ذُنُوبٌ sin, fault, guilt	ذَابَ (ـ) to melt, dissolve <i>intrans.</i>
أَذْنَابٌ <i>pl.</i> ذَنَبٌ tail	(ذود)
مُذْنِبٌ guilty	مَذَاوِدٌ <i>pl.</i> مَذْوَدٌ manger
	(ذوق)
	ذَاقَ (ـ) to taste <i>trans.</i>
	مَذَاقٌ; أَذْوَاقٌ <i>pl.</i> ذَوْقٌ taste

(ذيع)	أرى IV to show
أذاع IV to make public (news); broadcast (<i>mod.</i>)	رأى <i>pl.</i> آراء opinion
إذاعة publication (news), broadcast	رؤية vision, seeing, sight
مذيع broadcaster, announcer	رويا vision, dream
مذيعات <i>pl.</i> مذياع micro- phone	مرآة <i>pl.</i> مِرَاة mirror
(ذيل)	(رب)
ذيل <i>pl.</i> ذُيُول tail, appendix	رب <i>pl.</i> أرباب lord, master
	ربة بيت housewife
	رب + <i>gen.</i> many a
	ربما perhaps
	(ربح)
(رأس)	ربح (ـ) to gain, win
رأس (ـ) رؤس (ـ) to be chief of a tribe; be head of	ربح <i>pl.</i> أرباح gain, profit
رأس <i>pl.</i> رؤوس head (part of body); cape (<i>geog.</i>)	(ربد)
رئيس <i>pl.</i> رؤساء head (chief, president, etc.), chairman	أربد IX to alter (expression of face); be ash-coloured, pale
رئاسة leadership, headship, chairmanship, presidency	(ربط)
رأس المال capital (<i>mod.</i>)	ربط (ـ) to tie, bind
رأسمالي capitalist (<i>mod.</i>)	روابط <i>pl.</i> رابطة connection, bond, league (body binding together people)
(رأى)	(ربع)
رأى (يرى) to see	رباع <i>pl.</i> أرباع a quarter ($\frac{1}{4}$)
	رابع fourth (ordinal)

ربيع spring, spring season	رَبَاءُ elegy, lament for the dead
ربيع الأول Rabi' I (3rd month in Islamic Calendar)	(رجأ)
ربيع الثاني (الأخر) Rabi' II (4th month in Islamic Calendar)	أرجأ IV to put off, postpone
أربع four	(رجب)
أربعون forty	رجب Rajab (7th month of Islamic Calendar)
يوم الأربعاء Wednesday	(رجح)
أربعة مربعات <i>pl.</i> — a square, four-sided	رجح (—) to outweigh, weigh more than
(ربو)	(رجع)
ربى II to educate, bring up, breed	رجع (—) <i>v.n.</i> رجوع to return <i>intrans.</i>
تربية education, training	رجع II to return <i>trans.</i>
مربب educator, one who brings up	راجع III to consult, review, revise
(رتب)	(رجف)
رتب II to arrange, plan	ارتجف VIII to tremble, shake <i>intrans.</i>
رتبة <i>pl.</i> رتب rank, position	(رجل)
رواتب <i>pl.</i> راتب salary, pension	أرجل <i>(f.) pl.</i> أرجل foot
(رتع)	رجال <i>pl.</i> رجال man
مراتع <i>pl.</i> مرتع pasture ground	(رجو)
(رتو)	رجا (—) to beg, hope, request
	رجاء hope, request
	(رحب)
	رحب II to welcome

تَرْحَابٌ welcome	(رَدَد)
(بِ) مَرْحَبًا welcome (to)!	رَدَّ (رَدُّ) to give back, answer, retort
(رَحَل)	رَدَّ repulse, return, reply (to)
رَحَلَ (رَحَلًا) VIII to depart, migrate, travel, journey	عَلَى
	(رَدَا)
رِحَالٌ pl. رِحَالٌ journey	أُرْدِيَاءُ, أُرْدِيَاءُ pl. رِدْيَةٌ bad, <i>adj.</i>
رَحِلٌ pl. رَاحِلٌ traveller; late, departed (deceased)	(رَدَى)
رَحَالٌ great or eminent traveller	إِرْتَدَى VIII to wear, put on (coat, etc.)
مَرَحِلَةٌ pl. مَرَاهِلٌ stage, day's journey	أُرْدِيَةٌ pl. رَدَاءٌ cloak, coat
(رَحِم)	(رَذَل)
الرَّحِيمُ الرَّحْمَنُ الرَّحِيمُ the Merciful, the Compassionate (attributes of God)	رَذَائِلٌ pl. رَذِيلَةٌ vice
(رَحَى)	(رَزَق)
أَرْحَاءٌ pl. رَحَى mill	رَزَقَ (رَزَقٌ) to grant, bestow (of God), sustain
(رَخَص)	رَزَقٌ pl. أَرْزَاقٌ sustenance, means of livelihood
رُخْصَةٌ permit, licence (<i>mod.</i>)	(رَزَم)
رَخِيسٌ cheap	رَزَمَ (رَزَمٌ) to pack up, wrap
(رَخِم)	رَزْمَةٌ pl. رَزْمٌ package, bale, ream
رُخَامٌ marble	(رَزَن)
(رَخَو)	رَزِينٌ weighty, grave, calm
رَخْوٌ lax, soft, loose	(رَسَل)
	أَرْسَلَ IV to send

رِسَالَةٌ *pl.* رِسَائِلُ, — اتُ letter,
essay, message

رَسُولٌ *pl.* رُسُلٌ messenger,
apostle

مُرَاسِلٌ (newspaper) corres-
pondent (*mod.*)

(رسم)

رَسَمَ (رَسْمٌ) to trace, design,
draw, sketch

رَسْمٌ *pl.* رُسُومٌ tracing, draw-
ing, sketch; tax, duty, cus-
tom

رَسْمِيٌّ official, authoritative

(رشنش)

رَشَّ (رَشٌّ) to sprinkle

(رشد)

أَرَشَدَ IV to direct, guide

رَشْدٌ rectitude, maturity

رَشْدٌ age of discretion,
majority

رَشِيدٌ upright, righteous;
pr. n. m.

(رشق)

رَشِيقٌ fine, elegant

(رشو)

رَشَا (رَشَا) to bribe

رِشْوَةٌ *pl.* رِشْوَى bribe

رِشَاءٌ rope

(رصاص)

رِصَاصٌ قَلَمٌ رِصَاصٌ; رِصَاصٌ lead; pencil

رِصَاصَةٌ *pl.* رِصَاصَاتٌ — اتُ bullet

(رضو)

رَضِيَ (رَضِيَ) (with عَنَ بٍ or مِنْ) to be content, pleased,
satisfied (with)

أَرْضَى IV to please

رَاضٍ *pl.* رَاضُونَ pleased, con-
tent, satisfied

مُرَضٍ satisfactory, pleasing

(رطب)

رَطْبٌ damp, moist

رَطَبٌ *pl.* أَرْطَابٌ ripe, fresh
dates

رَطْوَةٌ humidity, moisture,
damp, *n.*

مُرَطَّبٌ cool, fresh, moist

(رعد)

رَعَدَ (رَعْدٌ) to thunder

رَعْدٌ *pl.* رُعُودٌ thunder

(رعى)

رَعَى (رَعَى) to pasture, graze,
tend (cattle)

رَعِيَّةٌ <i>pl.</i> رَعَايَا flock, subjects (of a ruler)	أَرْتَفَعُ VIII to be raised, to rise
رَاعٍ <i>pl.</i> رُعَاةٌ shepherd	(رَفَقَ)
مَرَعِيٌّ <i>pl.</i> مَرَاعٍ pasturage, pasture	رَافَقَ III to accompany
(رَغِبَ)	رَافِقٌ <i>pl.</i> رَفِيقٌ companion
رَغِبَ (ـ) (with فِي) to wish (for), desire, like	(رَفَقَ)
رَغْبَةٌ wish, desire	رَقٌّ slavery
(رَغَفَ)	رَقِيْقٌ <i>pl.</i> رَقَاقٌ slave
رَغِيْفٌ <i>pl.</i> أَرْغِفَةٌ loaf	(رَقَبَ)
(رَغِمَ)	رَاقَبَ III to observe, watch, guard, oversee, supervise, control; to fear (God)
رَغَمَ (ـ) to compel; dislike	أَرْتَقِبُ VIII to wait for
أَرْغَمَ IV to compel	رَقَابٌ <i>pl.</i> رَقَبَةٌ neck
عَلَى الرَّغْمِ مِنْ رَغْمًا عَنِ الرَّغْمِ عَنْ despite (the fact that)	مُرَاقِبَةٌ watching over, obser- vation, surveillance, super- vision
(رَفَفَ)	رَقِيْبٌ <i>pl.</i> رَقَبَاءٌ guardian, censor
رَفَرَفَ to flutter	مُرَاقِبٌ supervisor, foreman, controller
(رَفَأَ)	(رَقَدَ)
مَرَفَأٌ <i>pl.</i> مَرَفِيقٌ harbour (for ships)	رَقَدَ () to sleep, lie down
(رَفَضَ)	رَقَادٌ sleep
رَفَضَ (ـ) to refuse, reject	(رَقَصَ)
(رَفَعَ)	رَقَصَ (ـ) to dance
رَفَعَ (ـ) to raise, lift	

(رقم)

رقم *pl.* أرقام figure, number

(ركب)

ركب (ـ) *v.n.* ركب to ride

ركب II to compose, form, construct

ركبة *pl.* ركب kneeراكب *pl.* ركاب rider, passenger

تركيب composition, construction, structure

مركب *pl.* مراكب small ship, boat

(ركز)

مركز *pl.* مراكز centre

مركزي central

(ركش)

مراكش Morocco, Marrakesh

(ركض)

ركض (ـ) to run

(ركن)

ركن *pl.* ركن, أركان corner; support

(رمد)

رمدى grey (*lit.* ash coloured)

(رمز)

رمز *pl.* رموز sign, symbol, allegory, type

(رمض)

رمضان Ramadan (9th month in Islamic Calendar; month of fasting)

(رمل)

رمل II to widow, make widowed

رمل, رملة sand, sandy ground

أرمل *f. pl.* أرمل widower, widow

(رمن)

رمان pomegranate (*coll.*)

(رمى)

رمى (ـ) *v.n.* رمى to throw; subdue; accuse

(رهن)

رهن pledge, mortgage

(روح)

راح (ـ) to depart, go

أراح IV to permit, or cause, to rest

تراوح VI to alternate

ارتاح VIII to rest, be comfortable, at ease

اِسْتَرَاَحَ X to rest, sit down	اَلْعُلُوْمُ الرِّيَاضِيَّةُ mathematics
رَاحَةٌ rest, ease, comfort	(رَوَعَ)
رُوْحٌ (f.) pl. اُرُوْحٌ soul, spirit, breath	رَوَعَ II to frighten, terrify
طَوِيْلُ الرُّوْحِ long-suffering, patient	رَوْعٌ fear, fright
رِيْحٌ (f.) pl. اُرِيْحٌ wind	(رُوم)
رَاحَةٌ pl. رَوَائِحٌ smell, odour	(رَمَّ) to desire
اِسْتِرَاحَةٌ a rest-house	رُومِيٌّ Greek, Byzantine
مِرْوَحَةٌ pl. مِرَاحٍ fan	الرُّومَانُ the Romans
(رُود)	(رَوَى)
اَرَادَ IV to wish, want	رَوَى (رَوَى) to quote, narrate, report, relate a tradition
اِرَادَةٌ will, wish	رَوَى (رَوَى) to be watered, irrigated
(رُوس)	رَوَى IV to irrigate
رُوسِيَا Russia	اِرْتَوَى VIII to be watered, irrigated
رُوسِيٌّ Russian	رَوَى irrigation
الرُّوسُ Russia, the Russians	رَوَايَةٌ narrative, narration, tale, play (theatre)
(رُوض)	رَاوَى رَوَاةٌ pl. رَاوِيَةٌ narrator, story-teller, transmitter
رَوْضَةٌ pl. رِوَاضٌ meadow, garden	(رِيف)
الرِّيَاضُ Riyad (city in Arabia)	رِيفٌ pl. اُرِيَافٌ cultivated land, land by river; countryside
رِيَاضَةٌ exercise, sport	

- ز
- (زبن)
 زَبَانٌ *pl.* زَبُونٌ customer
- (زبد)
 زَبْدٌ, زَبْدَةٌ butter, cream
- (زجاج)
 زَجَاجٌ glass, glass vessels; a glass vessel
- (زحف)
 زَحَفَ عَلَى (-) to march against
- (زحم)
 زَحِمَ III to crowd, press
 تَزَاحَمَ VI to crowd together
 إِزْدَحَمَ VIII to be crowded
 زَحْمَةٌ pressure, throng; trouble
 إِزْدِحَامٌ *pl.* اِتِّ - crowding, a crowd
- (زخرف)
 زَخَّرَفَ (*quad.*) to adorn
 زَخْرَفَةٌ *pl.* زَخْرَافٌ adornment
- (زرر)
 زُرٌّ *pl.* أُرْرَارٌ button
- (زرع)
 زَرَعَ (-) to sow, plant, till the soil
 زَرْعٌ plantation, farming, produce
 زِرَاعَةٌ cultivation, agriculture
 زَارِعٌ *pl.* زُرَّاعٌ cultivator
 مَزَارِعٌ cultivator
 مَزْرَعَةٌ *pl.* مَزَارِعٌ (sown) field
- (زرق)
 إِزْرَقَ IX to be(come) blue
 زُرُقٌ *pl.* زُرْقَاءُ *f.* أَزْرُقٌ blue
- (زرى)
 إِزْدَرَى VIII to scorn, despise
- (زعج)
 أَزْعَجَ IV to disturb, agitate
 اِنزَعَجَ VII to be disturbed, troubled, upset
 زَعَجٌ agitation, disturbance
 مُزْعِجٌ disturbing, upsetting
- (زعل)
 زَعَلَ (-) to be angry, sorry
 زَعْلَانٌ in agony; angry (*mod.*)
- (زعم)
 زَعَمَ (-) to claim, assert

رَعَاةٌ leadership, authority	زَنْجِيٌّ pl. زَنْجٌ negro, black
رَعِيْمٌ pl. رَعَمَاءُ leader, spokesman	زَنْجِبَارٌ Zanzibar
(رَقَق)	زَنْجِبِيلٌ ginger
رَقِيقٌ pl. رَقَائِقٌ lane, side-street, bye-way	(زهد)
(رَكَو)	زَهْدٌ abstinence; indifference (to worldly things)
رَكَةٌ alms (in Islam)	زَاهِدٌ pl. زَاهِدَاتٌ ascetic, abstainer, abstaining
رَكِيٌّ pl. رَكِيَاءٌ pure, just	زَهِيْدٌ little, insignificant
(زَلَل)	(زهر)
زَلَلٌ to shake, <i>trans.</i>	زَهَرَ (—) to shine
تَزَلَّلَ II to shake, <i>intrans.</i> , be shaken	ازْدَهَرَ VIII to flourish
زَلْزَلَةٌ earthquake	زَهْرٌ, زَهْوْرٌ, اَزْهَارٌ pl. زَهْرٌ flower, blossom
(زَلَج)	زَاهِرٌ shining, flourishing; pr. n. m.
زَلِيْعٌ coloured tiles and pottery (<i>Magh.</i>)	اَلْجَامِعُ اَلْاَزْهَرُ the Azhar University and Mosque (in Cairo)
(زَمَل)	مَزْدَهْرٌ flourishing
زَمِيْلٌ pl. زَمَلَاءُ colleague, companion	(زهي)
(زَمَن)	زُهَاءٌ about (quantity, number)
زَمَانٌ pl. اَزْمَانَةٌ, زَمَانٌ time	(زوج)
(زَنَج)	زَوَّجَ II (<i>with</i> ب or ل) to marry (anyone to)
زَنْجٌ black, negro races	

- تَزَوَّجَ V to be married (to)
 اِزْدَوَّجَ VIII to be doubled
 اَزْوَاجٌ *pl.* husband, couple, pair
 اَتٌّ *pl.* زَوْجَةٌ wife
 (زود)
 زَوَّدَ II to provide, supply, equip
 زَادٌ provisions
 (زور)
 زَارَ (ز) to visit
 زَوَّرَ II to falsify, counterfeit
 زِيَارَةٌ a visit
 زَوَّارٌ *pl.* زَائِرٌ visitor
 الزَّوْرَاءُ a name of Baghdad
 (زول)
 زَالَ (ز) to cease
 اَزَالَ IV to abolish, remove
 (زيت)
 زَيْتٌ *pl.* زَيْتٌ oil
 زَيْتُونٌ (*coll.*) olive, olives
 (زيد)
 زَادَ (ز) to add, increase
 (with عَلَى فِي)
- زَيْدٌ II to increase (a thing), *trans.*
 زَايَدٌ III to outbid one another (in an auction)
 اَزَادَ IV to increase, *trans.*
 اِزْدَادٌ 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
- سَوْفَ see سَوْفَ
 (سأر)
 سَائِرٌ remainder, rest (see also سِير)
 (سأل)
 سَأَلَ (س) to ask
 سُؤَالٌ *pl.* أُسْئَلَةٌ question
 سَائِلٌ beggar (*lit.* asker)

مَسْأَلَةٌ *pl.* مَسَائِلُ matter,
question, subject, problem

مَسْؤُولٌ responsible, in charge
(for, of عَنْ)

(سَام)

سَمِئَ (مِنْ) to loathe, be dis-
gusted (with)

(سَيْب)

سَبَبٌ II to cause

سَبَبٌ *pl.* سَبَابٌ cause, reason,
occasion

(سَبْت)

سَبْتٌ Sabbath, *pl.* سَبَوَاتٌ
Saturday

(سَبَح)

سَبَحَ (سَبَّحَ) to swim, float

سَبَّحَ II to praise, magnify
(God)

سَبَّحَانَ (اللَّهِ) Praised
be He (God)

(سَبَخ)

سَبِيحٌ saline (of soil)

(سَبَع)

سَبْعٌ *f.* سَبْعَةٌ seven

سَبْعٌ *pl.* سَبَاعٌ a seventh
(fraction)

سَبْعُونَ seventy

سَابِعٌ seventh (ordinal)

سَابِعٌ *pl.* أسَابِيعٌ week

(سَبَق)

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

(سَبِيل)

سَبِيلٌ *pl.* سَبَابِلٌ path, way,
course

(سِت)

سِتٌّ *f.* سِتَّةٌ (see also سدس) six

سِتُونَ sixty

سَيِّدَةٌ *pl.* سَيِّدَاتٌ (see also سود)
lady, mistress

(سَتَر)

سَتَرَ (سَتَرَ) to cover, veil

سَتْرٌ *pl.* سَتَائِرٌ curtain

(سَجَد)

سَجَادَةٌ; — اتٌ *pl.* سَجَادَاتٌ

prayer-carpet; carpet

مَسْجِدٌ <i>pl.</i> مَسَاجِدُ mosque	سُخْرِيَّةٌ ridicule, derision
(سَجَّع)	(سَخَف)
سَجَّعٌ rhymed prose	سَخِيفٌ silly
(سَجَّل)	(سَخَن)
سَجَّلَ II to register, record	سُخُونَةٌ heat, fever
(سَجَّن)	سَخْنٌ hot
سَجَّنَ (ـ) to imprison	(سَخَو)
سَجْنٌ <i>pl.</i> سَجُونٌ prison	سَخِيٌّ bountiful
سَجِينٌ <i>pl.</i> سَجِيَاءٌ prisoner	(سَدَد)
سَجُونٌ <i>pl.</i> مَسَاجِينُ prisoner	سَدَّ (ـ) to close, stop (up), dam
(سَجَّب)	سَدَّ حَاجَةً to fulfil a need
سَجَّبَ (ـ) to drag, draw, withdraw	سَدَادٌ <i>pl.</i> سَدَدٌ dam
سَجَّبَ VII to go off, with- draw, be withdrawn	(سَدَر)
سَحَابٌ cloud (<i>coll.</i>)	سَدْرٌ species of lotus
(سَحَق)	(سَدَس)
سَحَاقُ إِسْحَاقُ Isaac	سَدَسٌ <i>pl.</i> سَدَاسٌ (see also سَتَتْ) a sixth (fraction)
(سَحَل)	سَادِسٌ sixth (ordinal)
سَحَلٌ <i>pl.</i> سَوَاحِلُ bank, coast, shore	(سَرَر)
(سَخَر)	سَرَّ (ـ) to rejoice, <i>trans.</i>
سَخَرَ (ـ) to mock, laugh at (with ب or م)	سِرٌّ <i>pl.</i> أَسْرَارٌ secret <i>n.</i>
	كَاتِبُ السِّرِّ (الْأَسْرَارِ) secretary

سِرٌّ secret <i>adj.</i>	(سطح)
سُرَّةٌ the navel	سَطُوحٌ <i>pl.</i> roof, surface
سُرورٌ pleasure, joy	(سطر)
سُريرٌ <i>pl.</i> أسِرَّةٌ bed	سَطْرٌ <i>pl.</i> سَطُورٌ line
سُرورٌ glad, pleased	سَطِيرٌ <i>pl.</i> أسَطُورَةٌ fable, legend
(سرح)	(سطل)
سَرَحٌ (ـ) to pasture in the morning	سَطْلٌ <i>pl.</i> سَطُولٌ pail, bucket
سَرَحٌ II to send away, set free	أسَطُولٌ navy, fleet
سَرَّاحٌ he set him free, let him go	(سطو)
(سرع)	(سعد)
سُرْعَةٌ speed	سَاعَدٌ III to help, assist
سُرْعَانٌ <i>pl.</i> سُرِيعٌ speedy, fast	أسَعَدٌ IV to make happy, fortunate
سُرِيعًا quickly	سَعَادَةٌ happiness
(سرق)	سَوَاعِدٌ <i>pl.</i> سَاعِدٌ fore-arm
سَرَقَ (ـ) to steal	السُّلْطَانَةُ السُّعُودِيَّةُ king- dom of Saudi Arabia
سُرْقَةٌ theft, robbery	سَعِيدٌ <i>pl.</i> سَعْدَاءٌ happy, fortunate; pr. n. m.
سَارِقٌ <i>pl.</i> سَرَّاقٌ thief, robber	مُسَاعَدَةٌ help, assistance
(سروا)	مُسَاعِدٌ assistant
سُرْوَالٌ <i>pl.</i> سُرَاوِيلٌ trousers, pantaloons	

- (سعر)
سعر *pl.* أسعار price, rate,
current price
- (سعف)
بِ سَعَفٍ IV to help, aid
إِسْعَافٌ أُولَى first aid (*mod.*)
- (سعل)
سَعَلَ (سَعْلٌ) to cough
سَعَالٌ cough
- (سعى)
سَعَى (سَعًى) *v.n.* سَعَى to exert
oneself, make an effort
مَسَاعٍ *pl.* مَسَاعٍ effort, enter-
prise, endeavour
- (سفر)
سَافِرٌ III to travel
سَفَرٌ *pl.* أَسْفَارٌ journey, travel
سَفْرَةٌ dining table, table cloth
(dining room)
سَفْرَاءٌ *pl.* سَفْرَاءٌ ambassador
سَفَارَةٌ embassy
- (سفرجل)
سَفْرَجٌ *pl.* سَفْرَجٌ quince (fruit)
- (سفل)
أَسْفَلٌ low, lower, bottom
- (سفن)
سَفِينَةٌ *pl.* سَفِينٌ ship, vessel
- (سقط)
سَقَطَ (سَقْطٌ) *v.n.* سَقُوطٌ to fall
تَسَاقَطٌ VI to fall one after
another
مَسْقَطٌ Muscat (in Arabia)
مَسْقَطُ الرَّاسِ birthplace
- (سقف)
سَقُوفٌ *pl.* سَقُوفٌ roof, ceiling
أَسْقَفٌ *pl.* أَسْقَفَةٌ bishop
- (سقى)
سَقَى (سَقًى) to water, give to
drink
سَاقٌ cup-bearer (*class.*);
waiter (*mod.*)
سَوَاقٌ *pl.* سَوَاقٌ water wheel,
irrigation canal
- (سكك)
سَكَّةٌ *pl.* سَكَّاتٌ coin; way, route,
road
سَكَّةٌ حَدِيدِيَّةٌ, سَكَّةٌ أَحَدِيدٌ railway
- (سكت)
سَكَتَ (سَكْتٌ) *v.n.* سَكُوتٌ to be
silent
سَاكِتٌ silent

(سَكَرَ)	سَكَّوْلٌ consumptive
سَكَرَ (سَكْرًا) to be drunk	سَكَّلَ to chain, connect a thing with
سُكَّرٌ sugar	سَلْسَلَةٌ pl. سَلَالِسُ chain, series
سَكَرَانُ pl. سَكَارَى drunk	سَتَسَلَّلٌ consecutive, serial
سَيَّكَارَةٌ pl. سَيَّكَاتِرٌ cigarette	(سَلَبَ)
سَيَّكَرْتِيرٌ (Fr.) secretary	سَلَبَ (سَلَبًا) to rob, seize, plunder
(سَكَنَ)	سَلَبَ pl. أُسَالِبٌ style, method
سَكَنَ (سَكْنًا) to dwell, live, inhabit; be still, quiescent	(سَلَحَ)
سَاكِنٌ pl. سَاكِنَاتٌ inhabitant; still, quiet	سَلَحَ II to arm, <i>trans.</i>
سِكِّينٌ pl. سَكَاكِينٌ knife	تَسَلَّحَ V to arm oneself, be armed
الْمَسْكُونَةُ the world	سِلَاحٌ pl. أُسْلِحَةٌ weapon, arm(s)
مَسْكِنٌ pl. مَسَاكِينٌ dwelling place	(سَلَخَ)
مَسْكِينٌ pl. مَسَاكِينٌ poor, lowly, wretched	سَلَخَ (سَلَخًا or سَلَخًا) to flay, skin
الْأَسْكَندَرِيَّةُ Alexandria	(سَلَطَ)
(سَلَلَ)	تَسَلَّطَ (عَلَى) V to exercise power (over)
سَلَّطَ VIII to draw (a sword)	سُلْطَةٌ power, authority, rule
سَلَّطَ Dَاءُ السَّلِّ consumption (disease), T.B.	سُلْطَانٌ pl. سُلْطَانَاتٌ sultan, ruler, authority
سَلَّةٌ pl. سِلَالٌ basket	(سَلَعَ)
	سَلَعٌ pl. سَلَعَاتٌ article for sale, goods, belongings

(سلف)

إِسْتَلَفَ VIII to borrow

نَسَفَ payment in advance

سَلَفَ *pl.* أَسْلَافٌ predecessor,
ancestor

سَالَفٌ predecessor, former

سَالَفِ الدَّكْرِ aforementioned,
previously said

(سلق)

سَلَقَ (سَلَقَ) to boil (of an egg,
meat, etc.)

(سلك)

سَلَكَ (سَلَكَ) *v.n.* سَلَكَ to take a
road, course; to behaveسَلَكٌ *pl.* أَسْلَاقٌ wire

لَا سَلَكَتَهُ wireless

سُلُوكٌ conduct, behaviour,
manner

حَسَنُ السُّلُوكِ good behaviour

حَسَنُ السُّلُوكِ well-behaved,
mannerly

(سلم)

سَلِمَ (سَلِمَ) to be safe, unharmed

سَلَّمَ II to deliver some-
thing to

سَلَّمَ عَلَيَّ II to greet

أَسْلَمَ IV to turn Muslim

تَسَلَّمَ V to take over, receive

سَلَمٌ (*m. or f.*) *pl.* سَلَالِمٌ ladder,
steps

سَلَامٌ peace, greeting

السَّلَامُ عَلَيْكُمْ (عَلَيْكُمْ) a greet-
ing (*lit.* peace be upon you)سَلَامَةٌ safety, health, well-
being

الإِسْلَامُ Islam

سُلَيْمَانَ Solomon

سَالِمٌ safe, sound, whole;
*pr. n. m.*سَلِيمٌ *pl.* سَلَامَةٌ sound, safe;
pr. n. m.

مُسْلِمٌ a Muslim

(سلو)

سَلَّى II to divert, amuse, con-
sole, cheerتَسَلَّى V to be diverted,
cheered, amused

سَلْوٌ consolation, diversion

تَسْلِيَةٌ diversion, amusement

(سم)

سَمَّ (سَمَّ), سَمَّ II to poison

سُمٌّ *pl.* سُمُومٌ poison

سَامٌ poisonous	(سمو)	سمي II to name, call
(سمح)		سَامِي III to vie in glory with
سَمَحَ (ـ) to permit, allow (with ل for person, and ب for thing)		تَسَمَّى V to be called, named; (with إِلَى or ب) to claim relationship to, with
سَاحٍ III to pardon, excuse		سَمُو height, highness; title given to ruler, prince
سَمَحٌ smooth, compliant		سَمَاءٌ pl. سَمَوَاتٌ sky, heavens
تَسَامُحٌ tolerance		أَسَائِي, أَسَامٍ, أَسْمَاءٌ pl. أَسْمَاءٌ name
(سمر)		سَامٌ high, exalted
سَامَرَ III to converse with, entertain		(سنن)
سَامِرٌ pl. مَسَامِيرٌ nail		أَسْنَانٌ pl. سِنٌ tooth, age
(سمط)		سُنَّةٌ Sunna (in Islam), law, usage, tradition
سَمَطَةٌ pl. سَمَاطٌ tablecloth		سُنِّي Sunni, Sunnite (ortho- dox Muslim)
(سمع)		سِنَانٌ pl. سِنَانٌ spear, spear- head
سَمِعَ (ـ) to hear		سِنٌّ old, of advanced age
سَمِعَ إِلَى VIII to listen to		(سند)
سَمْعَةٌ fame, reputation, report		سَدَّ (ـ) to lean upon
(سمك)		أَسَدَّ IV to ascribe to (a tradition, etc.)
سَمَكٌ pl. أَسْمَاكٌ fish		
(سمن)		
سَمْنٌ fat, butter, rancid butter		
سَمِينٌ pl. سَمَانٌ fat, adj.		

- اِسْتَدَّ إِلَى VIII to lean upon;
 have recourse to (God)
- سَدَّ *pl.* اسْتَدَّ document, bill,
 deed (legal or comm.), sup-
 port
- اِسْنَادٌ ascribing of a tradition;
 isnād
- مَسْنَدٌ *pl.* مَسَانِدُ cushion, pillow
- سِنْدِيَانٌ evergreen oak, ilex
- (سِنَط)
- سِنَطٌ acacia tree
- (سِنُو)
- سَنَوَاتٌ, سَنَوَاتٌ *pl.* سَنَوَاتٌ year
- مَسْنِيَاتٌ, مَسْنِيَاتٌ *pl.* مَسْنِيَاتٌ
 dam, dyke
- (سِنِي)
- تَسَّى V to be facilitated, made
 possible
- (سَهْل)
- سَهْلَةٌ, سَهْلَةٌ ease; easily
- سَهْلٌ easy
- سَهْلٌ *pl.* سَهْلٌ plain (*geog.*)
- (سَهْم)
- سَهْمٌ *pl.* سَهْمٌ arrow
- سَهْمٌ *pl.* سَهْمٌ lot, share;
 share (in a company)
- (سَوَاء)
- سَاءَ (سَوَاءٌ) to be bad, evil
- سَوَاءٌ *pl.* اسْوَاءٌ bad, evil *n.*
- سُوءُ الْحَظِّ misfortune
- سُوءُ الْفَافَاهِمِ misunderstanding
- سَوِيٌّ bad, evil, *adj.*
- (سَوْح)
- سَوْحَةٌ square, place (piazza),
 court
- (سَوْد)
- سَادَ (سَوْدٌ) to rule, have domin-
 ion over
- سَوْدٌ II to make black
- اِسْوَدَّ IX to be, become, black
- سَوْدٌ *pl.* سَوْدَاءٌ *f.* اِسْوَدَّ black
- اَلْسُوْدَانُ the Sudan
- سَادَةٌ *pl.* سَيِّدٌ Mr., gentleman,
 sir; descendant of the
 Prophet
- سَيِّدَةٌ lady, mistress, Mrs.,
 madam
- سَيَادَةٌ authority, sovereignty,
 title
- (سُوْر)
- سُوْرَةٌ *pl.* سُوْرٌ Sūra, verse of
 Qur'ān

سُورِيَا Syria	سَوِي except, save
سُورِي Syrian	سَوَاء equity, like, sameness
(سوس)	حَطُّ الْأَسْتَوَاء Equator
سِيَّاسَةٌ politics (<i>mod.</i>); govern- ment, administration (<i>class.</i>)	مَسَاوَةٌ equality
سِيَاسِي pl. (of noun) سَائِسَةٌ political, politician	مُسَاو equal
(سوع)	مُسْتَوِي pl. مُسْتَوِيَات standard, level <i>n.</i>
سَاعَةٌ hour, clock, watch, time	(سِيح)
(سوف)	سَاح (ـ) to travel, tour
سَوْف (also سـ) <i>future particle</i> (before <i>imperf.</i>)	سِيَّاحَةٌ (long) journey; tourism (<i>mod.</i>)
مَسَافَةٌ distance	سَاحِج pl. سَوَاحِج traveller, tourist
(سوق)	مَسَاحَةٌ area, extent
سَاقٌ (<i>v.n.</i>) سَاقٌ to drive, lead	(سير)
سَاقٌ pl. سَيَقَانٌ leg, stem (of a plant)	سَار (ـ) to travel, go
سُوقٌ (<i>m. or f.</i>) pl. أسْوَاقٌ market	سَيْرٌ, سَيْرٌ way, journey
سَائِقٌ pl. سَوَاقٌ; سَوَاقٌ pl. سَوَاقٌ driver, chauffeur	سَيْرَةٌ manner, way of life, biography
(سوى)	مَسِيرَةٌ distance
سَوِي (ـ) to be worth	سَائِرٌ remainder, rest (see also سَار)
سَوِي III to be equal, be equivalent to	سَيَّارَةٌ motor car
	(سيطر)
	سَيَّطَرَ (على) to rule (over)

سَيْطَرَةٌ rule, domination

(سيف)

سَيْفٌ sword *pl.* سِوْفٌ

(سيل)

سَالَ (سَالًا) to flow, become liquid

سَائِلٌ *pl.* سَوَائِلٌ liquid

سِيلَانٌ flowing, flood

ش

(شام)

شَامٌ (عَلَى) (شَامًا) (with *accus.* or *علَى*)
to draw ill-luck upon; bode ill for

شَوْمٌ bad omen, ill luck

تَشَاوَمٌ pessimism

مُتَشَائِمٌ pessimist

الشَّامُ، الشَّامُ Syria, Damascus

(شأن)

شَأْنٌ matter, affair, *pl.* شُؤْنٌ
condition, thing, state, dignity

فِي شَأْنٍ concerning

(شيب)

شَبَّبَ II to laud; rejuvenate

تَشَبَّبَ V to be rejuvenated

شَبَابٌ، شَبِيهٌ youth, the time of youth

(فِي شَبَابِهِ) (in his youth)

شَبَابٌ، شَبَابٌ young man *pl.* شَبَابٌ

(شبح)

شَبَّاحٌ *pl.* شَبَّاحٌ ghost, apparition

(شبع)

شَبِعَ (شَبْعًا) to be satisfied, satiated

أَشْبَعُ IV to satisfy

شَبِعَانٌ satisfied, satiated

(شبكة)

إِشْتَبَكَ VIII to be entangled, confused, ambushed

شَبَايِكٌ *pl.* شَبَاكٌ window

(شبه)

أَشَبَّهُ IV to resemble III، شَابَهُ

شَبَهُ similarity, likeness

شِبْهٌ جَزِيرَةٌ peninsula

(شتم)

شَتَمَ (شَتْمًا) to abuse

(شتو)

شِتَاءٌ winter

(شجر)

شجرة (coll.), pl. أشجار tree

شجيرة (dim.) bush

(شجع)

شجع II to encourage

شجاعة courage

شجاع pl. شجعان courageous, brave

(شعب)

شاحب ghastly, drawn (of face)

(شخص)

شخص pl. أشخاص person

(شدد)

شدة بشدة force, violence, strength; violently, strongly

شديد strong, violent, tough

(شذذ)

شاذ pl. شواذ odd, strange, eccentric, rare

(شر)

شر badness, evil, n.

شر had, worse, worst, relative

شرير evil, bad, wicked

شرارة, شرار, شرر spark(s)

(شرب)

شرب (ـ) v.n. شرب to drink

دخاناً — to smoke

شارب III to drink with

(شرح)

شرح (ـ) to explain

شرح pl. شروح explanation, commentary

انشرح joy, happiness (lit. expansion)

(شرد)

شرد II to drive into exile, disperse, trans.

(شرط)

شرط pl. شروط condition, term, stipulation

بشرط أن on condition that

شرطة police

شرطي policeman

(شرع)

شرع (ـ) to begin

شرع divine, religious law (Islam)

شَرِيعَةٌ Shari'a, Moslem law,
code

شَارِعٌ *pl.* شَوَارِعُ street

مَشَارِيعٌ, مَشْرُوعَاتٌ *pl.* مَشْرُوعٌ
scheme, project

مَشْرُوعِيَّةٌ undertaking

(شرف)

شَرَّفَ II to honour (anyone)

أَشْرَفَ IV to overlook, super-
vise (*with* عَلَى)

تَشَرَّفَ V to have the honour
(to), be honoured (by) (*with*
بِ)

أَشْرَافٌ *pl.* شَرِيفٌ noble, *n.* and
adj., exalted, Sherif (title)

(شرق)

شَرْقٌ east, *n.*, orient

شَرْقِيٌّ eastern, oriental

شُرُوقٌ sunrise

مَشْرِيقٌ (the) east (place and
time of sunrise)

(شرك)

شَارَكَ III to share with,
participate

اِشْتَرَكَ VIII to participate
in; subscribe to

شَرَكَةٌ *pl.* أَتٌ — company
(commercial)

شَرَاكَةٌ partnership

اِشْتِرَاكٌ *pl.* أَتٌ — participation,
subscription

اِشْتِرَاكِيَّةٌ socialism

اِشْتِرَاكِيٌّ Socialist

شَرِكَاءُ *pl.* شَرِيكٌ partner

مُشْرِكٌ idolator, polytheist

مُشْتَرِكٌ joint, common; sub-
scriber

(شرى)

شَرَى *v.n.* شَرَاءٌ to buy

اِشْتَرَى VIII (*more commonly
used*) to buy

شُرَاةٌ *pl.* شَارٍ; مُشْتَرٍ buyer

(شسع)

شَاسِعٌ extensive, remote

(شطط)

شَطُوطٌ *pl.* شَطٌّ shore, bank

(شطأ)

شَوَاطِيٌّ *pl.* شَاطِيٌّ river bank,
coast

(شطن)

شَيْطَانٌ *pl.* شَيْطَانِيْنٌ Devil, Satan

(شعب)	(شفق)
شُعْبٌ <i>pl.</i> شُعُوبٌ people, tribe	شَفَقَ (عَلَى) (with عَلَى) to pity
شَعْبَانُ 8th month in Islamic calendar	شَفَقَةٌ compassion, pity
(شعر)	(شفه)
شَعَرَ (شِعْرٌ) <i>v.n.</i> شَعُورٌ to know; feel, perceive (with ب)	شَفَاهُ شَفَاهُ <i>pl.</i> شَفَاهُ شَفَاهُ, شفاه
شَعْرٌ hair	شَفَوَاتٌ lip
شِعْرٌ <i>pl.</i> أَشْعَارٌ poetry; feeling, knowledge, perception	(شفي)
لَيْتَ شِعْرِي would that I knew!	شَفَى (شَفَى) to heal, cure
شَعِيرٌ barley	شَفَاءٌ cure, recovery
شَاعِرٌ <i>pl.</i> شُعْرَاءُ poet	مُسْتَشْفِيَةٌ <i>pl.</i> مُسْتَشْفِيَاتٌ hospital
مَشَاعِرٌ <i>pl.</i> مَشَاعِرٌ feeling, sense	(شقق)
(شعل)	شَقَّ (شَقَّ) to split, cleave
شَعَلَ (شَعَلَ) to kindle	شَقِيٌّ hard, severe, troublesome
(شغل)	أَعْمَالٌ شَقَاةٌ penal servitude
تَشَاغَلَ VI to pretend to be busy	أَشْقَاءٌ <i>pl.</i> شَقِيْقٌ blood brother
اِشْتَغَلَ VIII to be occupied, work	مَشَاقٌ <i>pl.</i> مَشَقَةٌ misfortune, hardship
أَشْغَالَ <i>pl.</i> شُغُلٌ work, business	مُسْتَقٌّ derived (a word)
مَشْغُولٌ busy, occupied	(شقر)
(شفف)	أَشْقَرٌ <i>pl.</i> شُقْرٌ <i>f.</i> أَشْقَرٌ reddish-coloured
شَفَّافٌ transparent, very fine	(شقو)
	شَقَاءٌ misery, destitution

شَقِيءٌ <i>pl.</i> أَشْقِيَاءُ miserable, abject	شَلَحَ II to rob, plunder, strip
(شكك)	(شمم)
شَكَّ (ش) (with في) to doubt	شَمَّ (ش) to smell, <i>trans.</i>
شَكُّ <i>pl.</i> شُكُوكٌ doubt	(شمخ)
(شكر)	شَامِخٌ high, lofty
شَكَرَ (ش) <i>v.n.</i> شَكَرٌ to thank	(شمس)
تَشَكَرَ V to be grateful, thankful	شَمُوسٌ (<i>f.</i>) <i>pl.</i> شَمُوسٌ sun
شَاكِرٌ thankful	(شمع)
(شكل)	شَمْعَةٌ wax candle
شَكَّلَ II to form, fashion; to mark with vowel points	(شمل)
شَاكِلٌ III to bear resemblance to, be like	شَمِلَ (ش) to include, embrace
شَكْلٌ <i>pl.</i> أَشْكَالٌ shape, form kind, sort; vowel point	إِشْتَمَلَ عَلَى VIII to contain, comprise
مَشْكَالٌ <i>pl.</i> مَشَاكِلٌ difficult matter, problem	شَمَالٌ north
(شكو)	شَمَالٌ left hand
شَكَوْا (ش) (مِنْ، عَنِ) to complain (of)	شَامِلٌ comprehensive
شَكَوَةٌ <i>pl.</i> شُكُورٌ com- plaint	(شنع)
(شلع)	شَنِيعٌ ugly, foul
شَلَحَ (ش) to strip, undress, <i>intrans.</i>	(شهب)
	شُهَبٌ <i>pl.</i> شُهَبَاءُ <i>f.</i> أَشْهَبٌ grey
	الشَّهْبَاءُ a name of Aleppo
	(شهد)
	شَهِدَ (ش) to witness, testify

شَاهِدٌ III to see, witness

إِسْتَشْهَدُ 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

(شِهْر)

شَهَرَ (بِ) (with ب) to make public, divulge

أَشْهَرَ (عَلَى) IV to draw a weapon (against)

شَهْرٌ *pl.* أَشْهُرٌ month

شَهِيرٌ famous

(شَهَق)

شَوَّاهِقٌ *pl.* شَاهِقٌ high, lofty

(شَهِي)

أَشْتَهَى VIII to desire eagerly, covet

شَهْوَةٌ *pl.* شَهَوَاتٌ pleasure, indulgence

شَهِيٌّ longing for; appetising

(شور)

شَاوَرَ III to seek advice, consult

أَشَارَ إِلَى IV to indicate, refer to

أَشَارَ عَلَى IV to advise

سَأَرَ X see شَاوَرَ

مَجْلِسُ الشُّورَى council

إِشَارَةٌ indication, sign, signal, hint

إِشَارَةٌ إِلَى (لِ) with reference to

مَشَارٌ إِلَيْهَا (etc.) aforesaid, referred to

مَشُورَةٌ advice, consultation, counsel

مُسْتَشَارٌ advisor

(شَوْش)

شَوَّاشٌ *pl.* شَاوُوشٌ, شَاوُوشٌ commissionaire, messenger (*Magh.*)

سَرَجَانٌ *pl.* سَرَجَانَاتٌ sergeant

(شوق)

أَشْتَقُ إِلَى VIII to long for

أَشْوَاقٌ *pl.* شَوْقٌ longing, desire

(شوك)

أَشْوَاكٌ *pl.* شَوْكٌ thorn

شَوْكَةٌ fork, thorn

- (شول) (شيد)
 شَوَّالٌ 10th month of Islamic
 calendar II to build up
- (شوه) (شيع)
 شَوَّاءُ pl. شَاءُ ewe, sheep شَاعَ (-) to be spread abroad,
 published
- (شوى) (شوى) IV to publish, dis-
 seminate news, make public
 شَوَّى (-) to roast, *trans.* إِشَاعَةٌ widespread report,
 rumour
- شَايٌ tea شَائِعٌ widespread, prevalent
- (شيا) شَيْعَةٌ Shī'a sect of Islam; of
 the followers of Ali
- شَاءَ (-) to wish, will شَيْعِيٌّ Shī'ite, Shī'i, follower
 of the shī'a
- إِنْ شَاءَ اللَّهُ (also written شَيْعِيَّةٌ communism
 . . . (إنشاء) if God wills! شَيْعِيٌّ Communist
 (D.V.)
- شَيْءٌ pl. أَشْيَاءُ thing (with *neg.*) شَيْعِيَّةٌ
 = nothing شَيْعِيٌّ Communist
- شَيْئَةٌ wish, will (شيل)
 شَيْبٌ old age شَالَ (-) to lift up, take a day
- شَائِبٌ old, white-haired ص
- (شيخ) (صيب)
 شَيْخٌ pl. شُيُوخٌ sheikh, شَبَّ (-) to pour out
 old man, tribal leader, title
 of respect (صبح)
 شَيْخَةٌ sheikhdom أَصْبَحَ IV to become; (*lit.*) to
 do in the morning; to enter
 upon the morning)

صَبَاحٌ morning <i>pl. صَبَاحٌ</i>	يَصِیحُ الْقَوْلُ it is true to say
صَبَاحُ الْخَيْرِ Good morning!	صَحَّحَ II to correct, make sound, valid
صَبِیحٌ beautiful, comely	صَحَّةٌ health, validity, correctness
مِصْبَاحٌ <i>pl. مِصَابِیحٌ</i> lamp, torch	صَحِیحٌ correct, right, valid
(صَبْرٌ)	صَحَاحٌ — <i>pl. اِصْحَاحٌ</i> chapter of a book (of Holy Scripture)
صَبَرَ (—) to be patient; to persevere in, bear patiently	(صَحْبٌ)
(with عَلَى)	صَحَبَ III to accompany, be the friend of
صَبْرٌ patience	اِصْطَحَبَ VIII to keep company with one another
صَابِرٌ patient, <i>adj.</i>	صَحْبَةٌ company (of friends)
صَبُورٌ (very) patient	صَحْبٌ friend, companion; owner, possessor, master
(صَبِعٌ)	الصَّحَابَةُ the companions of Muhammad
أَصْبَعٌ <i>pl. اِصْبَعٌ</i> finger	(صَحْرٌ)
(صَبَغٌ)	صَحْرَاوَاتٌ, صَحَارَى <i>pl. صَحْرَاءُ</i> desert
صَبَغَ (—) to dye, colour	(صَحْفٌ)
صَبَاغٌ dyer	صَحْفَةٌ <i>pl. صَحَافٌ</i> page (of a book)
(صَبْنٌ)	صَحْفِیٌّ journalist (<i>mod.</i>)
صَابُونٌ soap	صَحْفَةٌ journalism, the press (<i>mod.</i>)
(صَبُوٌ)	
صَبِيٌّ <i>pl. صَبِیَّانٌ</i> youth, boy	
صَبِیَّةٌ <i>pl. صَبَايَا</i> young girl	
(صَحَّحٌ)	
صَحَّحَ (—) to be sound, true, correct; recover from an illness	

- مُصْحَفٌ *pl.* مَصَاحِفُ Qurʾān, prayer-book
 (صحن)
 مِصْبَحٌ *pl.* مِصْبُوحٌ plate
 مِصْبَعٌ الدَّارِ courtyard of a house
 (صحو)
 صَا (ـ) to be clear, bright (of sky, weather, etc.); to awake from sleep
 صَاح clear (day, sky, weather etc.); awake, conscious
 (صحر)
 صَخْرٌ rock
 (صدد)
 صَدَدٌ subject matter
 بَصَدَدٍ concerning, in the matter of
 (صدأ)
 صَدَأٌ rust
 (صدر)
 صَدَرَ (ـ) to go out, issue *intrans.*
 صَدَرَ II to export (*mod.*)
 أَمَدَرُ IV to issue, send forth
 اسْتَصَدَرَ X to issue
- صَدْرٌ *pl.* صُدُورٌ chest (part of body)
 صَادِرَاتٌ exports (*mod.*)
 (صدع)
 صَدَاعٌ headache
 (صدغ)
 صَدَغٌ *pl.* أَصْدَاغٌ temple (of forehead)
 (صدف)
 صَادَفَ III to encounter, come across, happen on
 مُصَادَفَةٌ encounter, meeting
 صَدَفٌ *pl.* صَدَفَةٌ chance, occurrence
 بِالصَّدَفَةِ, صَدَفَةً by chance, coincidence
 (صدق)
 صَدَقَ (ـ) to be true, right, sincere, tell the truth
 صَدَّقَ II to believe, confirm
 صِدْقٌ truth, veracity
 صَدَقَةٌ *pl.* أَتْ — alms, charity
 صِدَاقَةٌ friendship, sincerity
 صَدِيقٌ trustworthy, faithful
 (title of the second Caliph, Abu Bakr)
 صِدْقَانٌ, أَصْدِقَاءُ *pl.* صَدِيقٌ friend

- (صَدَل)
 صَيْدَلَةٌ pharmacy
 صَيْدَلِيٌّ pl. صَيَادِلَةٌ chemist,
 druggist, pharmacist
- (صَدَى)
 لَتَصَدَّى V to apply oneself
 to anything; to oppose
 صَوْدَى pl. أَسْدَاءُ sound, voice,
 echo
- (صَرَر)
 أَصْرَعْتُ IV to persist in
- (صَرَح)
 صَرَحْتُ II to declare clearly;
 announce; permit
 صَرَاحَةٌ clarity
 صَرِيحٌ obvious, clear
 تَصْرِيحٌ pl. أَتَاتٌ declaration,
 permit
- (صَرَّخ)
 صَرَّخْتُ (ـ) to cry out
 صَرَخَةٌ, صَرَاحٌ a cry
 صَوَارِيخٌ pl. صَارُوخٌ rocket,
 meteor
- (صَرَط)
 صَرَاطٌ way, path (roliz)
- (صَرَع)
 صَارَعْتُ III to struggle, con-
 tend with; wrestle
- (صَرَف)
 صَرَفْتُ (ـ) to spend, use (time),
 change (money)
 تَصَرَّفْتُ V to carry out, dispose
 of
 اِنْتَصَرَفْتُ VII to be removed;
 depart, go; be changed; be
 used
 صَرَفٌ accident (grammar)
 صَرَفٌ pure, unmixed
 صَرَّافٌ money-changer,
 banker, cashier
 مَصْرَفٌ pl. مَصَارِفٌ bank
 مَصَارِيفٌ, مَصْرُوفَاتٌ pl. مَصْرُوفٌ
 expense, expenditure
 مُتَصَرِّفٌ Muasarrif (governor
 in some Arab countries)
- (صَرَم)
 صَرَمْتُ (ـ) to pluck
 صَرَامٌ time of trimming palm
 trees
 صَارِمٌ sharp, severe
- (صَعَب)
 صُعُوبَةٌ difficulty

- صَعَبٌ *pl.* صَعَابٌ difficult, hard
(صعد)
- صَعَدَ (-) *v.n.* صَعُودٌ to ascend
- مِنَ الْآنِ فَصَاعِدًا from now
onwards
- الصَّعِيدُ Upper Egypt
(صغر)
- صَغُرَ (-) to be, become,
small
- إِسْتَصْفَرَ X to belittle, think
little of
- صُغْرٌ smallness, youth
- صَغِيرٌ *pl.* صَغَارٌ small, young
(صغرو)
- أَصغَى IV to hearken, listen
(صغف)
- صَفٌّ *pl.* صَفُوفٌ line, class, row
(صفح)
- صَافَحَ III to shake hands (in
greeting)
- صَفْحَةٌ *pl.* صَفْحَاتٌ page (of a
book); plate
(صفر)
- أَصْفَرَ IX to become yellow,
pale
- أَصْفَارٌ *pl.* صَفْرٌ zero
- صَفْرٌ 2nd month of Islamic
calendar
- أَصْفَرٌ *f.* صَفْرَاءُ *pl.* صَفْرٌ yellow,
pale
(صفو)
- صَفَا (-) to be clear, pure
- إِصْطَفَى VIII to choose
- صَفَاءٌ clearness, purity
- صَافٍ pure, clear; net (weight
etc.)
- مُصْطَفَى Mustafa (*lit.* chosen),
pr.n.m.
(صقر)
- أَصْقَرٌ *pl.* صَقُورٌ, صَقْرٌ hawk
(صقع)
- صَقِيعٌ frost
(صقل)
- صَقَلَ (-) to polish
(صلب)
- صَلَبَ (-) to crucify
- صَلِيبٌ crucifix
- صَلِيبِيٌّ crusader
(صلح)
- صَلَحَ (-) to be sound, honest;
to be suitable, good, fit for
(with ل)

صَلَحَ II to repair	صَلَاةٌ, صَلَوَةٌ (<i>antiq.</i>) pl. صَلَوَاتٌ prayer
صَالَحَ III to make peace with, reconcile	مُصَلًّى place of prayer
أَصْلَحَ IV to improve, reform, repair	(صَم)
تَصَالَحَ VI to be reconciled, make peace one with the other	صَمَّ II to plan, design; (<i>with</i> عَلَى) to determine upon
صُلْحٌ peace, reconciliation	تَصْمِيمٌ plan, design
صَلَاحٌ goodness; adjustment	صَمِيمٌ sincere, true
إِصْلَاحٌ pl. إِصْلَاحَاتٌ — reform, im- provement	(صَمَّت)
إِصْطِلَاحٌ pl. إِصْطِلَاحَاتٌ — technical use, idiom	صَمَّتَ (—) to be silent
صَالِحٌ good, proper, honest; self-interest (<i>mod.</i>); pr. n. m.	صَمْتٌ silence
مَصَالِحٌ pl. مَصَالِحٌ interest, advantage, good; adminis- trative department	صَامِتٌ silent
مُصْطَلَحٌ pl. مُصْطَلِحَاتٌ — (see إِصْطِلَاحٌ)	(صَمَد)
(صَلَد)	الصَّمَدُ the eternal (God)
صَلْدٌ hard, solid	(صَنَبَر)
(صَلَع)	صَنْوَبَرٌ pine (tree)
أَصْلَعٌ bald	(صَنَدَق)
(صَلَو)	صَنَادِيقٌ pl. صَنَادِيقٌ box, chest; fund
صَلَّى II to pray	(صَنَع)
	صَنَعَ (—) to make, do; manu- facture (<i>mod.</i>)
	أِصْطَنَعَ VIII to be artificial, contrived
	صَنَائِعٌ pl. صَنَائِعٌ art; industry (<i>mod.</i>)

- مَصْنَعٌ *pl.* مَصَانِعُ factory
 (صنّف)
- صُنُوفٌ *pl.* أَصْنَافٌ class,
 category, brand
 (صنم)
- أَصْنَامٌ *pl.* صَمَمٌ idol
 (صوب)
- أَصَابَ IV to hit, afflict
- مَصَائِبٌ *pl.* مُصِيبَةٌ misfortune,
 calamity
 (صوت)
- أَصَوَاتٌ *pl.* صَوْتٌ voice, sound;
 vote (*mod.*)
 (صور)
- صَوَّرَ II to depict, make a
 picture
- تَصَوَّرَ V to imagine
- صُورَةٌ *pl.* صُورٌ picture, form,
 copy; manner
- تَصَاوِيرٌ *pl.* تَصْوِيرٌ picture
- صُورٌ Tyre (in Lebanon)
 (صوف)
- أَصْوَافٌ *pl.* صُوفٌ wool
- صُوفِيٌّ Sufi, mystic
 (صوم)
- صَامَ (ـ) to fast
- صِيَامٌ, صَوْمٌ fasting, fast
- صَوَّامٌ *pl.* صَائِمٌ one who fasts;
 fasting, *adj.*
 (صون)
- صَانَ (ـ) to protect, preserve
- صِيَانَةٌ preservation, protec-
 tion, conservation
 (صيح)
- صَاحَ (ـ) to cry out
- صِيَاحٌ, صَيْحَةٌ cry, shout,
 shouting
 (صيد)
- إِصْطَادٌ VIII, تَصَيْدٌ V, صَادَ (ـ)
 to hunt
- صَيْدٌ hunt, hunting, *n.*
- صَيَّادٌ, صَائِدٌ hunter
- صَيْدَا Sidon (in Lebanon)
 (صير)
- صَارَ (ـ) to become; (with
imperf.) begin to, to go
- مَصِيرٌ the future, result, out-
 come
- تَقْدِيرُ الْمَصِيرِ self-determination
 (*mod.*)

(صيف)	ضَبَاعُ pl. ضَبَاعُ hyena
صَيْفُ pl. صَيَافُ summer	(ضجج)
(صين)	ضَجَجٌ, ضَجَّةٌ tumult, cry
الصِّينُ China	(ضجر)
صَوَانِي pl. صِينِيَّةُ tray	ضَجْرٌ unrest, disquiet
	(ضجع)
	ضَجَّ (-) to lie, recline
	ضَمَجُ pl. مَضَاجِعُ couch
ض	(ضحك)
(ضال)	ضَحَكَ (-) v.n. ضَحَكَ to laugh
ضَيْلٌ pl. ضَوْلَاءُ thin, small, insignificant	ضَحِكٌ funny, comic, laugh- able
(ضان)	(ضحو)
ضَائِنٌ (sing. ضَائِنٌ) sheep (coll.)	ضَحَى ضَحَى forenoon
(ضيب)	ضَحَايَا pl. ضَحِيَّةٌ sacrifice, victim
ضَبَابٌ pl. ضَبَابٌ mist (thin cloud)	عِيدُ الْأَضْحَى Sacrificial Festival (Moslem Festival)
(ضبط)	ضَوَاحٍ pl. ضَاحِيَةٌ outskirts, suburb of a town
ضَبَطَ (-) to put right, correct, do a thing well, regulate	(ضخخ)
ضَبْطٌ exactness, correctness	ضَخَخَةٌ pump
بِالضَّبْطِ exactly	(ضخم)
ضَبَّاطٌ pl. ضَبَّاطٌ officer (military)	ضَخْمٌ large, heavy, bulky
مَضْبُوطٌ correct, right, well- regulated	
(ضجج)	

(ضدد)

ضَادَّ III to oppose, go
againstضَدَّ against, opposite,
contrary to *prep.*

(ضرب)

ضَرَبَ (ض) to injure, harm

ضَرَبَ IV to injure, harm

إِضْطَرَّ VIII to compel

ضَرَاءَ adversity

ضَرَرٌ harm, injury

ضَرِيرٌ *pl.* أَضْرَارٌ blind

ضَرُورِيٌّ necessary, essential

مُضِرٌّ harmful, injurious

(ضرب)

ضَرَبَ (ض) *v.n.* ضَرَبَ, ضَرَبَةٌ (a
blow) to beat; strike a coin;
play (a musical instrument)ضَرَبَ مَثَلًا to quote a proverb,
give a parable, exampleضَارَبَ III to fight; have traffic
with; compete withأَضْرَبَ عَنِ IV to quit, cease
(work, etc.); to go on strike
(*mod.*)إِضْطَرَبَ VIII to be agitated,
troubled, unsettledضَرْبٌ *pl.* ضُرُوبٌ kind, mannerإِضْرَابٌ *pl.* أَتٌ — strike (*mod.*)ضَرِيَّةٌ *pl.* ضَرَائِبٌ tax, impostإِضْطِرَابٌ *pl.* أَتٌ — trouble,
agitation (often used in
political sense)

(ضرب)

ضَرَطَ (ض) to fart, break wind

(ضرع)

ضَارَعَ III to resemble

تَضَرَّعَ (إِلَى) V to beseech

(ضرو)

ضَوَارٍ *pl.* ضَارِيَّةٌ *f.* ضَارٌ
voracious,
carnivorous (beast)

(ضعف)

ضَعَفَ (ض) to be, become, weak

تَضَاعَفَ VI to be doubled

ضَعْفٌ weakness

أَضْعَافٌ *pl.* ضَعْفٌ doubleضَعْفَاءٌ *pl.* ضَعِيفٌ weak

(ضغط)

ضَغَطَ (ض) to press, squeeze

ضَغْطٌ pressure, compulsion

(ضَفَف)	ضَفَانٌ guarantee
ضَفَّةٌ <i>pl.</i> ضَفَافٌ bank, side, of a river	مَضْمُونٌ guaranteed
(ضَلَل)	مَضْمُونٌ <i>pl.</i> أَتْ — contents (of a letter)
ضَلَّ (ـَ) to err, wander; stray from path (relig.)	(ضَنَّ)
ضَالٌّ <i>pl.</i> ضَالُّونَ strayed, erring	ضَنَّ بَ (ـَ) to withhold, keep back
(ضَلَع)	(ضَهَد)
ضَلْعٌ <i>pl.</i> ضُلُوعٌ rib	ضَهَدَ VIII to persecute, maltreat
(ضَمَم)	(ضَمَى)
ضَمَّ (ـَ) to collect, gather, amalgamate	ضَمَى III to resemble (a person or thing)
ضَمَّ (إِلَى، مَعَ) VII to join	(ضَوَّأ)
(ضَمَجَل)	ضَوَّأَ IV to light, <i>trans.</i>
ضَمَجَلٌ (<i>quad.</i>) IV to vanish, disappear, grow faint, dwindle away	ضَوَّاءٌ <i>pl.</i> ضَوَّاءٌ light
(ضَمَر)	(ضَوَّض)
ضَمَرٌ <i>pl.</i> ضَمَائِرٌ conscience; pronoun	ضَوَّضَ ضَوَّاءً, ضَوَّضَى noise, uproar, clamour
(ضَمَن)	(ضَمِيع)
ضَمَنَ (ـَ) to include, guarantee	ضَمِيعٌ (ـَ) to be lost
ضَمَّنَ V to include, comprise	ضَمِيعٌ IV to lose
ضَمَّنَ (with following <i>gen.</i>) within, inside, enclosed (<i>prep.</i>)	ضَمِيعَةٌ <i>pl.</i> ضَمِيعٌ village
	(ضَيْف)
	ضَيْفٌ IV to treat with hospitality

(إلى) أَضَافَ IV to add, join (to)

ضَيْفٌ *pl.* ضُيُوفٌ guest

إِضَافَةٌ addition, annexation,
joining

إِضَافِيٌّ additional, auxiliary

(ضَمَقَ)

ضَاقَ III to annoy, oppress

ضَيْقٌ need, anxiety

ضَيْقٌ narrow

ط

(طَبَبَ)

طَبٌّ medicine (the art of)

طَبِيبٌ *pl.* أَطْبَاءٌ physician

(طَبَخَ)

طَبَخَ (ـ) *v.n.* طَبَخَ to cook,
trans.

طَبِيخٌ cooked food

طَبَّاحٌ a cook

مَطْبَخٌ *pl.* مَطَابِخٌ kitchen

(طَبَعَ)

طَبَعَ (ـ) *v.n.* طَبَعَ، طَبَّاعَةٌ to
print, stamp

طَبْعًا naturally

طَبِيعَةٌ *pl.* طَبَائِعٌ nature

طَوَائِعٌ *pl.* طَوَائِعٌ stamp, seal,
signet

طَوَائِعُ بَرِيدٍ postage stamp

إِنطَبَاعٌ *pl.* اتَّ -- impression

مَطْبَعَةٌ *pl.* مَطَابِيعٌ printing press

(طَبِقَ)

طَابَقَ III to agree, conform
with

طَبَقًا in accordance with,
conformance with

أَطْبَاقٌ *pl.* أَطْبَاقٌ plate, tray

طَبَقَةٌ -- اتَّ *pl.* طَبَقَةٌ grade, layer,
stratum, class

طَوَائِقُ *pl.* طَوَائِقُ floor, storey

(طَحَنَ)

طَحَنَ (ـ) *v.n.* طَحَنَ to mill,
grind (flour)

طَوَاحِينُ *pl.* طَاحُونٌ mill

(طَرَأَ)

طَرَأَ (ـ) to happen to,
befall one suddenly

أَطْرَأَ IV to praise highly,
overwhelm with praise

طَوَارِيءٌ *pl.* طَوَارِيءٌ emergency,
accident, mishap

(طرب)	طَرِيقٌ (<i>m. or f.</i>) <i>pl.</i> طَرِيقٌ road, way
طَرَّبَ II to sing, chant, trill	
(طرح)	طَرِيقَةٌ <i>pl.</i> طَرَائِقٌ path, manner, fashion, method; order (relig.)
طَرَحَ (ـ) to throw, cast down; subtract (math.)	(طرو)
طَرَحَ <i>pl.</i> مَطَارِحُ place (<i>Syr.</i> and <i>Eg.</i>)	طَرِيٌّ fresh, tender, moist
طَرِحَ <i>pl.</i> طَرَحَى prostrate, thrown on the ground	(طعم)
(طرد)	طَعَّمَ II to graft; vaccinate
طَرَدَ (ـ) to expel, drive away	أَطْعَمَ IV to feed, <i>trans.</i>
طَرَدَ X to digress	طَعْمٌ taste, flavour
طَرَدَ <i>pl.</i> طَرُودٌ parcel, bale	أَطْعَمَةٌ <i>pl.</i> طَعَامٌ food
طَرِيدٌ expelled, outcast	مَطْعَمٌ <i>pl.</i> مَطَاعِمُ restaurant
(طرز)	(طفا)
طَرَزَ form, shape, manner, style	طَفِيَ (ـ) to go out, be extinguished
طَرَزَ <i>pl.</i> طَرَزٌ model, style; embroidery	أَطْفَأَ IV to extinguish
(طرش)	أَنْطَفَأَ VII to be extinguished, go out
طَرَشَ <i>f.</i> طَرَشَاءُ <i>pl.</i> طَرَشٌ deaf	فِرْقَةٌ المَطَايِي fire brigade (<i>mod.</i>)
(طرف)	(طفل)
طَرَفَ <i>pl.</i> أَطْرَافٌ side, end, part	أَطْفَالٌ <i>pl.</i> طِفْلٌ child, baby
(طرق)	طُفُولَةٌ طُفُولِيَّةٌ childhood
طَرَقَ (ـ) to strike, knock at	(طقس)
	طُقُوسٌ <i>pl.</i> طَقْسٌ climate, weather; rite, liturgy

(طقم)

طَقْمٌ uniform (dress)

(طلب)

طَلَبَ (ت) *v.n.* to seek, ask

طَلْبَةٌ order, demand, request

طَالِبٌ *pl.* طَلَّابٌ, طَلْبَةٌ studentمَطْلُوبٌ *pl.* مَطَالِبٌ demand, requirement

(طلسم)

طَلَسِمٌ *pl.* طَلَّاسِمٌ talisman

(طلع)

طَلَعَ (ت) طُلُوعٌ to ascend, go up; rise (of sun)

اطَّلَعَ VIII to examine (*with* على)

(طلق)

طَلَّقَ II to divorce

اطَّلَقَ IV to set free, throw, cast

اطَّلَقَ ... على to use a word to mean

اطَّلَقَ سَرَّاحَهُ to set (him) free

اطَّلَقَ نَارًا، رَصَاصًا to shoot, fire at (*with* على)

انْطَلَقَ VII to go, depart

طَلِيقٌ free, unfettered

طَلَّقَ اللِّسَانَ eloquent of speech

الْيَدَيْنِ — liberal, open-handed

الْهَوَاءُ الطَّلَقُ the open air

طَلَّاقٌ divorce

طَلَّاقَةٌ fluency, volubility; openness

عَلَى الْاِطْلَاقِ مُطْلَقًا absolutely

مُطْلَقٌ absolute, free, unrestricted

(طلو)

طَلَاوَةٌ beauty, elegance

(طمر)

طَمْرٌ *pl.* اطْمَارٌ tatters, rags

(طمع)

طَمِعَ (ت) to covet, desire

طَمْعٌ greed, avidity

(طمن)

اطْمَأَنَّ (quad.) IV to feel secure, tranquil, calm oneself

اطْمَأْنِنَةٌ, اطْمِئْنَانٌ tranquillity,

reassurance, feeling of security

مُطْمَئِنٌ tranquil, at ease (طهر)	إِسْتَطَاعَ X to be able
طَهَّرَ (ـ) to be clean, pure	طَاعَةً obedience
طَهَّرَ II to purify, cleanse, circumcize	طَوَعًا طَاعَةً voluntarily, willingly
طَهْوَرٌ purity	سَمْعًا وَطَاعَةً at your service (lit. hearing and obeying)
طَاهِرٌ pure, clean (طهر)	تَطَوُّعًا voluntarily
طَهَا (ـ) to cook	إِسْتَطَاعَةً ability, power
طَاهٍ pl. طَاهَةٌ cook (طور)	مُطِيعٌ obedient
تَطَوَّرَ V to be developed, evolve through time, by stages	مُتَطَوِّعٌ volunteer
أَطْوَارٌ pl. طَوْرٌ stage, time, state	مُسْتَطَاعٌ possible (طوف)
طَوْرًا بَعْدَ طَوْرٍ time after time	طَافَ (ـ) to go round, circumambulate
طُورٌ mountain; Mount Sinai	طَوَافٌ Circumambulation ceremony (Pilgrimage to Mecca)
أَتُّ pl. تَطَوُّرٌ transition, development, evolving (طوس)	طَوْفَانٌ flood, deluge
طَوَاوِيسٌ pl. طَاوُوسٌ peacock (طوع)	طَائِفَةٌ party, sect, community, denomination
أَطَاعَ IV to-obey	مَطَوِّفٌ Mecca pilgrimage guide (طوق)
تَطَوَّعَ V to do voluntarily, volunteer	أَطَاقَ IV to be able, bear, support
	طَائِفَةٌ ability, power; window

- (طول)
 طَالَ (ـ) to be long
 . . . طَالَمَا (followed by *verb*)
 for a long time
 طَوَّلَ II to make long; take a
 long time in (*with* في)
 أَطَالَ IV to make long,
 lengthen, extend
 طُولٌ length
 طَائِلٌ advantage, benefit
 طَاوَلَةٌ *pl.* — اتَّ — table (*Syr.*);
 the game of backgammon
 طَوِيلٌ *pl.* طَوَالٌ long, tall
 (طوى)
 طَوَى (ـ) to fold, fold up
 فِي طَيْهِ herewith, enclosed
 (طيب)
 طَابَ (ـ) to be good, calm
 oneself
 طَابَتْ نَفْسُهُ to be cheerful
 طَيَّبَ II to spice, perfume
 طَيَّبٌ *pl.* أَطْيَابٌ spice, perfume
 طَيِّبٌ good *adj.*
 طَيِّبَةٌ *pl.* — اتَّ — good thing
 طُوبَى blessedness
- (طير)
 طَارَ (ـ) to fly
 أَطَارَ IV to cause to fly
 طَيْرٌ *pl.* طَيَّرٌ, طَائِرٌ bird
 طَيْرَانٌ flying, *n.*, flight of a
 bird; aviation (*mod.*)
 طَيْرَةٌ portent, evil omen
 طَيَّارٌ air pilot
 طَيَّارَةٌ, طَيَّارَةٌ aeroplane, air-
 craft
 مَطَارٌ aerodrome, airport
 (طين)
 طِينٌ clay, mud, mortar
- ظ
- (ظبي)
 ظَبْيٌ gazelle
 (ظرف)
 اسْتَظَرَفَ X to find or consider
 clever or agreeable
 ظَرْفٌ *pl.* ظُرُوفٌ vessel, recep-
 tacle, envelope; circum-
 stance, space of time
 ظَرْفٌ فَتْجَانٌ saucer
 ظَرَفَاءُ *pl.* ظَرِيفٌ witty person
 agreeable; *pr. n. m.*

(ظفر)

ظَفَرَ بَ (ـَ) to conquer, overcome

ظَفْرٌ success, victory

ظَفْرٌ *pl.* أَظْفَارٌ, أَظْفِيرٌ finger nail, claw

(ظل)

ظَلَّ (ـَ) to continue, remain

ظَلَّ يَظَلُّ to continue to do, act

ظِلٌّ shade

مُظِلٌّ shady

(ظلم)

ظَلَمَ (ـَ) to oppress, wrong, harm

أَظْلَمَ IV to be, become, dark

ظُلْمٌ oppression, ill-treatment

ظُلَامٌ, ظُلْمَةٌ dark, *n.* darknessظَالِمٌ *pl.* ظَالِمَةٌ, ظَالِمٌ oppresserمُظْلَمٌ dark, *adj.*مُظْلَمٌ oppressed; having a grievance (*mod.*)

(ظما)

ظَمِيَ (ـَ) to be thirsty

ظَمٌ thirst

ظَمَانٌ, ظَمِيٌّ thirsty

(ظنن)

ظَنَّ (ـَ) to think

ظَنٌّ *pl.* ظُنُونٌ thought, supposition

(ظهر)

ظَهَرَ (ـَ) *v.n.* ظَهُورٌ 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; ظُهْرٌ noon; afternoon

ظَاهِرٌ manifest, external

مَظَاهِرٌ *pl.* مَظَاهِرٌ appearanceمُظَاهَرَةٌ demonstration (*political, etc.*)

ع

(عبأ)

عَبَأَ *pl.* أَعْبَاءٌ burden, loadعَبِيٌّ, أَعْبِيَّةٌ *pl.* عَبَاءَةٌ, عَبَاءَةٌ camel-hair cloak of Bedouin

(عبث)

عَبَثَ to no purpose, in vain

(عبد)

عَبَدَ (عَبَدٌ) *v.n.* عِبَادَةٌ to worship

عَبَدَ II to build, construct a road

عَبَدَ X to enslave

عِبَادَةٌ religious service, worship

عُبُودِيَّةٌ bondage, slavery

عَبْدٌ *pl.* عَبِيدٌ; عَبْدُ اللَّهِ servant, slave; Abdullah, Abdullahi, pr. n. m.عَبَدٌ *pl.* عَبَادٌ worshipperعَبَادٌ *pl.* عَبَادَةٌ, — وَنِ عَبَادٍ worshipperمَعْبَدٌ *pl.* مَعَابِدٌ temple, place of worship

(عبر)

عَبَرَ (عَبْرٌ) *v.n.* عَبُورٌ to pass, cross, cross over

عَبَرَ II to explain, express

أَعْتَبَرَ VIII to consider, esteem, reckon

عَبَرَ over, across (on the other side)

عَبْرَةٌ *pl.* أَعْتَابٌ — tear

عِبْرَانِي, عِبْرِي Hebrew

عِبْرَةٌ expression, style, diction

... هَذَا عِبْرَةٌ عَنْ ... that means

... إِعْتِبَارًا مِنْ ... effective from

..., in effect from ... (mod.)

عَابِرُ السَّبِيلِ wayfarer

(عبس)

عَبَسَ (عَبَسٌ) to frown

عَبَّاسٌ Abbas, pr. n. m. (lit. lion)

بَنُو الْعَبَّاسِ the Abbasids

(عبو)

عَبَى II to fill

عَبَى جَيْشًا to mobilise army

(عتب)

عَاتَبَ III to blame, censure, reproach, reprove

عَتَبَةٌ *pl.* أَعْتَابٌ — threshold

(عتق)

أَعْتَقَ IV to free, emancipate

عَاتِقٌ *pl.* عَوَاتِقٌ shoulderعَتِيقٌ *pl.* عَتِيقٌ old, antiquated

(عتل)	عَجَائِزُ <i>pl.</i> عَجُوزٌ old (woman)
عَتَالٌ porter	عَتَاتٌ <i>pl.</i> عَتَاةٌ — miracle
(عم)	(عجل)
عَمَّ (—) to become dark	عَجَلَ (—), اسْتَعْجَلَ X to hurry, hasten, be quick
عَمَةٌ darkness	عَجَلٌ haste, hurry
(عثر)	عَجُولٌ <i>pl.</i> عَجُولٌ calf
عَثَرَ عَلَى (—) to stumble (upon)	عَجَلَةٌ cart-wheel; bicycle (<i>mod.</i>)
(عم)	تَعْجِيلٌ (see عَجَلَ)
عُثْمَانُ Othman, Uthman, pr. n. m.	عَاجِلًا soon, quickly
عُثْمَانِيٌّ Ottoman, <i>n.</i> and <i>adj.</i>	عَاجِلًا أَوْ أَدْرًا sooner or later
الْعُثْمَانِيُّونَ the Ottoman Turks	(عجم)
(عجب)	بِلَادُ الْعَجْمِ, الْعَجْمُ name given to Persia by Arabs
عَجِبَ (—) to wonder	عَجِيبٌ foreign, non-Arab, Persian; obscure in language
عَجِبَ IV to admire, be pleased with	(عجن)
عَجِبَ V to wonder, be surprised (at)	عَجِنَ (—) to knead
عَجِيبٌ wonderful, strange	(عدد)
عَجَائِبٌ <i>pl.</i> عَجَائِبٌ a wonder	عَدَّ (—) to number, count, regard
(عجز)	عَدَّدَ II to keen, recount the praises of the dead
عَجَزَ (—) to be unable (to), helpless	عَدَّدَ IV to prepare, make ready
عَاجِزٌ helpless, unable, impotent	

- تَعَدَّدَ V to be multiplied, numerous
- أَسْتَعَدَّ X to be ready, prepare oneself
- عَدَدٌ *pl.* أَعْدَادٌ number, *n.*
- عَدَّةٌ *pl.* عَدَدٌ a number, several
- تَعْدَادٌ enumeration
- إِسْتِعْدَادٌ preparedness, readiness, ability, aptitude
- عَدِيدٌ, مُتَعَدِّدٌ numerous
- مُعَدَّاتٌ (*sing.* مُعَدَّةٌ) equipment
- مُسْتَعَدٌّ ready, prepared (of a person)
- (عَدَسٌ)
- عَدَسٌ lentils
- (عَدْلٌ)
- عَدَلَ (—) to act justly
- عَدَّلَ II to modify, adjust, straighten, make equal
- عَادَلَ III to be equivalent to
- إِعْتَدَلَ VIII to be straight, moderate
- عَدْلٌ, عَدَالَةٌ justice
- إِعْتِدَالٌ moderation, equality, equinox
- عَادِلٌ just, upright, *n.* and *adj.*
- مُعَدَّلٌ average
- مُعْتَدِلٌ temperate, moderate
- (عَدَمٌ)
- عَدِمَ (—) to lack, want, cease to exist
- أَعْدَمَ IV to deprive of, annihilate, execute
- عَدَمٌ lack of, non-existence
- عَدِيمٌ lacking, *adj.*
- (عَدَنٌ)
- عَدَنٌ Aden
- جَنَّاتُ عَدْنٍ Paradise, Garden of Eden
- مُعَادِنٌ *pl.* مَعَادِنٌ mineral, metal, mine
- (عَدُوٌّ)
- عَدَا (—) to run; infect
- عَادَى III to treat as an enemy
- أَعْدَى IV to infect (with a disease)
- إِعْتَدَى عَلَى VIII to be hostile towards
- عَدَاوَةٌ hostility, enmity
- عَدَا عَنْ, مَا عَدَا save, except, beside

أَعْدَاءُ *pl.* عَدُوٌّ enemy

(عذب)

عَذَّبَ II to torment, torture, make suffer

تَعَذَّبَ V to suffer, be punished

عَذَابٌ punishment, torment

عُدْوَةٌ sweetness, agreeableness

عُذْبٌ sweet (water)

(عذر)

عَذَرَ (-) to excuse

تَعَذَّرَ V, اِعْتَذَرَ IV to apologise; be effaced

تَعَذَّرَ عَلَى V to be impossible

عُذْرٌ *pl.* اِعْتِذَارٌ excuse, apology, plea

عَدْرَاءُ *pl.* عَدْرَاءُ virgin

(عذق)

عَذَقٌ *pl.* اِعْتِذَاقٌ palm tree

(عرب)

عَرَّبَ II to Arabize (of a foreign word), translate, render, into Arabic

أَعْرَبَ IV to express clearly, parse, speak a good Arabic style

تَعَرَّبَ V, اِسْتَعْرَبَ X to become an Arab, adopt customs, etc. of the Arabs

أَعْرَابٌ *pl.* عَرَبٌ, *pl. pl.* عَرَبِيٌّ Arab, Arabic

أَعْرَابِيٌّ desert Arab, Bedouin

العَرَبُ العَرَبَاءُ the pure Arabs

تَعْرِيبٌ Arabicizing, rendering into Arabic

إِعْرَابٌ syntax, parsing

عَرَبِيَّةٌ *pl.* اَتٌ — cart, carriage, cab; motor car (Egypt and Sudan)

عَرَبِيَّةٌ quality or state of being an Arab; "Arabdom", Arabism (*mod.*)

عَرَّابِيْنٌ *pl.* عَرَبُوْنٌ pledge, earnest

مَعْرَبٌ declinable (word)

(عرج)

عَرَجٌ *pl.* عَرَجَاءُ *f.* اِعْرَاجٌ lame

(عرس)

عَرَّائِسٌ *pl.* عَرُوسٌ bride

عَرَّيْسٌ *pl.* عَرُوسٌ bridegroom

(عرش)

عَرُوشٌ *pl.* عَرُوشٌ throne

- (عرض)
 عَرَضَ (-) to offer, present, happen to, befall, expose
 عَرَضَ II to widen; expose to (with ل)
 عَارَضَ III to oppose, contradict
 تَعَرَّضَ V to interfere in
 اِعْتَرَضَ VIII to review (army, troop, etc.); (with عَلَى) to oppose, object to
 عَرْضٌ *pl.* عُرُوضٌ breadth, width; exhibition, review; submission, presentation
 يَوْمُ الْعَرَضِ Day of Judgment
 عَرَضًا *pl.* عَرَضَاتٍ (mod.) petition
 عُرْضٌ honour, good repute
 عَرَضًا by chance, accidentally
 عَارِضٌ *pl.* عَوَارِضٌ accident
 عَرِضٌ *pl.* عَرَائِضٌ wide, broad
 عَرِيضَةٌ petition
 مَعْرَضٌ *pl.* مَعَارِضٌ exhibition, exposition; topics of conversation (in *pl.*)
- مَعْرُوضٌ petition, offered, presented
 مَعَارِضَةٌ 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
 فِي عُرْفِي in my opinion
 مَعَارِفٌ *pl.* مَعْرِفَةٌ knowledge, acquaintance
 مَعْرُوفٌ favour, good deed (*lit.* known)
 (عرق)
 عَرَقَ (-) to sweat, perspire
 عَرَقٌ perspiration
 عَرَقٌ arak, distilled spirit (dates, raisins, etc.)
 عُرُوقٌ *pl.* عُرُقٌ vein, artery, root
 عَرِيقٌ noble, rooted
 الْعِرَاقُ Iraq

(عرقل)

تَعْرَقَل (*quad.*) II to be confused, entangled, complicated

عَرَاقِيلُ difficulties, complications

(عرك)

عَارَكَ III to fight

مَعْرَكَةٌ *pl.* مَعَارِكُ battle

(عري)

عَارَ *pl.* عَرَاءُ naked, free (from)وَنَ عُرْيَانُ *pl.* naked

(عزز)

عَزَّ (-) to be mighty, noble, dear

عَزَّوَجَلَّ (الله) God, exalted and magnified (be his name)!

عِزَّةٌ power, might

عَزِيزٌ dear, powerful

(عزب)

عَزَبَ *pl.* عَزَبَاءُ *f.* أَعْزَبُ 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

(عزى)

عَزَى II to comfort

(عسر)

عَسَرَ (-) to be difficult (for)

عَسَرَ II to make difficult

عَسْرٌ difficulty

عَسِيرٌ difficult

(عسكر)

عسكر pl. عساكر army, troops, soldiery

عسكري soldier, military

عسكرية military service, the military

معسكر pl. اوت — army camp

(عسل)

عسل honey

(عسى)

عسى it may be, perhaps

(عشش)

عشش pl. عشش nest (of bird)

(عشب)

عشب pl. اعشاب green herb, grass, pasturage, herbiage

(عشر)

عشر III to associate with, be in company with

عشر pl. اعشار tenth, tithe

عشر f. عشرة ten

عشرون twenty

عاشر tenth (ordinal)

عاشوراء 10th day of Muharram

عشيرة pl. عشائر tribe, kinsfolk

معاشرة social intercourse

(عشق)

عشق (—) to love, have passion for

عشق love, passion

عشاق pl. عاشق lover

معشوق beloved one

(عشو)

تعشى V to sup, eat in the evening

عشاء evening meal (time)

عشایا pl. عشية evening

(عصب)

اعصاب pl. عصب nerve, sinew

عصبي nervous, sinewy

عصبة pl. عصب troop, band, group

عصية, تعصب obstinacy,

fanaticism, extremism, bigotry (in religion, politics, etc.)

متعصب fanatical, fanatic, extremist

(عصر)

عاصر III to be contemporary with

عَصْرٌ *pl.* عَصُورٌ time, age,
epoch, afternoon

صَلَاةُ الْعَصْرِ afternoon prayer
(Muslim)

مُعَاَصِرٌ contemporary

مُعَاَصِرٌ *pl.* مَعَاصِرٌ place
where one presses fruit

(عصف)

عَاصِفَةٌ *pl.* عَوَاصِفٌ hurricane,
storm, tempest

(عصفر)

عَصَايِيرٌ *pl.* عَصْفُورٌ sparrow,
small bird

(عصم)

عَوَاصِمٌ *pl.* عَاصِمَةٌ capital city

مِعَاصِمٌ *pl.* مِعَصِمٌ wrist

(عصي)

عَصِيٌّ (-) to rebel

عَصِيٌّ *pl.* عَصَاٌ stick, cane

عِصْيَانٌ disobedience

عَاصٍ *pl.* عِصَاَةٌ rebel, rebellious

(عضض)

عَضٌّ (-) to bite

(عضد)

عَضَّدَ (-) to aid, assist

تَعَاوَدَ co-operation

(عضل)

عَضَلٌ, -َاتٌ *pl.* عَضَلَةٌ muscle

(عضو)

أَعْضَاءٌ *pl.* عَضْوٌ member, limb

(عطر)

عَطَّرَ II to scent, perfume

أَعْطَارٌ *pl.* عَطْرٌ 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

أَنْعَطَفَ VII to be bent, inclined

عُطْفَةٌ lane, side street, turning

عَاطِفَةٌ *pl.* عَوَاطِفُ kindness,
pity, feeling, emotion

(عطل)

عَطَلُ (ع) to be idle, workless,
spoiled; to be devoid of

(with عَن)

عَطَّلُ 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)

اسْتَعْطَى X to beg

عَطَاءٌ *pl.* عَطَائَاتُ gift; offer,
tender

(عظم)

عَظْمٌ *pl.* عِظَامٌ bone

عَظْمَةٌ greatness

عُظْمَاءُ, عِظَامٌ *pl.* عِظِمٌ great,

excellent

(عفف)

عَفِيفٌ *pl.* أَعْفَاءٌ virtuous,

chaste

(عفر)

عَفْرٌ dust

(عفرت)

عَفَارِيْتُ *pl.* عَفَارِيْتُ demon, devil

(عفش)

عَفْشٌ luggage, baggage (*mod.*
Eg. and Syr.)

(عفن)

عَفِنٌ decayed, rotten

(عفو)

عَفَا (ع) to pardon,
forgive

عَاقَى III to restore to health

أَعْفَى IV to exempt,
excuse

عَفْوٌ pardon, amnesty

عَافِيَةٌ *pl.* عَافِيَاتُ good

health

(عقب)

عَقَّبَ II to follow on behind

عَاقَبَ III to punish

عَقَبٌ *pl.* أَعْقَابٌ heel of foot

عَقَبَةٌ *pl.* عِقَابٌ mountain road

or pass, obstacle

عَقَبَةٌ difficulty, obstacle

عُقَابٌ مُعَاقِبَةٌ punishment

عُقَابٌ *pl.* عُقَابَانٌ eagle

عُقُوبَةٌ penalty, punishment

عَاقِبَةٌ *pl.* عَوَاقِبُ end, result

يَعْقُوبُ Jacob

(عقد)

عَدَّ (—) to tie, knot, bind, conclude, ratify; summon

عَادَ III to make a contract with, enter into a compact with

أَعَادَ VII to be convened, gather (a meeting)

أَعْتَدَ VIII to believe, have a belief

عَقْدٌ *pl.* عَقُودٌ binding, contract; knot; decade

عَقْدٌ *pl.* عَقُودٌ necklace

عُقْدَةٌ *pl.* عُقَدٌ knot, joint; dilemma

عَقِيدَةٌ *pl.* عَقَائِدٌ article of faith, belief

مُعْتَقِدٌ contractor

(عقر)

عَقَارٌ *pl.* أَعْتَابٌ — real estate, landed property

عَقَارٌ *pl.* عَقَائِرٌ drug, aromatic

عَاقِرٌ (*f.*) *pl.* عَوَاقِرُ barren (woman), unfruitful (land)

(عقرب)

عَقْرَبٌ *pl.* عَقَارِبُ scorpion, hand of clock

(عقل)

عَقَلَ (—) to bind, tie

أَعْتَقَلَ VIII to restrain, intern, confine (as a prisoner)

عَقْلٌ *pl.* عُقُولٌ intelligence, intellect, sense

أَعْتَقَالَ interment

عَقْلٌ *pl.* عَقَالٌ rope, cord (of bedouin headcloth), tether

عَاقِلٌ *pl.* عَقَلَاءُ intelligent

عَاقِلٌ *pl.* عَقَائِلٌ an initiate (among the Druzes)

عَقِيلَةٌ *pl.* عَقَائِلُ, — اتٌ lady, wife

مَعْقَلٌ *pl.* مَعَقَالٌ stronghold, fortress

مَعْتَقَلٌ *pl.* مَعْتَقِلَاتٌ — place of interment, concentration camp

مَعْقُولٌ intelligible, reasonable

(عقم)

عقم (ع) to sterilise, disinfected, render barren

عقيم sterile, barren, futile

(عكر)

عكر II, أعكر IV to make turbid, muddle, confuse

(عكس)

عكس (ع) to reverse, invert

عاكس III to oppose, contradict

انعكس VII to reflect, be inverted

عكس pl. أعكس the opposite or contrary of anything

بالعكس on the contrary

(علل)

علل (see لعل)

علة pl. علل weakness, sickness, disease; cause, reason

عليل sick, weak, diseased, ill

(علب)

علبة pl. علب small box

(علج)

عالج III to treat (an ill person), treat of (an affair), work at, exercise skill at

علاج معالجة, علاج treatment, remedy

(علف)

علف (ع) to feed (a beast)

علف fodder

معلف pl. معالف manger

(علق)

علق II to hang (up), attach, suspend (on, to, على ب)

علق في II to note down, comment on

تعلق ب V to be attached to, appertain to, hang from, depend on

علاقة pl. ات connection, relation, attachment, liaison

تعليق news commentary

(mod.)

تعلقات possessions, properties

معلقة pl. معالق (for معلقة which see) spoon

المعلقات the Mu'allaqat (famous pre-Islamic odes suspended in the Ka'ba in Mecca)

مُعَلِّقٌ news commentator (<i>mod.</i>)	أَعْلَنُ IV to publish, advertise, inform, declare
(عَلَّكَ)	عَلَانِيَةً, عَلَانِيًا publicly, openly
عَلَّكَ (عَلَّ) to chew	عَلَانِيًا public, open
(عَلِمَ)	إِعْلَانٌ — <i>إعْلَانٌ</i> advertisement, announcement
عَلِمَ (عَلِمَ) to know, get to know	(عَلُو)
عَلَّمَ II to teach	عَلَا (عَلَا) to rise, be or become high
أَعْلَمُ IV to inform (doubly or trebly transitive)	تَعَالَى VI to be exalted
تَعَلَّمَ V to learn	عُلُوٌّ height
اسْتَعْلَمَ X to ask for informa- tion	عِلَاوَةً عَلَى in addition to
عِلْمٌ <i>إعْلَامٌ</i> knowledge, science	عَلِيٌّ Ali (pr. n. m.)
تَعْلِيمٌ, <i>إعْلَامٌ</i> educa- tion, instruction	عَالٌ high
عَالَمٌ <i>إعْلَامٌ</i> world, universe	أَعْلَى <i>f. عَلِيًّا</i> higher, highest, nobler; upper part
عَالِمٌ <i>إعْلَامٌ</i> wise, learned man	عَلَى on, upon, against
مُعَلِّمٌ teacher	عَلَى أَنْ provided that; with the intention of
مُتَعَلِّمٌ educated, educated person	عَلَى يَدَيْهِ... through, by, at the hands of
(عَلَنَ)	(عَلُونِ)
عَلِنَ (عَلِنَ) to be open, manifest, public	عُلُوَانٌ (see also عُلُوَانٌ) address, title
	(عَمَمَ)
	عَمَّ (عَمَّ) to be universal, wide- spread

- أَعْمَامٌ، عُمُوْمَةٌ *pl.* عم paternal
uncle
 عُمُوْمٌ (the) public
 عُمُوْمًا، عَامَّةً generally
 عَامٌّ، عُمُوْمِيٌّ public, general, *adj.*
 عَوَامٌ *pl.* عَامَّةٌ the generality,
the masses
 لُغَةٌ عَامِيَّةٌ colloquial language
 (عمد)
 عمد II to baptise
 اعْتَمَدَ VIII to depend
upon, rely on
 أَعْمَدَةٌ *pl.* عمودٌ column, pillar
 اعْتِمَادٌ trust, confidence;
credit (commercial)
 (عمر)
 عَمِرَ (-) to live long
 عَمِرَ (-) to inhabit, be
inhabited (by ب)
 عم II to build, construct
 اعْمَرَ IV to develop (a country,
etc.)
 اسْتَعْمَرَ X to colonize
 أَعْمَارٌ *pl.* عمر life, age
 'Umar, Omar (pr. n. m.)
 عمرو 'Amr (pr. n. m.)
- عِمَارَةٌ *pl.* عِمَارَاتٌ edifice.
building; fleet
 عَامِرٌ inhabited, flourishing
 عَمْرَانٌ prosperity of a land,
civilisation
 بُعْمَارِيَّةٌ *pl.* بُعْمَارِيٌّ mason
 مَعْمُوْرٌ inhabited
 الْعَمْمُوْرَةُ the world
 مَسْتَعْمِرَةٌ colony
 (عمش)
 أَعْمَشٌ weak-sighted, half
blind
 (عمق)
 أَعْمَاقٌ *pl.* عمق depth
 عَمِيْقٌ *pl.* عميق deep
 (عمل)
 عَمَلَ (-) to do; make, work
 عَامِلٌ III to treat, act towards,
deal with
 اسْتَعْمَلَ X to use
 أَعْمَالٌ *pl.* عمل action, deed,
work
 عَمَلَةٌ currency, money
 عَمَالٌ *pl.* عامل worker,
labourer; provincial gover-
nor (*antiq.*)

عَمِيلٌ *pl.* عَمَلَاءُ agent, representative (comm.)

حَزْبُ الْعَمَالِ the Labour Party
(*mod.*)

مُعَامَلَةٌ treatment, dealings
towards (in *pl.* business)

(عَمِيَ)

عَمَى *f.* أَعْمَى *pl.* عَمِيَاءُ blind

(عَن)

عَنْ from, away from, about,
concerning

(عَنْب)

عَنْبٌ *pl.* أَعْنَابٌ grape, vine

(عَنْد)

عِنْدَ with, by, at, in possession of (to have)

عِنْدَئِذٍ then, at that time

عِنْدٌ *pl.* عِنْدٌ stubborn,
obstinate

(عَنْدَلِب)

عَنْدَلِيبٌ *pl.* عِنَادِلٌ nightingale

(عَنْز)

عَنْزَةٌ, عَنذُ she-goat

(عَنْصِر)

عَنْصِرٌ *pl.* عِنَاصِرٌ element,
origin, race

(عَنْف)

عَنْفٌ harshness, severity

عَنْفَوَانُ الشَّبَابِ prime of youth

عَنِيفٌ harsh, severe

(عَنْق)

عَانَقَ III to embrace

تَمَانَقَ VI to embrace one
another

أَعْنَاقُ *pl.* عُنُقٌ neck

(عَنْقَد)

عَنْقِيدٌ *pl.* عُنُقُودٌ bunch of
grapes

(عَنْكَب)

عَنْكَبٌ *pl.* عَنَكِبُوتٌ spider

(عَنْوَن)

عَنْوَنٌ to address a letter

عَنْوَانٌ *pl.* عِنَاوِينٌ title, address

(عَنِى)

عَنِى (ـِ) to mean, intend,
concern

يَعْنِي that is to say, that
means, *i.e.*

عَانَى III to suffer, sustain

أَعْتَنَى VIII to manage, take
care of, pay attention to

عَنْاءٌ toil, difficulty, trouble

عِنَايَةٌ, اِعْتِنَاءٌ care, solicitude,
anxiety

مَعْنَى *pl.* مَعَانٍ meaning, sense

مَعْنَوِيٌّ ideal, mental, abstract

(عَهْد)

عَهْدٌ (-) to fulfil (a promise)

عَهْدٌ (إِلَى) to impose a condition; enjoin; know; enter an agreement with

عَاهَدَ III to make a covenant or agreement (with anyone)

تَعَهَّدَ V to contract, undertake, agree, pledge; look after, take care of

تَعَاهَدَ VI to contract together, make mutual agreement

عَهْدٌ *pl.* عَهْدٌ covenant, agreement; time, epoch

عَهْدٌ وَلِيُّ heir apparent

مُعَاهَدَةٌ agreement, treaty

مُعَاهَدَةٌ *pl.* مَعَاهِدٌ institute

(عَوَج)

عَوَجٌ *pl.* عَوَجَاءٌ *f.* أَعْوَجٌ crooked

(عَوْد)

عَادَ (-) to return, to do again

عَيْدٌ II to feast, keep a feast (day)

أَعَادَ IV to restore, repeat

تَعَوَّدَ V, اِعْتَادَ VIII to be accustomed (to)

عِيدَانٌ *pl.* عُوْدٌ lute, stick

عِيَادَةٌ surgery, doctor's out-patients' department

أَعْيَادٌ *pl.* عِيدٌ festival, feast day

عَوَانِدٌ, - اتٌ *pl.* عَادَةٌ custom, habit

مُعْتَادٌ, اِعْتِيَادِيٌّ, عَادِيٌّ habitual, customary

عَوَانِدٌ *pl.* عَائِدَةٌ benefit, avail, use, return

(عَوِذ)

عَاذَ بِ (-) to seek, take refuge in, with

مَعَادٌ, مَعَادَةٌ asylum, refuge

مَعَاذَ اللَّهِ God forbid!

(عَوْر)

أَعَارَ IV to lend

اِسْتَعَارَ X to borrow; use an expression metaphorically

اِسْتِعَارَةٌ borrowing, metaphor

أَعْوَرٌ <i>f.</i> عَوْرَاءُ <i>pl.</i> عَوْرٌ one-eyed	أَعْوَامٌ <i>—</i> أُنْتِ <i>f.</i> عَامٌ year
مُسْتَعَارٌ borrowed, meta- phorical	عَامِدٌ (in) that year (عَمُونٌ)
(عوز)	عَاوَنَ III, عَانَ IV to help
عَازٌ (عَزَ) to need, want, lack	تَعَاوَنَ VI to give mutual aid, co-operate
عَائِزٌ needy, wanting	إِسْتَعَانَ X to ask help of
مُعَوِّزٌ destitute, bereaved	إِعَانَةٌ, مَعُونَةٌ, عَوْنٌ aid, assis- tance
(عوض)	أَعْوَانٌ <i>pl.</i> عَوْنٌ aider, assister, helper
عَوَّضَ II to give in exchange, compensate	تَعَاوَنَ mutual assistance, co- operation
عَوَّضَ <i>pl.</i> أَعْوَاضَ exchange, compensation, instead (of)	مُعَاوِنٌ assistant
عَوَّضًا عَنْ, مِنْ instead of	(عوه)
تَعْوِيضٌ compensation	عَاهَةٌ bane, pest, blight
(عوق)	(عيب)
عَوَّقَ II to hinder, delay	عَابَ (عَابَ) to be faulty
(عول)	عَيْبٌ <i>pl.</i> عَيْبٌ blemish, fault, shame
عَالَ (عَلَّ) to support, nourish	(عير)
أَعَالَ IV to sustain a family	عَارٌ disgrace, shame
عَائِلَةٌ family	عِيَارٌ standard, measure
عَوِيلٌ wailing, lamenting	(عيش)
مِعْوَلٌ <i>pl.</i> مِعَاوِلٌ pickaxe	عَاشَ (عَاشَ) to live
(عوم)	تَعَيَّشَ V to earn a living
عَامَ (عَمَّ) to swim, float	

عِيشَةٌ; عَيْشٌ life, living; bread

(عِيشَ)

مَعَاشٌ, مَعَاشَةٌ livelihood,
means of living, wage

(عَيْطَ)

عَيْطٌ II to cry out, shout

(عَيْنَ)

عَيْنٌ II to appoint, specify

عَايَنٌ III to survey, see

عَيْنٌ (f.) pl. عُيُونٌ, أَعْيُنٌ eye,
self; spring, well, fountain

عَيْنٌ pl. أَعْيَانٌ notable man

عَيْنًا in kind

(عَيْ)

عَيَّانٌ ill, sick

غ

(غَيْبَ)

غَيْبٌ after

(غَيْبَ)

غَابَرٌ dus.

غَابِرٌ going, passing away, re-
maining, past

(غَيْبَ)

غَيْبَةٌ happiness, beatitude

(غَيْبَ)

غَاوَةٌ heedlessness, ignorance,
stupidity

أَغْيَاءٌ pl. غَيْبٌ ignorant,
stupid

(غَيْبَ)

غَدٌّ lean, meagre

(غَدَرَ)

غَدَّرَ (غَدْرَ) to deceive

غَادَرٌ III to forsake, depart,
leave, quit (a place)

غُدْرَانٌ pl. غُدَيْرٌ pool of water
(غَدْوِ)

تَغَدَّى V to take a morning
meal, lunch

غَدَّ the day after

غَدًّا tomorrow

غَدَاءٌ morning meal, lunch

غَدَاةٌ, غَدْوٌ early morning

(غَدْيَ)

غَدَّى II to nourish (of food)

غَدَاءٌ nutriment, food, aliment

مُغَدِّ nourishing, *adj.*

(غَرَرَ)

غَرَّغَرَ (*quad.*) to gargle

(غَرَبَ)

غَرَبَ (غَرَبَ) to set (of sun)

- اِغْتَرَبَ VIII to emigrate, live
 in a strange land
 اِسْتَعْرَبَ X to regard as strange,
 a stranger
 غَرْبٌ West, *n.*
 اِغْتَرَابٌ, غُرْبَةٌ state of exile,
 strange land, strangeness
 غُرَابٌ *pl.* غُرَابَانُ raven
 غُرُوبٌ sunset
 غَرِيبٌ *pl.* غُرَبَاءُ strange,
 stranger
 غَرِيبَةٌ *pl.* غَرَائِبُ a strange
 thing, a wonder
 مَغْرِبٌ *pl.* مَغَارِبُ West, the
 Maghrib (North Africa)
 الْمَغْرِبُ الْأَقْصَى; الْمَغْرِبُ
 Morocco
 (غربل)
 غَرَبَلٌ (*quad.*) to sift, sieve
 غُرَابَالُ *pl.* غُرَابِيلُ sieve
 (غرد)
 غَرَّدَ II to warble, sing (of a
 bird)
 (غرس)
 غَرَسَ (-) to plant
 اِنْتَرَسَ VII to be planted
 مَغَارِسُ *pl.* مَغْرِسٌ plantation,
 grove (olive, etc.)
 (غرش)
 غُرُوشٌ *pl.* غُرُوشٌ piastre
 (غرض)
 اُغْرَاضٌ *pl.* غَرَضٌ aim, object,
 wish
 (غرف)
 غُرْفٌ *pl.* غُرُفَةٌ room
 (غرق)
 غَرِقَ (-) to sink, be drowned
 اِسْتَفْرَقَ X to absorb, take in,
 fill, comprise
 (غرم)
 غَرِمَ (-) to pay a fine, tax
 اُغْرِمَ IV to impose tax, fine
 اُغْرَمَ بِ to be very fond of, in
 love with
 غَرَامٌ love, passion, fondness
 غَرَامَةٌ fine, indemnity, loss
 مَغَارِمٌ *pl.* مَغْرَمٌ debt, obligation
 (غرو)
 اُغْرَى IV to incite, urge
 لَا غُرُو no wonder!

(غزر)

غَزَرَ (ز) to be copious, abundant

غَزَارَةٌ abundance

غَزِيرٌ *pl.* غَزَارٌ abundant, copious

(غزل)

غَزَلَ to spin (wool, etc.)

بَغَزَلَ V to sing praises of, court (a woman)

غَزْلٌ spun thread, yarn

غَزْلٌ amorous talk, erotic verses, love poetry

غَزَالٌ *pl.* غَزَالَانٌ gazelle

(غزو)

غَزَا (ز) to raid, invade enemy country

غَزْوٌ raid, invasion

غَزْوَةٌ *pl.* غَزَوَاتٌ incursionغَزَاةٌ *pl.* غَزَاةٌ warrior, invader, victorious

(الْكَلَامِ) مَغْزَى sense, moral, meaning (of a story, discourse)

(غسق)

غَسَقَ (س) to become dark

(غسل)

غَسَلَ (س) *v.n.* غَسَلٌ to wash, intrans.

غَسَّالٌ laundryman

(غشش)

غَشَّ (س) to falsify, cheat, deceive

(غشى)

غَشَى (س) to cover, conceal

غَشِيَ عَلَيْهِ he fainted, swooned

(غصب)

اِغْتَصَبَ, غَصَبَ VIII to take by violence, violate, usurp

غَصَبَ عَلَيْهِ (س) to force, compel

غَضَبٌ force, compulsion

بِغَضَبٍ by force, forcibly

غَضَبًا عَنْ in spite of

(غصن)

غُصْنٌ *pl.* غُصُونٌ branch, twig

(غضض)

غَضٌّ fresh, tender

(غضب)

غَضِبَ (س) to be or become angry

أَغَضِبَ IV to make angry

غَضَبٌ anger

غَضَبَانُ angry

مَفْضُوبٌ عَلَيْهِ object of anger

(غطى)

غَطَى II to cover up, conceal

تَغَطَّى V to be covered up,
concealed

غَطِيَانٌ, أُغْطِيَةٌ, غِطَاءٌ *pl.* cover,
covering, lid

(غفر)

غَفَرَ (-) to forgive, pardon

اسْتَعْفَرَ X to ask pardon,
forgiveness

غَفْرَانٌ *pl.* غَفِيرٌ watchman

جَمٌّ غَفِيرٌ a large crowd

مَغْفَرَةٌ forgiveness, pardon

(غفل)

غَفَلَ (-) to be heedless
of, neglect, disregard

غَفْلَةٌ heedlessness, carelessness,
disregard

غَفْلَانٌ careless, neglectful

(غلل)

غَلَّلَ (-) to fetter, shackle

أَغْلَى IV to yield a crop,
income

اسْتَغْلَى X to exploit, take the
proceeds of

اسْتَغْلَى مَالًا X to invest money

غَلَالٌ, اتَّ غَلًا *pl.* غَلَّةٌ revenue

from land; crops, yield

اسْتِغْلَالٌ exploitation

(غلب)

غَلَبَ (-) to conquer, subdue

تَغَلَّبَ عَلَى V to prevail over,
overcome

انْقَلَبَ VII to be overcome,
defeated

غَلْبَةٌ victory, conquest

غَالِبٌ *pl.* غَالِبَةٌ victor, con-
queror

فِي الْغَالِبِ, غَالِبًا generally,
usually

أَغْلِيَّةٌ majority

(غلس)

غَلَسَ II to journey, or do a
thing before dawn

(غلط)

غَلَطَ (-) to make a mistake,
be mistaken

- غَلَطَ, غَلَطَةٌ *pl.* أَغْلَاطُ mistake, error
 غَلَطَ غَلَطًا, غَلَطَانُ wrong, mistaken
 (غَلَطَ)
 غَلِيظٌ *pl.* غَلَاظٌ thick, rough, coarse
 (غَلَفَ)
 غَلَفَ غَلَاْفٌ cover (of a book); envelope
 مَغْلَفَةٌ *pl.* مَغْلَفَاتٌ envelope, wrapper
 (غَلَقَ)
 أَغْلَقَ IV to close, bolt (a door)
 (غَلِمَ)
 غَلِمَانٌ *pl.* غَلَامٌ (a) youth
 (غَلَوُ)
 غَالَى III to exaggerate (in speech), overreach
 غَالٌ expensive
 مَغَالَاةٌ exaggeration
 (غَلَى)
 غَلَى (-) to boil (of pot, kettle, etc.)
 غَالَى II, أَغْلَى IV to boil, *trans.*
 (عَمِمَ)
 غَمَّ (-) to grieve
- غَمٌّ *pl.* غُمُومٌ anxiety, grief, sorrow
 مَغْمُومٌ anxious, troubled, grieved
 (غَمَدَ)
 غَمَدَ (-), أَغْمَدَ IV to sheathe (sword)
 (غَمَرَ)
 غَمَرَ (-) to submerge, overtake, cover; be abundant
 (غَمَضَ)
 غَمَضَ II, أَغْمَضَ IV to shut (the eyes)
 غَامِضٌ obscure
 (غَمَى)
 غَمَى عَلَيْهِ he fainted, swooned
 (غَنِمَ)
 غَنِمَ (-) to plunder, obtain
 إِغْنَمَ VIII to sieze as spoils
 إِغْنَمَ, اسْتَغْنَمَ X (followed by الْفُرْصَةَ) to sieze the opportunity
 غَنَمٌ (*coll.*) sheep
 غَنَائِمٌ *pl.* غَنِيْمَةٌ plunder, booty
 (غَنَى)
 غَنَى بِ (-) to be content with

غَتَّى II, تَغَتَّى V to sing, chant	إِغْتِيَالٌ assassination, murder
عَنْ to dispense with, be in no need of	غُولٌ ghoul (see exercises 79-80)
غِنَاءٌ, غِنَى sufficiency, wealth, riches	(غَيْبِ)
أَغَانِيٌ, أَغَانٍ pl. أَغْنِيَةٌ, غِنَاءٌ song	أَتَ غَايَةٌ — extremity, term, ultimate object, end, highest degree
أَغْنِيَاءٌ pl. غَنِيٌ rich, rich man, wealthy	(غَيْبِ)
مُغَنٍّ singer	غَابَ (—) to be absent, absent oneself, disappear
(غَوْثِ)	غِيَابٌ absence
أَغَاثٌ IV to aid, succour	غُيُوبٌ pl. غَيْبٌ distant, hid- den things
إِسْتَعَاثَ بَ X to seek aid, call for help	غَائِبٌ absent
إِعَاثَةٌ pl. غَوْثٌ aid, succour	أَتَ غَابَةٌ, غَابٌ — forest
(غُورِ)	(غَيْرِ)
أَغَارَ عَلَى IV attack, raid	غَارَ (—) to be jealous
أَتَ غَارَةٌ pl. غَارَةٌ — raid, incursion	غَيَّرَ II to change, <i>trans.</i>
أَتَ مَغَارَةٌ pl. مَغَارَةٌ — cave	تَغَيَّرَ V to change, <i>intrans.</i> , be changed
(غَوْصِ)	غَيْرٌ other, another
غَاصَ (—) to plunge, dive	غَيْرٌ (+gen.) not, another, other than
غَوَّاصٌ diver	غَيْرٌ مُمَكِّنٌ impossible
غَوَّاصَةٌ submarine (<i>mod.</i>)	مِنْ غَيْرٍ without
(غَوْلِ)	غَيْرَةٌ jealousy, zeal
إِغْتَالَ VIII to destroy, assas- sinate (kill secretly)	

غَيُورٌ jealous

(غيض)

غَيْصَةٌ *pl.* غِيَاصٌ thicket

(غيظ)

غَيْطٌ garden, field

غَيَّظَ II to annoy, anger

(غيظ)

إِغْتَاظٌ VIII to become angry

غَيْظٌ anger, rage, wrath

(غيل)

غِيلَانٌ *pl.* (or غِيلَانٌ) sweet
lote-tree

(غيم)

غَامٌ (ـ) to be cloudy

غَيُومٌ *pl.* غَيْمٌ cloud

ف

(ف)

فَ and, then

(فأد)

فَأْدٌ *pl.* أَفْئِدَةٌ heart, soul,
mind

(فأر)

فَأْرَانٌ *pl.* فَأْرَانٌ mouse

(فأس)

فَأْسٌ *pl.* فَوُوسٌ axe,
hatchet; Fez (city in
Morocco)

(فال)

تَفَأَّلَ IV, تَفَأَّلَ V to draw
a good omen (from)

تَفَأْوُلٌ (good) omen,
augury

تَفَأْوُلٌ optimism

مُتَفَأِّلٌ an optimist

(فأى)

فَيْئَاتٌ *pl.* فَيْئَةٌ company, party,
faction, group, band; rate,
price

(فتت)

فَتَّتَ II to break, crush

(فتح)

فَتَحَ (ـ) *v.n.* فَتَحَ to open,
conquer

إِنْفَتَحَ VII to be opened, open,
intrans.

إِفْتَحَ VIII to open,
inaugurate, commence,
introduce

فَتْوحٌ *pl.* فَتُوحٌ opening, *n.*,
capture, conquest

الْفَاتِحَةُ the opening Sūra of
the Qur'ān

فَتَّاحٍ opening, *adj.*, introductory, leading (of a newspaper article)

مَفَاتِحُ pl. مَفَاتِيحُ key

مَفْتُوحٌ open, *adj.*, conquered (country)

(فقر)

فَاتِرٌ lukewarm

(فتش)

فَتَّشَ II to examine, investigate, inspect; (*with* عَلَى, عَن) to seek, look for

تَفْتِيشٌ search, inspection, examination

مَفْتِشٌ inspector, investigator

(فتك)

فَتَكَ (فَتَكٌ) to act violently, assault

فَتْكٌ violence

(فتن)

فَتَّنَ (فَتَنٌ) to rouse to rebellion, incite; infatuate, charm

فَتْنَةٌ seduction, sedition

(فتو)

أَفْتَى IV to give a legal decision or opinion (in Islamic law)

فَتْوَةٌ youth, manliness, generosity

فَتْيَانٌ pl. فَتَيَّانٌ young man, youth

فَتَاةٌ pl. فَتَيَّاتٌ young woman, girl

فَتَاوٌ pl. فَتَوَى Fatwa, edict, decision in sacred law

مُفْتٍ Mufti, doctor, expounder of sacred law

(فأ)

فَأَجَأَ III to surprise anyone, fall upon anyone suddenly

فَجَاءَةٌ suddenly, unawares

(فجر)

أَنْفَجَرَ VII to burst forth, explode

فَجْرٌ dawn, daybreak

(فجع)

فَجَاعَةٌ pl. فَجَائِعٌ calamity, misfortune, loss (of property or family)

فَاجِعٌ calamitous

(فحش)

فَحَّشَ (فَحْشٌ) to be excessive, immoderate, foul (in manner, language, etc.)

- فَاحِشٌ excessive, indecent, (فدن)
 venal; exorbitant (price);
 foul (language) فَدَادِينُ pl. فَدَانٌ Feddan (field
 measure used in some Arab
 countries); yoke of oxen
 (فحص)
 فَحَصَ (فحص) v.n. فَحَصَ to examine,
 inspect, scrutinise (فدى)
 (فحم)
 فَحْمٌ charcoal فَدَى (فدى) to redeem, ransom
 فَحْمٌ فَحْمٌ coal فِدَاءٌ فِدَى ransom, redemp-
 tion
 (فخذ)
 فَخَذٌ pl. الْفَخَازُ thigh (فر)
 (فخر)
 فَخْرٌ VIII to be فَارَ flight, escape
 proud, glory, boast (of, in مَفَارٌ pl. مَفَارٌ escape, place of
 ب) escape
 فَخْرٌ glory, excellence, honour (فراء)
 فَخْرِيٌّ honorary أَفْرَاءٌ pl. فَرَأٌ wild ass
 فَخْرٌ excellent, splen- (فرت)
 did, illustrious الْفُرَاتُ the river Euphrates
 فَخَارٌ pottery, earthenware (فرج)
 فَخُورِيٌّ potter تَفَرَّجَ (على) V to look (with
 (فحم) pleasure) at; "sight-see"
 فَحْمٌ II to show honour to فَرَجٌ joy, comfort, relief
 فَحْمَةٌ honour, excellence (فرح)
 (used in certain titles) فَرحَ (فرح) to rejoice, be glad
 فَحْمٌ honoured أَفْرَاحٌ pl. فَرُوحٌ joy, rejoicing
 فَحْمٌ فَرحَانٌ فرحٌ glad

(فرخ)

فرخة chicken

(فرد)

فرد IV to make single, set apart

فرد VII to be single, alone, isolated

فرد pl. أفراد one, one of a pair, individual

فرد parcel, bale

فرد unique; pr. n. m.

فرد solitude, isolation, aloneness

فرد singular, single

فرد منفرد (عن) alone, isolated (from)

(فردس)

فردس pl. فرديس Paradise, garden

(فوس)

فوس VIII to kill, as a wild animal its prey

بلاد فارس Persia

فارسي Persian, n. and adj.

الفارسية the Persian language

فرس (m. and f.) pl. فراس horse, mare

فروسية horsemanship

فرسان فراس pl. فارس horseman, knight

(فرش)

فرش (ت) to spread out, trans.; furnish (a house)

مفروشات pl. مفروش فرش house furniture

فرش pl. فرش brush

فرش, افرشة pl. فرشة, فراش bed, bedding

(فرص)

فرص pl. فرصة opportunity, chance, good occasion

(فرض)

فرض (ت) to suppose, presume; (with على) to impose upon, make obligatory

افترض IV, افترض VIII (see فرض على)

فروض pl. فرض duty

فرائض pl. فريضة duty, obligation, ordinance

مفروض supposed; obligatory

- (فوط) (فرك)
 فَوَطٌ excess (فرك) (ف) to rub
- (فرع) (فرن)
 فُرْعٌ *pl.* فُرُوعٌ branch, tributary (of river, stream) (فرن) *pl.* أفرانٌ oven
- (فرغ) (فرنج)
 فَرَّغَ (ف) to be vacant, empty; (فرنج) *coll.* إفرنجٌ European
 (with س) finish (Frank)
- فَرَاغٌ emptiness, vacuum فرنسَا France
 وَقْتُ الْفَرَاغِ leisure time فرنسَاوِي, فرنسَوِي, فرنسِي French, *adj.* and *n.*
- فَارِغٌ empty, vacant (فزع)
 (فوق) فَزِعَ (ف) to fear, be afraid
 فَرَّقَ II to scatter, disperse, separate, grade, *trans.* فَزَعٌ fear, fright
 فَارَقَ III to leave, part from, separate from (فسح)
 فَتَرَّقَ V, إفترقَ VIII to be separated فَسِيحٌ spacious, roomy, ample
 فَتَفَارَقَ VI to separate (from each other) (فسخ)
 فَرْقٌ difference, distinction فَسَخَ (ف) to annul, abrogate
 الْفُرُقَانُ the Qur'ān (فسد)
 فَرَقَةٌ *pl.* فَرَقٌ party, group, company (military), team فَسَدَ IV to corrupt
 فَرِيقٌ *pl.* فَرِيقَاءُ, فَرُوقٌ party, division, general (military) فَسَادٌ corruption, decomposition, invalidity
 فَسَدٌ corrupt, bad, invalid (فسر)
 فَسَّرَ II to explain, interpret, make plain

اسْتَفْسَرَ X to enquire, seek explanation	(فَضَضَ)
تَفْسِيرٌ pl. تَفَايِيرُ explanation, interpretation, commentary	فِضَّةٌ silver, n.
(فَشَلَ)	(فَضَلَ)
فَشَلَ (فَشَلَ) to fail, lose heart	فَضَّلَ II to prefer
فَشَلٌ failure	أَفْضَلَ IV to favour, make excellent
(فَصَحَ)	تَفَضَّلَ V to show kindness, do a favour
فَصْحٌ Passover, Easter	تَفَضَّلْ (<i>Imperative of V</i>) please! welcome!
فَصَاحَةٌ eloquence, lucidity, literary style	فَضْلٌ pl. فُضُولٌ excellence, virtue, merit, kindness
فَصِيحٌ clear, eloquent, literary, classical (of language)	مِنْ فَضْلِكَ please!
(فَصَلَ)	فَضْلًا عَنْ besides, apart from, <i>a fortiori</i>
فَصَلَ (فَصَلَ) to separate, divide, sever	فَضْلَةٌ remainder, surplus, redundancy
فَصَلَ II to cut into parts, cut out (of cloth); isolate; detail	فُضُولٌ intrusion, inquisitive- ness, meddlesomeness
أَنْفَصَلَ VII to be separate, detached (from)	فَضِيلَةٌ pl. فُضَائِلٌ virtue; a title of respect
فَصُولٌ pl. فُصُولٌ season, chapter, classroom, division	تَفَضَّلْ pl. أَتْ — kindness
تَفْصِيلٌ pl. تَفَاصِيلٌ detail, detailed statement	فَاضِلٌ virtuous, superior; pr. n. m.
فَيَاصِلٌ pl. فَيَاصِلٌ judge, arbiter, referee; pr. n. m.	أَفْضَلٌ preferable, better (مِنْ)
	الأَفْضَلُ the best

(فضو)

أَفْضَى IV to lead anyone to a place (with ب of person and عَلَى of object)

فَضَاءٌ open, wide, space

فَاضٍ empty; free, idle (of time)

(فطر)

فَطَرَ (ف) to break, breakfast

عِيدُ الْفِطْرِ Muslim festival at the end of Ramadan

فِطْرَةٌ pl. فِطْرٌ innate quality, religious feeling

فُطُورٌ breakfast

(فطع)

فَطَّيْعٌ hideous, repulsive, ugly, abominable

(فعل)

فَعَلَ (ف) to do, make

أَفْعَالٌ pl. فِعْلٌ deed, verb

مَفْعَلٌ noun of place

(فعمى)

أَفَاعٍ pl. أَعْمَى viper

(فقا)

فَقَأَ (ف) to put out an eye

(فقد)

فَقَدَ (ف) v.n. فُقِدَانٌ, فُقْدَانٌ to lose, miss

فَقِيدٌ lost, missed; lamented; deceased

(فقر)

فَقْرٌ, فُقْرٌ poverty

فُقْرَاءٌ pl. فُقْرٍ poor, needy, poor man

(فقه)

فَقْهٌ Fiqh, jurisprudence

فُقَهَاءٌ pl. فِقْهٍ Faqih, jurist, prudent

(فكك)

فَكَكَ (ف) to loosen, untie, open, separate

إِنْتَكٌ VIII to recover; trans., set free

فَكٌّ pl. فُكُوكٌ jaw, jawbone

(فكر)

فَكَّرَ (ف) II to think (about)

إِنْتَكَّرٌ VIII to think

أَفْكَارٌ pl. فِكْرَةٌ, فِكْرٌ thought, n.

(فكه)

فَكَهَةٌ jesting, joking, merriment

فُكَّاهِي humorous, funny	(فلق)
فَوَاكِهِ <i>pl.</i> فَاكِهَةٌ fruit	فَلَقٌ dawn
(فلل)	(فلك)
فُفْلٌ pepper	فَلَكٌ <i>pl.</i> أَفْلَاقٌ celestial sphere, orbit, sky, heavens
(فلح)	عِلْمُ الْفَلَاحِ astronomy
فَلَاحَةٌ, فُلْحٌ 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)
فُلُوسٌ <i>pl.</i> فِلْسٌ (small coin used in some Arab countries)	فُنُونٌ <i>pl.</i> فُنٌّ art
إِفْلَاسٌ bankruptcy, insolvency	فِي technical, artistic
مُفْلِسٌ bankrupt, insolvent	(فنجن)
فَلَسْطِينُ Palestine	فَنَاجِيْنٌ <i>pl.</i> فَنَاجَانٌ cup, coffee cup
فَلَسْطِينِيّ Palestinian	(فندق)
(فلسف)	فَنَدُقٌ <i>pl.</i> فَنَادِقٌ inn, hotel
تَفَلَّسَ II (<i>quad.</i>) to philoso- phise, become a philosopher	(فئر)
فَلَسْفَةٌ philosophy	فَنَارٌ <i>pl.</i> أَتٌ — lighthouse
فَلَسُوفٌ <i>pl.</i> فَلَاسِفَةٌ philosopher	(فنس)
	فَوَانِيسٌ <i>pl.</i> فَاوَانِيسٌ lamp, lantern
	(فنى)
	فَتَى (—) to perish, be transitory

- فَنَاءٌ courtyard (of a house)
 (فهم)
 فَهَمَ (ـ) to understand
 اسْتَفْهَمَ X to enquire
 (فوت)
 فَاتَ (ـ) *v.n.* فَوتٌ to elapse,
 pass by, enter, escape
 (فور)
 عَلَى الْفَوْرِ، فَوْرًا immediately,
 at once
 (فوز)
 فَازَ (بِ) (ـ) *v.n.* فوزٌ to ac-
 quire, win, succeed; (*with*
 عَلَى) defeat
 مَغَارَةٌ *pl.* اَتْ — desert
 (فوض)
 فَوَّضَ II to authorize
 فَاوَّضَ III to discuss, converse,
 negotiate with
 فَوْضَى، فَوْضَاءٌ anarchy
 قَوْمٌ فَوْضَى tribe, people, with-
 out a leader
 مَغَاوَضَةٌ discussion, talk,
 negotiation
 (فوق)
 اسْتَفَاقَ X to awake
- فَاقَةٌ poverty, want, need
 فَوْقَ above, on
 (فول)
 فُؤْلٌ beans (veg.)
 (فوه)
 فَمٌّ *pl.* أَفْوَاهٌ mouth
 فُوْهَةٌ opening, mouth
 (في)
 فِي in, by, at, concerning
 (فيد)
 أَفَادَ IV to benefit anyone,
 acquaint a. o. with
 اسْتَفَادَ مِنْ X to benefit from
 فَاوِدَةٌ *pl.* فَوَائِدٌ profit, benefit
 مُفِيدٌ useful
 (فيض)
 فَاضَ (ـ) to overflow, be
 abundant
 أَفَاضَ IV to pour (water. etc.),
 fill
 فَيْضٌ abundance
 فَيَّضَانٌ flood, innundation
 فَائِضٌ interest (on money)
 (فيل)
 أَفْيَالٌ *pl.* فَيْلٌ elephant

ق	قَبْضٌ seizure; receiving of money
(قَب) (قب)	قَبْضَةٌ handle, hilt
قَبَّةٌ collar (of shirt, etc.)	قَبْضٌ pl. مَقَابِضُ handle, hilt
قُبَّةٌ pl. قُبَابٌ cupola, dome, vault, alcove, saint's tomb	(قَبَط)
(قَبَح) (قبح)	أَقْبَاطٌ pl. قَبْطٌ coll. قَبْطِيٌّ Copt, Coptic
اسْتَبَحَ X to find, consider, ugly or bad	(قَبِج) (قبح)
قُبْحٌ ugliness	قَبَّ (-) to conceal oneself
قَبِيحٌ pl. قَبَاحٌ bad, ugly	قَبْعَةٌ hat (<i>mod.</i>)
(قَبْر) (قبر)	(قَبِل) (قبل)
قَبْرٌ (-) to bury	قَبِلَ (-) to accept, receive
قُبُورٌ pl. قَبْرٌ grave	قَبَّلَ II to kiss
مَقَابِرٌ pl. مَقْبَرَةٌ cemetery	قَابَلَ III to meet, correspond to
(قَبْرَس) (قبرس)	أَقْبَلَ IV to approach (+ عَلَى with object)
قَبْرُصٌ, قَبْرَسٌ Cyprus	تَقَابَلَ VI to meet one another
(قَبَس) (قبس)	اسْتَقْبَلَ X to receive (a person), welcome
اِقْتَبَسَ VIII to quote, cite (from an author, book)	قَبْلٌ before, <i>adv.</i> , formerly
(قَبْض) (قبض)	قَبْلًا before, <i>adv.</i> , formerly
قَبَضَ (-) to seize, grasp; (with عَلَى) to arrest; receive money	قَبْلُ before (of time) <i>prep.</i>
اِنْتَبَضَ VII to shrink, contract, <i>intrans.</i>	مِنْ قَبْلِ from, by, on the part of

- قِبْلَةٌ south, Qibla, direction
of Mecca
- قِبْلِي southern
- الْوَجْهَ الْقِبْلِيّ Upper Egypt
- قُبُولٌ receiving *n.*, acceptance
- قَبِيلَةٌ *pl.* قَبَائِلُ tribe
- قَابِلٌ capable of, subject to
- الْمُسْتَقْبَلُ the future
- (قتل)
- قَتَلَ (*v.n.*) قَتْلٌ to kill,
murder
- قَتَلَ II to massacre
- قَاتِلٌ III to fight
- تَقَاتَلَ VI to fight one another
- قَتْلٌ murder, killing
- قِتَالٌ (*v.n.*, III) battle, fighting
- قَتِيلٌ killed, victim
- (قم)
- قَامٌ dark coloured
- (حط)
- نَحَطٌ drought, famine
- (قد)
- قَدَّ, (لَقَدَّ with *Perfect* only)
(*particle* of strengthening
with *Perfect*, often making
the *Perfect Pluperfect*) al-
ready; (with *Imperfect*)
sometimes, may, might,
probably
- (قدر)
- قَدَرَ (ـ) to be able
- قَدَرَ II to value, estimate,
assess, determine
- اِقْتَدَرَ عَلَى VIII to be able to do
something
- (على) قَادِرٌ able (to do a thing)
- قَدْرٌ *pl.* اَقْدَارٌ quantity, amount;
degree, value; power,
ability
- قَدْرٌ fate, destiny; power
- قُدْرَةٌ power, might
- مَقَادِيرٌ *pl.* مَقْدَارٌ amount,
quantity
- (قدس)
- قَدَسَ (ـ) to be or become
holy
- قَدَّسَ II to hallow, sanctify
- بَيْتُ الْمَقْدِسِ, الْقُدْسُ (الشَّيْفُ)
Jerusalem

(قدم)

قدم (ـ) *v.n.* قَدُومٌ to arrive, come, advance, approach

قدم II to present, bring, offer

تقدم V to come forward, approach

قدم *pl.* أقدام foot (anatomical or measure)

قدام in front of

قادم approaching, coming, next

في الأسبوع القادم in the coming week, next week

قدم *pl.* قديماً old, ancient

قدم chief, head

قدم ancient (of an historical character)

(قذر)

قذر dirty, filthy, unclean

(قرر)

قرر (ـ) to stay, dwell, be rested, refreshed; (*with* على) to persist, persevere in

قررنا to be refreshed, consoled, content

قرر II to settle, fix, establish, decide, prescribe

أقرب IV to acknowledge, admit, confess

استقر X to be at rest, settle; (*with* في) to dwell, inhabit

قرار decision, determination

تقرير *pl.* تقارير report

قارة continent

مقر *pl.* مقار residence, site, seat (of government or administration)

(قرأ)

قرأ (ـ) *v.n.* قِرَاءَةٌ to read, recite

القرآن the Qur'ān, Koran

(قرب)

قرب (ـ) to be near (to)

اقترَب VIII to approach

قرب nearness, proximity

قربة water-skin

قريب (من) near (to)

أقرب, أقرباء *pl.* قريب relation, relative

تقريباً approximately, about, almost

على مقربة من near, in the neighbourhood of

(قضب)

قَضَبٌ *pl.* قَضَبَانٌ wand, sceptre

(قضم)

قَضَمَ (-) to crunch, nibble,
gnaw

(قضى)

قَضَى (-) to decide, be judge;
spend (time), complete,
accomplishاِنْقَضَى VII to pass away,
cease, endاِقْتَضَى VIII to desire, be
required, necessitateقَضَاءٌ decision, judgment,
end, settlement, accom-
plishment; district (admin.)قَضِيَةٌ *pl.* قَضَايَا affair, case,
matterقَاضٍ judge قَضَاةٌ، قَضَاةٌ *pl.* قَاضٍ

قَضَاءٌ arbitrator

مَقْتَضِيَةٌ *pl.* مَقْتَضِيَاتٌ necessity,
necessitated, requirementبِمَقْتَضَى according to (*mod.*)

(قطط)

قَطٌّ not at all, never (after the
Perfect)

فَقَطُّ only قَطُّ، قَطُّ

قَطٌّ *pl.* قَطَاطٌ cat

(قطب)

قُطْبٌ *pl.* أَقْطَابٌ axis, pivot;
distinguished person

(قطر)

قَطْرٌ *pl.* أَقْطَارٌ countryقَطَارٌ *pl.* آتٌ - (railway) train

(قطع)

قَطَعَ (-) to cut

قَطَعَهُ II to smash, cut into
small piecesقَطَعَهُ III to cut anyone short,
interrupt, boycott (*mod.*)

أَقْطَعَهُ IV to assign land as fee

قِطْعَةٌ *pl.* قِطَعٌ pieceقِطَاعٌ *pl.* آتٌ - sectorقِطْعَانٌ *pl.* قِطِيعٌ flock, herdقَوَاطِعٌ *pl.* قَوَاطِعٌ bird of passageتَقَاطِعٌ junction (on road or
railway)

مَقَاطِعَةٌ province, county

(قطن)

قَطَنَ (-) to inhabit a place

قُطْنٌ *pl.* أَقْطَانٌ cotton

(قعد)	تَلَّةٌ smallness, paucity, lack
قَعَدَ (ع) to sit, reside, stay	قَلِيلٌ <i>pl.</i> قَلِيلُونَ few, little
ذُو الْقَعْدَةِ 11th month of Islamic Calendar	قَلِيلًا (a) little, <i>adv.</i>
قَاعِدَةٌ <i>pl.</i> قَوَاعِدُ rule, founda- tion, base	اِسْتِقْلَالٌ independence
(قعر)	(قَلَبَ) to change, overturn, overthrow
قَعْرٌ bottom (of sea, well)	تَقَلَّبَ V to be fickle, inconsis- tant, inconstant
(قفر)	اِنْقَلَبَ VII to revolve, be over- turned; (<i>with</i> إِلَى) turn into
قَفْرٌ <i>pl.</i> قَفَارٌ desert	قَلْبٌ <i>pl.</i> قُلُوبٌ heart
(قفز)	تَقَلَّبَاتٌ vicissitudes
قَفَزَ (ز) to jump, leap	اِتْقَالِبٌ <i>pl.</i> اِتِّاتٌ — revolution
قَفَّازٌ gloves	قَوَالِبٌ <i>pl.</i> قَالِبٌ mould, cast
(قفل)	(قَلَدَ)
قَفَّلَ (ف) أَقْفَلَ IV to shut, close, lock	قَلَدَ II to imitate; gird
قَافِلَةٌ <i>pl.</i> قَوَائِلُ caravan; con- voy (<i>mod.</i>)	تَقَالِيدٌ <i>pl.</i> تَقَالِيدُ tradition, imitation
(قفو)	(قَلَعَ)
اِقْتَفَى VIII to follow, imitate	قَلْعَةٌ <i>pl.</i> قَلَاعٌ fortress, citadel
قَفَا <i>f.</i> back of head, neck	(قلق)
(قلل)	قَلِقَ (ق) to be few, small, less
قَلَّ rarely	قَلِقَ (ق) to be disturbed, agitated
اِسْتَقَلَّ X to be independent	

أَقْلَقُ IV to disturb, agitate	(قنب)
قَلْق trouble, unrest	قَنْبُ hemp, flax
(قلم)	(قنبل)
قَلَمُ <i>pl.</i> أَقْلَامُ pen; office	قَنْبَلَةٌ <i>pl.</i> قَنْبَالُ bomb, shell
قَلَمٌ رِصَاصٍ lead pencil	(قندل)
إِقْلِيمٌ <i>pl.</i> أَقَالِيمُ zone, province (of a country)	قَنْدِيلٌ <i>pl.</i> قَنْدِيلُ lamp
(قمم)	(قنصل)
قَمَمٌ <i>pl.</i> قِمَمٌ summit	قَنْصُلٌ <i>pl.</i> قَنْصُلٌ Consul
(قمح)	قَنْصُلَةٌ Consulate
قَمَحٌ wheat, grain	(قنع)
(قمر)	قَنَّعٌ (ـ) to be content (with)
قَمَرٌ (<i>f.</i>) <i>pl.</i> أَقْمَارٌ moon	قَنَّعٌ II, أَقَنَّعٌ IV to convince, persuade, satisfy
مُقَامَرَةٌ game of chance	إِقْتَنَّعٌ VIII to be content- ed, satisfied (with)
(قمس)	قَنَّاعَةٌ contentment
قَوَامِيسٌ <i>pl.</i> قَامُوسٌ dictionary	قَنَّعٌ <i>pl.</i> وَنٌ — satisfied
(قمش)	(قنو)
قَمَاشٌ <i>pl.</i> أَقْمِشَةٌ, cloth, woven material	قَنَّوَاتٌ <i>pl.</i> قَنَاةٌ canal, conduit
(قمص)	(قهر)
قَمِيصٌ <i>pl.</i> قُمَصَانٌ shirt	قَهَرَ (ـ) to conquer, subdue
(قنن)	القَاهِرَةُ Cairo
قَانُونٌ <i>pl.</i> قَوَانِينٌ rule, canon, law; stringed musical in- strument	

- (تَهَرُّرٌ) III to resist
- تَهَرُّرٌ (quad.) II to retreat, withdraw, go backwards
- (تَهْوٌ) IV to set up, place, establish; stay, settle in (فِي) a place
- تَهْوَةٌ coffee
- (تَوْتٌ) X to be straight, straightforward
- تَوْتٌ figure, stature
- تَوْتٌ pl. أَتَوَاتٌ people, nation, tribe
- (تَوْدٌ) Resurrection
- تَوْدٌ guidance, leadership
- تَوْدٌ pl. أَتَوَاتٌ price, value
- تَوْدٌ pl. قَادَةٌ, قُوَادٌ guide, leader; commander (military)
- تَوْدٌ — اتٌ pl. مَقَامٌ rank, place
- (قَوِيٌّ) (قَوِيٌّ) to be, become, strong; (with عَلَى) prevail against
- قَوِيٌّ X to resign
- قَوِيٌّ pl. أَقْوَالٌ speech
- قَوِيٌّ pl. مَقَالَةٌ — اتٌ article (in newspaper, etc.)
- (قَوْمٌ) power, strength
- قَوِيٌّ pl. أَقْوِيَاءٌ strong, powerful
- (قَيْدٌ) (قَيْدٌ) II to bind, limit, restrict; register
- قَيْدٌ pl. قَيْدٌ fether, chain, limit, stipulation, bond
- قَيْدٌ pl. قَيْدٌ alive, living
- قَامٌ to undertake, carry out
- قَامٌ to rise against, revolt; carry out, manage

(قيس)

قَاسَ (-) to measure, compare

قَاسَ III to measure; (*with*
قَاسِ) to compare a thing with
anotherأَقِيسَةَ، -َاتُ *pl.* قِيَاسٌ
measure,
rule, analogyمَقَايِسُ *pl.* مِقْيَاسٌ
measuring
instrument, scale (of map)

(قيظ)

قَيْظٌ heat of summer, summer
(drought)

(قيل)

قَالَ (-) to take a siesta, rest
in the afternoon

ك

(ك)

كَ like (attached preposition)

كَأَنَّ، كَأَنَّ، كَأَنَّ as though, just
as ifكَذَا (*see also* ذَا) thus, soكَذَلِكَ (*see also* ذَا) likewise,
thus

كَمَا as, even as

(كَب)

كَتَبَ to grieve, be sad, cast
down

كَأَبَةٌ grief, sorrow, sadness

كَثِيبٌ sad, grieved

(كأس)

كَؤُوسٌ *pl.* (f.) كَأْسٌ cup

(كعب)

اِنْتَكَبَ VII to fall prostrate

(كيد)

تَكَبَّدَ V to suffer,
endureأَكْبَادٌ *pl.* كَيْدٌ
liver, interior;
heart (poet.)

(كبر)

كَبَّرَ (-) to grow big, old

تَكَبَّرَ V to be proud, arrogant

اِسْتَكْبَرَ X to esteem great, im-
portant

كِبْرِيَاءٌ، كِبْرٌ pride

كِبَارٌ *pl.* كَبِيرٌ big, great, old
(of a person)

(كبرت)

كِبْرِيْتٌ sulphur, matches

(كبس)

كَبَسَ (-) to press, squeeze

- (كبو) (كتم)
 كَبَا (كَبَا) to stumble, fall on face
 كَتَمَ (كَتَمَ) to hide, conceal, *trans.*
- كَبَايةُ *pl.* كَبَايةُ — tumbler, glass (for drinking)
 كَاتِمُ السِّرِّ, الْأُسْرَارِ secretary (كثُر)
- (كتب) (كثر)
 كَتَبَ (كَتَبَ) *v.n.* كِتَابَةٌ to write
 كَثُرَ (كَثُرَ) to be much, many, numerous
- كَاتَبَ III to write to, correspond with
 كَثُرَ II to make numerous, increase
- تَكَاتَبَ VI to write to each other, correspond
 كَثْرَةٌ, كَثْرَةٌ abundance, great number
- كِتَابٌ *pl.* كُتُبٌ book; letter (in older language)
 كَثِيرٌ — وَنَ كَثَارٌ much, many
- كِتَابَةٌ writing, handwriting
 كَثِيرًا very, much, greatly, a lot
- كُتَّابٌ, كُتَّبَةٌ *pl.* كَاتِبٌ clerk, writer
 كَثِيرًا مَا (before a *verb*) often, oft-times
- مَكْتَبٌ *pl.* مَكَاتِبٌ office; school (*antiq.*) (كشف)
 كَثِيفٌ thick, dense, compact
- مَكْتَبَةٌ *pl.* مَكَاتِبٌ — library, desk (كدر)
 مَكَاتِبَاتٌ correspondence
 كَدَّرَ II to vex, trouble, grieve, upset
- مَكْتُوبٌ *pl.* مَكَاتِبٌ letter
 كَدَّرَ trouble, vexation
- (كف) (كذب)
 أَكْتَفٌ *pl.* كُتْفٌ shoulder
 كَذَبَ (كَذَبَ) to lie, tell falsehood
- (كتل) (كذب)
 كُتْلٌ *pl.* كُتْلٌ bloc (*pol.*)
 أَكْذَابٌ *pl.* كُذُوبٌ a lie

كَذَابٌ, كَذِبٌ liar

كُدُوبٌ great liar

(كوز)

كَرَّرَ II to repeat; purify, refine

كَرَّةٌ (for كَرَّةٌ) see under كَرُو

تَكَرَّرًا repeatedly

(كرب)

كَرْبٌ grief, sorrow

كَرْبٌ stump of a palm branch

(كرث)

اِكْتَرَتْ VIII to mind, look after; heed

(کرد)

اَكْرَادٌ pl. كَرْدٌ coll. كَرْدِيّ

Kurd, Kurdish

(كرس)

كِرَاسَةٌ pl. كِرَاسِيّ pamphlet, exercise book

كِرَاسِيّ, كِرَاسِيّ pl. كِرَاسِيّ throne, chair

(كرم)

كَرَمٌ (ـ) to be noble, generous

اَكْرَمٌ IV to honour

تَكَرَّمَ V to do a kindness, act generously

كَرَمٌ generosity, honour, nobleness

كِرْوَمٌ pl. كِرْوَمٌ vineyard

كِرَامٌ pl. كِرِيمٌ generous, noble, honourable

(كوه)

كَرِهٌ (ـ) to hate, loathe

اَكْرَهُ IV to force, compel

كَرَاهِيَةٌ hatred, aversion

اَكْرَهُ النَّاسُ most unwilling, disapproving, of people

مَكْرُوهٌ adversity, misfortune

(كرو)

اَتُ pl. كُرَّةٌ sphere, ball, globe

(كسب)

كَسَبٌ (ـ) to earn, acquire, gain

كَاسَبٌ III to seek to gain, acquire for oneself

كَسْبٌ earnings, gain

مَكْسَبٌ gain, profit

(كسر)

كَسَرَ (ـ) to break, trans.

كَسَّرَ II to smash

تَكَسَّرَ V to break, <i>intrans.</i> be broken	كَافَّةً (followed by <i>gen.</i>) all
اِنْتَكَّرَ VII to break <i>intrans.</i>	كَافَةً all <i>adv.</i>
(كسل)	مَكْفُوفٌ blind
كَسَلٌ idleness	(كفا)
كَسَالٌ <i>pl.</i> كَسَالِي lazy, idle	كَانًا III to reward, recompense, remunerate, repay
كَسُولٌ (very) lazy	كَفَاءَةً equality, likeness; competence, fitness, efficiency
(كسو)	كُفُوًا equal, like, <i>n.</i>
اِتَّسَى VIII to be dressed, clothed, wear	(كفح)
اِكْسَاءٌ <i>pl.</i> اِكْسِيَّةٌ garment, dress	كَانَحَ III to struggle against
(كشف)	مُكَاوَمَةٌ, كِفَاحٌ struggle, combat
كَشَفَ (-) <i>v.n.</i> كَشْفٌ to uncover, examine, reveal	(كفر)
اِنْتَكَشَفَ VII to be uncovered, revealed	كَفَرَ (-) to become an infidel; (with ب) to renounce, deny (God)
اِكْتَشَفَ VIII to discover, find out	كَفَّارٌ <i>pl.</i> كَافِرٌ infidel, unbeliever
اِكْتِشَافٌ <i>pl.</i> اِتٌّ - discovery	(كفل)
(كعب)	كَفَّلَ (-) to guarantee, be responsible for, stand security
كَعْبٌ <i>pl.</i> كَعُوبٌ ankle	كَفَالَةٌ bail, security, guarantee
(كفف)	(كفى)
كَفَّ (-) to cease (from)	كَفَى (-) to suffice, satisfy
كُفُوفٌ <i>pl.</i> كَفٌّ palm of the hand	كَفَايَةً satisfaction, sufficiency
	كَافٍ sufficient, enough

- (كل) (كل)
 كُلُّ (followed by *gen.*) each, every, all, the whole
 كِلَانِ *f.* كِلَانِ both
 كَمَا whenever, as often as
 كَلِيَّةٌ *pl.* اَتٌ — college
- (كلب) (كلب)
 تَكَالَبٌ VI to attack as a mob
 كِلَابٌ *pl.* كَلْبٌ dog
- (كف) (كف)
 كَفَّ II to cost; (*with ب*) to charge one with an affair or matter
 تَكْلِيْفٌ *pl.* تَكْلِيْفٌ trouble, ceremony, formality
- (كلم) (كلم)
 كَلَّمَ II to speak to, tell
 كَلَّمَهُ III to converse with, address
 تَكَلَّمَ V to speak
 كَلِمَةٌ *pl.* اَتٌ — word
 كَلَامٌ speech
- (كم) (كم)
 كَمْ how much? how many?
 كَمِيَّةٌ quantity
- (كمل) (كمل)
 اكْتَمَلَ VIII to be complete, finished
 اكْتَمَلَ II, اكْتَمَلَ IV to finish, complete
 كَمَالٌ perfection, completeness; *pr. n. m.*
 كَامِلٌ perfect, complete, entire; *pr. n. m.*
- (كمن) (كمن)
 كَمَّنَ (كَمَّنَ) to hide, conceal, secrete
- (كنز) (كنز)
 كَنَّنَ (كَنَّنَ) to keep a secret, conceal
- (كنس) (كنس)
 كَنَسَ (كَنَسَ) to sweep
 كِنَائِسٌ *pl.* كِنَائِسٌ synagogue
 كِنِيْسَةٌ *pl.* كِنَائِسٌ church
 مَكْنَسَةٌ *pl.* مَكْنَسَةٌ broom, besom
- (كنز) (كنز)
 كُنُوزٌ *pl.* كُنُوزٌ treasure
- (كنف) (كنف)
 اَكْنَفَ IV to help anyone
 اَكْنَفٌ *pl.* اَكْنَفٌ refuge, shelter, protection

(كنه)

كُنْه substance, essence

(كنى)

كَنَى II to give a surname

كُنْيَة surname, epithet

(كهرب)

كَهْرَبَاءُ, كَهْرَبَائِيَّة electricity

(كهف)

كُهُوف pl. كَهْف cavern, cave

(كوخ)

كُوَاح pl. كُوَاح hut, cottage

(كود)

كَادَ (-) to be on the point of, almost to do; (with *neg.*) hardly did

(كوع)

كُوع pl. أُكُوع elbow

(كوف)

الْكُوفَة Kufa (ancient city of Iraq)

(كون)

كَانَ (-) to be

كَوَّنَ II to form, create

كَوْنٌ, كِيَانٌ existence, presence, nature, being

كَانَات pl. كَانَات (a) being

أَمَاكِن pl. مَكَان place

(كوى)

كَوَى (-) to iron

مِكْوَى pl. مَكَاو iron (for ironing)

(كى)

كَى لِكى, لِكى so that, in order to (+ *subj.*)

(كيس)

أَكْيَاس pl. كَيْس bag, purse, wallet

(كيف)

كَيْف how, how?

(كيل)

كَالَ (-), كَيْلَ II to measure, weigh

أَكْيَال pl. كَيْل measure

(كيم)

كِيمِيَاءُ, كِيمِيَا chemistry

كِيمَاوِي, كِيمِي chemical

ل

(ل)

لِ to, for, *prep.*; (+ *subj.*) so that, in order to

- لَا no, not
- بِلا without (+ *gen.*)
- لَأَنَّ because (+ *accus.*)
- لَكَ (see also كَيْ) so that
(+ *subj.*)
- لِمَا لِمَا why
(لَأَل)
- لؤلؤة *pl. لؤلؤ* pearl, pearls;
pr. n. fem.
(لَأَم)
- لَأَم III to suit, agree with,
be appropriate
- لَمْلَم convenient, suitable, fit
(لَبَث)
- لَبَثَ (-) to delay, tarry, stay
- لَمْ يَفْعَلْ مَا لَبَثَ أَنْ يَفْعَلَ he did not
delay to do, lost no time in
doing
(لَبَس)
- لَبَسَ (-) *v.n.* لَبَسَ to wear,
dress
- لباس *pl. لِبَاسَة* clothes; trousers,
shorts, underpants (*mod.*)
- ملابس (*pl. of ملبس*) clothes
(لبن)
- لَبَنٌ milk, sour milk
- لُبْنَانُ Lebanon
(لَبِي)
- لَبَّى II to respond, answer
(in the affirmative), obey
(لَجَج)
- لَجَّ (-) to persevere in, persist
- لَجَّة *pl. لَجَج* depth (of sea)
(لَجَا)
- لَجَأَ (-), اِلْتَجَأَ VIII to flee,
take flight, take refuge (with,
إِلَى)
- لَجِجِي *pl. لَجِجُونَ*, لَجِجِي *pl.*
- مُلْتَجِئُونَ refugee
(لَجِن)
- لَجَانُ *pl. لَجْنَة* committee
(لَجَح)
- لَحَّ عَلَى IV to press, insist,
urge, oppress
(لَحَد)
- لَحَادٌ *pl. لَحَادٌ* grave-digger
(لَحَس)
- لَحَسَ (-) to lick
(لَحَظ)
- لَحَظَ III to regard, observe,
remark

نَحْظٌ glance	مُلَخَّصٌ <i>pl.</i> مَلَخَصَاتٌ summary, abstract
لَحْظَةٌ glance, moment	(لدى)
مُلَاحَظَةٌ observation, remark	لَدَى لَدُنْ at, by, with, near
(لحق)	(لذذ)
لَحِقَ (لِ) to follow, overtake; concern	لَذِيءٌ IV to make pleasant, sweet, agreeable
أَلْحَقَ بِ IV to annexe, join to, attach to	لَذَّةٌ pleasure, delight
إِلْتَحَقَ بِ VIII to be annexed, joined to; reach	لَذِيذٌ sweet, pleasant, delightful (to the senses)
لَوَاحِقُ <i>pl.</i> لَوَاحِقَةٌ appurtenance	(لزم)
مُلْتَقٍ <i>pl.</i> مَلَقَاتٌ appendix, supplement; dependency (of a country)	لَزِمَ (لِ) <i>v.n.</i> لَزُومٌ to be necessary
مُلْتَقٍ attaché (dipl.)	إِلْتَزَمَ VIII to be obliged; undertake; monopolize; be held responsible for
(لحم)	لَازِمٌ necessary
لَحْمٌ <i>pl.</i> لَحُومٌ meat	لَوَازِمٌ <i>pl.</i> لَوَازِمَةٌ need, necessity
(لحن)	(لسن)
أَلْحَانٌ <i>pl.</i> لَحْنٌ melody, air, tone, chant	أَلْسِنَةٌ, أَلْسِنٌ <i>pl.</i> لِسَانٌ (<i>m. and f.</i>) tongue, language
(لحي)	(لصص)
لَحْيٌ <i>pl.</i> لِحْيَةٌ beard	لُصُّوسٌ <i>pl.</i> لُصٌّ robber
(لخص)	(لطف)
لَخَّصَ II to extract, summarize sum up	لَاطَفَ III to treat with kindness, be friendly to

كُنُفٌ kindness, friendliness

لَطِيفٌ *pl.* لَطَافٌ friendly, pleasant, kind; pr. II. m.

(لعب)

(لعب) (لعب) to play

(لعل)

لَعَلَّ perhaps (+ *accus.*)

(لعل)

مَلَاعِقُ *pl.* مِلْعَقَةٌ spoon

(لعن)

(لعن) (لعن) to curse

لَعْنَةٌ curse, imprecation

(لعن)

لُغْزٌ *pl.* لُغْزٌ riddle, enigma

(لغو)

لُغَةٌ *pl.* لُغَاتٌ language

لُغَوِيٌّ linguistic, appertaining to language

(لغى)

أَلْفَى IV to abolish, render invalid, cancel, exclude

(لفف)

لَبَّ (لَبَّ) to wrap, fold, roll up

لَمَّا included, within

(لفت)

إِلْتَمَّتْ إِلَى VIII to turn to, consider, pay attention to

(لفظ)

لَفَّظَ (لَفَّظَ) to pronounce, utter (a word)

أَلْفَافٌ *pl.* أَلْفَافٌ utterance, word, pronunciation

(لغى)

أَلْفَى IV to find, notice

(لقب)

لَقَّبَ II to name, nickname, entitle, *doubly transitive, or, more commonly, the second object with ب*

أَلْقَابٌ *pl.* لَقَبٌ surname, title, epithet

(لقط)

إِلْتَقَطَ VIII to pick up, catch, glean

(لقم)

لُقِمَ *pl.* لُقْمَةٌ a morsel, bite

(لقى)

لَقِيَ (لَقِيَ), لَاقَى III to meet, find

أَلْقَى IV to throw, cast; to deliver (a speech, talk, etc.)

تَلَقَّى V to receive, encounter

إِلْتَقَى VIII to meet one another

بِالتَّقَى VIII to meet with	(لمع)
عَلَى إِسْتَلْقَى X to fall, lie on one's back	(لَمَعَ) to glance at
مُلَاقَاةٌ، لِقَاءٌ meeting, encounter	لَمَعَةٌ glance, brief glimpse
مَلْتَقَى meeting place	(لمس)
(لكك)	(لَمَسَ) to feel, touch
لُكٌّ gum, lac	(سَمِعَ) VIII to beseech, entreat, desire, request
(لكن)	(لمع)
وَلَكِنْ، لَكِنْ but	(لَمَعَ) to flash, shine, intrans.
لُؤكُنْدَةٌ pl. اَتٌ hotel (mod. Eg. and Syr.)	أَلَمَعَ IV to cause to shine; deal with, allude to (with إلى)
(لم)	لَامِعٌ shining, flashing, brilliant
لَمْ not (+ juss. negation of perf.)	(لن)
لَمَّا not yet (+ jussive)	لَنْ negation of future (+ subj.)
لَمَّا when	(لهب)
(لمم)	أَلْتَهَبَ VIII to flame, blaze, be inflamed
لَمَّ (لَمَّ) to collect, gather, amass	لَهَبٌ flame
أَلَمَّ بِ IV to be well acquainted with (a subject), know, experience	(لهت)
إِلْمٌ knowledge, experience	لَاهُوتٌ divinity
(بِ) مَلِمٌ knowledgeable, experienced, expert (in)	إِلَهِىٌ divine
مُلَمَّةٌ disaster, accident, stroke of misfortune	أُلُوهِةٌ divinity, divineness

(لهج)	لَوْمٌ blame, censure
لَهَجَةٌ tone, accent; dialect speech	(لون)
(لهف)	لَوْنٌ <i>pl.</i> ألْوَانٌ colour; kind, sort
تَلَفَّفَ V to regret having missed something	(لوى)
(لهو)	لَوَاءٌ <i>pl.</i> أَلْوِيَةٌ flag, district; (<i>mod.</i>) brigade, major-general
لَهَا (لُ) to play, divert oneself	(ليت)
لَهْوٌ amusement, diversion	لَيْتَ would that!
لَاهِيَةٌ heedless, indifferent, forgetful	(ليس)
(لو)	لَيْسَ not, not to be
لَوْ if (a supposition)	(ليق)
وَلَوْ although	لَاقَ (لِ) to be fitting, worthy, suitable
لَوْلَا were it not for	(ليل)
لَوْلَمْ unless, if not	لَيْلٌ <i>pl.</i> لَيَالٍ night; a night
(لوح)	لَيْلًا by night
لَاحَ (لِ) to glimmer, appear, seem	(لين)
لَوْحٌ <i>pl.</i> ألْوَاحٌ board, tablet, plate, plank	لَيَّنَ II to soften
لَوَاغٌ <i>pl.</i> لَوَاغَةٌ appearance; regulation; schedule	لَيِّنٌ soft, tender, flexible, pliable
(لوز)	م
لَوْزٌ almond (tree and fruit)	(ما)
(لوم)	مَاذَا, مَا, مَا what
لَامَ (لُ) to censure, blame	مَا not

(مان)	تَمَائِلُ <i>pl.</i> تَمَائِلُ statue,
مَوْنٌ <i>pl.</i> مَوْنَةٌ provisions	figure, image
(ماي)	تَمَثِيلِي dramatic
مِائَةٌ, مِئَةٌ a hundred	(مجد)
(متر)	مَجَّدَ II to praise, glorify,
مِثْرٌ <i>pl.</i> أَمْتَارٌ metre (measure)	honour
(متع)	مَجْدٌ glory
تَمَتَّعَ V, اِسْتَمْتَعَ X to enjoy	مَجِيدٌ, مَاجِدٌ noble, glorious;
مَتَاعٌ <i>pl.</i> أَمْتَعَةٌ goods, effects,	pr. n. m.
property	(مجن)
(متن)	مَجَانًا free, gratis
نَسْخٌ text of a book	(مجن)
مَتِينٌ solid, strong, firm	مَاتَ <i>pl.</i> اِسْتِحَانٌ examination
(متى)	(محو)
متى when? when	مَحَا (ح) to erase, blot out,
(مثل)	efface
مِثْلٌ II to represent, act	(مخخ)
تَمَثَّلَ V to appear, make an appearance (before someone)	مَخَّخٌ <i>pl.</i> مَخَخٌ brain
اِسْتَمْتَلَ VIII to obey	(مدد)
أَمْثَالٌ <i>pl.</i> مِثْلٌ parable, proverb	مَدَّدَ (د) to stretch, lengthen, spread, extend
أَمْثَلٌ as, like, likeness	أَمَدٌ IV to help, aid, reinforce
أَمْثَلَةٌ <i>pl.</i> مِثَالٌ pattern, model	تَمَدَّدَ V to stretch oneself, be extended; rest
	اِسْتَمَدَّ VIII to be stretched, prolonged; reach

- ٣- مدّ tide, flux, flow *pl. مدود*
 مدّة period (of time)
 مادة *pl. موادّ* material, matter, element; item, article
 مادّي material, *adj.*
 مديد long, prolonged, extended
 (مدح)
 مدح (ـ) to praise, extol, commend
 (مدن)
 مدائن, مدن *pl. مدينة* city
 المدينة Medina (city of Arabia)
 مدني civil *adj.*
 (مدّ) see (مدّ)
 (مرد)
 مرّ (ب، ع) to pass (by)
 أمر IV to make bitter, embitter
 مستمر X to continue, last
 مرّ bitter
 مرور passing, passing by, passage; traffic (*mod.*)
 مرة *pl. مرّات* a time, once
 مرّات several times, often
 مستمرّ continuous, continual
 تمرّر II (*quad.*) to murmur (مرأ)
 امرؤ, مرء man
 نساء, نسوة *pl. امرأة, مرأة* woman
 (مرج)
 مرج *pl. مروج* meadow
 (مرد)
 تمرّد V to rebel, revolt
 (مرس)
 مارس II to practise, exercise (a profession, calling)
 (مرض)
 مرض (ـ) to be or fall sick, ill
 أمراض *pl. مرض* illness
 مريض *pl. مرضى* ill, sick
 (مراكش)
 مراكش Marrakesh, Morocco
 (مرن)
 مرّن II to practise, exercise
 ماروني *pl. موارنة* Maronite
 (مزج)
 مزج (ـ) to mix, *trans.*

(مَزَح)	مَشَاةٌ (pl. of مَاشٍ) infantry
مَزَحَ (ـ) to joke, jest	مَوَاشِيَةٌ pl. مَوَاشٍ cattle
(مَزَق)	(مَصَر)
مَزَقَ II to tear, <i>trans.</i>	مَصَرَ II to build (a town)
(مَسَح)	مَصْرٌ pl. أَمْصَارٌ chief town of a country, boundaries of two countries
مَسَحَ (ـ) to wipe, clean, rub off; anoint; measure (a piece of land)	مِصْرٌ Egypt, Cairo
مَسَاحَةٌ area, surface, survey of land	(مَضَى)
مَسِيحِيّ Christian	مَضَى (ـ) <i>v.n.</i> مَضَى to pass, go, depart
(مَسَكَ)	أَمَضَى IV to sign; execute, accomplish
مَسَكَ (ـ), تَمَسَكَ VI to seize, hold, comprehend	مَضَى course of time
أَمَسَكَ IV to hold back, restrain; abstain from (عن)	إِمْضَاءٌ signature; execution, accomplishment
تَمَسَكَ بـ V to cling to, adhere to, hold fast to (a religion, faith, opinion, belief, etc.)	مَاضٍ past, last
(مَسَى)	(مَطَر)
مَسَاءٌ evening, <i>n.</i>	أَمْطَارٌ pl. مَطَرٌ rain
أَمْسِي yesterday, last night	(مَطَو)
أَوَّلُ أَمْسِي the day before yesterday	مَطِيَّةٌ riding-beast
(مَشَى)	(مَعَ)
مَشَى (ـ) <i>v.n.</i> مَشَى to walk, go	مَعَ مَعَ with
	مَعًا together, simultaneously
	مَعَ أَنْ although, in spite of

(معز)

مَعَزٌ (sing. مَاعِزٌ) goats

(معض)

إِسْتِعَاضٌ anger, vexation,
exasperation

(معن)

أَمَعَنَ IV to act rigorously, be
zealous, considerأَمَعَنَ النَّظَرَ to consider closely,
think over

(مكك)

مَكَّةُ Mecca (city of Arabia)

(مكث)

مَكَثَ (كُ) to stay, abide,
dwell, tarry

(مكر)

مَكَرَ (كُ) to deceive, trick

(مكس)

مَكْسٌ pl. مَكُوسٌ excise duty

(مكن)

أَمَكَّنَ IV to enable, be pos-
sible

تَمَكَّنَ V to be enabled

مَكَانٌ (see كون)

مَكَانَةٌ place, rank; influence,
power

مَكِينَةٌ machine

مُمْكِنٌ possible

(ملا)

مَلَأَ (لَأ) to fill, *trans.*

(ملح)

مَلَحٌ salt, salty

مَلَاحَةٌ navigation

مَلَّاحٌ sailor

مَلِيحٌ pl. مَلَائِحٌ good,
handsome, pleasant, prettyمَلِيحَةٌ pl. مَلَائِحٌ a pleasant
thing

(ملك)

مَلَكَ (كُ) VIII to pos-
sess, ownمَلَكَ II to give a. o.
possession ofمَلِكٌ pl. مَلَائِكٌ possession,
property

مُلْكٌ sovereignty, ownership

مُلْكِيٌّ royal; civilian (opp.
military)مَلَائِكَةٌ pl. مَلَائِكٌ, مَلَائِكٌ, مَلَكَ
angel

مُلُوكٌ pl. مَلَكَ king

مَلِكَةٌ <i>pl.</i> اتْ queen	(مَنِي)
مَالِكٌ ruling, ruler, possessor, owner	تَمَنَّى V to wish مَنِيَّةٌ fate, death, destiny
مَالِكٌ owner of property	(مَهْد)
مَلِكِيٌّ, مَلُوكِيٌّ royal	مَهَّدَ II to level, prepare, make easy
مَمْلَكَةٌ <i>pl.</i> مَمَالِكُ kingdom	مَهْدٌ <i>pl.</i> مَهْدٌ cradle
الْمَمْلَكَةُ الْمُتَّحِدَةُ the United Kingdom	(مَهْر)
مَمْلُوكٌ <i>pl.</i> مَمَالِكُ Mamluke, slave	مَهْرٌ dowry مَهْرٌ seal, signet
مِلْيُونٌ <i>pl.</i> مِلْيَانٌ million	مَاهِرٌ <i>pl.</i> مَاهِرَةٌ skilful, skilled
(مَن)	(مَهَل)
مَنْ who?, who	تَمَهَّلَ V to be slow
مِنْ from, than	(مَهَن)
(مَنْ)	مِهْنَةٌ <i>pl.</i> مِهَنٌ profession, trade
مِنْ فَavour	إِمْتِهَانٌ service
مَمُوتٌ death	(مَوْت)
(مَنْد)	مَاتَ (ـَ) to die
مَنْذٌ, مَمْنٌ since, <i>prep.</i>	مَمَاتٌ, مَمُوتٌ death
(مَنْع)	مَمُوتٌ, أَمَمَاتٌ <i>pl.</i> مَمِيَّتٌ dead
مَنْعٌ (ـَ) to prevent, forbid	(مَوْج)
إِمْتِنَاعٌ VIII to refuse	مَمُوجٌ <i>pl.</i> أَمَمَاجٌ wave (sea, air)
مَمَاعَةٌ strength of a position	(مَوْز)
مَمَمُوعَاتٌ forbidden things	مَمُوزٌ banana (tree and fruit)

(موس)

موسى Moscs

موسيقى music

(مول)

مَالٌ wealth,
property, goods, capital

(موه)

مَاءٌ water

(ميد)

مَوَائِدُ, مَائِدَةٌ table

مِيَادِينُ arena,

square, field; sphere; course
(for racing)

(ميز)

مِيَزٌ II to distinguish,
differentiate; preferمِيَتَارٌ VIII to be distinguished,
distinctمِيَتَارٌ distinction,
privilege, preferenceمِيَتَارٌ distinguished, distinct,
select

(ميل)

مَالٌ to incline, bend

مِيَلٌ inclination

مِيَالٌ mile

(مين)

مَوَانِيٌ pl. (fem.) ميناءٌ port (sea)

ن

(نبيب)

أَنْبَابٌ pl. أنبوبٌ pipe, tube

(نبا)

نَبَأٌ II to inform (anyone) of
(a thing)نَبِيٌّ V to make oneself out
to be a prophet

أَنْبَاءٌ pl. نبأٌ news, information

نُبُوَةٌ, نَبِيٌّ prophecy

نَبِيٌّ pl. أنبياءٌ prophet

نَبِيٌّ prophetic, pertaining to
the prophet

(نبت)

نَبَتٌ to grow, sprout (of
plant)نَبَاتٌ pl. نباتٌ plant, vegeta-
tion

(نبح)

نَبَحٌ to bark (of dog)

(نبد)

نَبَذٌ to produce (date-)
wine

نَيْدٌ <i>pl.</i> أَنْبَدَةٌ wine	(نِه)
نَبْدٌ <i>pl.</i> نَبْدَةٌ section, part; article (in newspaper), treatise	نَهَّ II to warn, inform
(نبر)	نَهَّ V to wake up, be alert
مَنْبِرٌ <i>pl.</i> مَنْابِرٌ pulpit, tribune; stage	نَهَّ VIII to pay attention, notice
(نبط)	نَهْيٌ warning, notice
اسْتَنْبَطَ X to find out, contrive	نَهِيٌّ awake, clever; pr.n. m.
(نجم)	(نَج) (نَجَّ) IV to produce, bring forth
نَجٌّ (نَجَّ) to spring, gush (of water)	نَجَّ (نَجَّ) to arise, result from
نَجٌّ spring (of water)	نَتَاجٌ product
مَنْبَعٌ <i>pl.</i> مَنَابِعُ source, origin	نَتَاجٌ <i>pl.</i> نَتَائِجُ result, conclu- sion, consequence
يَنْبُوعٌ <i>pl.</i> يَنْبَائِعُ fountain	إِنْتَاجٌ production, producing
(ننج)	مَنْتَاجَاتٌ, مَنْتَوَجَاتٌ products
نَجَّ (نَجَّ) to rise, appear, excel	مَنْتَجٌ producer
نَوَائِبٌ <i>pl.</i> نَابِغَةٌ distinguished (person)	(نثر)
(نبق)	نَثَرَ (نَثَرَ) to scatter, disperse, sprinkle, <i>trans.</i>
نَبَقٌ lote tree and its fruit; wild apple, crab apple; mealy matter of palm pith	نَثْرٌ, مَشْثُورٌ prose
(نبل)	(نحِب)
نَبِيلٌ <i>pl.</i> نَبَائِلٌ noble, sagacious; pr. n. m.	نَحِيبٌ noble, excellent; pr. n. m.

(نَجَح)

نَجَحَ (ـ) to succeed, prosper

نَجَاحُ success, prosperity

نَاجِحٌ successful, prosperous,
thriving

(نَجَد)

نَجَدَ (ـ), أَجَدَّ IV to help, aid

(نَجَرَ)

نَجَّارَةٌ carpentry

نَجَّارٌ carpenter, joiner

(نَجَزَ)

نَجَزَ IV to complete, ac-
complish, achieve

(نَجَل)

نَجْلٌ *pl.* أَبْجَالٌ son, offspring

الْإِنْجِيلُ The Gospel

مَنْجَلٌ *pl.* مَنَاجِلُ sickle

(نَجِمَ)

نَجِمَ (ـ), أَجَمَّ IV to appear,
riseنَجْمٌ *pl.* نَجُومٌ star

نَاجِمٌ clear

مَنْجَمٌ *pl.* مَنَاجِمٌ mine; source

مَنْجَمٌ astrologer

(نَجَوْ)

نَجَا (ـ) to escape, be deliver-
ed, saved

نَجَاةٌ escape, deliverance

(نَجَبَ)

نَجِبَ death

قَضَى نَجْبَهُ he died

(نَجَرَ)

أَتَنَجَرَ VIII to commit suicide

(نَجَزَ)

نَجِيزَةٌ nature (of a person)

(نَحَسَ)

نَحَّاسٌ copper

نَحَّاسٌ coppersmith

(نَحَلَ)

نَحْلٌ bees (*coll.*)

نَحِيلٌ thin, emaciated

(نَحْنُ)

نَحْنُ we

(نَحْوَ)

نَحْوٌ towards, near, like, about

نَحْوٌ *pl.* أَنْحَاءٌ method, way;
region; approximationعِلْمُ النَّحْوِ grammar (esp. syn-
tax)

- ٣ نَحْوِي grammarian (نَدَل)
 ٣ نَحْوِي pl. نَحَاةٌ, -ُونَ pl. نَحْوِي
 ٣ نَاحِيَةٌ side, direction; kerchief,
 district; point of view; handkerchief
 sphere
 (نَحَب)
 ٣ نَحَبٌ VIII to choose, elect
 ٣ نَحَبٌ (نَحَبٌ) VIII to choose, elect
 ٣ نَحَبٌ - ات pl. نَحَبٌ election
 ٣ نَحَبٌ elector
 (نَحَل)
 ٣ نَحْلَةٌ palm tree
 (نَدَب)
 ٣ نَدَبٌ (نَدَبٌ) to weep, bewail,
 lament
 ٣ نَدَبٌ VIII to call,
 appoint, delegate, depute;
 invite or urge
 ٣ نَدَابٌ mandate (*mod; pol.*)
 ٣ نَدَوْبٌ delegated, commis-
 sioner
 (نَدَر)
 ٣ نَدَرٌ (نَدَرٌ) to be rare, infrequent
 scarce
 ٣ نَادِرٌ pl. نَوَادِرُ rare, rare thing,
 rarity
 ٣ نَادِرٌ seldom, rarely
- (نَدَم)
 ٣ نَدَمٌ (-) to repent, regret
 ٣ نَدَامَةٌ repentance
 ٣ نَدِيمٌ pl. نَدَمَاءُ associate, friend,
 confidant, boon companion;
 pr. n. m.
 (نَدُو)
 ٣ نَادَى III to call, summon,
 proclaim
 ٣ نَدَاءٌ, نَدَاةٌ call
 ٣ نَادٍ pl. أُنْدِيَةٌ club, place of
 assembly
 ٣ نَدْوَةٌ assembly, forum
 ٣ نَدْوَةٌ assembly-hall
 (نَذَر)
 ٣ نَذَرٌ (نَذَرٌ) to make a vow
 ٣ أَنْذَرَ IV to warn
 ٣ نَذْرٌ pl. نُدُورٌ vow
 ٣ نَذَارٌ warning
 (نَذَل)
 ٣ أَنْذَالٌ pl. نَذَلٌ vile, mean;
 simpleton

- نَذِيلٌ abject
(نَزَعَ)
نَزَعَ (-) to remove, take away; to spoil
نَازَعٌ III to dispute with, fight
تَنَازَعٌ VI to contend among themselves
إِنزَعٌ VIII to remove, take away, pull from, be snatched, pulled; be spoilt
(نَزَلَ)
نَزَلَ (-) *v.n.* نَزُولٌ to alight, descend, lodge
أَنْزَلَ IV to cause to descend
نَزِيلٌ *pl.* نَزَلَاءٌ guest
مَنْزِلٌ *pl.* مَنَازِلٌ dwelling house
(نَزَهَ)
نَزَهَةٌ amusement, pleasure; *pr. n. f.*
(نَسَبَ)
نَسَبَ إِلَى (-) to attribute to, ascribe (something) to
نَاسِبٌ III to resemble; be appropriate, fit, suitable
تَنَاسَبَ VI to correspond with (each other)
أَنْسَابٌ *pl.* نَسَبٌ lineage
- نَسَبَةٌ relation, affinity
تَنَاسَبَ, نَسَبَةٌ proportion
نَسَبَةٌ إِلَى alluding to, referring to
بِالنَّسَبَةِ إِلَى in comparison with; in relation to
أَنْسَابٌ *pl.* نَسِيبٌ kinsman
أَنْسَبٌ more fitted or suitable
مُنَاسِبٌ suitable, convenient, proper, fit
مُنَاسَبَةٌ suitability, appropriateness; connection
بِمُنَاسَبَةٍ (+ *gen.*) in connection with; on the occasion of
(نَسَجَ)
نَسَجَ (-) to weave
نَسَاجٌ, أَنْسَجَةٌ *pl.* نَسِيجٌ textile, fabric, tissue
مَنْسُوجَاتٌ textiles
(نَسَخَ)
نَسَخَ (-) to copy, transcribe, abrogate, abolish
نُسْخَةٌ *pl.* نَسَخٌ copy, manuscript
(نَسَرَ)
نَسَرٌ eagle, vulture

(نسق)

نَسَقَ II to place in order,
arrange symmetrically

تَنَاسُقُ arrangement, order

(نسك)

نَسَاكُ *pl.* نَسَاكُ hermit,
ascetic, recluse

(نسل)

نَسَلَ (ن) to beget

تَنَسَلُ VI to multiply by
generation, procreate

نَسْلُ posterity, progeny

تَنَسُلُ descent by generation;
procreation

(نسم)

نَسَمَةٌ *pl.* نَسَمَةٌ — soul, person,
breath of life

(نسو)

نِسَاءٌ نِسْوَةٌ women

(نسى)

نَسِيَ (ن) to forget

أَنَسَى IV to cause to forget

تَنَاسَى VI to pretend to forget;
feign forgetfulnessنَسِيَانٌ forgetfulness,
forgetting

(نشأ)

نَشَأَ (ن) to grow up (child);
originate, riseأَنشَأَ IV to found, create,
originate, establishإِنشَاءٌ originating, founding,
establishment; composition,
style

مَنشَأٌ (place of) origin; source

(نشب)

نَشِبَ (ن) to break out (war)

(نشد)

نَاشَدَ III to recite to anyone;
to cause to swear, ask one to
swear by (ب) Godأَنشَدَ IV to quote, recite
(verses, etc.)

(نشر)

نَشَرَ (ن) *v.n.* نَشْرٌ to publish,
spread abroadإِنشَرَ VIII to be published;
spread abroadنَشْرَةٌ announcement, publica-
tion, bulletinإِنشَارٌ dissemination,
spreading; circulation

نَاشِرٌ publisher.

(نشط)

نَشَطُ (ن) to be active,
energeticنَشَاطُ energy, zeal, activity,
livelinessنَشِيطُ *pl.* نَشَاطُ active,
energetic, lively

(نشف)

نَشَفَ (ن) to be or become dry

نَاشِفٌ dry

مَنَاشِفَةٌ *pl.* مَنَاشِفٌ towel

(نشل)

نَشَلَ (ن) to take away,
snatch, steal

(نصص)

نَصَّصَ *pl.* نَصُوصٌ text (of a book);
definition; wording; stipu-
lation

(نصب)

نَصَبَ *pl.* نَصَبٌ handle (of
weapon)

نَصِيبٌ fortune, lot

(نصت)

نَصَتَ إِلَى (ن) to listen to

(نصح)

نَصَحَ (ن) to advise, counsel

نَصِيحَةٌ *pl.* نَصَائِحٌ advice

نَاصِحٌ adviser

(نصر)

نَصَرَ (ن) to assist, aid (give
victory)

تَنَصَّرَ V to become a Christian

إِنْتَصَرَ عَلَى VIII to conquer,
vanquish a.o.

نَصْرٌ aid, victory

نَصْرَانِيٌّ *pl.* نَصْرَانِيٌّ Christian
(lit. Nazarene)

إِنْتِصَارٌ victory, triumph

نَاصِرٌ *pl.* أَنْصَارٌ helperمَنْصُورٌ conqueror (lit. the
assisted of God); pr.n. m.

(نصف)

نَاصَفٌ III to divide into
halves

أَنْصَفَ IV to act impartially

إِنْتَصَفَ VIII to be divided
into halvesأَنْصَافٌ *pl.* نَصْفٌ a half, half

نِصْفُ اللَّيْلِ midnight

إِنْصَافٌ equity, justice,
impartiality

- مُتَّصِفٌ middle
(نصو)
نَوَاصِيَةٌ *pl.* نَوَاصٍ forelock
(نضج)
نَاضِجٌ cooked well, ripe,
mature
(نضل)
نِضَالٌ struggle
(نطط)
نَطَّ (-) *v.n.* نَطٌّ to leap, jump
(نطر)
نَوَاطِيرٌ *pl.* نَاطُورٌ guard, keeper,
overseer (esp. of garden,
vineyard, etc.)
(نطع)
نَطْعٌ leather mat
(نطق)
نَطَقَ (-) to speak, express
اسْتَنْطَقَ X to question, exam-
ine, interrogate (by a
judge, etc.)
نَطَاقٌ limit, boundary; zone,
sphere
نَاطِقٌ spokesman, speaker
مَنْطِقٌ logic
- مَنَاطِقٌ *pl.* مَنَاطِقَةٌ zone
مُسْتَنْطِقٌ examining judge;
interrogator
(نظر)
نَظَرَ (-) *v.n.* نَظْرٌ to look (at
(إلى), see, oversee
إِنْتَظَرَ VIII to await, expect
أَنْظَارٌ *pl.* نَظْرٌ regard; theory
نَظْرًا إِلَى in regard to; in view
of
نَظْرَةٌ glance, look
نَظَّارٌ *pl.* نَظَّارٌ inspector, over-
seer, minister; seer, beholder
نَظَّارَاتٌ glasses, spectacles
نَظِيرٌ *pl.* نَظَرَاءٌ peer, correspon-
ding to, equal, *n.*
مَنْظَرٌ *pl.* مَنَاطِرٌ view, scene,
scene of play
(نظف)
نَظَّفَ II to clean, *trans.*
نِظَافَةٌ cleanliness
نَظْفَاءٌ *pl.* نَظِيفٌ clean, *adj.*
(نظم)
نَظَّمَ (-) *v.n.* نَظْمٌ to arrange;
compose (verse)

نَظَّمَ II to put in order,
arrange, regulate, organize

نَتَّظَمَ V, اِنْتَضَمَ VIII to be
arranged, regulated

نَظَامٌ pl. اَنْظَمَةٌ system,
method, order; regulation,
law

تَنْظِيمٌ pl. اَتْ — regulation;
arrangement, compilation,
poetry writing

اِنْتِظَامٌ regularity, order

(نعج)

نَعَاجٌ pl. نَعَجَةٌ sheep

(نعر)

نَوَاعِيرٌ pl. نَاعُورَةٌ irrigating
wheel, water wheel

(نعس)

نَعَسَ (ن) to be or become
sleepy

(نعش)

مُنْعِشٌ refreshing

(نعم)

نَعِمَ (ن) v.n. نَعْمَةٌ to live in ease

نَعِمَ to be good, excellent

أَنْعَمَ عَلَى IV to show favour
to; be kind to

نَعِمَ yes

نَعَمٌ, اَنْعَامٌ cattle, cloven-
hoofed

نِعْمَةٌ pl. نَعَمٌ favour, benefit

نَاعِمٌ soft, tender

نَعِيمٌ pleasant; pr. n. m.

(نغم)

نَغَمَاتٌ pl. نَغْمَةٌ melody, tune

(نفث)

نَفَّاثٌ pl. اَتْ — blower

طَائِرَةٌ نَفَّاثَةٌ jet aircraft

(نفخ)

نَفَخَ (ن) to blow

(نفد)

نَفِدَ (ن) to be exhausted, con-
sumed; be out of print
(book, etc.)

(نفذ)

نَفَذَ (ن) to pierce, penetrate,
be effective

نَفَّذَ II to execute, fulfil

أَنْفَذَ IV to carry out, execute

نُفُوذٌ penetration; influence

ذُو نُفُوذٍ influential; person of
influence

تَفِيدُ execution; fulfilment

تَفِيدِي executive *adj.* (*mod.*)

تَفِيدُ effective (of an order or command)

نَوَافِدُ *pl.* نَافِذَةٌ window

(نفر)

نَفَرُ (نَفَرٌ) to turn away, flee, avoid

نُفُورٌ flight, aversion

أَنْفَارٌ *pl.* نَفْرٌ person; a number of people; private (in armed forces)

(نفس)

تَنَفَّسَ V to breathe

أَنْفُسٌ, نَفُوسٌ *pl.* (m. and f.) نَفْسٌ soul, self; self-same

أَنْفَاسٌ *pl.* نَفْسٌ breath

تَفِيسٌ precious

(نפט)

نَفْطٌ oil, petroleum

(نفع)

نَفَعُ (نَفَعٌ) to be useful, profitable

نَتَفَعُ VIII to use, benefit (from, by)

مَنَافِعُ *pl.* مَنَفَعَةٌ use, benefit

نَافِعٌ useful, profitable

(نقق)

نَفَقَةٌ *pl.* أَتٌ — expense, cost, expenditure, maintenance

مُنَافِقٌ hypocrite; deceiver

(نفي)

نَفَى (نَفَى) to expel, banish, exile; deny, exclude

نَاقٍ III to contradict, be inconsistent with

نَفْيٌ exile, expulsion, banishment; denial

مُنْفِيٌّ exiled, an exile

(نقب)

أَنْقَابٌ *pl.* نَقَبٌ hole in a wall, breach, tunnel

نُقُبٌ *pl.* نَقَابٌ veil

نَقَابَةٌ *pl.* أَتٌ — syndicate, corporation

نَقَابَةُ الْعَمَالِ trade union (*mod.*)

رُقَبَاءٌ *pl.* تَقِيْبٌ chief, head

(نقح)

نَقَحَ II to revise, correct (book)

(نقد)

نَقَدَ (ن) VIII to criticize

نَقْدٌ criticism

نَقْدٌ *pl.* نَقُودٌ cash, ready money

نَاقِدٌ critic

(نقد)

نَقَدَ (ن) IV to rescue, deliver, save

(نقر)

نَقَرَ (ن) *v.n.* نَقْرٌ to hollow out, pierce, peck (of a bird)نَقَارٌ *pl.* مَنَائِرٌ beak, bill (of bird)

(نقش)

نَقَشَ (ن) to paint, sculpture

نَاقَشٌ III to argue with

مُنَاقَشَةٌ discussion, argument

نَقَّاشٌ painter, sculptor, engraver

(نقص)

نَقَصَ (ن) *v.n.* نَقْصٌ to decrease, diminish, fall short

نَاقَصٌ III to reduce (price, etc.)

انْتَقَصَ VIII to abate, diminish

مُنَاقِصَةٌ tender (in commerce), public auction

نَاقِصٌ defective, diminished, deficient, imperfect, wanting, lacking

(نقض)

نَاقَضَ III to contradict

انْقَاضٌ *pl.* نَقْضٌ ruins

(نقط)

نَقَطَ (ن) *pl.* نَقْطَةٌ point, dot, spot; drop

(نقع)

نَاقَعَ penetrating, pervading; deadly (poison)

مَسْتَنْقَعٌ *pl.* مَنَاقِطٌ — marsh, swamp

(نقل)

نَقَلَ (ن) *v.n.* نَقْلٌ to move, remove, transport, transfer; copy, translate, quote

تَنَقَّلَ V to be transferred, moved, posted

انْتَقَلَ VIII to move, *intrans.*, be transferred, removed, transported

إِلَى رَحْمَةِ اللَّهِ — he died

(نقم)

انْتَقَمَ (ن) VIII to take revenge (on)

انْتِقَامٌ vengeance

(نقى)

نَقِيَ (ن) to be pure

نَتَقَى VIII to choose, select

نَقَاءٌ نَقَاوَةٌ purity, innocence

نَقِي pure, clean, innocent

(نكب)

نَكَبَ (ن) to afflict

مَنْكُوبٌ victim

(نكت)

نَكَّتْ pl. نَكْتَةٌ witticism; speck, spot

(نكح)

نَكَحَ (ن) to marry

(نكد)

مَنْكُودٌ أَلْحَظٌ unhappy, unfortunate

(نكر)

أَنْكَرَ IV to deny

(نمذج)

نَمُوذَجٌ pl. نَمُوذَجَاتٌ - sample, example

(نمر)

نَمْرٌ pl. نَمُورٌ, نَمُورَةٌ leopard, panther, tiger

نَمْرٌ pl. نَمْرٌ (Eur.) number

(نمس)

نَمَسٌ pl. نَمُوسٌ ichneumon, weasel

نَمَاسٌ pl. نَمَائِيسٌ law, moral law; mosquito

(نمط)

نَمَطٌ pl. نَمَاطٌ fashion, way, manner

(نمل)

نَمَلٌ pl. نَمَلَةٌ ant

(نمو)

نَمَا (ن) to grow, develop, intrans.

نُمُو growth, development

(نمی)

إِنْتَمَى إِلَى VIII to trace one's origin to, go back to

(نهب)

نَهَبَ (ن) v.n. نَهْبٌ to plunder, pillage

(لهج)

نَهَجٌ way, road, street (current in Maghribi usage)

نَهْجٌ pl. مَنَاهِجٌ way, method

(نهد)

تَنَهَّدَ V to sigh, groan

(نهر)

نَهَرَ VIII to drive, drive away
roughly, upbraid, chideنَهْرٌ *pl.* أَنْهَارٌ river

نَهَارٌ day, daylight

بِـنَهَارًا by day

(نهر)

نَهَزَ VIII to seize the
opportunity

(نهض)

نَهَضَ v.n. نَهْوَسٌ to rise

نَهَضَ X to urge, incite,
stir upنَهَضَةٌ awakening, arising,
revival, emancipation

(نهك)

نَهَكَ IV to weaken, enfeeble,
overcome

(نهى)

نَهَى VIII to finish, con-
clude, end, *intrans.*

نَهَايَةٌ end, utmost, extremity

نَهَايَةٌ end, termination, limit

نَهَيْتُ end

(نوب)

نَوْبَةٌ a time, turn, occasion;
suite (in music)

بِالنِّيَابَةِ عَنْ on behalf of

نَوَّابٌ *pl.* نَوَّابٌ deputy, rep-
resentative, substitute

مَجْلِسُ النُّوَّابِ Parliament

(نوت)

نَوَّاقٌ sailor

(نوخ)

نَوَّاحٌ *pl.* نَوَّاحٌ climate

(نور)

نَوَّرَ (f.) *pl.* نَوَّرَانٌ fire, n.نَوَّرَ *pl.* أَنْوَارٌ light, n.

(نوع)

نَوَّعَ II to assort, classify,
composeنَوَّعَ *pl.* أَنْوَاعٌ sort, kind

(نوف)

نَوَّافٌ (عَلَى) to be above, or
more than

نَوَّافٌ more, upwards of

(نوق)

نَوَّقَتْ *pl.* نَوَّقَاتٌ she-camel

(نول)

نَوَّلَ (عَلَى) to attain, obtain

نَوَّلَ III to give, hand to

تَتَوَلَّوْا VI to obtain, receive, take, partake	(هات)
نَوَالٍ attainment, attaining; pr. n. f.	هَاتِ come! bring!
نَوَالٍ pl. أَنْوَالٌ loom	(هَب)
نَيْلٌ obtaining, attaining, n.	هَبَّ (هَبَّ) v.n. هَبَّ to blow (of wind)
مَنْوَالٌ mode, manner, fashion	هَبَّ (هَبَّ) to awake (from sleep); begin, start (to do)
(نوم)	(هبط)
نَامَ (نَامَ) (نَمَتَ etc.) to sleep	هَبَّ (هَبَّ) to fall, descend, land (aircraft)
نَوْمٌ sleep	هَبَّ (هَبَّ) fall, abatement
(نوى)	(هتف)
نَوَى (نَوَى) to resolve, intend	هَتَفَ (هَتَفَ) to call, shout
نِيَّةٌ pl. نِيَّاتٌ — intention	هَاتِفٌ telephone (a lately intro- duced word and in use in some Arab countries. See also Appendix A, Sec. 6 (a))
(نيف)	
نَافٌ yoke	
(نيل)	
النَّيْلُ the (river) Nile	(هجر)
(ه)	هَجَرَ (هَجَرَ) to forsake, abandon
ه — (attached pron.) his, its, him, it	هَاجِرٌ III to emigrate
(ها)	هَجْرَةٌ flight, emigration, migration
هَآ behold! here! here you are! take!	الْهَجْرَةُ The Hegira (emigra- tion of the Prophet Mu- hammad from Mecca in 622 A.D.) Beginning of Muslim era.
هَآ — (attached pron.) her, its, it	

- ٣ هَاجِرٌ emigrant, immigrant
 هَاجِرٌ term used for settlement
 of Arabic-speaking com-
 munities abroad (partic. the
 Americas in modern times)
 (هَجَسَ)
 ٣ هَاجِسٌ *pl.* هَوَاجِسٌ unrest,
 disturbance, troubled
 thought
 (هَجَمَ)
 (عَلَى) هَجَمَ (ـ) to attack,
 assault
 ٣ هَاجِمٌ III to attack
 ٣ هَجُومٌ attack, assault
 (هَدَدَ)
 ٣ هَدَدٌ II to threaten, menace
 (هَدَأَ)
 ٣ هَدَأَ (ـ) *v.n.* هَدُوَةٌ to be calm,
 quiet, tranquil
 هَادِئٌ quiet, calm, tranquil
 (هَدَرَ)
 ٣ هَدِيرٌ murmur (of water),
 roaring (of sea and waves)
 (هَدَفَ)
 ٣ هَدَفٌ *pl.* أَهْدَافٌ aim, target
 (هَدَمَ)
 ٣ هَدَمَ (ـ) *v.n.* هَدْمٌ to destroy,
 raze
 ٣ هَدُومٌ (*pl.*) clothes, garments
 (هَدَنَ)
 ٣ هَدْنَةٌ armistice, truce
 (هَدَى)
 ٣ هَدَى (ـ) to guide
 ٣ أَهْدَى IV to present, bestow
 (with double *accus.*)
 ٣ إِهْتَدَى VIII to guide oneself;
 be rightly guided
 ٣ هُدًى guidance, way of sal-
 vation
 ٣ هَدِيَّةٌ *pl.* هَدَايَا a present, gift
 (هَذَبَ)
 ٣ مَهْدَبٌ educated, refined,
 polished
 (هَرَرَ)
 ٣ هَرٌّ cat
 (هَرَبَ)
 ٣ هَرَبَ (ـ) *v.n.* هُرُوبٌ to flee,
 escape
 ٣ هَرَبٌ II to smuggle; put to
 flight
 (هَرَمَ)
 ٣ هَرَمٌ *pl.* أَهْرَامٌ pyramid

(هَرْن)	(هَل)
هَارُونُ Harun, Aaron	هَلْ <i>particle of interrogation</i>
(هَزَز)	(هَلَل)
هَزَّ (ز) <i>v.n.</i> هَزَّ to shake, stir, brandish	هَلَّ X to appear first (of moon); begin
(هَزَأ)	هَلَالٌ crescent, new moon
هَزَأَ هَزَأً هَزَأً X to mock, scoff at, deride	(هَلَك)
(هَزَع)	هَلَكَ (ع) to perish
هَزِيعٌ watch or division of the night	أَهْلَكَ IV to ruin, destroy, lay waste
(هَزَل)	هَسَّهَكَ X to consume, spend, exhaust
هَزَلَ (ز) <i>v.n.</i> هَزَلَ to joke, jest	هَلَاكٌ destruction
هَزَالٌ thinness	إِسْتِهْلَاكٌ consumption
هَزِيلٌ thin, meagre, emaciated	مَهْلَكَةٌ, مَهْلَكَةٌ place of destruction, desert
(هَزَم)	مُسْتَهْلِكٌ consumer
أَنْهَزَمَ VII to be defeated, put to flight (of an army)	(هَلِم)
(هَطَل)	هَلِمْ come here!
هَطَلَ (ط) to rain, send rain	هَلِمْ جراً and so on; etcetera
(هَكَذَا)	(هَمَم)
see under (ذَا)	هَمَّ (م) to be important, to concern; (with ب) to intend; (with ألى) to be anxious about
(هَكَل)	
هَيْكَلٌ <i>pl.</i> هَيْكَلٌ temple, altar, statue, skeleton	

أَعْتَبَ VIII to take pains in;
to be interested in

عَمَمٌ *pl.* عَمَمٌ care, anxiety

عَمَّةٌ *pl.* عَمَمٌ concern; energy

أَعْمِيَّةٌ importance

أَعْمِيَّةٌ important, of importance

إِهْتَاءٌ care, effort, interest

هَامٌ important

هَمَامٌ pr.n.m.

مِهْمٌ *pl.* مِهْمٌ important

مِهْمَاتٌ important duties

مِهْمُومٌ anxious

(هَمِك)

أَنهَمَكَ (فِي) VII to be engrossed
(in), absorbed (in)

(هَمِل)

أَهْمَلُ IV to neglect, ignore

إِهْمَالٌ neglect

(هَنَا)

هِنَا هِنَا here

هِنَاكَ هِنَاكَ there

(هِنَا)

هَيَّ (فِي) to be pleasant,
enjoyable (food, etc.)

هَنَّا II to congratulate, felicitate

هَنَاءٌ pleasure, happiness, delight

هِنِيئًا good wish!

تَهْنِئَةٌ *pl.* تَهْنِئَاتٌ congratulation

هِنِيئَةٌ هِنِيئَةٌ هِنِيئَةٌ a little while, a moment

(هِنْد)

أَلْهِنْدُ India

هِنْدِيٌّ *pl.* هِنْدٌ هِنْدِيٌّ Indian, an Indian

(هِنْدِس)

هِنْدَسٌ to sketch (in engineering, etc.), plan

هِنْدَسَةٌ engineering, architecture, geometry

مِهْنِدِسٌ engineer

(هَو)

هُوَ هُمَا هُمْ he, it; they
(*dual*), they (*pl.*)

هُوَ ذَا see! behold!

(هُود)

تَهَوَّدُ V to become a Jew

يَهُودِيٌّ *pl.* يَهُودٌ Jew, Jewish

(هون)	(هي)
هَانَ (أ) to be or become easy	هِيَ up!
أَهَانَ IV to offend, insult, despise	هَيَّا بنا come, let us go!
هَيِّن easy	و
(هوى)	(و)
هَوَاءَ <i>pl.</i> أَهْوَاءٌ air, atmosphere, weather	وَ and; by (in an oath); with
هَوَى passion	(وا)
(هى)	وَ oh! ah! alas!
هِيَ هُنَّ هُمَا she, it; they (<i>dual</i>), they (<i>pl.</i>)	(وبا)
(هيا)	أَوْبَاءَ <i>pl.</i> أَوْبَاءُ plague
هَيَّأَ II to prepare (<i>trans.</i>)	(ويخ)
تَهَيَّأَ V to be prepared for	وَيَخَ II to censure, rebuke, reprimand
هَيْئَةٌ <i>pl.</i> أَهْيَاءٌ — form, aspect; body (<i>i.e.</i> aggregate of persons or things), corporation	(وبل)
(هيب)	وَبَلَّ misfortune, evil consequences
هَابَ (أ) to fear, hold in awe	(وتر)
هَيْبَةٌ respect, awe, veneration	تَوْتَرٌ tension, strain
(هيج)	(وثق)
هَاجَ (أ) to stir up	وَتَقَّ (يَتَّقُ) to trust, have confidence in
(هم)	وَتَّقَ II to make firm
هَامَ (أ) to love passionately	أَتَقَّةٌ <i>pl.</i> أَتَقَّةٌ — trust, confidence, reliable, authority
	وَتَّقُ trust, confidence

- وَثِيقَةٌ *pl.* وَثَائِقُ document, (وجن)
 deed, certificate
 وَثِيقٌ covenant (وجه)
 (وجب)
 وَجِبَ (يَجِبُ) to be, make, II وَجَّهَ to direct, *trans.*, turn
 necessary; (*with* عَلَى) to be (thing, person) towards
 incumbent upon
 وَجَبَ IV to cause; to make III وَجَّهَ to meet, confront
 binding V تَوَجَّهَ to go, make for,
 repair to
 وَجَّهَ VIII to turn, *intrans.*
 وَجْهٌ *pl.* وُجُوهُ face, manner, VIII وَجَّهَ to turn, *intrans.*
 surface, aspect
 وَجُوبٌ (a) necessity
 وَجَابٌ affirmation
 وَجَائِبٌ affirmative, positive
 وَاجِبٌ *pl.* أَتْ — a duty; VIII وَجَّهَ to turn, *intrans.*
 (*with* عَلَى) incumbent on
 وَجِبٌ according to
 (وجد)
 وَجَدَ (يَجِدُ) to find
 وَجُودٌ (*v.n.*) existence
 وَجُودٌ existing, present, VIII وَجَّهَ to turn, *intrans.*
 found
 (وجز)
 وَجِيزٌ small, brief
 (وجع)
 وَجَعٌ *pl.* أَوْجَاعٌ pain VIII وَجَّهَ to turn, *intrans.*
- وَجَنَةٌ *pl.* وَجَنَاتٌ cheek
 وَجْهٌ (وجه)
 وَجَّهَ II to direct, *trans.*, turn
 (thing, person) towards
 وَجَّهَ III to meet, confront
 تَوَجَّهَ V to go, make for,
 repair to
 وَجَّهَ VIII to turn, *intrans.*
 وَجْهٌ *pl.* وُجُوهُ face, manner, VIII وَجَّهَ to turn, *intrans.*
 surface, aspect
 أَتْ *pl.* جِهَةٌ — side, direction, VIII وَجَّهَ to turn, *intrans.*
 point of view, dimension, VIII وَجَّهَ to turn, *intrans.*
 district
 مِنْ جِهَةٍ (with following *gen.*) VIII وَجَّهَ to turn, *intrans.*
 concerning
 وَجْهَةٌ نَظْرٌ point of view (*mod.*) VIII وَجَّهَ to turn, *intrans.*
 direction, way
 أَتْجَاهٌ direction, way VIII وَجَّهَ to turn, *intrans.*
 opposite, in front, VIII وَجَّهَ to turn, *intrans.*
 towards
 وَجَّهَةٌ *pl.* وَجَّهَةٌ respected, VIII وَجَّهَ to turn, *intrans.*
 distinguished person, chief, VIII وَجَّهَ to turn, *intrans.*
 notable
 (وحد)
 وَحَّدَ II to unify, unite VIII وَجَّهَ to turn, *intrans.*
 وَحَّدَ VIII to be united VIII وَجَّهَ to turn, *intrans.*

وَحْدَهُ by himself, alone	وَدَاعٌ departure, bidding fare- well
وَحْدَةٌ unity, oneness; solitude; unit	(وَدَى)
أَحَدٌ <i>f.</i> أَحَدِي <i>pl.</i> أَحَادٌ one, anyone (with <i>neg.</i> no-one)	وَادٍ أَوْدِيَةٌ <i>pl.</i> وَادٍ valley
يَوْمَ الْأَحَدِ Monday	(وَرَأَى)
وَاحِدَةٌ <i>f.</i> وَاحِدَةٌ one, single	وَرَاءَ behind, beyond
وَحِيدٌ alone, single, unique, only; sole	وَرَاءَ الْبَحَارِ (مَا) overseas
(وَحْشٌ)	(وَرِثٌ)
وَحْشٌ <i>pl.</i> وَحُوشٌ wild (animal)	وَرِثٌ (يَرِثُ) to inherit
(وَحْيٌ)	وَرِثٌ II, أَوْرَثَ IV to bequeath
وَحْيٌ (divine) inspiration	وَرِثَةٌ inheritance
(وَدَدٌ)	تُرَاثٌ legacy, heritage
وَدَّ (-) to love, wish for	تُرَاثُ الْإِسْلَامِ legacy of Islam
وَدَادٌ friendship, love; pr.n.f.	وَرِثَةٌ <i>pl.</i> وَارِثٌ heir
(وَدَعٌ)	(وَرَدٌ)
وَدَعٌ (يَدَعُ) to lay down, leave, let (only in <i>imperf.</i> and <i>imper.</i>)	وَرَدٌ (يَرِدُ) to arrive
دَعَهُ يَذْهَبُ let him go	(lit. go down to water)
أَوْدَعُ II, أَوْدَعُ IV to take leave of, bid farewell to	أَوْرَدُ IV to bring
أَوْدَعُ IV, إِسْتَوْدَعُ X to deposit, store	إِسْتَوْرَدُ X to import
	رُودٌ <i>pl.</i> وَرْدَةٌ, وَرْدٌ rose, blossom
	وَرُودٌ arrival
	وَارِدَاتٌ imports
	إِبْرَادَاتٌ revenues

- (ورق) (ورس)
 ورقٌ *pl.* أوراقُ paper, foliage وَسَّوَسَ to whisper, suggest
 ورقةٌ leaf (of a tree), piece of وَسَّوَسَ *pl.* وسَّوَسٌ whisperer,
 paper, note, etc. suggester (Satan)
- (وزر) (وسخ)
 وزارةٌ ministry, office of a وَسَخٌ dirty
 vizier
 وزيرٌ *pl.* وزراءٌ minister (وسط)
 (political), vizier أَوْسَطُ (*m. and f.*) *pl.* أوْساطُ
 وزيرُ الخَارجية Foreign minister middle, centre
 رئيسُ الوزراء Prime Minister وَسَّوَسَ *pl.* وَسَّوَسَاتُ means,
 Cabinet هيئةُ الوزراء instrument
 (وزع) (وسطة)
 وزَعُ II to distribute, share out, بَوَاسِطَةٍ (followed by *gen.*) by
 allot means of, through
 (وزن) (وسيط)
 وَزَنَ (يَزِنُ) to weigh *trans.* وَسِيطٌ *pl.* وَسِيطَاءُ mediator,
 weight, intermediary
 measure; measure of a verse وَسَّوَسَ *f.* وَسَّوَسَاتُ
 موازينٌ *pl.* ميزانٌ scales, mean, middle, middle part
 balance وَسَّوَسَ الأَوْسَطُ the Middle East
 ميزانيةٌ budget وَسَّوَسَ middle, medium
 (وزى) (وسع)
 وَازَى III to correspond to, be وَسِعَ (يَسِعُ) to hold, have
 parallel with واسعٌ wide, spacious, extensive
 وَسِعَةٌ width, extent, capacity;
 comfort
 وَسِعٌ wide, spacious, extensive

(وَسَلَ)	وَصُولٌ arrival
إِلَى تَوَسَّلَ V to get the means to; to implore, seek	وَصْلٌ receipt
وَسَائِلُ pl. وَسِيْلَةٌ means	وَصْلَةٌ connection
(وَشَكَ)	وَاصِلٌ joining, joint
أَوْشَكَ IV to be on the point of	مُؤَاصِلَةٌ union, continuity, communication
(وَصَفَ)	الْمَوْصِلُ Mosul (in Iraq)
وَصَفَ (يَصِفُ) to describe	(وَصَّى)
أَتْ صِفَةٌ pl. صِفَةٌ attribute, quality	وَصَّى II to make a will, recommend, order
أَوْصَافٌ pl. وَصْفٌ description	أَوْصَى IV to charge, commend
مُؤَاصَفَاتٌ specifications	وَصَايَا pl. وَصِيَّةٌ charge, will, command
(وَصَلَ)	تَوْصِيَةٌ order, recommendation
وَصُولٌ (يَصِلُ) v.n. وَصَلَ to arrive, reach (with <i>direct</i> <i>obj.</i> or إِلَى); link, join	أَوْصِيَاءُ pl. وَصِيٌّ testator, guardian, trustee
أَوْصَلَ IV to bring, conduct, deliver, cause to arrive	(وَضَأَ)
وَاصِلٌ III enter into relation with, be contiguous <small>متجاور</small> continue, persevere in	تَوَضَّأَ V to perform religious ablutions
تَوَصَّلَ V to reach	(وَضَحَ)
إِتَّصَلَ VIII (with إِلَى) to arrive at, reach; (with بِ) to be in touch with, connected with	وَضُوحٌ clarity
صِلَةٌ union, connection	وَاضِحٌ clear, obvious
	(وَضَعَ)
	وَضَعَ (يَضِعُ) to put, place, set down

أَوْضَاعُ *pl.* وَضَعٌ situation,
state of affairs, place

مَوَاضِعُ *pl.* مَوْضِعٌ place, site,
spot

مَوَاضِعُ، -َاتٌ *pl.* مَوْضُوعٌ
subject, subject-matter

(وطأ)

يَطَأُ (يَطَأُ) وَطِئٌ to tread on, step on

وِطَاءٌ depression (of land)

تَوَطُّؤٌ foreword, preface (of
book, etc.)

(وطن)

اِسْتَوطنَ X to live or settle in
a place

أَوْطَانٌ *pl.* وَطَنٌ home, home-
land, native place

وَطَنِيٌّ *n.* and *adj.* indigenous
native; national, nationalist,
patriot(ic) (*mod.*)

وَطَنِيَّةٌ nationalism, patriotism
(*mod.*)

مَوَاطِنٌ *pl.* مَوْطِنٌ native land

مَوْاطِنٌ compatriot, fellow-
countryman, citizen

مَوْاطِنِيَّةٌ citizenship (*mod.*)

(وظف)

وَظَّفَ II to give office to,
appoint

تَوَظَّفَ V to be employed,
appointed

وَظَائِفٌ *pl.* وَظِيفَةٌ office,
appointment, function

مَوْظِفٌ official, functionary

(وعد)

يَعِدُ (يَعِدُ) وَعَدٌ to promise (with
acc. of person and بِ of
thing)

أَوْعَدُ IV to threaten, promise

تَوَعَّدَ V to threaten

وَعْدٌ *pl.* وَعُودٌ promise

مَوَاعِيدٌ *pl.* مِيعَادٌ appointed
time, appointment

(وعب)

اِسْتَوْعَبَ X to absorb, study,
exhaust (a subject)

(وعظ)

يُعِظُ (يُعِظُ) وَعِظٌ to exhort, warn
preach

اِتَّعِظَ VIII to be exhorted

(وفد)

يَفِدُ (يَفِدُ) وَقَدٌ to reach, arrive,
come to (إِلَى)

أَوْفَدَ IV to send	وَفَّاتٌ <i>l.m.</i> death
وَفْدٌ <i>l.m.</i> deputation, delegation	وَفَّى perfect, complete
(وَفَّر)	(وَقَب)
وَفَّرَ II to economise, save	وَقَبٌ (يَقْبُ) to be eclipsed (of the moon)
وَأْفَرٌ abundant	(وَقَت)
(وَفَّق)	وَقَّتَ II to fix, appoint, determine a time
وَفَّقَ II to help, give success (of God); to conciliate (two parties); to match (two things)	أَوْقَاتٌ <i>l.m.</i> time
وَأَقَّ III to be suitable, correspond to, suit, agree with; (<i>with</i> عَلَى) to agree to	مُوقَّتٌ temporary; fixed (time)
تَوَافَّقَ VI to agree with each other	(وَقَد)
اتَّفَقَ VIII to agree; happen	أَوْقَدَ IV to kindle (fire)
تَوْفِيقٌ success (from God); pr.n.m.	وُقُودٌ fuel
اتِّفَاقٌ agreement	(وَقَر)
اتِّفَاقِيَّةٌ agreement (political or commercial)	وَقَّرَ II to honour, respect, venerate
(وَفَى)	أَوْقَرَّ IV to load
وَفَى (يَفِي) to fulfil	وَقُورٌ venerable
تَوَفَّى V (<i>pass.</i>) to die	(وَقَع)
وَفَاءٌ fulfilment (of a promise); payment (of a debt)	وَقَعٌ (يَقَعُ) <i>v.n.</i> وَقُوعٌ to fall, happen
	وَقَعَ II to sign (name)
	تَوَقَّعَ V to expect
	وَأَقِعٌ situated; happening, actuality

- وَقَعَةٌ *pl.* وَقَائِعُ event, catastrophe
 وَقَعَةٌ أَلْحَالِ state of affairs
 مَوْقِعٌ *pl.* مَوَاقِعُ place; event
 مَوْقِعَةٌ battle
 (وَقَفَ)
 وَقَفَ (بَقِيَ) *v.n.* وَقُوفٌ to stop, stand up; (*with* عَلَى) to ascertain, be acquainted with
 وَقَفَ II أَوْقَفَ IV to sieze, arrest, stop *trans.*
 تَوَقَّفَ V to hesitate
 وَقْفٌ *pl.* أَوْقَافٌ wakf, religious foundation (Muslim)
 مَوْقِفٌ *pl.* مَوَاقِفُ situation, place, stand, attitude; stopping place; car-park (*mod.*)
 (وَقَى)
 وَقَى (بَقِيَ) to guard, protect, preserve
 اتَّقَى VIII to fear (God)
 وَقَايَةٌ protection, preservation
 تَقْوَى fear of God, piety
 تَقِيٌّ *pl.* اتَّقِيَاءُ God-fearing, pious
 (وَكَّأَ)
 اتَّكَأَ VIII to support oneself
 (وَكَّبَ)
 مَوَاكِبٌ *pl.* مَوَكِبٌ procession
 (وَكَّلَ)
 وَكَّلَ II to appoint as an agent, represent
 اتَّكَلَّ VIII تَوَكَّلَ V (عَلَى) to trust in, rely on
 وَكَّالَةٌ representation, agency
 وَكِيْلٌ *pl.* وَكَلَاءٌ agent
 (وَلَّى)
 وَلَّى to howl, wail
 (وَلَدَ)
 وَلَدَ (بَلَدَ) to beget, bear
 وَلَدَ II to generate; act as midwife
 أَوْلَادٌ *pl.* وَلَدٌ boy, son, child
 وَلَادَةٌ birth
 وَالِدٌ father
 وَالِدَةٌ mother
 مَوْلِدٌ birthplace, birthday
 مِيْلَادٌ time of birth, birth
 عِيْدُ الْمِيْلَادِ Christmas

السَّنَةُ المِلَادِيَّةُ (abbr. before dates م) Christian year (calendar)	وَلَاةٌ <i>pl.</i> وَال Governor
مَوْلَدٌ of mixed origin (properly: of an Arab father and foreign mother)	أَوْلَىُّ better, more suitable, fitter
مَوْلَدَةٌ post-classical (of Arabic words)	مَوْلَىُّ master, lord; ally, follower, client; freed slave
(وَلِعَ)	(وَمَا)
(يَوْلِعُ) وَلِعَ بِ to be attached to, be fond of, show affection for	مُؤَمَّاءٌ إِلَيْهِ above-mentioned, aforesaid
(وَلِيَ)	(وَفَى)
(يَلِي) وَلِيَ to be near, follow	مَوَانِي, مَوَانِيءُ <i>pl.</i> مِينَا, مِينَاءُ port (sea)
وَلَّى II to appoint (as governor), to set anyone over, entrust any one with an affair; to flee, turn one's back	(وَهَبَ)
تَوَلَّى V to take charge of, take in hand	(يَهَبُ) وَهَبَ to present, give, grant
تَوَالَى VI to follow one after another	وَهَّابِيٌّ Wahhabite, Wahhabi
إِسْتَوْلَى عَلَى X to master, control, overcome	(وَهْمَ)
وَلَايَةٌ province, state	تَوَهَّمَ V to imagine, fancy
الْوَلَايَاتُ المَتَّحِدَةُ the U.S.A.	(...ب...ب...) VIII to accuse (anyone of something)
أَوْلِيَاءُ <i>pl.</i> وَلِيٌّ master, saint (Muslim), lord, patron, guardian	أَوْهَامٌ <i>pl.</i> وَهْمٌ imagination, prejudice
	تُهْمَةٌ accusation
	(وَيْبَ)
	وَيْبُكَ woe to you!
	(وَيْحَ)
	وَاوِيَةٌ <i>pl.</i> أَوِيَةٌ oasis

وَوَيْحَكَ woe to you!

(ويل)

وَوَيْلَكَ woe to you!

وَوَيْلَاهُ alas!

ي

(يا)

... يَا O, Oh (*voc.*)

(يأس)

(يئس) (يئس) to despair
(of)

أَيَّاسُ IV to drive to despair

يَأْسُ despair

يَافَا Jaffa (port town in Israel)

(يبس)

يَبَسَ (ـ) to be dry

يَبَسُ II to dry (*trans.*)

يَبَسٌ dry (land, etc.)

(بين)

أَلْيَابَانُ Japan, the Japanese

يَابَانِي Japanese, *n.* and *adj.*

(يتيم)

يَتِيمٌ II to bereave a child of
its parents, orphan

يَتِيمٌ *pl.* أَيْتَامٌ orphan

(يدو)

أَيْدٍ, أَيْدٍ *pl.* (ف.) يَدٌ hand

بَيْنَ يَدَيْهِ before him, in his
presence

... عَلَى يَدَيْهِ by, at the hands of

يَدَوِي manual, hand-*adj.*

(يسر)

يَسَرَ (ـ) to be easy

يَسِّرُ 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

اِسْتَيْقَظُ X to wake up

بِقَظَةٍ awakening, wakefulness,
watchfulness, attention

بِقَظَانٌ awake, watchful

(يقن)

يَقِنُ (ـ) to be certain

تَيَقَّنُ V to convince oneself

بِقَيْنٍ certain belief, conviction

(يَمَن)	يَوْمًا by day, one day
الْيَمَنُ the Yemen (S.W. Arabia), <i>Arabia Felix</i>	يَوْمًا فَيَوْمًا day by day
يَمَانِيّ, يَمَانِيّ Yemenite, Yemeni	يَوْمِيّ daily, <i>adj.</i>
يَمِينُ (<i>f.</i>) right hand, oath	يَوْمِيًّا daily, <i>adv.</i>
(يَنَع)	يَوْمَئِذٍ then, at that time, on that day
يَانِعٌ ripe	
يُوسُفُ Yusuf, Joseph	يَوْمَ الدِّينِ Day of Judgement
(يَوْم)	(يُون)
يَوْمٌ <i>pl.</i> أَيَّامٌ day	الْيُونَانُ Greece, the Greek nation
الْيَوْمَ today	
يَوْمٌ ذَاتَ يَوْمٍ one day	يُونَانِيّ Greek, a Greek

GRAMMATICAL INDEX

NOTE The main references to major points of grammar are indicated in the chapter titles, as listed in the "Table of Contents". This index is, however, more exhaustive. In general, English grammatical terminology is its basis, but some important Arabic grammatical terms are also given in transliteration, followed by the Arabic form in brackets.

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This is a revised second edition of A New Arabic Grammar of the Written Language first published in 1962. It is based on and replaces Thatcher's Arabic Grammar and has a vocabulary of over 4,000 words, almost twice as many as in the old Thatcher, while the number of chapters has been increased from forty-nine to fifty-two.

The Supplement contains a number of new features. Apart from selections from the Qur'ān, fables, stories, newspaper extracts, advertisements and letters, additional material in the form of extracts from classical and modern Arabic writings and proverbs is included. Appendix A provides a useful introduction to the main colloquial Arabic dialects, Appendix B, a useful reading guide, and Appendix C, further grammatical information not supplied in the first edition.

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

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

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